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## The Lecture Room.

#### SPIRITUALISM-CHRISTIANITY-IM-MORTALITY.

A LECTURE BY REV. WARREN H. CUDWORTH, In Music Hall, Boston, Sunday, Jan. 29, 1871.

Reported for the Banner of Light.

INVOCATION.

Oh, thou Divine Spirit, Father of us all, Mother of us all, Inspiration of us all, vouchsafe the consciousness of thy smile and thy favor on our thought and speech this afternoon. And let not the endeavor we make to apprehend and appreciate somewhat more than now we know of thee, of the invisible friends that are round about us, and of our own souls, than when we came here be fruitless; but may our efforts be crowned with success may some thought be added to the stock already obtained; may the aspirations of our hearts bring an answer from thy gracious hand, and when we rise to leave the places which now we occupy, may it be carrying with us a deeper consciousness of our inheritance divine and everlasting, to which we are hastening, and upon which we shall all enter we know not when. God grant that when the time shall come, one and all of us may be prepared. Amen.

ADDRESS. Because I have thought, my friends, that Spiritualists and Spiritualism have not had fair play among the denominations, I have never hesitated, on any occasion, when invited, to give them what I thought to be a just representation. I may be wrong, but it seems to me that we in the denominations, and you, so called, Spiritualists, freethinkers and infidels, and who are denominated by worse epithets by some, do not get together enough. I am reminded very much, in this connection, of an incident which occurred in the experience of a seeker after truth who went out amid the dim shadows of a misty morning, and saw, upon the top of a mountain not far off, a monster. It looked like a monster, and bore every appearance of reality; but, as he went on, and the apparition came down the mountain, its distorted lineaments gradually vanished-it was a man. He advanced to meet it, and found it was me own broker. [Applaase.] I see before me brothers, sisters; you see before you a brother; what of our names? what of our denominations? You are seekers after truth; so am I, and I hope all the denominations are—they say they are, at least. Let them remain so; remain you so. [Applause.] God adapts different means to different ends. He has made no two of his children preis destroyed and broken up; and it is, therefore, son which he does not explain, that some of his utterly impossible that two men should think they do, but if so, it is because they do not think thought. There is a book in which I believe, called the "Book of books," from which I have derived most of my faith in Spiritualism. Bible Spiritualism, New Testament Spiritualism, Gospel Spiritualism, Christian Spiritualism, I believe in, and never hesitate to say so anywhere. There are those who do not believe in that kind of Spiritualism, and never hesitate anywhere to say so.

If the denominations could meet together and talk with each other, and look each other squarely in the eye, if they mingled with Spiritualists. and they with them, they could understand exactly the ground occupied and the beliefs entertained, and it would be infinitely better than them to say nothing about it, and nothing more standing at a distance, with the spirit of denunciation, looking through the distorting mists of ignorance or prejudice, and calling each other monsters. It seems to me that the Christian Church of to-day has become very de-spiritualized: it is the formula of creeds, not God and the fellowship of spirits made perfect. Therefore we see that unappeased greed that exists in all, but is acknowledged but by few-the brave few who dare to speak their thought; that reaching out which existence and intercourse than is here contained. finds its gratification in but few, in what are termed the phenomena of Spiritualism.

Their thoughts are as good to them as mine to me;

mine are as good to me as theirs to them.

In gospel Spiritualism I have been a believer for the last twenty years. While a student at the theological university at Cambridge, I was invited to be present at a sitting, and as a man who is willing to listen to any speech that has sense in it, I went; I took notes, I considered the matter in the light of reason; and when I entered the ministry I read the Bible in that way, and examined the gospel and took Christianity in that way. All things that have been brought under my notice, of this character, I have always been ready to see. I have read many books bearing on the subject; some of them with interest and profit, and others which were not worth the reading-just the merest trash, which should never have been printed. [Sensation.] It seems to me that if you read the Bible right through from beginning to end, it is a spiritual book. There are repeated declarations therein of angels and spirits communing with mortals, foretelling the future and advising for the emergencies of the present When Elijah was about to be taken from this world, which he was in a manner that no other man of his or later times has ever experienced he said to his friend Elisha—who was his fellow student, and who hoped to succeed him and to occupy his place among the people, and who had

desired a double portion of his spirit: "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

sudden apparition in the air—the chariot and that he hears voices as he sits, behind his chair, horses of fire, and instantly Elisha exclaimed: and they sometimes converse in such a manner "The chariot of Israel, and the horsemen there- that he can distinguish even their words. It is of!" So Elijah's mantle fell upon Elisha, and he the truth to him. I do not believe it for myself. free thinkers of to-day, we pupil of his could play also. I should expect har- thy between the dissected limb and the body of

was opened. That vision was open to Elijah at all times, but not till then to Elisha, which proved to Elijah that his would-be successor possessed this power of seeing spiritual sights, which is spoken of in the Old Testament over and over again. Subsequently we find that Elisha, in the fulfillment of his duty as a prophet, offended the King of Syria, who sent his forces, "horses, charlots and a great host," to surround him in Dothan, a town where he was atopping with one young man as his attendant. And the young man was much frightened and said: "Alas, my master! what shall we do?" and was astonished at the coolness of the prophet. But Elisha is represented as praying, " Open his eyes, that he may see," and his spiritual eyes being opened, he saw the mountain covered with horses and chariots of fire, and was able to see that no danger impended while under such protection. He knew his master would be defended. Over and over again, the same thing is repeated, where the spiritual vision or insight of the people (which is referred to so often) is opened, and they see what is transpiring in the spiritual world, by which, as understand it, we are all the time surrounded.

Passing from the Old Testament, we find in the New a constant recurrence of the same phenomena. Just before the birth of John the Baptist, a priest, Zacharias, his father, was performing his office in the temple, when an angel appeared to him giving him a message and an announcement of the event, and as he did not believe, a sign was given him, that he should be dumb till the day in which the things spoken of should be performed. He was unable to speak on coming out before the people, and in obedience to the faith which was common among them, they said he had seen a spirit or a vision in the temple. This faith in spiritual sight-seeing was strong in those days, though its gift was lodged not in all, but in some. The child was born, and when they would have named him af er Zacharias, his father, his mother said No, but he shall be called John." And Zacharias called for a writing tablet and wrote, "His name is John," and immediately his speech returned to him, and he glorified God. So it was with Mary, the mother of Jesus Christ. An angel appeared unto her and said: "Blessed art thou among women," and then foretold the greatness and the goodness of him who was to be her son; who was to be the shannel of God's love to it children—for what was Christ but a medium for the manifestation of God's spirit among men? [Applause.] He himself acknowledged it. He said, on a certain occasion:

"The words that I speak unto you. I speak not of myself; but the Father that dwelleth in me, he doeth the works." And thus we have in him the incarnated word of God-at least, I so believe it. And so on cisely in the same manner; we are all cast in throughout his ministry may be traced this acdifferent molds, and, after the casting, the mold knowledgment. At one time, wishing, for a reaexactly alike on any one subject. They may say in a stronger light, he took them up into a high mountain, and then occurred that wondrous sight at all; for if they did they must differ in their of which we have handed down a minute account; we are told that "his face did shine as the sun," and "his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." And here we have what I consider to be one of the best tests which modern Spiritualism contains: Here appeared with him Moses and Elias -not ghostly phantoms, but living spiritual existences, and they talked with him. The conversation is not given, but we may suppose they spoke of his approaching decease, and comforted him by foretelling the good he would accomplish by giving up his life to show God's love for his children! After this apparition passed away the disciples, having their spiritual vision opened, would fain have conversed with him about it, but Jesus told is said. We then hasten on to his own death-his own resurrection-his own residence in the spiritual form on earth, wherein he made himself visible to his disciples, and told them to observe all things which he had commanded them; and wherein, we are told in the fifteenth chapter of Paul's first Epistle to the Corinthians, "he was seen of above five hundred brethren at once." There is to my mind no stronger test of spiritual Then look at the remarkable testimony of Paul. covering the same ground. Speaking in a very

> modest manner, he says: "I knew a man in Christ above fourteen years ago; O o heard such a one caught up to the third heaven o o heard unspeakable words which it is not lawful for a man to

By this he means himself in all probability; he does not say so in as many words, but leaves it modestly for inference. In Hebrews he says we are compassed about with a cloud of witnesses. And Jesus speaks of the angels of children who always behold the Father's face; by which I understand each human being has a guardian spirit, and that angel sustains such relations with God as to behold the face of the Father which is in heaven.

But, I think, the grandest description of Spiritualism is contained in that mysterious book, the Revelations. It is a mysterious book; I do not think that any honest student will say he knows what that book of Revelations means, whatever some may pretend it does. John, banished to the Isle of Patmos because of his faith in the Lord Jesus, says: "I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." And then we have a description of heaven and its angels. And those voices from heaven we are said to have to-day. I have friends who say they can hear them. I have a friend in my mind, whose name I forbear to mention-a man whose testimony would be taken in any court of justice in this country, and nowhere would And they went along together, and there was a his candor or veracity be denied—and he tells me

received what he desired because his inner sight, but for him. I believe that he believes he does i should have less calling names, and more joining hear such voices. There are those, also, who have | bands in the doing of good works. the gift of what the Scotch call "second sight." They discern spirits around me, and describe their lineaments, their apparel, their apparent bearing, and all the various accompaniments of those who is a spiritual body"-not that there is a spirit in have lived on earth. Now, the testimony of these | the body, but that there is a spiritual body. The people would be taken in any court of justice in same Greek word is used to signify the two. It this country, and why should I doubt their word is first some psuchtkon, then some preumatikon. in this regard? I have no right to say that you The one as much as the other is signified. Now, have been deceived; I have no right to declare that is not the teaching of the modern Christian that you have seen visual obliquities. I do not churches. They say they believe in body and believe this, because it does not address itself to spirit; but if you ask a modern Christian," What me; but with regard to the persons testifying of is a spirit?" he says, "I do n't know-it is a its truth, we must receive their deposition in the ghost." But what is a ghost? "It is a spirit." one case as in the other. That is where I think Or perhaps he will tell you it is an apparitionmodern Spiritualism has not had fair play, and I think many have been put out of the churches— appears entirely from view. [Laughter.] They honest men and women-because they dared to do not teach a some meumatikon-a body spirit say what they heard and saw! [Applause.] I ual. I have always declared, and shall always see there are some of my former church members | declare, that there is such a spiritual body existhere, and they know that has been the course of log in obedience to spiritual laws about which my life; I have ever held to the most liberal view, and claimed the broadest liberty in the utterance | know that the body comes from the soil, and reof my opinions; and when such things have been turns to dust, and the spirit returns to God who Spiritualists, friends, have just as much right to then, is the spirit? Everywhere, because it refair play; don't you? [Applause.] If they can make a Spiritualist of me, they are welcome; and best of my power.

Very many of my friends have asked why I was coming here to speak this afternoon, and some of them are very much scandalized, poor things. [Applause.] I do not feel much hurt yet, and do not think I shall injure you to any great extent; I hope this meeting will be for good to both of us. I might speak of my own experiences—spiritual ones—in church, which I can embody in two cases in which I have carried out my idea of fairness: One of my leading church members-who would be well known if I mentioned his name-suddenly went into what is called the trance state, and he looked as if he saw something, and his finger pointed to it. Some of the zenlous members wer in favor of going to his pew and carrying him on has if he had got into a fit; but I at it. The Life Market the faurch is cleared, and then I will bring him out of it." He kept in this condition-ia the trance statethroughout the whole of the service. After the benediction was pronounced, some of the people on leaving the church looked at him, and shied as soon as most of the people had gone away I the natural state. Nothing has been said of this, these senses, and that is the argument I want to and he is still a member of the church. Another | put into the mouth of Spiritualists. You may instance is that of a lady who came to hear the tell certain persons that you have seen your dead preaching in the new church built by my society. She must have brought with her some power of um's arm; but they will answer that it is the applauding, but not by such visible means as you | result of some trickery or decention. But if you have used this afternoon. Those near her were rendered uneasy-they heard raps all aroundand a heavier rap was heard, which was so decided that some of the people went down into the lecture-room to see what mischievous boy was there concealed; but there was no boy there. After the services she said she was sorry if she had disturbed any one. But I was not disturbed; I had a thousand times rather hear the church filled with raps of spiritual sympathy, than to hear one good Christian snore! [Laughter and applause.] So I was not troubled on that occasion, and

should not be troubled again. For the past twenty years I have been a Christian Spiritualist, believing that the Scriptures of the Old Testament and the New are the incarnated Word, and that they are full of the revelations of Spiritualism. I believe that the more of the Spirit of Jesus, my Master, I can get into me, the nearer spiritualized I shall be. That is my faith, and as long as it is so, I am free to declare it. Now a word before I passon to the Spiritualism of St. Paul. I would refer to some unfortunate circumstances which often come between you and others not of your belief. Men should not, for instance, decide that their views must be thus and thus, and put, without hope of appeal, their convictions alone against those who seek for knowledge. Conviction is too often the parent of a persecuting spirit. St. Paul himself has said:

"I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem; and many of the saints did I shut up in prison.

O O And being exceedingly mad against them, I persecuted them even unto strange cities."

This was the outgrowth of Paul's or Saul's convictions. And in like manner John Calvin thought he ought to burn Michael Servetus with a fire of green wood, under his window, because John Calvin was a Trinitarian, and Servetus was a Unitarian. So also was the horrible butchers of St. Bartholomew the direct outgrowth of this spirit of conviction, where for three days men went about murdering their neighbors, friends and companions for the crime only of being Protestants. And in like manner your ancestors and mine hanged Quakers on Boston Common, banished the Baptists from the colony, and put to death the so-called witches on "Gallows Hill" in

So, when men have acted upon their convictions alone, because they inevitably varied in those convictions they have not been governed by the same rules of action, and contest has been the result. There is another rule of life, as far above this as the heavens are above the earth—the spirit of charity and love!-a spirit that does not look upon you as unclean, and itself clean-itself holy, and you defiled; but a spirit that sees a divine origin in all, and the surety of a divine ending, and will give all its power to advance souls along the road, no matter what their names! If we could see more of this spirit among the

Now for the Spiritualism of St. Paul. He says.

in the fifteenth chapter of the First Epistle to the Corinthians: "There is a natural body, and there an ephemeral mistiness; and by that time it diswe know something and would know more. We said about them, I have always said: "Well, gave it. Where is God? Everywhere! Where, their views as you have to yours, and are just as | turns to God who gave it. [Applause.] Put a honest in them; and as long as I stand in this man in a suit of divers' clothes, or in a suit of place as your pastor, they shall have the right to ancient armor, and he is still there, though his their opinions." [Applause.] This is what I call outward appearance does not seem to indicate it. Doubtless some of you have seen a diver dressed in a rubber suit with a metal helmet. They if I can make Christians of them, I shall try to the throw him overboard, and he sinks to the hottom of the sea; but the man is there, and when he goes over the wreck of the vessel he is exploring, what does he send up as he finds it? Blocks?ropes?-chains and anchors? No; he sends up money, and we know a man is there. [Laughter.] Though there is not the slightest semblance of a man down there, yet we know there is one there by what he sends up. And so, encased within the natural body is the spiritual body, and you receive continual evidence of its existence through what? Through your senses. You are only a machine—the most cute muchine that ever was put upon this earth-but still a machine. You do not see me-I do not see you. Your ears hear my voice, and through that means you are brought nearer to me. Some of these ideas I give utterance to you take, and some you refuse; and it is through, this wondrous, medium of the voice operating upon the ear that your orain is reached and your spiritual body impressed, and by which my spiritual body is able to demonstrate itself. Now, if I can prove to you that you can lose one. two, three, four or five of the senses by which past him as if he would bite. [Laughter.] Just | you are endowed, and yet that this spiritual body can make its existence known, you can see that touched his hand, and he passed quickly back into there is a spiritual body independent, after all, of

> lost faculty with the deaf and dumb alphabet: and when they had finished, they bade each other good morning in a way far more graceful than our sudden ejaculation. Here the spiritual body triumphed over a partial loss of its power of outward expression. I once visited Laura Bridgman, who, as is well known, has lost four senses, and could only feel. I expected to see only a sad and melancholy woman; but when we entered. her face wore an expectant look. We could see that she was waiting for some person to come, just as if any one had been told of an expected visitor; and when we came to converse with her by means of her skillful attendant, she inquired our names, our ages, and other information, and seemed to realize our presence and enjoy it. This showed us that she was not less intelligent or conscious with one sense than we with our five. Here we had all of ours, but through that one she was making her spiritual body just as apparent as we through our five. So we perceive that, with only one sense as an avenue for outside demonstration, the spiritual body can make itselfknown as possessed of life and vitality.

wife's name, in red letters, raised upon a medi-

can prove to them that there is a spiritual body

in the flesh, wearing it as naturally as the body

wears its clothes then you can have the argu-

ment. I recently saw two mutes conversing with

their fingers, heads, shoulders-supplying their

Now if I can prove the existence of the spiritual body, and its action, without the conscious concurrence of any of the senses, I shall get my argument. Let us see if it is not so. A physician had given to him a very difficult matter to write thesis upon. He found himself at last in difficulty, from which he despaired of escaping, and, shutting up his manuscript, he put it into his desk, and then went to bed. During the night his wife, disturbed by his arising from bed, saw him sitting at his desk, writing in the dark. By and by ne put the papers back into the desk and retired again. Next day he said, on awakening, "I wish I could remember my dream; I thought I had got over my difficulty, but it's all gone now." And his wife laughingly replied, "If you will go to your desk you will perhaps find that your dream s recorded." He went, and found, to his surprise, that he had indeed written out the vexed matter, while himself, to all outward appearance, in a state of perfect obliviousness. In "Gliddon's Life, its Nature, Varieties, and Phenomena," you will see many such cases of the action of the spiritual body, when there is no observable concurrence of any of the senses. Have I not proved it? [Ap-

Instincts are of two kinds-natural instincts and spiritual. Now if natural instincts answer the ends for which they are put into the body, by analogy we ought to take it for granted that the spiritual instincts can do the same. Just as I should believe a professor of music who might wake the melody of this mighty instrument [pointing to the organ behind him], when he said that a

mony and not discord from him. So, by a like analogy, if natural instincts answer the end for which they were supplied, so, also, will the spiritual, inevitably,

Let us see if the natural instincts will. Oxen eat grass and herbs. There are of these some five hundred kinds, half of which are poisonous. But who ever heard of a poisoned ox? Instinct tells him the danger, and he avoids it. Domestic animals are frequently sick: we do n't know what's the matter with them. If we were to get a physician to feel of a cat's pulse, he wouldn't know what to do for her. But the cat goes out and eats certain herbs of her own selection and she is well. No pharmacopia-no large bill for medical attendance-but puss is well because she knows what herb to eat in order to make her so. So with the dog. You have many times seen your favorite dog go out into the field, snapping off here and there the herbs he needs, and eating them, and health is the natural result. The elephant-the largest of the animals-some of which weigh six or seven tons-is highly endowed with these natural instincts, and demonstrates it on all occasions. He will not venture to cross a bridge till he has first tried it with his foot, and, when he finds it does not shake, over he goes. And it is said that when they come to a bridge which they have already crossed once they never try it again, for they remember the previous occasion and know it will bear them now. It was a problem among ancient geometers to invent some recenticle in which to store liquor, which would combine the greatest strength and the largest bulk with the greatest economy of space. And, after much labor, they decided that form to be the hexagon. And yet the humblest honey bee who buzzed around the ears of the first man, Adam, in the garden, or perchance hovered around Eve, taking her for a fairer flower, built his cells in that hexagonal form. So the instinct of the beaver triumphs in building his dam. It is difficult to construct a dam that will bear indefinite pressure, and for want of strength to bear it-or the knowledge of how to build so as to impart that strength -many costly structures have been washed away. But not so with the beaver's dam. The pressure of water, ice, logs, or whatever it may be, does not dislodge it: these dangerous articles lean over the dam, leaving it intact. Again, a few summers ago. I saw an instance of the adaptation of means to ends which seemed surprising. It was IL the case of a nest of swallows. The swaltows had built upon the capital of a pillar, near which was a window, and in that window a cat which was very fond of young swallows. The young grew, and one day came the cat prepared for a spring; but she was met by the warning note of a swallow on guard, and then came a regular milltary managuvre. First one bird brushed across the cat's nose, then another, in opposite directions; at each the cat would withdraw a little, till finally she was obliged to retire to the room. Just as soon as she came back the game began again. till the cat became discouraged, and the swallows were left undisturbed to grow to maturity and fly away. That came under my own observation. These natural instincts were put there and adapted to the ends of their being.

Any of you who will disturb an ant hill-especially in tropical countries-will perceive again this fitness of means to ends. If you put your foot upon it, a single sentinel will come out, and then comes a line of ants deployed as skirmishers in regular order, so as to see the form and proportions of the enemy; and after them comes the whole ant colony in battle array; woo betide the person into whose clothing their nippers are set. for they will allow themselves to be torn limb from limb before they will loose their hold. They are the best fighters in the world.

Now do the spiritual instincts answer the ends

for which they were planted within us by our Creator in the same degree? Among the many cases which can be cited in favor of this argument, is that of Durcornet, the great French painter. He was born without arms or legs, having only the similitude of toes upon the stumps where his feet should have been. The neighbors came and pitied the parents as usual on such occasions, saying: "Poor lad, why did n't he dle?"-and other soothing ejaculations. But the boy lived, though looked upon as useless for life. By and by the spiritual body, clothed upon with this unfavorably-conditioned physical one, began to assert its existence. It said to Durcornet, "Why do n't you play ball? Why don't nou make mud pies?" And he obeyed as far as he was able, as the other boys did. And then he took scissors and commenced cutting out objects—cats, dogs, and finally the portraits of his father and mother, which were considered wonderful; and then these same neighbors came running in to get him to cut their nortraits. And then came the brush. By patient labor he became at last one of the best painters of France; and if his works were placed beside those of some of the best artists who had two hands—if the visitor did not know which his were, so as to be influenced in his choice by the fact that they were painted by a cripple—he would still select Durcornet's for purchase from their finer tone and well wrought excellence. Here the spiritual instincts of that apparently useless body made the spiritual body capable of doing so much with a poor instrument. There is another case-that of Arthur McMurray Kavanagh, in Ireland. He was born in a similarly deformed condition. The stumps of his arms were a little longer. He began to write with the pen in his mouth, and so skillful did he become that he rivaled some of the best penmen. He was a fearless rider, and always had in his stables a fine array of horses. He rode in a sort of basket saddle, with his arms reaching out before. - The spiritual instincts that were within him when he was born, worked on till he became a member of Parlinment, and one of the most influential states-

men of his time. I noticed, while in the army, a peculiar sympa-

the patient as it lay in the hospital. To many this fancy was a subject of merriment, but on a certain occasion I saw its truthfulness demonstrated. A surgeon decided to put the matter to a test, and as a man complained that his arm—which was cut off and had been buried-was crooked, and ached. off and had been buried—was crooked, and ached, he replied in an authoritative way—"Nonsense!"—but privately called a nurse, and, unknown to the patient, directed him to go and disinter the arm, and see if it was as represented, and if so, to straighten it, and report when he had accomplished it. As the man returned, as if from some other errand, he passed by the bed of the patient, who immediately said, "I know what you have been about; it is just as straight, and it do n't pain me now." Other persons who have been in the army, as well as myself, have noticed this sympathy, and it shows a certain tie between the spirit-ual and the physical which acts even when the imb is amputated, even for months and years afterward. As I said before, if that is the testimony of those who have experienced such a loss—which experience 1 do not desire—we should

allow it, for they, being the parties most interested, should be able to judge.

There is, again, a desire for prominence among men, and this as a spiritual instinct often brings men, and this as a spiritual instinct often brings its possessor up through the resistance of circumstances which do not seem to offer the least chance for such a result. Here is a boy who goes into a cotton mill—a bobbin boy. His name is Banks. That's all people know about him; he is poor, and they tell him he'd better go into a cotton factory. But the spiritual instincts of the boy rebel; he says, "I don't want to stay in that mill; I'll get out if I can." And he goes to a lawyer's office and asks him to lend him a book, promising to repay him by sweening out his ofpromising to repay him by sweeping out his of-fice, or like service. He comes back for another, and the lawyer inquires if he has read the first, and is astonished, on questioning him, to find that that boy understands the book as well as he does. And by-and-by the lawyer introduces him as a mental curjosity to other friends. And finally, through years of toil, that boy's spiritual instincts bring him to the Massachusetts Legislastincts bring him to the Massachusetts Legisla-ture, and the Speaker's Chair of the United States House of Representatives. Such has been the experience of Governor Andrew, of President Liucoln, and many of the leading minds of our country's history—men who were born in obscuri-ty, but whose spiritual instincts, born with them, led them to understand that the world belonged to those who dared to act; and proved the truth that "discontent is immortality." So was this spirit-instinct evidenced in Sir Isaac Newton, who, complimented on his success in the field of discovery, replied that he felt like a child playing with pebbles upon the seashore. So was this instinct for power among men evinced by the first Napoleon, who longed to annex all Europe to France; and perhaps so it is with his successor. So was it with Alexander, who, subduing the known world, wept for more worlds into which to carry his conquering arms.

And so of all persons who never can rest satis-

fied, is this instinct true. I may take the least ambitious person and give him all the world contains; build him a palace, furnished with every article and appliance of human skill, and do you suppose that if in a year I should come back he would be satisfied? No. He would want an ell here, and an extension there, and would be full of desired changes, if not improvements. No; man was never made to be satisfied; man was made to be the illimitable, and he never will be satisfied till he does attain to the illimitable—the ever-

If this be true, the question may be asked why we are made to feel so poorly satisfied? Why so much suffering and sorrow in and around us? I believe that is a part of the discipline indispensa-ble to our purification. Here, my friends, is a bar of iron; in its present rough state perhaps worth fifteen dollars; if forged into borse-shoes it becomes worth twenty-five dollars; if these horseshoes be gathered together and more highly tem-pered, and made into knife-blades, their value will reach five hundred dollars; collect all these blades, refine the iron still more, and work it into the slender needles of commerce and domestic use, and it is worth one thousand dollars. But put a better temper still upon these needles, and make of them (united once more) watch springs for our chronometers and fine time pieces, and you make it worth its weight in gold, and three hundred theusand dollars will be required perhundred the usand dollars will be required perhaps as its purchase money. And I doubt that if that iron had the power of reflection, it would not complain of its hard treatment during all this heating and cooling, and pounding from hammers, and polishing on wheels. So with our souls; in the life that now is, the hand of divinity will hammer and polish us to his purpose, and when it is past—after the trial is all over, and we grow cooled from the furnace blast we shall see in it a

cooled from the furnace blast, we shall see in it a blessing in disguise! [Applause.] See what are called jewels in the earth; they look like mere pubbles which have nothing ap-parently to distinguish them from the others; and a great many of the most beautiful jewels have value. But take them to the lapidary, and after being chipped and polished and passed through costly processes, they are fit to appear in the crown of the king. And do you expect that you are fit to possess the life to come—to go into that spiritual condition and enjoy its most ecstatic pleasure? Oh no—not till you are polished and prepared for that everlasting joy by the rough usage of ill fortune and the trials that go to make up the sum of earthly existence.

It is frequently the case that the spiritual eye is opened previous to the event of death, and the spirit sees that going on in the chamber of death which is not seen by others. It is a well-known fact that Gov. Brough of Ohio had this experience, though not a religious man. He was lying upon his death-bed, and suddenly extended his hand and exclaimed that he saw the forms of friends around him, and that others were waiting for him on the further side. Physicians may say this resulted from the medicine given him—that such visions follow the use of opium, and kindred explanations; but if so, I would like to have some of that medicine given to me under like circum-

stances. [Applause.]
So it was with Senator Foote, of Vermont. He was the Chairman of the Committee of Extension at the National Capitol. He was taken sick grew hopelessly so, and his friends came around him, bidding him adieu. He expressed a strong desire to look once more upon the dome before he desire to look once more upon the dome before he died. They lifted him up, that he might see the wonderful structure towering in the sky, and as he was looking, he suddenly cried out: "Oh, how beautiful! the gates are wide open;" and sank back again, exhausted and dying, to enter in spirit through the open doors! [Applause.] Again I say, I believe in this opening of the vision; the Christian world, also, is full of this faith in the hour of death, yet refuses to acknowledge the conclusions to which such an admission inevitably lead. In so doing they are not giving Spirit-ualism fair play. I have just found an extract from the Independent, which I will read as an instance in point:

"At the time when President Olin was seized with that illness which was the precursor of his death, his youngest child, a babe of about two years old, was ill and restless, though the parents did not then apprehend a fatal result. The day years old, was in and resides, though the parents did not then apprehend a fatal result. The day of discovered danger, the father was walking in the room where his child lay, when the babe suddenly called, 'Papa!' desiring to be lifted in its father's arms. 'Pa, take baby!' Dr. Olin took the child, and walked up and down the room. The child said:

'Pa, kiss baby! Mamma, kiss baby!' and, this was done, looked up and exclaimed, God, take baby!' and immediately breathed its last in the father's arms. Was not this a ministration from the invisible world? The believing father received it as such, and was comforted. Children and death are divine teachers. 'Out of the mouths of babes and sucklings Thou hast perfected praise.'

Now, I accept that, in all the blessedness of its Now, I accept that, in all the blessedness of its teachings; and why cannot the two extremes "come together and accept it, too? [Applause.] A similar experience took place in a Christian family not acquainted with the science or phenomena of modern Spiritualism, in regard to a child who could never remember its mother, who had died before she could remember her. And it was her custom to ask of her friends or visitors: "Nov tell me about mamma:" and she would ask frequently to be taken into the parlor to "see mama," a portrait of her being kept there. The child grew weaker and weaker, till finally she was upon her death-bed, and friends came in to see her pass away. She lay so still that some of those present said, "She is gone;" and her father went close to her and said: "Darling, don't you know

papa?" No response! He turned away with a sad heart and said, "I'm afraid she 'sgone;" when suddenly she raised her face, illuminated by the light of the celestial world, exclaiming: "Mother! dear mother!" I believe—as I believe my own existence—that the mother of that child was right there! [Applause.] Call it Spiritualism, if you please, but I believe it. And in regard to those who pass away, God does this: We see plenty of persons around the death-bed of those who are passing away; their hands are extended to say good-by—the hand of the natural clasping the hand of the natural in a long farewell; and right on the other side of the river of death, there are hands stretched out to welcome the spiritual—sider seriously such monkish studies as the positive in all human action—how such an one can stoop to consider seriously such monkish studies as the pohands stretched out to welcome the spiritualsent by the same love which has ordained the natural—to its inheritance of everlasting life! Applause.]

" Ever upward-ever onward! This shall be my earnest cry,
Till upon the Eternal's bosom,
Like an unweaned child I lie!"

BENEDICTION. May the Spirit of Truth guide us unto all truth.

RALPH WALDO EMERSON AT HORTI-CULTURAL HALL.

On Sunday afternoon, March 12th, the last of he radical course of lectures at this hall was delivered by the above named gentleman, his subect being "The Tendencies of Modern Thought." The hall was filled to overflowing. From the reports in the daily press we make the following extracta

He said, in commencing, that we can hardly take up a pamphlet or a journal in these days which does not announce some new and important discovery in science or in practical art, in astronomy, in chemistry, in navigation, in mechanics; and these announcements are no longer turned over to adopts, but are examined with avidity by all readers, and somewhat indirectly realized and made useful to the community. Not only so, but we have long ago found that these facts of nature recit directly on opinions of society and life. When Copernicus dismissed our little ball nature resist directly on opinions or socionalife. When Copernicus dismissed our little ball to its tiny insignificance in the solar system, and then in the vast ether in which the system revolves, the mortified inhabitant was forced to abate its claim to hold longer the central city of the God of Nature. The nebular theory spolled our nursery clock. The new measures by geologists of the antiquity of the planet interfere with our sacred chronology. The new doctrine of the our sacred chronology. The new doctrine of the control of the planet interfere with our sacred chronology. The new doctrine of the control of the planet interfere with our sacred chronology. The new doctrine of the control of the planet interfere with our sacred chronology. The new doctrine of the control of the planet interfere with our sacred chronology. The new doctrine of the control of the planet interfere with our sacred chronology. The new doctrine of the control suggesting also that will is not far off. Each is convertible into the other. That doctrine showed one all dissolving unity in itself.

one all dissolving unity in itself.

Then chemistry lately came to the aid of astronomy, and showed the substance of the atoms of the sun and stars to be identical with our own, the same chemical elements. Then the doctrine of compensations—the very word analogy—the doctrine of correspondences, showed a unity still stupendous. Still the animals disclosed the same intellect as in man, though initial, only working to humble ends—but so far as it went, identical in aim with his, full of good sense, bailling him sometimes by showing a more fertile good sense in the animal than in the hunter, but everywhere intelligible to us because like ours. Science corrects theology, line after line, until few of the lines are left. Its irresistible generalizations destroy the importance of persons and anecdotes, as thus nstronomy dealt with the old legends of Orion, and the Milky Way, and Hercules, and Cassiopea's Chair. As the old astrology did, so does this astronomy make a mean, or national, or personal interpretation of the universe impossible. It requires a history up to the style of the works, makes miracles, which were the material of the makes miracles, which were the material of the religious history of all barbarous nations, impossible, by supplying a truth which defies all prodigy to render. But if we see these grand laws only in glimpses, the glimpse is final, and the smallest inch of the cellptic being once positively ascertained, determines the entire and enormous round for me as surely as if I saw it with the eyes, Science has made it impossible to introduce persons, or places, or the schemes of theologians into the mind. The vast generalizations of science destroy such toy heavens. In this nineteenth century everything told us of a Greater must be on a scale in which he is known to us in his works, and not on the fond legends of an ignorant tribe. Astronomy, chemistry, botany, zoology have made the old Calvinism and other once possible creeds impossible to be the foods of a new age. The truths of the ransom of atonement, the song The truths of the ransom of atonement, the song of the angels and the like, justification by faith, the vicarious sacrifice, are only a petrification of momentary tropes, by too frequent use, into arti-cles of a creed. The unsparing, impossible solu-tions of science have disposed once for all of the dusty corners and colwebs, and the middle-age Christianity is as dead as Paganism. It was the duty of every thinking mind to ac-

cept the situation and make the best of it rather than to consider it a calamity. \* \* \* The opinions of men on theological matters differ widely in every nation, and often in every town. Each nation has its own religion, and each religion its several sects. In the Christianity of this country are wide differences in the opinions held in regard to inspiration, to miracles, to the future state of the soul—every variety of opinion, and a very rapid revolution in opinions in the last half century. It is simply impossible to read the old history of the first century as it was read in old history of the first century as it was read in AND THAT THERE IS REALLY NO CONthe ninth. Read it in the nineteenth century as (NECTION BETWEEN THIS THEOLOGY OR it was read in the ninth—to do so you must abolish in your mind the lessons of all the centuries IN THE SPIRIT-WORLD. We have proved

rus of angels, it would not compare with the stu-pendous fact of his own personality. \* \* \* If theology shows men opinions that are fast changing, it is not so with the convictions of men with regard to conduct. These remain. Nature is not so helpless but it can rid itself at last of every crime. An Eastern poet, in describing the golden age, said that God had made justice so true to her nature that if any wrong lurked anywhere, the blue field of the heavens would shrivel to a snake skin and cast it out. Truth gathers itself spotless and unhurt after all our surrenders and spotiess and unturt after all our surrenders and concealments and partisanship, never hurt by the treachery or ruin of its best dependents, whether Luther or William Penn or St. Paul. We answer, when they tell us of the bad behavior of Luther or Paul—well, what if he did? who was more pained than Luther or Paul? And so of the best, as well as the humblest. We attach ourselves violently to our teachers and historical percentilities and think the foundation should. sonalities, and think the foundation shaken if any fault is shown in their record. But how is the truth hurt by their falling from it? The law of gravity is not hurt by every accident, though our leg be broken. No more is the law of justice y our departure from it. Do you know how so reat a faith has helped the Quaker? They have but one principle—the perpetual presence of the Spirit in the human heart. They call it by several ames, but prefer to indicate it in a collective way. by making it an obstruction or the suggestion of an obstruction when they are about to do anything

wrong. There is a sturdy prejudice among men that religion is distinct from everything else. A min-ister, on being requested to use his influence ister, on being requested to use his influence against flogging in the navy, replied that it was his business to preach the gospel, and not to abolish the flogging of sailors. God is an unseen pilot. There is but one Creator, one mind, one right. That doctrine is true which makes you better. Events are but leaves of your tree. All spiritual or real power makes a place for itself. We are thrown back on rectitude forever and ever. A man may be capable of doing a good deed, no matter what age he lives in, what country he is a nater what age he lives in, what country he is a native of, or what religion he believes in. Marcus Aurelius said, "If it is truth, what does it matter who says it?" There are men born every day who take a beeline to the axe of the inquisitor. Look at Fox's Book of Martyrs and at our own John Brown and at the other heroes of our late

sider seriously such monkish studies as the po-lemics of the sects, or waste time in their too pagan pictures. The man that carries intellect and the moral sentiment, carries the argenal of

the Divine power in his breast—carries that which is victor forevermore. \* \* \* Emerson closed by declaring America to be the glorious charity of God to the poor. The spirit which was infused into the nation during our war, should now be devoted to making and enforcing the laws of the country.

SHAKERISM AND SPIRITUALISM. INTERESTING ADDRESS BY ELDER A. LOMAS.

The following interesting address was delivered by Elder A. Lomas at the union meeting of the Spiritualists and Shakers, held at Apollo Hall, Troy, N. Y., on Saturday and Sunday, March 11th and 12th:

SPIRITUAL FRIENDS: Once more we come forward from the retiracy of our loved homes, by invitation from minds advanced and advancing in the living philosophies of our day. To the honor of stigmatized Spiritualists be it said, they more than all others, have despised the shame and dared the odium of the popular masses of and dared the odlum of the popular masses of churchal society, by frequently inviting to a conference upon their platforms the most unpopular people of the day, the Shakers. As at Cleveland, Boston, and elsewhere, we here meet with spiritually enlightened organizations of mind—minds open to the convictions of truth—minds kindred to our own, at least, in some of the most important issues of the day. Intidels we are to the popular plans of salvation; infidels to man-made creeds and to unboly lives; infidels to any other heaven or hell than we make for ourselves, and believers in those principles that are pure, peaceable and spiritual, having an immediate relation teachings are ridiculed and its varied phenomena scorned. But Spiritualism is, to these multitudinous scoffers, the most truthful, spiritual manifestation—a writing upon the sepulchral wall of their dead but idolized theologies, and in plainer characters than Hebrew, proclaiming. "YOU ARE WEIGHED IN THE BALANCE OF THE NINETEENTH CENTURY, AND FOUND WANTING IN THAT WHICH WILL ALONE SATISFY THE DEMANDS OF THE SOUL—A PRACTICAL RELIGION AND ETERNAL LIFE!" We are aware that Spiritualism has its degree of light; that its manifestations meet individuals according to their true desires, and that viduals according to their true desires, and that its true developments, even in their lowest degree, are preferable to error; and to day they are proving a sure death to some of the idolized theo-ries of churchal theologies.

But a little more than a score of years ago, and blind leaders of the blind were leading fifteen millions more followers than they are to-day! Since that day, these millions have been visited by the angels of Spiritualism—their eyes have been touched and they made to exclaim: "Lord, we see!" and what do they see? They saw that they were blind followers of as blind leaders— leaders that were earnestly, honestly and conscientiously laboring to metamorphose the most monstrous of theories into the most sacred of truths; to twist the truth of Scripture into such perplexing, labyrinthian uncertainties, that never man yet walked according to the instructions and found himself in Heaven. Their senses quickened, these Spiritualists found that many of

their long-loved theologies smelled strongly of error; they experienced a feeling that declared "we are all down in the ditch together; Lord help is, or we perish!" and rising from the chaos of broken-down theologies, thundshook from their garments the debris of suit attion; they shook from their eyes the hoodwinks of ages; they shook from their minds the hands of error and unreason; and, with a mighty effort, they shook themselves out of the greatest bondage of their day, or of any age, and into the most glorious light and reason that ever shone on natural men—Spiritualism—a light which, if its subjects will progress from "faith unto faith" as to them is made known, will make of them all angels of light, angels of spiritual truth. You may long have been aware that the Shakers were thorough Spiritualists, but we have hear long aware that true Spiritualists are from their minds the bands of error and unreason have been long aware that true Spiritualists are the giant Shakers of their day, and when they have sufficiently shaken the dry bones of popular

have sufficiently shaken the dry bones of popular Christianity, they will be called up to another degree of spiritual development, organization, and may they be as true to the spirit's call in this.

AS SPIRITUALISTS WE HAVE PROVED THE FALLACY OF THE BODILY RESURRECTION; WE HAVE PROVED THE TRUTH OF SPIRIT COMMUNICATION WITH MORTALS; WE HAVE BEEN COMFORTED BY KNOWING THAT OUR FRIENDS ARE NOT DEAD, BUT LIVE IN THE "SUMMERLAND;" WE ARE SATISFIED THAT DEATH MAKES NO CHANGE IN OUR CONDITIONS, AND THAT THERE IS REALLY NO CONish in your mind the lessons of all the centuries from the ninth to the nineteenth. The word miratele, as it is used, only indicates the ignorance of the devotee, staring with wonder to see water turned into wine, and heedless of the stupendous fact of himself being there present. If the water became wine, if it became a chorus of angels, it would not compare with the stupendous fact of himself being of the manning of the more after; that pure life, in the fullest meaning of the word, constitutes happiness; that heaven is conditions speak of naught but the tion, and if our conditions speak of naught but the practice of virtue, we are happy here and just as

happy hereafter.

But, spiritual friends, can we remain at ease acting in the capacity of children only? Have we not grown, or should we not grow, to mature spirituality, where we leave the childish and become men and women, not satisfied with enjoy-ing evidences of spirit presence in raps, through planchette, through the movements of its varied physical phenomena, the plays and the playthings of the spirit-world? Can we rest satisfied at the mere knowledge of an existence beyond this life?
Can we feel comfortable at being the instruments in the hands of Almighty God to knock from under the popular theologies of the day their brazen foundations, without wisely building up a haven into which the unlucky multitudes can retreat when they see their buildings falling, when they see their ships all sinking? Is it in our hearts to tear down the buildings that shelter them so comtear down the buildings that shelter them so comfortably now, until we can present them an ark of safety to which they can thankfully flee? Heaven prevent us! Spiritualism is truly the John the Baptist of this age, to baptize souls out of their erroneous lives, and into the life of the spirit; and Spiritualists to day are undergoing the ordeal of this baptism. They see no more hope in the old quicksands of religious beliefs; their reasons have been enlightened. This is the necessary, first work for the ushering in of a glorious day that will teach them of a life on the earth, yet not of the earth—a life now practiced here, and in the heavens of the spirit-land by adhere, and in the heavens of the spirit-land by advanced Spiritualists there. And here lies the next grand step for the great body of Spiritual-

The very name of Spiritualist should indicate a rising out of the elements of this earthly life to the dwelling in the eternal heavens. And will Spiritualists obey the call of the spirit to organize when they hear the call? They have sacrificed much to maintain their confidence in the known but unseen. Will they suffer themselves to be led still further through sacrifices that will better their lives, and give them possession of eternal life before they die? We shall see.

If there is one thought happier than another in our minds, it is to think of our association with the now invisible hosts of the heavenly land. As we look into the heavens, we find them organized war. Heroic deeds are happening every day. How came this creation so magically woven that nothing can harm me but myself? To listen to a second-hand gospel is perdition to the first gospel, that is, your own. \* \*

We must not be content with the literature of virtue, but carry the essence of the article. Let us keep ourselves every day a little in practice;

life of the flesh; they are virgins—the only life that a redeemed Spiritualist can live; and their community in the heavens is the samplar of what our heaven on earth must be, if we enjoy any heaven at all. Spiritualists love to think of organization, and it is full time they set themselves to the task of knowing what shall be the foundation upon which they can build.

That noble Spiritualist, Jesus, taught his spiritual followers equality in all they possessed: will

That noble Spiritualist, Jesus, taught his spiritual followers equality in all they possessed; will Spiritualists ever submit to this instruction of the spirit? Will they give up the carnal life that makes of them fathers and mothers? Will they obey the dictates of the spirit to forsake their worldly honor, their worldly possessions, and fare and share alike as the children of the family of one Father and Mother? We shall see. We, the Shakers, have been in their plight exactly. Spiritualism broke up, our dogmatic theologies first. itualism broke up our dogmatic theologies first, and made us infidels indeed. It next led us into communities where we gave up our husbands and our wives, if we had them, or the desires for them, if such existed. We ceased thereby to be children of the earth—the followers of Adam—and rose at the call of the spirit upon the platform of the angel life; and our lives are eternal.

The Spiritualist who has his family relations

a life beyond, but not of that unchangeable condition that souls enjoy who have done as our great become a true Spiritualist and to enjoy eternal life! Are we to exist eternally as husbands or wives? Can we take them with us, and engage in a carnal gratification of a fleshly mind? Shall we hold our private possessions there? Shall we war there, or support those who fight? Is the Spiritualists' kingdom made up of lusts and politics, or is it free from these? We hold that the true Spiritualists, listening to the call of Wisdom, will meet the necessary changes from the earthly to the spiritual life here, and thus be the fruits of the resurrected and eternal life before they go sions are engaged in, to the exclusion of that life which is virginal and eternal. Many have started in the race with us, being called of the spirit to do so. They ran well for a season, and relapsed back into the vortex of sinful pleasures, as one washed sinks again into the mire and becomes the most unclean.

Spiritual friends, your calling is high, your mission is true, your pathway is progressive out of the flesh, out of the world into the realm of eter-nal life, where, as children of a kind father and mother, you can stand elevated as Virgins upon Mount Zion, having the Father's name impressed upon your foreheads, and his law in your hearts, guiding your every action. Progress from fath unto faith truly, and we know we shall eventually meet as children of one household, under our own vine and fig. tree, living the life of Christ, redeemed from the world and from every worldly inclination. Then shall we be Spiritualists indeed.

> Written for the Banner of Light. THE HIDDEN GOOD. BY GRACE LELAND.

From high church pomp and ritual old, From outward worship vain and cold. She turned-in that vast crowd alone. To all those worshipers unknown. An humble attle, far away, Where but few sunbeams dared to stray. Received her to its shelter lone; And only angels heard her moan-While tears fell fast like dripping rain To mitigate the spirit's pain : Alone, and in a stranger land i The last of that once happy band Who circled 'round one cheerful hearth; Oh, happy days I whose harmless mirth Recchoos in this lonely hour, With such a strange and thrilling newer To change each plaint to notes of praise For all those happier, vanished days; To fill each niche of thought, and speed Some good where'er I see a need. Oh, days long gone! I feel you near, You wrap me still in that blest sphere Wherein I dwelt a happy child. When neither hope nor fear beguiled. Alone I and yet perhaps 't is well Thus lone and sad on earth to dwell. With none to love the wide world o'er-Good Lord, perhaps I love thee more Because I have none else to love, Since all my treasures are above. A gentle voice the still air stirred: Her spirit caught each whispered word,

Not so, dear child! the more one loves The more his power to love it proves; Not this the hidden good that lies Far down from reach of mortal eyes: But deeper, further, yet as sure As you bright sun shall still endure, So lies the good you cannot scan, Hid in the life of every man. Out of this great and wondrous life. Out of its strange and bitter strife, We lose no good, we find no ill, For as the Holy Father's will Works out his purpose in each heart, He gives to each its 'better part.' We cannot always see it here. We lose ourselves in doubt and fear: But could we only know and feel That woo is naught, and all is west. Why, all the bitterness of life, And all the weariness of strife Would change to peace, and joy and rest; The soul would find itself most blest When clouds droop o'er its earthly way, For glimpses of th' eternal day, Piercing the dark, would then disclose A hidden good in all our woes.

"So would you choose the 'better part' Ope wide the portals of your heart, Let God's free truth stream brightly in, And dwell where error's court hath been. Fear not the truth, but grasp it well, Where'er 't is found, in Heaven or Hell-For each is but a stage of growth, And truth divine is found in both. Thus all along the changing years, Through joy's bright smiles, through sorrow's toars, God's truth will surely glimmer out, And chase away the mists of doubt. Seek truth in Nature's boundless lore-No human thought exhausts her store ; Drink its deep draughts of love divine Which on the sacred pages shine: Seek for it in the human mind, For there its treasures you shall find. God speaks to all, and they who hear. In loving much forget to fear. Ope wide your heart to love's sweet call, Pour out its precious wealth on all Who come within your spirit's reach. So shall each tender heart-throb teach A priceless wisdom to your soul. And lead you on to life's blest goal.

"For you must learn, oh I lonely one That duty is not truly done Unless it spring from love alone; And, loving all, you soon shall find This truth around all life entwined :-That love is life, and life is love. On earth below, in heaven above.

'T was not in vain-that spirit voice; She learned in sorrow to rejoice: The hidden good she found at last, Long ere the morn of life was past. The years went by in seeming night, Yet from her soul a steady light Beamed out to bless each needy one; And so, through love her duty done, She smiled to see life's victory won!

Richest is he that wants least.

## Spiritual Phenomena.

SPIRIT MANIFESTATION SIXTY-FOUR YEARS AGO.

Spirit manifestation is no new thing; but the study of its methods and laws, as also its systematic occurrence and general prevalence, are new. Therefore, when the sun of March 31st shall have reached the western horizon, we will remember that the coming night is the anniversary of momentous scenes and discoveries at Hydesville. The snapping of her fingers then by little Kate Fox is one of the memorable acts in human history, for it elicited the fact that the invisible disturber of the family's rest and peace could count and could comply with a request. This much the mother at once perceived, and soon resorted to signs and means by which to converse with the dumb intruder. Spirit advent to earth was not then new. All ages and nations had witthe Spiritualist who has his family relations clinging to him, his business entanglements and his earthly passions, inclinations and habits, does not, cannot know of eternal life! Ho is aware of matters to be studied, scrutinized and brought into extensive practical use. The American naappritual leader has done-disrobed himself of tion had become enlightened enough and free every element that must be forsaken in order to enough in thought to receive and utilize a new idea: this, viz.: That the advent of spirits to earth was no miracle, but the out-workings of the free will of these visitants under universal laws. The doings at Hydesville-soon known as the Rochester Knockings-are especially memorable as acts which have induced the world to meet spirits as friends, kindred, fellow-beings, and not as ghosts. demons, enemies-induced it to welcome their advent, and not to shrink from them in dread, and thus make the laws of inter-communion available.

A friend has loaned us a small pamphlet, printed in Boston long ago, now dingy and much worn. Its special interest lies in the fact that it is an account of a spirit manifestation in 1807, so distinct and instructive that it takes rank among the good ones with which mortals have been favored. It is interesting to notice many of the facts and views therein presented, because back at that date we get the views of a spirit free from coloring and shaping by the influences of more recent Spiritualism, and observe the reception and interpretation of his statements by minds in which the symbols and language of the Bible were dominant.

John Alexander and his wife Thankful, resid ing in Winchester, N. H., were Deists-they believed in God, but not in Jesus Christ, nor in the

During the summer of 1806, strange groanings were heard about the premises of these Deists, and the head of the family learned, in some way, that the groanings would not longer be repeated, and that he himself should not live the year out. He did die Dec. 16th.

How far did liberal thought, in the midst of a community which may be presumed to have been at that time stanch believers of the prevalent New England religion - how far did liberal thought then and there set the gates ajar?-how far furnish the elements needful to intercommunion with spirits?

On the 3d of August, 1807, more than seven months after his decease, John Alexander appeared to his widow in her bedroom, and there talked with her for two hours. He appeared in the clothes he last wore, and with his hat on; was happier than it is possible for any one to be on earth. He stated that he had come to tell his wife the thing which she most desired to know, viz.: what the soul of man is. He answers that it is the sensations of the body; that it is a spiritual substance, and that it exists in human shape.

Upon leaving the form, he passed swiftly on through an unbounded space of light, till he came near a spacious throne, etc., and stopped before a person whom he knew in this world. That person was to be his judge. He had seen others judged in a similar way—that is, by some spirit who knew them; and very wicked persons were sentenced to return to earth again, there to enter into another body to be punished. Here we find intimation of limited re-incarnation.

The appearance of Christ was that of a man in the flesh. No hell, such as was pictured on earth, had been seen by him, but this earth itself he found to be the hell where the wicked receive their nunishment. He had seen no devils, and the spirit-world was close to earth.

Such are some of the points of this communication, remarkable, considering its date and circumstances. The reader will find these and many others in the narrative, and will perhaps take pleasure in tracing its resemblances and contrasts to revelations which are now of daily occurrence.

AN ACCOUNT OF A LATE CONVERSATION WITH THE DEAD; AND HOW THE FOLLOWING STRANGE RVENT CAME INTO WRITING IN ORDER TO BE PRINTED.

AUCOUNT, &c. AMOS BOORN, of Richmond, in the County of Cheshire, and State of New Hampshire, having heard that Mrs. Thankful Alexander, widow of Mr. John Alexander, late of Winohester, had passed through this town on a visit to her daughters at Fitzwilliam, and had told Mrs. C. How, that, after her husband had been dead about seven months and a half, he appeared to her and seven months and a hair, he appeared to her and talked to her for the space of two hours, and told her strange things about the world of spirits. I, partly believing it, meditated on it for about ten days, and having a desire to know the truth from her own mouth, and to satisfy others, rode five miles, where I found her living with her daughter, who lived with her at the time that strange event took place

I told her that I heard something that she had told that was very strange to me; and had a desire to know, if it was so, that she would relate it to me. She kindly rehearsed it to me in such a solemn manner that I firmly believed it, and can say with the Queen of Sheba, "the half was not told me." But, thinking myself not capable of telling it to others, I being more than seventyfour years of age, I desired her to write it down for me; but she said she could not write well enough, and could not undertake it. I asked her, if I should come with a good scribe, whether she would relate it to him to write. She said she

would.

I then applied to Nathaniel Aldrich, Esq., of Richmond, and set a day when he would go with me. At the time appointed he came, and brought William Chase with him, and all three of us went on purpose to see and hear the old lady. We found her with her daughter, Thankful Alexander, who lived with her at the time that strange event happened. We told her our business, and she was free and willing to communicate the

event happened. We told her our business, and she was free and willing to communicate the strange account. She began and related it all over as in the following narrative, and then began again and repeated it over, and 'squire Aldrich minuted it down from her own mouth in presence of us three, her daughter and others. Her daughter, Thankful Alexander, said that she was then living with her mother at that time, and was knowing to her going into her bedroom to lay down, and she heard her talk for a long time, but did not distinguish but one volce; she thought that some woman had come in, and was talking with her mother, and she said she was about to open the door, but something hindered her. But when her mother came out of her room her. But when her mother came out of her roo she asked her who she had been talking with so long, for it seemed to her to be two hours, and she wanted to know who it was. Her mother then told her it was her father. She said she told her mother it was a dream. But her mother convinced her, by telling her who she saw pass and repass her window, that she was awake; for she saw and knew such persons to pass by the house,

and she is capable, able, and willing, turough God's strength, to convince any rational person, that will call and see her, that it is the truth.

Mrs. Thankful Alexander is a woman of good report. She lives in Winchester, near the meeting house, and is about sixty-two years of age.

Mrs. Alexander told us that, when her husband was living, he and she were both Deists, believing in a Supreme Being, but did not believe in Jeans Christ, nor that the Scriptures were true.

Nov. 1812.

A Conversation with the Dead, or a Message sent by Jesus Christ from the world of spirits, to Thankful Alexander, widow of John Alexander, late of Winchester, N. II., deceased, who departed this life Dec. 16, 1806.

I. THANKFUL ALEXANDER, on the third day of August, 1807, went into a room by myself and lay down on the bed about one o'clock in the afternoon, and soon fell asleep, and it seemed to me that somebody shook me by the shoulder. I lay

world.

He said that I wanted to know what the soul of man was, and he could tell me as near as my senses could judge. I then asked him what the soul of man was? He answered, it is the sensations of the body, and does exist in human shape, and is a spiritual substance. Two of the sensations, taste and smell, are lost; but seeing, hear-

I asked him if ever he saw them judged that I asked him if ever he saw them judged that were very wicked in this world? He said he had seen a great many of them judged to return to the earth again, there to enter into another body to be punished. For Christ said, "With what measure ye mete, it shall be measured to you again;" and those that were sent back to the earth to be punished were afflicted with losses, troubles and distresses—which metes the difference. bles, and distresses—which makes the difference in people's fortunes in this world, or the distribution of happiness.

I asked him at what time the soul entered the hody? He said at the moment the body drew the first breath of life. For God formed Adam of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; and this earth was the place of punishment of the wicked: For they cannot be punished in a spirit-tube skir ground from a sifthey had heave said to believe he should. The last work he did was to help his boys shoe a sled; it was a chilly day, and he took a sudden cold, which fell into his legs; he was in great distress, and said they felt as if they were in boiling water; and were anxious to have him send for the doctor, but he said it would do no good. So we put on poulties all over his legs; but when we took them off, the skir ground fit too as if they had heap scalded:

ual body.

I asked him if Christ looked like other spirits?

He said he looked like a man in the flesh. I asked him if he saw any people that he used to know black spot on his right leg, which mortifled so ed him if he saw any people that he used to know black spot on his right leg, which mortified so in this world? He said he had a great many, and that he saw his father and mother, and my mother, who came there lately. I had not heard of departed this life on the 16th of December, in the

er, who came there lately. I had not heard of her death before he told of it.

I then asked him if they had any names there? He said they were called by their Christian names, and he was called John.

I asked him if he saw any such being as God separate from Christ? He said no; but said that Christ was in the Father, and the Father in him, and must reign until he had reconciled all things to himself.

I asked him if he saw any such place as hell as it is represented? He said he had not, for this earth was the hell where the wicked received their punishment. I asked him if he had seen any such beings as devile? He said he had not. I then asked him if the eternal world was at a

great distance from this? He said no, it is just by. I asked him how he got power to return, and Christ gave the angel told him to return, and Christ gave the angel orders to tell him to re-

I asked him if he knew what his friends were doing in this world. He said No, for it would militate against his happiness.

I asked him if he knew when the day of judg-

ment would be? He said No; nor when Christ would reign upon earth a thousand years. I then inquired of him what was his company, and what was his employment? He said his company was Angels and Saints, and his employment was praising God, the Omnipotent Jeho vah, in loud Hallelujah.

After I had done asking him questions, he began to rehearse the Scriptures, both in the Old and New Testaments, for a long time—which I cannot remember to repeat. He said that although we had disbelieved the Scriptures, yet they were true, and would be fulfilled, but they were not yet. His voice was not like a man's, but more like that of a bird; and when he spoke his lips did not move nor his eyes atir. I moved toward him, and put out my hand to feel of his arm; but he told me I could not feel him, for he was a spirit.

He said he had been twice before with me in my

sleep, and told me the same things that he did now; but I would not regard it, because it seemed like a dream to me. I well remember of dreaming of the same things at two different times.

He went out of my sight in an instant. When

he was gone, I got up, and went out to my daughter. She asked me whom I had been talking with. I put her off, and asked her if she heard me talk. She said she had, for nearly two hours, and was about to come in, but semething seemed to hinder. My daughter asked if Sally Linkfield had not been talking with me. I told her she had not. She said, "Who has?—for I must know." I then told her it was her father. She said I had been talking in my sleep, and must not tell it to anybody, for they would not believe me. We then concluded to keep it to ourselves; but I told her it was not a dream, for I was wide awake. I asked her if she did not see Thomas Curtis go by with a team, and meet a man against my win-dow, dressed in a soldier's dress, at the time she heard me talking. She said she saw them both and took notice of them.

But it was not long before my daughter told it to some of her friends, and the account got abroad; and, as I have since told it to a number—but not as a dream, for I was as wide awake as ever I was, and am not ashamed to let it be known to the whole universe—I commit it to publick meditation, and humbly hope the blessing of Almighty God will attend it in showing forth the all-bountiful mercies of his Omnipresent Good-ness to all the sons and daughters of Adam; and

and took notice of them, so it is certain it could not be a dream, or fancy, or fable, but a real fact; and she is capable, able, and willing, through God, where the Apostles are seated on each hand, God's strength, to convince any rational person, beauty, where sorrow ends and troubles cease. THANKFUL ALEXANDER.

Many strange events happened in these days, one of which I will endeavour to relate to the

ing in a Supreme Being, but did not believe in Jesus Christ, nor that the Scriptures were true. But, after his death, she had great concern about their faith and his future state. She now believes there is a Christ, and has great comfort in reading the Holy Scriptures of truth.

NATHANIEL ALDRICH,
WILLIAM CHASE,
AMOS BOORN.

Nov. 1812. well for some months before his death, and lost the use of his hands and arms, but was well enough to keep about house. Some time in the summer they were alarmed with a strange vocal noise like groaning, and her husband asked her what it was; but she did not like to own that she heard it. The groans continuing to be heard at different times and in different parts of the house he would send some of us to look where and what it was; but we could not find anything, but hear it in another place or part of the house, and then would go there, but could find nothing. The groans were still heard at times, and in dif-ferent places, and groaning harder. Sometimes it would be heard two or three times in a day, and sometimes not oftener in a week; sometimes it would be under the floor; but we could not acthat somebody shook me by the shoulder. I lay still, thinking it was my daughter, but soon after, I received a second shock, when I instantly got up and set on the bed, when lo! to my inexpressible surprise, I saw before me the likeness of my departed husband, which surprised me very much. I then moved myself to the back side of the bed, with my back against the wall of the house, and viewed him with solemn admiration. His eyes were fixed on me, he was in perfect shape, and to appearance dressed in the same clothes he last wore before he died. He had his hat on, and his arms hung down by his sides; he was very white, his eyes very luminous and penetrating.

After getting over my surprise a little, which his eyes very luminous and penetrating.

After getting over my surprise a little, which lasted about iffteen minutes, I spoke to him and saked him if he was the spirit of John Alexander, that was once my husband? He replied, he was, search was made for it, but they found nothing. asked him if he was the spirit of John Alexander, that was once my husband? He replied, he was, and had come to tell me what I wanted to know most, which would be for my comfort while I lived in this world; and to answer me to any question I should ask him. Then I asked him, if he was in a state of happiness? he said he was happier than it was possible for anybody to be in this world.

He said that I wanted to know what the soul of man was, and he could tell me as near as my senses could judge. I then asked him what the soul of man was? He answered, it is the sensations of the body, and does exist in human shape, and is groaned like something or somebody that was strangling to death directly under where my husband was sitting. At that soul of man was? He answered, it is the sensations of the body, and does exist in human shape, and is groaned like something or somebody that was strangling to death directly under where my husband was sitting. At that hogs in the oats; and there being nobody at home but my daughter Susan and myself, we both rantions, taste and smell, are lost; but seeing, heartions of the body, and does exist in human shape, and is a spiritual substance. Two of the sensations, taste and smell, are lost; but seeing, hearing, and feeling, are much brighter than ever they are in this body.

He said the last knowledge he had before he left this world, was seeing his two sons, and the first knowledge after he left this world was his being in an unbounded space of light. Passing swiftly on in that space of light, he came near to a spacious throne, where he beheld Christ, sitting amidst the Angelic host, and the twelve Apostles sitting on each hand. When he came to a stand, it was before one whom he knew in this world. And he that he knew in this world said to him, How dost thou do, John? And he was told by one that was near by, that the one he knew was to be his judge. Then the judge asked if there were any accusers? The other answered no. He then saw an angel come from Christ, who said to his judge, Make up thy judgment, and set that soul aside until the great and last judgment, when Christ himself will judge the world. Then he was set at liberty by the Judge.

I asked him if ever he saw others judged in this way? He said he had a great many; but enemies did not judge each other, for the judges were those that never had any enmity in this way? He said he had a great many; but enemies did not judge each other, for the judges were those that never had any enmity in this way? He said he had a great many; but enemies did not judge each other, for the judges were those that never had any enmity in this way? He said he had a great many; but enemies did not judge each other, for the judges were those that never had any enmity in this way? He said he had lamost speechless; afterd and almost speechles; allered, and almost speechles; altered, and almost what she had seen, although he tried to persuade her so to do many times afterwards. But she told me that she went into the chamber and set the candle in the window, and when she had done making the bed, she took the candle and turned round to go down, when she saw a man close by her, standing on the hearth, dressed in white, excepting his feet, and they were naked; he looked like her father, only he was very pale, and his eyes were about half shut. She said she was not scared while she looked at him, but when she turned to go down stairs she grew so frightened turned to go down stairs she grew so frightened that it seemed to her she could not live to reach the room below. My husband remained better till late in the fall, and would sometimes say he did not know but he should live the year out, but

> year of our Lord 1806. Copied by AMOS BOORN.

he did not believe he should. The last work he

A LITTLE CHILD GIVES EVIDENCE OF SPIRIT PRESENCE.

DEAR BANNER-My youngest sister (residing in East Bridgewater, Mass.) has a daughter three years old, named Eva. My oldest sister "lost," a little over a year ago, a daughter five years old, named Etta.

A few weeks after Etta was "buried," Eva suddenly exclaimed, one night, some time after retiring, when all was still, "What's 'at? what's at? See, mamma!"

"See what? I do n't see anything." "See, up there!"-pointing toward the ceiling.

Presently she cried out again, "Oh, see, mamma! Etta!—up sky—angels!" "Etta?...What do you mean? What Etta?"

"Aunt Emily's Etta." "How does she look?"

"Quite smart" (a phrase she had learned).

"How do the angels look?"

Richmond, Nov. 1812.

"Pretty-white!" "What is Etta doing?"

"Flowers-here!"-pointing to the bed on which they lay. Presently she started, and said, "Etta gone, mamma—Etta gone!"—and she soon fell asleep.

A year passed by. Eva meantime spoke of Etta now and then, but never in a manner to indicate that she saw her. A few weeks ago, however, as she was playing in her bedroom, she commenced to carry on a conversation, apparently, with some one, and for some time seemed to proceed with her childish occupations as if she had "company." At length she called to her mother, who was in the adjoining room, to come in and see Etta; saying that Etta had come to see her, and had brought another girl with her; that they were playing together, and having a "good time."

"Where are they?" asked her mother. "I do oot see anybody but you."

"Why, right here, mamma! Do n't you see them?" The mother could see no one; but the child insisted that Etta was really there by her side, playing with her, and that there was another person with her, whose name she did not know. She said Etta brought some little red balls with her to play with, but she (Eva) could n't get hold of them. (Query: Were they electrical sparks?) She said they told her they would come again, and the stranger would then tell her name.

At length Eva rose up and walked toward the kitchen door, talking with her "company," and apparently holding some one by the hand. When she had reached a few steps beyond the threshold. she cried out to her mother," There! Etta's gone!"

She has since often spoken of the affair, and may it excite their souls with a divine stimula-tion, and prepare them for passing through the dark and shady valley of death, and joining the persons; and she speaks expectantly of their

which she treats in a matter-of-fact way, as if there were nothing about it calculated to excite special wonder; and she frequently asks why they don't come again, and "wishes they would."

Perhaps the most striking feature of the whole vision, that Etta was clothed in a brown dress; and it so happened, that, a few weeks previous to her death, Etta attended the funeral of a playmate, on which occasion she wore a brown plaid dress. which her mother had just finished making. A few days later, she herself fell sick, soon died, and her body was carried to the grave clothed with the same brown dress-the second time it had covered her body. Of the existence of such a dress in connection with Etta. Eva had no knowledge whatever; she was not present on either occasion, and no mention of the dress has ever been made in her hearing. Comments are J. MADISON ALLEN. unnecessary. Quincy, Mass., March 6, 1871.

free Thought.

INSANITY AND ITS TREATMENT. BY EDWARD MEAD, M. D.

MESSES. EDITORS-Under the above caption, your correpondent, J. McD., of New Orleans, calls attention to the desirableness of employing what he terms psychological treatment in cases of insanity, not to supersede, but in conjunction with, the usual therapeutic means employed in hospitals. He invites editorial comment: but no response since the date of his communication having appeared, it is well that your attention should again be called to his sug-

Nearly twenty years ago, while in charge of a retrent for the insane, I risked the danger of unpopularity which usudly accompanies original scientific investigation in new directions, by experimenting in a limited way with the agency in question. The circumstances, however, were unworable. But few facts had been developed; the efficiency of the so-called psychologic means was not recognized as such: and consequently the results were loss satisfactory than are now readily attainable. That the subject is one of importance, will be conceded by every person of intelligence and candor who is willing, without bias, to give it thoughtful consideration. Your correspondent infers that it is practicable to secure the introduction of the proposed additional means of treatment into the practice of some hospital already established. It is not probable, however, that his desire in this respect would be gratified so long as these institutions are under Orthodox control, as they almost invariably are. Having been a member of the Association of Superintendents of American Institutions for the Insane for about twenty-five years; having made the subject of insanity a specialty for thirty years, during eighteen of which I acted in the capacity of superintendent of an institution established for the care and cure of the insane; having taught it in cleven courses of lectures, as professo and lecturer in two regular medical colleges, discussed it before medical and other scientific societies, and endeavored to elucidate it in the American Psychological Journal, which I conducted in 1853, thus giving to it, in the aggre gate, more attention than any other physician in the Westorn country; having, indeed, sacrificed more, in time, toil and money, than all of them, in behalf of the insane; and having suffered more persecution for opinion's sake than any or all of them, I have had, at all events, data enough upon which to base an opinion. That this experience should thus result in a lack of confidence in the disposition to treat fairly a reasonable proposition, is an unwelcome act. It is, nevertheless, a fact; consequently the other suggestion of your correspondent is, in my judgment, the only practicable one, viz.: to establish a new institution for that purpose. He, and the great body of thinkers throughout the country who coincide with his view, could then act independently, carrying to a successful issue their honest, deliberate conviction. How this is to be done in order to accomplish the greates, gend is the question. Generally, he who suggests a project has already wrought out the details in his own mind. For this reason, it is desirable that Mr. McD. should give your readers the benefit of his claberated thought. In the meantime, carnest philanthropists who are ready to cooperate with him in carrying out his idea to practical realization can digest in their minds the

necessary ways and means. That there is need of increased facilities everywhere for the care and cure of the insane, is unquestionable. It is constantly relterated in the annual reports of trustees and superintendents of asylums and hospitals, not only in the new States, where population is constantly increasing, but ted to read the article upon which the question was raised, in the older ones, where it might be inferred that ample provision had been made adequate to their needs; hence that an additional hospital, well organized, with all the modern appliances which experience has demonstrated to be beneficial, would succeed, in a business point of view, I have no doubt. It could be organized as a joint stock enterprise, with shares affixed at a rate which would bring it within the reach of persons of limited capital. Its interests could be guarded by the employment of the best business talent in its board of trustees. And while it could thus be made self-sustaining its usefulness could be vastly extended by the incorporation of an additional and eleemosynary feature in the form of an endowment for the benefit of patients who are unable to pay. The wealthy humanitarians alluded to by Mr. McD. would thereby be afforded scope for the exerise of a philanthropic spirit, which would bring its reward in assunging sorrow, healing the broken heart and restoring

to usofulness in society many a blighted mind. Careful estimates have found the cost of building, in acordance with the best plans of construction, to be about one thousand dollars per patient. This is inclusive of the central administrative department and other appurtenances. Within the last thirty years vast improvements have been made in the plans of interior structure, so that little, if anything, remains to be done beyond what has already been adopted in the most modern style of building in use.

Some of the institutions are too large. It is the judgment of the clearest thinkers, derived from experience, that the highest degree of usofulness can be best attained where not more than two hundred patients of the various classes are aggregated under one management. It is not extravagant to contemplate that provision be made for the accommodation of one hundred patients in the proposed institution. With such a capacity, therefore, according to the above estimate, a sum not less than one hundred thousand dollars would be necessary; the precise cost depending of course, somewhat upon locality. Cost of land, building material and wages vary with relative distance from a commercial mart. Wherever a location may be selected for the purpose, the institution should be organized upon a scale in some degree commensurate with its importance and needs; for in all its appointments it should be equal to the best in the land. In point of desirableness of site and architectural beauty of the edifice, which are by no means the least important among the elements of success, there is opportunity to make it superior to all others, inasmuch as its ounders would avail themselves of competitive offers of land, building material and money from well-disposed, pros perous friends in different States. To combine all the advantages of the most eligible site is difficult; for, in the first place, it is desirable that a spot should be selected abound ing in forest trees in variety, and of mature growth-whose natural beauty had never been marred nor its surface mutilated by the destructive encroachments of the barbarous civilizee: for such insensibility to the preservation of natural beauty does the wholesale destruction of trees indicate, that this apparently incongruous epithet is not undeserved. A piece of land thus furnished with native trees and shrubbery, would admit the laying out of walks and drives, the removal of dead and decaying trees, and the preservation of groups and isolated trees, as may be found to comport with the most approved plan of landscape gardening. Freshness and matured beauty would thus be preserved at the outset, which it would require a century to acquire.

Convenient access by railroad to some prosperous and populous city is also desirable for procuring daily supplies, and for the facilities which are afforded for securing intellectual privileges and such means of recreation as are adapted to the mental condition of a large class of nationts. These two advantages combined can seldom be had without great

comparative expense. A salubrious and nearly equable climate favoring tha highest sanitary conditions, is indispensable. Besides these at the same time. requisites, there are also others secondary in intrinsic value,

coming again. It is evidently a reality to her, but highly desirable. I have elsewhere treated of the various moral and physical appliances to be embedded in hespital arrangements, and cannot dwell upon them here.

With reference to the subscription of stock necessary for such an undertaking, it can scarcely be doubted that among the friends of the movement who have already spoken confidently, and the still more numerous body of sympathizing affair - the most conclusively demonstrative of humanitarians-who will at once appreciate its utility and the really spiritual character of the same-is the necessity-there will be found ample pecuniary means for following: she stated, on the occasion of her last carrying it into successful operation. It will not be necessary to rely solely upon those whose prosperity enables them to invest the largest sums in it. There are large-hearted men and women whose means are limited, who will be actuated by a generous emulation in this noble work of humanity. In order to give to all an opportunity to discharge the honorable duty of well-doing, the price of shares should be adjusted so as to place it in the power of the largest number to make an investment from their surplus

> The initial stops can be taken in Boston as judiciously and effectively as elsewhere. A primary meeting could be called at an early day, to devise measures for carrying the enterprise into effect, and the outlines of a plan of opration, which may be determined upon, made known through the Banner. The amplification of details, if thought advisable, could be set forth by an agent of ability, experience, and practical knowledge, acting under a responsible heard of rustees, in whom authority to receive and act upon propoanla should be vested.

> An appeal to the Spiritualists is only needed at the outset. Let it be known that the plan embraces all therapeutic means hitherto known, and let it be further demonstrated that an additional agency, potent and indisputable, is provided in the wards of the new hospital, and the demand or its privileges and benefits would, from its very inception, exceed the possibility of supply.

> > ANOTHER VIEW. BY J. K. BAILEY.

My comments upon the doings of the "Convention at Richmond," published in No. 7, Vol. 1X, of the Religio-Phitosophical Journal, only touched the (to me) more imporant features of the doings of that body. I now propose to

extend the vision to other incidents and action therein. But first, let me rectify a laughable blunder of the types in said article. Speaking of the first and fourth "National Conventions." I am made to call those uproarious convocations " Venerable." I think this term hardly applicable in any sense of its signification. I wrote (or tried to) in place of that word, memorable. This would seem more appropriate, though many may doubt that those conventions were worthy of memory. One or two other errors can be left with the good sense of the reader.

A resolution adopted by the late Convention, which has called out much criticism, and teaches a previously much mooted question, reads as follows:

"Resolved, That we recommend Societies, to the extent of their ability, to employ speakers for a longer period than one month, as is now the usual practice, believing that their settlement (tarry) for a longer time among the people, is better for speakers and people."

I do not see that this resolution commits any to the policy of "settled speakers," Of course any resolutions or action of these conventions is binding upon no other association; nor, indeed, upon the members of the body adopting such, only in so far and as long as the individual judgment sees the wisdom and accepts the conclusions thereof. Nor does the resolution undertake to determine what shall be the action of any; it only recommends that which was then believed to be the most effective course, where practicable. Nor does the resolution even touch the question of settled speakers in the sense of the systems of other religious denominations. It simply recommends longer engagements.

For myself, I see no objection to either as long or as short a term of engagements as each society may deem best suited to their special needs and possibilities. In some societies and localities, undoubtedly, long ongagements, or, perhaps, even "settled ministry" would conduce to the greater amount of good; and vice versa. Undoubtedly, some speakers are better adapted to long, others to short engagements. Quite likely some societies, as also some speakers, would be the better for the kind of settlement, as an expletive writer in the Religio-Philosophical Journal recently indicated. Itinerancy will long be a necessity. Any demand will be sure to (sooner or later) find its supply. No

fears need be indulged upon this question. The various "reports" published, purporting to present the action of the Convention, do not give a full and fair understanding of various actors in nor action thereof. After the election of the President, Secretary and Treasurer several persons, residents of Chicago, were put in nomination or Trustee. One Trustee and the President, already elected, being residents of that city, Bro. Wheelock raised the point that only two "officers" could be residents of any one State. The point-Col. Fox in the chair-was overruled. I appealed from the decision of the Chair; was not permitted to make a statement of the grounds of the appeal the Chairman deciding I had no right to do so; not permit-

ARTICLE IV .- The Officers of the Association shall be a Prosident and as many Vice Prosidents as there are organ zed State, District, Territorial or Provincial Associations ized state, District, Territorial or Provincial Associations, the Presidents of such being ex-office Vice Presidents of this Association, and authorized to act as such after signing these articles and paying as above; one Secretary, one Treasurer and a Board of six Trustees, not more than two of whom shall be from any one State, who shall serve three

years. Few understanding the real issue in the appeal-mos persons being loth to vote against the decision of the Presi dent or acting President-many did not vote. Some who were not delegates did vote to sustain the Chair-the appeal failed. Not so, however, the object of the appeal. Every purpose for which the appeal was made prevailed. No more members of "the Board" were elected of residents of Chicagos and the article in issue (Art. IV) was amended so as to preclude the possibility of a construction to suit the

convenience or desire of crafty schemers. Quite a "tea-pot-tempest" among some delegates and attendants of the Convention was raised out of professed Physical Manifestations -- writing upon the arm. With the question of the genuineness thereof I shall not deal, for the simple reason that I have not the requisite evidence necessary to intelligent determination. In my humble fudgment, both the first presentation of said manifestation and the Hull-ing process of "testing" the "kernel," were equally out of place. A convention for business transactions and philosophical inculcation should not be interspersed nor interluded with the physical phenomena. The attendance of genuino media upon conventions may be desirable, but their public or private scances should be entirely disconnected from the conventions; at least, such are my convictions. And these convictions rest upon the results of long experience and careful observation—not upon any promptings of unfriendliness toward this class of phenomena or its media, either individually or collectively. Let us hope that such scenes will not again occur.

### INFORMATION WANTED.

Will some good and learned theological brother be so kind as to tell us whether, through the microscope, or telescope, of his theological faith-for there are many "anxious-soat" inquirers springing up in various parts of the land now-days -and which antecedency belongs to, his God or matter? Will he say God, and, by thus denying the eternity of matter, claim that his God created it out of nothing, and was. during its ante-eternity, a Deity "in vacue," a God of nothing, a God truly, without body, parts, or passions; and, in trying to escape the conclusions of what he deems incomprehensible, will be throw himself and his "ology" into a train of impossibilities, inconsistencies and absurdities, many times harder to manage than the things he is trying to flee from? But, says the brother divine, eternity of matter throws out creative God-power, and gives Deity nothing to lo but what you infidels claim the forces of matter can accomplish. Very well; now, good friend and faithful believer in God and the devil, heaven and hell, eternal life for yourself, and eternal damnation for some one else, please sit down a few moments and "let us reason together." Is the idea of the eternity of matter-which really does curtail the power of the theologian's God-though difficult to compreand, any more so than many other things that present themselves to man for study, and which imperatively demand his profoundest thought? or does it force him to shut his eyes and let blind faith do his thinking for him? Is the ante and post eternity of matter-though hard to comprehend-any more so than its universality, or the universality of space, so called? "But," says the brother divine, wiping all such considerations out with one "fell swoon" "all things are possible with Gaud," thus making his God first ing to make a universe of: a thing just as possible as to make and not make, to exist and not exist, both or all W. B. RIGHTER. Petersburg, Ill., 1871.

## Banner Correspondence.

TERRE HAUTE,—Our correspondent, "Pet," writes as follows: Biblical Conspiracy and Evangelical Alliance. This Mr. Thomson of whom I spoke in my last report, is quite an eminent lawyer here, and has only lately been guilty of showing to much Christian light. Since his lec-

guilty of showing rea much Christian light. Since his locture on "Infidelity," he has delivered another on "the origin of the Bible," before the young folks of the Congregational Church. The Evangelical Alliance can never gain their coveted point of introducing a godly clause into the Constitution without the sid of political men, and so they are pressing them into service, knowing well how to use the sceptre of persuasion, and thus unite pulpit and restrum against all those who are inclined to worship their one God according to the dictates of their own conscience.

Mrs. M. J. Wilcoxson wrote a very good article, in which sho kindly asked Mr. Thomson where he stands in regard to the Evangelical Alliance? The chief of one of our daily papers (Republican) refused to publish it, lest it might pave the way for a controverse, for which they had no room, but acknowledged that he considered the article true in spirit and in principle. The other paper (Democratic) would not publish it because of its allusions to the Catholic Church—his readers and subscribers being principally Catholics. This shows that the time is close at hand when a free press will only be so in name. Yes, it is a farce even how, to a great extent.

Having once introduced God into the Constitution, and securely locked up our conscientious liberty, the "devil," who is free, will then have casy work of sowing his seeds of discord and persecution. Woo to our mediums then, for the fires of Smithfield would again be kindled, and our best and noblest souls would be crucifled day after day. To prove to you that this is no fancy sketch, I will mention one or two facts. A man who is a member of the church called the United Brethren, went to hear Mrs. Wileoxoon's lecture, in order, as he expressed himself. "to pick her all to pieces." A friend of our cause, with whom this man attended the lecture, asked him after the close how he enjoyed the discourse? His answer was: "A beautiful flow of language, but it is all from the devil, and such a woman ought to be burned at the stake." Another fact. Some twenty miles below this place, some wonderful spiritual phenomena have occurred in a family, none of whom are Spiritualists. Ponderable substances are moved without any visible agency, &c. Some of our Spiritualists went down there to investigate the subject, but could not do so, as the lamily had been threatened with the vengeance of a mob for being "witches." Even their lives were in danger. Their persecutors profess to be Christians, but certainly do not inhorit the Christ-principle. Further comment is unnecessary. Having once introduced God into the Constitution, and

her comment is unnecessary.

Politicians all over the country are donning the garb of Politicians an over the country are doming the garb of Churchism, for place and political power, which they hope to gain when a creed is put into the National Constitution. Those who would remain free to enjoy their religious opin-ion, cannot be too much on the alert for coming events.

Massachusetts. AN INTERESTING OCCURRENCE .- G. D. S. writes thus: A

certain clergyman of Cape Cod not long since visited the city of Boston; while there, took occasion to visit Trement Comple, to listen to an address from a certain noted divine who was about entering the Temple, a gentleman very politicly presented him with a tract. Thinking, of course, from the nature of the place, and also from the dignified and clorical appearance of the gentleman that presented it, it must be strictly evangelleat in its nature, he gladly accepted the glit, with a sinile of approbation upon his countenance. But ch, imagine the "horter" that he felt upon discovering the true nature of the book. It proved to be a work written by Wm. Denton. He at once resolved to leave the fated city (where, as he expresses it, virtue and vice are so intimately blended that you cannot tell the other from which), and accordingly he proceeded without delay to Journey home. On arriving, he found the people of his church congregated and holding a prayer-meeting. Upon entering the meeting, he immediately threw off his overcout, and to the people exclaimed: "Brethren and sisters, I have come home to work. Infidelity is gaining ground. We must pray, brethren, that God will remove Wm. Denton, and he will do it. Remember, brethren, that when the noted infidel, Theodore Parker, was in the midst of success, a few praying souls gathered in Roston, to intercede with God to take Parker out of the way, and he did it; and God will hear your prayers, and take Wm. Denton. Now, brethren, will you do it?" The first one that responded suggested the propriety of working more in the spirit of love. The second asked if it would not be better to try to induce God to convert Wm. Denton, So one after another expressed their views upon this great and all-important subject, none seeming to exactly agree with the minister in his plan of asking God to kill Wm. Denton, all wisely thinking it best to try milder measures first. The last we heard from the priest is, that he is still trying to drum up recruits, but with but little prospect of success. If he had lived in the ages of the past, he would have been well adapted to the wasts of the times.

PHILADELPHIA.—J. W. Lowis wites. March left: Ediwho was at that time holding meetings at that place. As he was about entering the Temple, a gentleman very po-

Penusylvania.

PHILADELPHIA,-J. W. Lowis writes, March 16th : Editors Banner of Light: I was pleased to notice in your last paper a communication from Moses A. Dow, Esq., one of the parly and successful pioneers of weekly literature, in regard to spirit manifestations. No one who knows that gentleman could, for a moment, doubt the truth of his strong testime-

count, for a moment, doubt the truth of his strong testimenal in behalf of the cause, and it is indeed a hopeful sign
when such fearless witnesses come forward.

I was in New York week before last, and in company with
an old and valued friend, Hon. ——, M.D., formerly United
States Consul at Lyons under Presidents Pierce and Buchanan—called on Dr. Slado, 207 West Twenty-second street.
The sitting was for my friend, at my suggestion, but at Dr.
Slado's invitation I sat with him.

thenomena witnessed were similar to those described The phenomena witnessed were similar to those described by Mr. Dow, but in some respects stronger, perhaps, the top of the accordion being passed under the table and thrown backward over it into the arms of my friend. The kulle, instead of being thrown across the room, was also passed under the table and up between my arms on to it. The table was also lifted, following our hands upward, as we stood up, and remained suspended a font or more from the floor withand remained suspended a foot or more from the floor with-out a hand touching it for some ten or twenty seconds, Several beautiful communications were received, with written in fall. One was: " The dead SHALL live

again!" ...
The names, at once recognized by my friend, were unknown to me, and of course to Dr. Slade. One of them was the wife of my friend—long since deceased—a beautiful and the wife of my friend—long since deceased—a tribut of Conaccomplished lady, a daughter of an eminent jurist of Con-

I regard Dr. Slade as one of the fluest mediums I have ever net. He is a handsome, pleasant-voiced person of five and hirty or thereabouts, and seems in perfect physical and nental health; in short, what some mediums are not—a horough gentleman.

My friend went away much improved. Ohlo.

HARRISBURGH .- A correspondent informs us that, in the second week in March, Elder Hall, a Second Advent preacher, arrived at Harrisburgh, and announced a lecture in which he proposed to expose Spiritualism. The substance of his argument was, that meamerism and sleight-ofhand accounted for all the spiritual phenomena. He then attempted to mesmerize several boys, and, thinking he had succeeded, he expatiated at length on his power over the will of the subjects; but when he began to put his theory will of the subjects; but when he began to put his theory in practice, it turned out that none of the boys were under his control, or had been affected in the least by his efforts to mesmerize them. He apolegized to the audience for his failure, and invited remarks from any one who had anything to offer. Mr. E. Manning thereupon arose and delivered a telling speech in favor of Spiritualism. He cited the names of some of the most prominent and learned men in this country and in Europe, who had investigated the subject and become convinced that Spiritualism was true, and acknowledged and accepted it, as refutation to the Editor's slander that Spiritualism was true, and sander that Spiritualism was true. acknowledged and accepted it, as retutation to the Emer's slander that Spiritualists were ignorant dupes. The au-dience listened attentively for an hour to Manning's re-marks, and all admitted that he had completely overthrown the would-be exposer. He is ready to meet any more ex-posers that may choose to visit that place.

New Hampshire. MILFORD .- "C. B." writes: Apparently our cause, for a long season, has been in a stagnant condition, owing to inharmonies in our ranks; but the Stream of Progressionthat is ever wearing upon angularities-has partially smoothed the rough corners, and we find ourselves rallying to the watchword, "Our cause must not stand still." Here allow me to say that the efforts of Bro. Dean Clark in two courses of lectures given here of late, have had much to do in giving us this new impetus. We think him one of the oundest reasoners we ever employed—clearing the rubbish is he goes, and arriving at the truth in a manner unmistakble and satisfactory.

HOLLIS .- R. H. Ober writes, March 5th: We have had a course of three lectures here the past week, by Mrs. Julia A. Field, of Lowell, which I trust has awakened new though t in many in this place. Mrs. F. speaks quite fluently, and with an earnestness that attracts the attention of the listener, and, I think, will do good service to the cause of Go and humanity wherever she may be called to labor.

Michigan.

PORT HURON .- J. H. White writes: The Spiritual Soclety of this place have a small hall paid for. We have had regular lecturing for five months past. A. B. Whiting is engaged for the two last Sundays of this month. We have speakers engaged for April. The Society is growing slowly and carnestly against combined church opposition. Our old time-honored friend, Dr. A. E. Noble, passed on to his new home some two months ago.

Illinois. ALTORFF.-I. C. Brown writes, March 10th, as follows :

Our society has never flourished till now. We have had a course of lectures by Mrs. L. E. Waterman, lately from Boscourse of lectures by Arts. L. E. Waterman, and yellon Bos-ton. She is doing a glorious work. Her lecture on "What is heaven?" was by far the best lecture I ever heard. The hall was full, and not a sound disturbed the quiet other than the speaker's voice. May she live long to do the noble work she has begun.

Vermont. GLOVER .- Orin French writes, March 14th: Spiritualism is all in a fiame in Northern Vermont. Mrs. Emma M. Paul is settled with the Spiritualists in this town, and is drawing the largest house of any denomination.

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, APRIL 1, 1871.

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WILLIAM WHITE, LUTHER COLDY, ISAAC B. RICH. LUTHER COLEY.....EDITOR.
LEWIS B. WILSON......ASSISTANT.

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

#### An Orthodox Government.

The champions, partisans, and drill-masters of old Orthodoxy by no means relax their efforts to inoculate our fair republican Constitution with the virus of their dogmatism, and distribute their circulars, present their appeals, press their netitions, and assemble their conventions of the faithful, with even greater industry and earnestness than before, hopeful of final triumph in a design that will at once open wide the floodgates of angry passions, and break up the beautiful order in which our free institutions exist in a chaos of dispute, contention and hatred. As we are now going along, there is no sort of trouble; for the simple reason that everybody is perfectly free to cherish such form of religious faith, or even none at all, as to him or her seems best. The proposition is: however, to put an end to this state of perfect peace, because of the uneasy desire certain men have-bigots as they are at heart-to compel men to subscribe to such a creed as shall be laid down for them, by setting it up as the supreme law. It is all to be done in the name of religion, and these zealots argue, with their accustomed assurance, that whatever is brought forward under the folds of that banner cannot be wrong. We deny that, however. The world has suffered vastly more from religious wars than from any other. Propagandism and proselytism have done worse work for suffering mankind than all the so-called infidelity that ever went unchecked and unopposed.

Besides, this republican government of ours is in no sense a religious government, and was never intended to be. Its founders were classed without the pale of Orthodoxy a great ways-the Jeffersons, Franklins, Adamses, Paines, and the rest. To publicly recognize the divine Creator of the universe, and to make it compulsory on others to recognize him, are not the same things. This government was established to found freedom with order, not to prescribe forms of religious belief, or to proscribe individuals for refusing to accent the same. It was established for temporal purposes altogether, and not for spiritual. The founders of it had, by a close union of their resolutions and strength, succeeded, after a seven years' exhaustive war, in throwing off the oppressive rule of Great Britain, and their next step was to make some worthy and timely provision for the liberty they had won at such a cost. All that they presumed to touch was the rights of man, and these they placed under the slightest possible restraint, because they regarded them as the fountain instead of the creature of statute. But Orthodoxy is ready to admit this, and demands that it is time so fatal an omission should be supplied, and supplied by them, too. Suppose the Infidels, so called, should chance in time to get the advantage of the Orthodox, numerically, and should proceed to declare, on the other hand, that the Constitution should contain an express denial of God. What then? Or suppose the Catholics become the majority in the country, and insist on making the Constitution the engine of proselytism for their faith. What then? Cannot Orthodoxy see, at the hastiest glance, that the measure they propose may lead to the tearing up of the instrument which they consider so lasting?

The fact is, it is this very abstention from all shades of religious meddling with our Constitution that makes it so strong in the respect and affections of all creeds. Each finds in it that perfect freedom for itself which it wants. Were it to begin the work of proselyting by seizing the Great Charter with which to accomplish its purpose, the resulting evil would very shortly work the cure, for there would no longer be a Constitution to shelter the reprehensible design. Just so long as our supreme law is so nobly comprehensive, so grandly tolerant, and so strictly devoted to the shelter of the largest possible freedom consistent with the common peace, just so long it promises to stand for a shining beacon to nations and a promise to the oppressed of the world. But as soon as it becomes cramped and compressed in the iron bonds of ecclesiastical dogmatism and bigotry, its form and its spirit will pass from men's grateful sight altogether.

Unhappy France. The revolutions, riots and emeutes succeed one another so rapidly in France, that one almost has to hold his breath to ask what it all means. The population of Paris are to-day in a state of insurrection against a government not yet established, threatening the capital with arms and cannon. slaughtering their own Generals, denouncing the National Assembly, and leading off in another of those wild dances of blood which inevitably end in the strong hand and plenty of popular misery. Why cannot so intelligent a people learn to govern and restrain themselves, instead of acting like lunatics when they get their freedom, and compelling force to come in and put them in a straitjacket again? Thiers has issued his appeal to the mob, enjoining them to protect and not destroy what all sane minds would preserve. But the mob has no ears nor eyes. It is blind and mad. It revels in the bloody memories of days that are past, caring nothing for the present and taking no thought of the future. Where is this business to end? Must the foreigner return to the capital even before he has finally quit the country, and plant his iron heel on the prostrate neck of a na tion not yet prepared to take the rule into its own hands? France is no doubt receiving her discipline for a wise and great purpose in the future.

### Lawrence, Mass.

S. W. Smith informs us, under date of March 20th, that N. S. Greenleaf, of Lowell, spoke there Sunday, March 19th, giving two fine lectures to good and appreciative audiences. He further says: "On Sunday, March 26th, a new hall is to be dedicated to Spiritualism, erected here by one of four Spiritualists. The ceremonies are to be conducted by Mrs. S. A. Willis, of this place, and Dr. H. B. Storer, of Boston, together with other eminent speakers. A good time is expected.

#### Grade Spiritualism.

Since Spiritualism has come to be accepted as fixed fact in the estimation of nine tenths of combined efforts of the other tenth, both in this country and in Europe, it affords us no little amusement to observe the manner in which our new friends are leaving the Old to embrace the New Religion. Almost any and every pretext is aid hold upon to excuse the act of transition, which they have not yet the courage and independence to make by a single open step. One, for example, will come before the public and acknowledge himself an Infidel Spiritualist; another claims for himself that he is a Christian Spiritualist; and so on through the list. It really matters | telegraph, that he has become a Spiritualist, a little, and least of all to us, under what colors they choose to sail, so they do but advance and | ualists; and, furthermore, that he has had a vision advocate the substantial truths of Spiritualism to this effect; that sometime in the Spring of 1871 itself. The form of it is of but secondary import. he will be attacked with small-pox, and that unance. The Christian Spiritualist professes to be- less he pursues a different course from that which lieve that Jesus came to earth as "the Saviour of is generally pursued in such cases, he will die. the world," and still so few in the world have in He says: "Now, as I do not wish to die then, for eighteen hundred years been "saved," as that reasons which I might give if it were necessary, I word is generally accepted by Christians. The Infidel Spiritualist believes Jesus was simply a friend and physician, Dr. Sidney Doane, whom I could not prove other than elevating to humanity. Those, therefore, who hold to this, would of course be "infidel" to "Christian" Spiritualism.

The line in respect to this matter is drawn much more tightly in England than in the United States, and possibly for the reason that religion there is a political establishment, the Church and the State being combined together. As one of numerous illustrations of this fact, we have before us at this moment the first number of a paper called "The Christian Spiritualist," edited and published by the Rev. F. R. Young, of Rose Cottage, Swindon, Wilts., England. His neculiar views are defined in his "First Words," in which | the base of the brain, coldness of the hands and he proceeds to announce his principles of faith. and to shape the course his journal will nursue. It may all be summed up in this brief phraseauthority of Christ." In other words, while Mr. outskirts of the city as possible; secure for your-Young admits the fact of phenomenal Spiritualism-being himself, until very recently, a medium for the cure of diseases by the laying on of hands | house for the room in which you are to be sick; notions as an Unitarian divine; and for the rea- anywhere through the side of the house, if there son that position in society, under almost any cir- is no chimney in the room. If there is, open an ing his pointed observation that the Unitarians are in no sense or degree responsible for the appearance, contents or continuance of his periodi-

We have now in our mind several Spiritual-Simply because, while subscribing in their hearts any, in your food. and intellects to the blessed truths of the New Revelation, they cannot yet bring their minds to the surface, the attendants should roll you in a give up the "loaves and fishes," the pleasant and sheet wrung out of warm water-not cold-and profitable perquisites, the flatteries and hopes pack you well in blankets till you are thoroughand dissipating amenities of the Delilah which ly steamed, giving you the meantime, to drink, a men call Society. It is, after all, just what Christ | tea of hemlock and saffron. Care always should himself said on the subject of serving God and be taken that the room is dark, so dark that you Mammon. They prefer the present goods of the | can scarcely see a hand before you. This precauworld to following the teachings of our elder tion will preserve the skin, and render the disbrother Jesus, who commanded his disciples, not lease less likely to take an inverted turn after it to take good care to pick out warm and comfortable spots on the sunny side of society, and there bask and enjoy spiritual distinction, but to go out bravely into the world, and to preach the gospel to every creature. Christ's order involved sacrifice. It did not pretend to save men from trouble and sorrow, but distinctly assured them that they would have enough of it in the simple discharge of duty. How compares the practice of these new converts to Spiritualism with that? Let us test these "Christian" Spiritualists by the standard and measure of their own chosen Master.

### Michigan, to the Rescue!

come forward and respond to the prompt and vigorous action of Illinois, in rejecting the bill that is expected by the doctors to pass the Legislature, prohibiting all persons from practicing the healing art within the State, except only those who can show a diploma from some medical school. The bill will unquestionably become a law, if the liberal-minded people of Michigan do not immediately unite in a determined purpose to defeat it. A remonstrance precisely similar to the one laid on the desks of the legislators of Illinois will be circulated everywhere for their signatures; and if they come out in that shape in the full strength of their opposition, there need he no fear that it will fail to be effective. We therefore urge all to whom it may be presented to add their names at once, and see that it is laid before the member of each branch of the Legislature from their respective district, town and city, that this proposition may be openly met by an intelligent people on the threshold, and not saddled on the citizens of a whole State without their knowledge of what is going on.

We recited the points of this gross imposition at the time it was before the Legislature of Illinois. It is styled "An Act to protect the people from Empiricism and Imposture in the practice of Medicine and Surgery"; whereas, in truth, it is an act for the protection of the "regular" practitioners from the effects of any new light that may ever dawn on the minds of men around them. What a Legislature has to do with permitting or preventing the act of healing human maladies, it would be difficult to understand on the face of it: the medical faculty only try to get possession of it to make their own position strong, precisely as Orthodoxy tries to do by the constitution. If the "regular" practitioners are so much better qualified to heal and help mankind than everybody else who feels disposed to offer, let them simply show it by their works, and not try to shelter themselves behind penal statutes, and drive away all competitors. This design of theirs proves their weakness and want of confidence, by wanting to engross the field themselves. If they feel so sure of their superior skill, their success will always bring the people to them for relief. Instead of that, they only multiply diseases in every variety of forms, and confess their ignorance at last by wanting to shut all others out of medical practice.

### The Crucible.

A new Spiritualist paper with the above title has made its advent into our sanctum from Baltimore. It flies at its masthead the names of Moses Hull, W. F. Jamieson, and D. W. Hull, as editors, viz., editor, editor North-western Department, and corresponding editor. The Crucible is quarto in size, printed on good type, and looks nicelyas prim as Moses himself. It will be sent to subscribers at \$2.00 per year.

We like the editor's "Greeting," for it is replete that be possible.

### Spirit Message.

The following message, recently given at our Public Circle through the mediumship of Mrs. J. the community, and cannot be everthrown by the | H. Conant, is published in advance for obvious reasons:

DR. SIDNEY DOANE

I scarcely know how to begin, so novel is the character of the question-if such it may be termed-which calls me here. In order to be understood, I shall be obliged to premise a little, by stating that the gentleman who has requested me to come here, was, in years past, a patient of mine in New York City; his name, Albert H. Standish. When I knew him he was sound in the Orthodox faith; but he tells me, by spiritual firm believer in the doctrines endorsed by Spirithave deemed it not unwise to call upon my old very good man, and as such, taught truths that knew was proficient in cases of small-pox years ago, and who has, I expect, learned much more respecting the great scourge, since he left this life. Now will be come to the Banner of Light office and give me some instructions as to what I shall do in case my vision proves a verity?"

Well, then, my friend and brother, since you have the means to do as you please. I shall advise accordingly. Small-pox generally gives certain premonitory symptoms-sends forth certain couriers in advance of its coming, that cannot be mistaken, especially if one is looking for such a guest. Now, then, in case these symptoms are felt by you, which, in your case, will be severe pain at feet, undue heat at the stomach, attended with nausen-these will be the first premonitions of the coming of your guest-then you will have ample This periodical is pledged to uphold the plenary | time to procure for yourself a house as far in the self two attendants who have had the disease: take the largest and airlest apartment in the he still feels obliged to hold on to his theological and, if it is not properly ventilated, make a hole cumstances, is to be preferred to no position at avenue into the place, and let it remain always all, as he evidently seems to think, notwithstand. open. Then keep one of your windows dropped at the top, not so a draft will come upon yourself; keep the room at a temperature of sixty-five degrees, not much below and not much above. And this should be done by a wood fire, nothing else. Then take plenty of warm drinks, and drink parists in America who are pretty much in the ticularly free of Indian meal porridge made of same category with Mr. Young. And why? water, and very thin, and use but little salt, if

> If the disease should be obstinate in coming to has been out a few hours, as is sometimes the case from the admission of too much light into the apartment.

Pursue this course, taking no solid food for fourteen days, and unless it is decreed that you shall leave the body, you will weather the disease and come out better than you contered upon it. I should be glad to hear from my friend after he has passed through his scourge, if he passes through it, which I doubt very much.

QUES.—(From the audience.) In case the disease strikes in, would not re-packing bring it out, if resorted to immediately?

ANS -Sometimes it would, but not always.

Q.—I know of a German physician in New York of successful practice, who holds that small-pox The Banner State of Spiritualism in the West is and its kindred diseases are only healthy developments of Nature, and he is willing to go under bonds to suffer death, if not able to prove this in his practice. It is his theory that it is the method of treatment which causes death. The whole science of medicine is engaged in treating results as causes. Is this so?

A .- I hold to the same opinion, and for that reason you will notice that I have not advised calling in any physician. Q.—I think your system to be correct; I have

had some experience in that disease. A .- All these diseases are but efforts of Nature to throw off a something that has been collected n the physical that is inimical to life.

Q.—Is it not the practice of medicine to throw back on the causes?

A .- It is so; and if the practitioner would only study more from the great physical Nature, and less from written books, he would have less death by disease.

Q.-How would this packing answer for rheu-

matism? A.—Under some circumstances it is admirable; under others, it acts quite differently. Rheumatism and small-pox belong to two different classes of disease.

Q.—If this be the nature of small-pox, do you

recommend vaccination? A .- Never! never! never! It is one of the most damnable of all practices that have ever been introduced; it is a direct clog in the way of Nature's effort to do you good, and they who have suffered from the practice are legion. Your insane asylums are overflowing with its victims, and consumption, that is so prevalent in the New England States, may—ninety-nine one-hundredths of t-be traced back to vaccination; indeed, a majority of the ills that afflict humanity may be traced back to that most terrible practice; and Dr. Jenner to-day in the spirit-land mourns over its advent upon earth. Small-pox, to the ignorant, is a curse, but to those who understand Nature and her laws and workings, it is a blessing; therefore why should we ask to impregnate the system with the virus which will work only evil results through life, by keeping out the physician which Nature sends in with probe and scalpel to drive out disease?

### Death of Thomas Gill.

This gentleman died at his residence in the Highland District on Saturday March 18, the direct cause being a severe rheumatic attack, which affected his heart. He has been for several years attected his heart. He has been for several years an invalid. He was a native of Cornwall, England, where he was born in 1804. He came to Montreal in 1818, and shortly afterwards to Boston. He engaged in the printing business, and finally became a reporter, in which profession he acquired distinction. In 1852 he was appointed Register of Probate for Suffolk County, and was once in the Custom House—Morald once in the Custom House.—Herald.

We knew Mr. Gill well. A more honorable man we have never been acquainted with. His wit and humor were of the very first order. Much of the prestige of the Boston Post years ago, in with liberality. Success to the Crucible. Hope it this particular, was chiefly attributable to the will help purify old theology of all its dross-if polished humor of Mr. Gill. He was reporter on the Post for about eighteen years.

#### English Items.

Emma Hardinge is at work in London. Her lectures attract much attention. The Exchange and Mart speaks of her and one of her lectures as follows:

"There is just now great thronging to hear Mrs Hardinge, who is gifted with extraordinary ora-torical powers. I have not heard her, but a friend who went with strong prejudices against her, returned full of admiration. He had, he said, heard most of the great orators of our time, but never any possessed of such genuine eloquence as Mrs. Hardings. He cited to me some passages which were certainly very fine, and he describes her utterances and action as perfect. One of his citations from her address was so beautiful that I ground on which Secularists and Spiritualists tion is ever answered by inspiration—that the outstretched arms of the human spirit are ever filled by the form of the angel. This is the meaning of invocation—this is the reality of answer to prayer. We open the door of our heart, and the angel walks in. Her entire discourse was in the same strain."

The Medium and Daybreak, of March 3d, says: On Monday evening Mrs. Hardinge visited Kilburn, and the result was all that could be expected. The Wednesday evening meetings continue to flourish, and the same course might be repeated in many other parts of London.

The scances at Mr. Alsop's, and at Mrs. Berry's attract much attention for the remarkable tests

32 Bryanston street, Portman square. He will return to Paris when quiet is restored.

Aberdeen, has obtained the reputation lately of being haunted, in consequence of the appearance, or supposed appearance, of a lady in a silk dress who, to the disturbed senses of those of the inmates who have seen her, appeared to have the uncomfortable faculty of vanishing through closed doors and other traully impervious substances. The report has caused considerable sensation in the locality, and for several nights past a crowd of 1200 or 1300 persons have assembled, anxious to get into the haunted house. On Wednesday and Thursday four constables have been required to keep the crowd in order.—Scotsman, Jan. 21, 1871.

#### More About the "Fountain" and its Author.

The last number of the Present Age, in allusion to the alleged recantation of A. J. Davis—which misnomer grew out of the fact of his critical remarks upon certain phases of the Spiritual Phenomena, published in his last work, " The Fountain: with Jets of New Meanings" (which, by the way, everybody should read)-makes this remark: "As we anticipated, Mr. Davis has remained silent, except to authorize a denial of the which we find in the "Orange Chronicle," to wit: "Having given currency to the story that Andrew Jackson Davis had renounced his belief in spirit intercourse and 'gone back on' mediumship and Spiritualism in general, it is only simple justice to say that he has authorized us to contradict the story. He has only come out strongly 'against the abuse of mediumship and the errors of doctrine adopted by many Spiritualists."

Now we beg leave to say that the statement of Davis and published in the Banner-long before "I have never said or written a word that would justify the term 'recantation,' and so I shall not take upon myself the labor of defending my position, but leave to the common sense and the justice of those who wish the Truth to be told, to contradict the story of the Monthly."

We have no doubt-and never had-but that (as Mrs. Davis says) "THE FOUNTAIN had the best interests of Spiritualism at heart;" but if the agitation of the waters" will bring Spiritualists into a higher and a holier condition, then discussion will do no harm to any one, but, on the contrary, accomplish great good.

### Music Hall Spiritualist Meetings.

On Sunday afternoon, March 19th, Rev. Warren H. Cudworth. (Unitarian.) of East Boston. addressed a large audience at this hall, on "The Best Thing about Spiritualism." The speaker's manas candid and earnest, and his style of de livery rapid and effective. The subject-matter of amendment in the Constitution of the United his remarks, in addition to the ideas advanced in Ruler among the Nations. his former lecture on Spiritualism, was a consideration of the necessity of a loving spirit—or charity—in life, and a declaration that this inculcated the undersigned, having had a personal interview tendency was the best thing about Spiritualism. We shall give a synoptical report of his lecture in a future issue.

The choir sang "Birdie" Wilson's spirit song, 'Homeward Bound," and another selection from the "Spiritual Harp," with fine effect, and the general feeling among the audience was akin to the splendor of the day outside.

### J. M. Peebles,

As we announced in our last issue, will lecture in Music Hall, Sunday afternoons, March 26th and April 5th. He will give an account of his recent experiences in Europe and Asia, the progress of Spiritualism, &c., &c.

### Fair Play in the Social Evil.

Our western cities are greatly agitated with the question of regulating "the social evil" with licenses, medical examinations and police inspection, after the European fashion. St. Louis is experimenting with the system, Cincinnati is likely to adopt it, and even Rochester is disevil" in the latter city writes her approval of the regulation policy to one of the papers, but suggests that both parties to it should be regulated; that no man be allowed to visit a "social evil" establishment without a police pass, and that this shall be based on a physician's certificate as to his freedom from disease, etc.; such passes and certificates to be recorded in a book for public inspection. Why not, indeed? Are not both parties to the evil equally entitled to regulation and protection?

### Written for the Banner of Light. A VOICE FROM BEYOND.

BY RICHARD HARRIS.

By Death's cold waters, dark and deep, we stood, Where funeral willows drooped their branches low. No boat was there to take us o'er the flood, Nor guide to point the way that we should go.

Where Superstition's temple rose amid the gloom, Where priests their sombre robes forever wore, In solemn tones they taught that from the tomb The dead returned no more. • •

By Truth, Love, Hope and sacred memories led, With eager eyes we gazed into the night, And angel voices gently whispering said: We build a bridge of Light."

We commend to the especial attention of Bros. Knapp and Fulton of the Tremont Temple, Boston, the beautiful invocation upon our sixth page. As they profess to be the followers par exthink it might quicken their spirits somewhat, which was uttered through the lips of a Spiritualist. I memorates.

#### "Jesus: Myth, Man or God?"

This work, written by J. M. Peebles while in the Old World, has had—so we are credibly informed-the largest sale of any one Spiritualist book in England. The author attempts in the first chapter to prove the existence of Jesus outside of any testimony derived from the New Testament or the church fathers. The book is radical and conservative, brandishing the sword, by turns, against both Infidel and Christian Spiritualists. The National Reformer, a secularistic journal, published in London, in criticising the book, says:

committed it to memory, and the reader will be no less struck with it. Speaking of prayer, she said: 'You will all realize the truth that aspiration is ever angusted by instantian and spirational may shake hands, and I can strongly recommend this little work on Jesus, just published by Mr. Burns, to the readers of the National Reformer. The chapters on the evidence of the existence of Jesus, on the origin and mission of Jesus, on the moral teachings of Jesus compared with the teachings elsewhere, and on the awful consequences resulting necessarily from the logical teachings and doctrines of Christianity, are all highly interesting and well expressed. I will only give one extract from the opening of the work: "Caring nothing for the cowardly 'What will people say?" nothing for the cowardly 'What will people say?'
Jesus went forth, a 'sower' of principles, 'without where to lay his head.' He left no writings,
no creeds, no codes, no formal rules of life, nor
fossil forms of worship. All this business belonged to the Pharisees and hypocrites of his time.
He talked of no 'Trinity,' no 'total depravity' nor
'vicarious atonement.' These credal matters belong to Roman Catholics and aping Protestants. He authorized no form of faith, instituted no bapgiven at each. Mr. Williams and Mr. Herne are tismal ceremonies, ordained no cowled priests, considered invaluable mediums.

M. Jacob, the healer, continues his labors in London, meeting with success. His office is at London, meeting with success. His office is at more available of the Son of God, as we are all children of God, and not a Mediator, but a "medium."

The copies we had on hand, when first advertised, were immediately sold. Those afterwards A HAUNTED HOUSE.—A house in Canal Bank, ordered were delayed in shipping, and further delayed in New York. We can now fill all orders. The work contains 118 pages.

#### Free Discussion.

Bro. Tilton, of the new Golden Age, confesses to a positive dislike of the more than half-sneering tone in which certain "otherwise liberal" newspapers have been referring to the Orthodox course of sermons that has been transpiring in this city, "in defence of evangelical Christianity." And he thereupon declares "contempt to be no part of generous discussion." He claims for "all religious convictions, whether Orthodox or beterodox," a respectful treatment by those of opposing views; and he adds a word of true Christian charity at precisely the right time, in effect that now the free religionists of every name have the very chance they want to return good for evil, and thus demonstrate the superior elevation and purity of their faith and profession, if such they really be. "Let free thinkers"-says Mr. Tilton -"learn to listen as well as to speak." Those are our own sentiments. But with the "coals of charge of recantation in the following brief item | fire" which we are asked to heap on the heads of the uncharitable, abusive, unforgiving and malignant Orthodox preachers and teachers, that delight in insulting sincere believers in the blessed truths of Spiritualism, we think a pertinent sermon in few words ought to go. We, for ourselves, forgive them all the abuse they have flung at us, and all the shameless falsehoods they have told the Age is incorrect, as we received from Mr. of us; but as for exposing the duplicity, pretentiousness and wretchedness of their creed, that the Chronicle printed the "denial"—the following: we consider our duty, and it belongs to the work of preaching purer and better things.

#### God and Jesus Christ in the Constitution.

It seems that the allusion in the Banner some time since to the Call of the National Association. which has been formed for the purpose of securing an amendment to the Constitution of the United States, recognizing God and Jesus Christ by law, has created quite a flutter among certain politicians in Connecticut, as the following card

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plainly shows: PUTNAM, March 18th, 1871.

MESSRS. EDITORS—In the Banner of Light of Feb. 11th, an article was copied from the St. Louis Democrat, said article being a call for a Convention of Evangelical Ministers, to be held in Philadelphia, Jan. 18th, 1871. The object of the Conven-

The above call was signed, among others, by exwith the ex-Governor, are authorized to say that he did not sign that call because he was in favor of the principle involved, but was and is in favor of free discussion on all subjects. He distinctly and firmly said that he was opposed to any union of Church and State whatever

LUCIAN CARPENTER, WM. H. CHAMBERLAIN. GILRERT CHANDLER, WILLIAM P. BUGBEE.

### Our Labors.

The Message Department of the Banner of Light is becoming more and more appreciated by the community generally. The great truths enunciated weekly in these columns are exercising a lasting influence upon the minds of all classes in all parts of the world. The press is beginning to wonder what it all means, and is not backward in spreading the gospel of truth, as given through the lips of our medium.

The New Church Independent and Monthly Review publishes in full from this paper what was said by the spirit, in answer to a question in regard to the important subject of vaccination. The writer, in incussing it. One of "the victims of the social troducing the article, says: "The substance of it I cannot but think true and important, and worthy, of the deep and serious attention of mankind. To be sure, it professes to be a spiritual communication. I call no attention at or to that. It may be, and if it is, it is all the more worthy of heed. But the facts are what I wish to have considered," etc.

Human Nature (for March), a monthly journal of Zoistic science, published in London, contains a very excellent article, entitled "Progressive Views on Vaccination," and appends the article upon this subject from our paper.

#### Anniversary of the Advent of Modern Spiritualism.

As stated in our last issue, the celebration of the twenty-third anniversary of the advent of our philosophy and phenomena will take place at Eliot Hall, corner of Eliot and Tremont streets, Boston, on Friday evening, March 31st. The services, commencing at 1 past 7, will consist of an entertainment by the children-embracing among other attractive features appropriate tableauxending at 1 past 9 precisely, after which the floor will be cleared for dancing, which will continue till 2 A. M. Those desiring tickets for dancing must remember that the hall is small, and only a limited number can be admitted for that amusement. The prices arranged by the Committee are as follows: Tickets admitting lady and gentleman to the entertainment and dance. \$1.00. Single tickets for ditto, gentlemen 75 cents, ladies 50 cents. Single tickets for the entertainment cellence of our elder brother Jesus the Christ, we only—ending at ½ past 9—25 cents. Tickets can be obtained of M. T. Dole, Dr. Dunklee, or any memand engender more charity in their souls, should ber of the Committee. It is expected that the octhey carefully peruse the invocation referred to, casion will be worthy of the circumstance it com-

### Dr. Sam. Tompson.

[The following message from Dr. Tompson in spirit-life was given at our Public Circle March 16th, with the request

that it be inserted in the Banner at once:] An old friend, a patient of mine, is in great trouble; and I have made an effort to get round

this way to attend to his case. He is quite well satisfied in his own mind that he is sick unto death, and he is not so well satisfied with regard to the condition that he is going to be ushered into after death. Just before he was mittee and the spiritualistic public generally are taken sick, he unfortunately went to hear that Prince of Jackasses, old Knapp. Excuse me; I speak what I mean. He learned so much about the devil there, and so little about God, that he got unsettled in his mind. Before going there, he was a little inclined to Spiritualism, but he never had got any tangible proof; he had I ever got exactly satisfied, because nobody had ever come back directly to him with anything that was positive proof. Well, now, let me see: It is thirtytwo years ago, this present month, since he was under my care as a patient; and I believe I was | inet organ; to H. S. Williams, for a fine Atna successful in bringing him out of his trouble, and making him a well man. And at that time he worried a great deal about his soul; and I told him that I did not care a whit about the soul; take care of the body, and the soul would take care of itself; that he would get up again, and had nothing to fear. So he got out of his despondent condition and got religion, I believe, as he thought. But it seems he thinks now that he never had it, and be is in rather a dangerous state. Now I tell him again to-day, from the other side of life, that his soul is safe; that he has nothing to fear; and, moreover, that he is going to get well here in this life. His lease of earth-life is not up yet. I will insure him for ten years more for a picayune.

My advice to him is this: Study the God within, obey the highest dictates of your own rea- | Fair; to Mrs. M. M. Hardy, Mrs. L. H. Hatch, son, and do not follow after this one, that one, nor and Miss Mary E. Currier, for scances to aid the the other one, who tells you you are going to cause, and to the public for their patronage. heaven or hell, but do in religious matters just as you feel to be right, and you are safe—you are safe That man's name is Joseph S. Williams, and my name, old Dr. Sam. Tompson-nobody else.

#### "Surprises" in Boston.

On Wednesday evening, March 15th, a few of the friends of Miss Mary Ann Sanborn, the wellknown and popular Guardian of the Boston Children's Progressive Lyceum, "surprised" her at her residence by presenting to her an Ætna Sewing Machine valued at \$75, and a purse containing \$50. After the presentation speech by H. S. Williams, a fine collation was served, and the party dispersed.

On Monday evening, March 20th, the members of the Circle for Spirit Communion which for the last eleven years has been held weekly (on Sunday evenings) at the home of Dr. Samuel Grover. met at his pleasant residence, 23 Dix place, and presented him with an elegantly finished lounge, and his lady with a silk dress. Fine bouquets were also sent in by the friends at Somerville, The mediums present gave evidence of the "power of the spirit" granted them; Mrs. H. W. Cushman (influenced) made remarks appropriate to the occasion; presentation speech by Mrs. Herrick; refreshments were partaken of, and a pleasant evening was passed by all.

### The Poor Piegans.

The Piegan Indians, so many of whom were murdered over a year ago by the regular troops under Gen. Sheridan's orders, have been heard from again. A person who went with the officer detailed to pay them their yearly annuity reports that about six hundred were assembled, and says they were all peaceably disposed, and that peace can easily be maintained with them if they are justly treated. This last issue of goods, they said, was much better than any they had before received. One old man in the camp so savagely pounced upon last winter by Col. Baker touchingly said that since then he had not known a single good night's sleep, and had been constantly moving from place to place, expecting every day to be attacked by somebody. We do not wonder that the tribe "appeared very destitute," and hope the Peace Commission, at its next visit to Montana, will do what it can to get them on a reservation, where they may be brought under civilizing influences.

## A New Phase of Spirit Manifestations.

We have been informed that Mrs. Nichols, Manchester, N. H., is having most singular manifestations of spirit-power upon photographs which have been taken some seven years. Wreaths, landscape views, also human faces, are appearing upon the photographs, without any mechani cal or chemical agency. They grow more plain and visible daily.

Some seven years ago, Mrs. Nichols's niece passed to the spirit-land. She promised to return after death, and prove her identity. She did so by producing her likeness upon a looking-glass in the house of another aunt, living in Wall street, Boston. Many saw the peculiar phenomenon. The Banner gave an account of it at the time of its taking place. It is supposed that the same spirit is producing these manifestations at the home of her aunt, Mrs. N. Those interested can see for themselves.

### The Twenty-Third Anniversary.

A correspondent, writing from Salt Lake City, Utah, March 13th, says: "A party of Spiritualists intend celebrating the Twenty-Third Anniversary of the Advent of Modern American Spiritualism, at the house of Mrs. Mary Ann Lloyd, of the Tenth ward of this city. We believe several other parties will also keep the glorious Anniversary. We expect a season of joy and diffusion of good spirits, and a good time generally, and we send a loving greeting to all who love the cause and are much apparent interest by large and appreciative audiadvocating this grand, sublime truth; we wish you all a merry and a happy season."

### Calls for Test Mediums.

There is a great demand for good test mediums from all parts of the country, particularly in the West. Mrs. C. F. Allyn, who has been lecturing in Missouri and Kansas, writes that "test mediums will find constant employment and hearty mental and pecuniary support. The people are earnest and interested, and desire to receive tests similar to those obtained in the Eastern States. No class of people would do better by mediums, or welcome them more cordially. Every place I have visited in Kansas is rife with thought."

### In Pamphlet Form.

Father Hecker's late lecture against Spiritualism, in Chicago, and Lyman C. Howe's reply, are to be published in pamphlet form by The Present Age. This is all right, for then the public can judge for itself as to which speaker has the best of the argument. We have no fears for Spiritualism in all such contests.

The London Spiritual Magazine and Human Nature for March have been received. Both are full of excellent reading matter.

#### Report of Donations to the Spiritualist Fair.

Owing to the large number of contributions to the late Fair at Eliot Hall, and the difficulty of procuring the names of all who made them, the Committee find it impossible to publish a complete list of the donors. Especial mention, however, seems due to the following parties making contributions which so materially added to the success of the enterprise: the thanks of the Comdue to H. W. Smith, Treasurer of the American Organ Co., for a fine cabinet organ of their wellknown make; to N. B. Onthank, for a life-size portrait of Theodore Parker, and to J. F. Hyde, for frame for the same; to Alvin Adams, Wm. White & Co., publishers of Banner of Light, and Adams & Co., for large donations of books and other articles; to Bushby & Hart, the celebrated photographers, of Lynn, for a number of excellent photographs of lecturers, mediums, etc.; to P. E. Gay and Daniel Farrar, for a "Smith" cabsewing machine; to R. B. Brigham, for refresh-M. T. DOLE, Secretary.

W. A. Dunklee, the Treasurer of the late Fair, reports as follows:

The whole receipts of the Fair, \$3,466.07 Incidental Expenses, \$294.06 Cash Prizes, \$100.00 394.06 \$3,072.01 Net proceeds.

The Committee of the Fair return their sincere thanks to the contributors and donors for the success that has attended the undertaking by their liberality and interest; also, to the friends for their attendance, and especially to those ladies who devoted time and money in fitting up and tending the several tables, and soliciting funds and merchandise for the henefit of the

#### The Austin Kent Fund.

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

	port:
٠.	Previous acknowledgments \$257
	Orrin Arms, Attica, Ind
	Mrs. R. S. M 1
	G. L. D
ŀ	W. S. Reynolds, Council Grove, Kan 1 C. Bounsall, Boumansville, Ark
	Mrs. Mary Bell
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•	Mrs. K. L. Vandervear, Fort Plain, N. Y.
	G. Torgerson, Clifton, Tex

\$263,50 In acknowledging the last remittance we forwarded, Bro. Kent speaks as follows:

"Neither Mrs. Kent or myself can ever express to you the gratitude we feel for the temporal reto you the gratitude we feel for the temporal re-lief you are giving us. Last night I slept but two and a half hours—from two o'clock till half-past four. May God have mercy on me, and bless you all. In Love, Yours, A. KENT."

### New York City.

The Twenty-third Anniversary of the Advent of Modern Spiritualism will be duly celebrated in Apollo Hall on Friday, March 31st. The afternoon, from two to five o'clock, will be devoted to appropriate Addresses, Poems and Music. In the evening the spacious and elegant Hall and Drawing-Rooms will be open for a grand Reception. Dancing will commence at 81 o'clock.

The speakers who have volunteered to take part n the exercises are Hon. John W. Edmonds, Dr. R. T. Hallock, Mr. A. J. Davis, Mrs. Mary F. Davis, Mrs. C. B. Wilbour, Mrs. Cora L. V. Tappan, Dr. H. P. Fairfield and Mr. N. Frank White. It is confidently hoped that this will be a celebra-

tion in every way worthy of the occasion. P. E. FARNSWORTH, Secretary.

It is fortunate for Spiritualism that all that has been said about the recanting of Mr. Andrew Jackson Davis is an infinite whopper as farsweeping as the belt of the Sixth Zone, and compounded of minutely comminuted and heterogeneously intermingled infinitesimal falseboods. To he sure he is not a medium in the generally accept.d meaning of that term, but he hears a voice you cannot hear which tells him he must write; he sees a hand you could not see unless you'd lost your sight. Notwithstanding the fact that The Fountain with Jets" has kicked up a complex bobbery in the spiritualistic camp, yet Mr. Dayls is not to be blamed for that. He yet sees star-dust and an infinite golden glory of a sum-mer-land; he observes belts and congeries of scin-tilla flashing through the infinite depths of the everlasting affirmation which surrounds all, and is itself by itself alone, one everlastingly and single. He sits in an airy fane far off in less Orange, playing on the great harmonicon and singing sweetly of all the glory that shall be. And he can say, with more point than any child of earth: How is this for high?—N. Y. Daily World, Feb. 15th, 1871.

#### Movements of Lecturers and Mediums. J. Madison Allen lectures in Quincy, Sunday, March 26th.

Thos. Gales Forster is drawing large audiences in Correspondent Hall, Baltimore.

Ed. S. Wheeler spoke in Marlboro', Mass., last Sunday. He has engagements for Springfield in June, and Stafford Springs. Conn., the last two Sundays in July and first two in August. The calls he has received since his coming East this time have decided him to remain some time. He can be secured for April and May. Prompt application should be made, by addressing him at No. 6 Gloucester place, Boston. Mr. Wheeler is a power on the rostrum that is felt wherever he goes.

Cephas B. Lynn is speaking in Sturgis, Mich. He will lecture in Louisville, Ky., during April and May. Mrs. Fannie Allyn will lecture in Kansas during April.

She has met with success in her Western lecturing tour-so "Mrs. Cora L. V. Tappan is giving a course of lectures

on successive Sundays, morning and evening, during the month of March, in this city, at Apollo Hall," says the New York Standard. "Her themes embrace a wide range of thought, with a practical bearing in relation to the needs and duties of men and women. She is listened to with ences."

Miss Nellie L. Davis will lecture in Worcester, April 2d; in Lowell, April 9th, 10th, 23d and 30th. In a note to us she savs: "I have been in Worcester two months, and am pleased to note an increasing interest, that is largely augmented by the free public circle held between the lectures Though much is said and written against phenomenal Spiritualists, vet all will admit that few are ever convinced of the truth of Spiritualism except through phenomena; and these public circles are better attended than are lectures, and sure to rivet the interest by offering tangible proof of that which the lecturer can do no more than assert. Mr. Eaton and others, few in number but strong in the faith, have struggled bravely and unselfishly, the past year, to establish meetings. They have worked in defiance of internal dissension, public opinion and pecuniary embarrassment; but they have their reward in the increasing support given them by people who are becoming convinced that they are working from a principle of right. God bless such Spiritualists, and send us many more like unto them."

A. C. Robinson will lecture in Manchester, N. H., April 9, and in Worcester, Mass., April 23d and 30th.

Rev. Daniel W. Hull is doing a good work in Providence By the earnest solicitation of many friends he has concluded to remain three weeks longer-till April 17th. Address care F. Hacker, Providence, R. I.

Miss Julia J. Hubbard will lecture in Plympton, Mass., March 26th; in Plymouth, Mass., through April; in Manchester, N. H., May 7th; in North Scituate, Mass., May 14th; in Westford, Mass., May 21st. Address box 194, Chelsea,

### ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—First Page Lecture by Rsv. Warren H. Cudworth. Second : Ralph Waldo Amerson at Horticultural Hall; "Shakerism and Spiritualism," by Elder A. Lomas : Poem-" The Hidden Good. by Grace Leland; Spiritual Phenomena-"Spirit manifestation sixty-four years ago." Third: "A little child gives evidence of spirit presence;" Free Thought-"Insanity and its treatment," by Edward Mead, M. D.; "Another View," by J. K. Bailey; "Information wanted," by W. B. Righter Banner Correspondence from Indiana, Pennsylvania, New Hampshire, Massachusetts, Ohio, Vermont, Michigan, Illinois. Fourth and Fifth: Editorials, items, &c. Sizih: Messages; Poem-"Burns and his Highland Mary;" List of Spiritualist mootings and Obituaries. Seventh: Business Cards. Eighth: Correspondence from Warren Chase; Western Locals," by Cephas B. Lynn.

Zer Correspondents must bear with us in consequence of the delay of their communications. We do the best we can, under the circumstances. We have only one hundred on hand on "God;" do., soventy-five on "Organization," pro. and con.; fifty on "Re-incarnation," twenty-five or Settling Speakers," etc., etc., etc. What shall we do, friends? Print all your favors, to the exclusion of our usual variety? God bless you all! We thank you for your contributions, for they display talent; but when we attempt to crowd into our columns a large amount of matter with small type, complaints reach us that "the type is too small "-and so we are simply perplexed.

20 We invite especial attention to the article in our "Free Thought" department, written by Prof. Mend, on the | in which forty-seven took part. subject of "Insanity and its treatment." He has zealously labored for over twenty years to perfect a system for the roper treatment of the insane. His suggestions are worthy the attention of every philanthropist in the land.

We have run short of No. 1 of this volume of the Sanner of Light, dated March 18th, 1871. If our friends ly oblige us by mailing the same to this office. Need not put a stamp on.

An exciting story is going the rounds of the Tenessee press to the effect that Brinkley Female College, in Memphis, is haunted, and that, as a consequence, great excitement prevails in that locality. It is said to be the most remarkable "ghost story" on record. As chroniclers of passing events, we shall publish a detailed account of the "mysterious appearance" in our next issue. Mr. Chase alludes to the subject on the eighth page.

Thousands will appreciate Rev. W. II. Cudworth's Music Hall lecture, printed on our first page. We hope no one will fail to give it a perusal.

Daniel W. Hull, we learn, cured a rose cancer in Provilence, lately, which had troubled the patient for over two cars, and had been pronounced incurable.

THE ALABAMA CLAIMS .- The total amount of claims to be ettled by the Alabama Commission, now in session at Washington—supposing of course that it settles anything at all-will exceed one hundred million dollars, that sum representing the actual loss sustained by the American mercantile marine, by reason of the piracies of the Angle-Confederate privateers. Two hundred and eighty-four vessels were captured, including 69 by the Alabama, 38 by the Shenandoah, 36 by the Florida, 27 each by the Sumter and Tallapoosa, 15 by the Saxony, and 10 by the Georgia.

The Spiritualists of Baltimore, says the Crucible, are to have a grand celebration of the twenty-third anniversary of Spiritualism on the afternoon and night of March 31. A Lyceum exhibition, orations, music and dancing we believe are the order of the afternoon and evening.

A writer says that for the last quarter of a century we man has been gaining on man, and it is fair to suppose that in time she will take the lead, and that civilization will be the gainer thereby. The current expenses of Boston for the coming year are

England is slowly but steadily increasing in liberal views A bill is now before the House of Commons for a third reading which allows the interment of a corpse in any parish

churchyard, with any form of religious service desired by William H. Burleigh, the woll-known poet, temperance lecturer and anti-slavery advocate, died in Brooklyn, N. Y., March 18th, aged 50. He was a brother of C. C. and George

Burleigh, and husband of Mrs. Celia Burleigh. The Bessemer process of making steel is said to have added \$1,000,000,000 to the wealth of Great Britain. In this country, John T. Hancock, of Jamaica Plain, Mass., has discovered and patented a process of making steel of a still bet-

ter quality, and that, too, from the poorest kind of iron. Chief Engineer Damrell received a note recently Messrs. Mason & Hamlin, the organ builders, enclosing their check for \$100 for the benefit of the Charitable Association of the Boston Fire Department.

The Rev. W. R. Alger will take leave of his society on Sun day next, March 26th, for a six months' tour in Europe. He will be accompanied by Mr. James Oakes, of Boston, and it is their intention to visit all the leading capitals of Europe.

ANOTHER DESTRUCTIVE TORNADO. - Dispatches dated St. Louis, March 20th, say that a terrific ternade passed over a portion of St. Clair County on Tuesday night, March 14th. The storm passed balf a mile east of Lebanon. Twenty farm-houses were either blown from their foundations or entirely demolished. Outbuildings, fences and trees were destroyed. One lady was instantly killed, and one man, named Vermillion, has since died of injuries received. His wife also was injured, and will probably die of her wounds. Some houses were moved from one to two hundred vards. and trees two or three feet in diameter were uprooted.

Robert Chambers, of Edinburgh, Scotland, the worldenowned publisher, is dead.

Victoria, wife of the Crown Prince of Prussia, is declared to be as economical as her mother, the Queen of England, and to be greatly assisted in her financial conservation by her husband. The princely pair are reported to save nearly a million thalers a year out of their incom-

An eagle was recently shot near Belford, having around its neck a steel collar, on which was graven the date 1616. and a half effaced armorial bearing. It is to be presented to

Henry Glies, of Boston, has recovered from his recent protracted illness, and is again in the locture-field. With characteristic generosity he gives his first lecture for the benefit of the poor.

A negro in a Virginia jail on a charge of murder has con lessed his guilt to the jailor, saying that a spirit had warned him on the previous night to reveal his crime, under pain of perpetual unrest.

Sone Throat, Cough, Cold, and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" reach directly the scat of the disease, and give almost instant relief. They have been thoroughly tested, and maintain the good reputation they have justly acquired. As there are imitations, be sure to outlink the genuine.

### Spiritualist Lyceums and Lectures.

Boston,-Eliot Hall, - On Saturday evening, March 18th. the officers and members of the Lyceum meeting at this place gave a fine entertainment in aid of the Fair fund. The exercises opened with the "Overture to Fra Diavolo," by a strong orchestra, composed of the Lycoum music, augmented for the occasion, under direction of T. M. Carter, which did much to render the entertainment interesting A tableau-"Oueen of Flowers"-followed-this and the succeeding one being under direction of Mrs. Maria Adams. Hattle C. Richardson, Edna S. Dodge and Hattle A. Melvin sang, and a basket of flowers was presented to the Guardian Miss M. A. Sanborn-speech by Maria Adams. The operetta of "Grandpa's Birthday" followed, the principal parts and solos being sustained by Chas. W. Sullivan, Hattle C. Richardson, Annie Cayvan, Hattie A. Melvin and Nellie B. Thomas. Chas. W. Sullivan, D. N. Ford, Anale Cayvan and Miss M. A. Sanborn sang "When you and I were young, Maggie," and the entertainment closed with a "Good-night lableau.

The Boston Literary Class connected with this Lyceur will give a dramatic entertainment at Eliot Hall, on the evening of Past Day, the proceeds going to benefit the parent organization.

East Boston, addressed a good audience at this hall, Sunday evening, March 19th, upon "The last Test of Spiritualism." his remarks being apparently enjoyed and endorsed by his

CAMBRIDGEPORT. - Harmony Hall .- D. J. Pearson writes that "Mr. J. If. Temple gave us his second lecture on Sunday evening, March 19th, his subject being 'The Puture Church.' His remarks were very interesting, going to show what the church has been and has done, and what it is destined to be when it is broad enough to take in all humanity. Mr. Temple is a graduate of 'Old Harvard' Divinity School but he finds the present church too cramped for his broad ideas, and says he shall have to be classed with free-thinkors-which is the case with a number of the students in the Divinity School at present. Mr. T. is lecturing for Spiritualist and other societies. His present address is Westboro', Mass. I think I can safely say that any who may socure his services will be well repaid."

On Sunday evening, March 26th, the regular Monthly Concert for the benefit of the Children's Progressive Lycoum will take place at Harmony Hall, carnest efforts havng been made to render the entertainment interesting.

MILFORD .- Washington Hall .- Henry Anson writes: Bunday morning, March 19th, the Lycoum opened with the usual exercises; after which, we had speaking and reading by Freddie Read, Effle Williams, Netta Anson, Hattie Draper Mary Road, Ada Hill, Mr. Eben Brown, Effle Adams and Mrs. Lydia Adams. Our editor, H. S. Bacon, read several interesting selections; after which, we listened to remarks by Richard Walker, of Hopedale, who told us of some of his experiences, and related tests which had been given through his organism. The exercises closed with a grand march

#### New Publications.

SCRIBNER'S MONTHLY for April comes out bright and chirpy, showing forth its illustrated leaves like opening the doors of an artist's studio. "Life in the Cannibal Islands' is a continued account of what was seen and experienced have a copy they do not intend to preserve, they will great- by its traveled author in New Zealand. Alexandre Dumas forms the timely subject of a gossipy, critical sketch from the pen of Mr. John Bigelow, who describes a breakfast with the prolific French romancer. The strikes in the coal regions are explained and set forth in their real features by Edward Crapsey. There is a paper entitled, "The Martyr Church of Madagascar." Julia A. Holmos sketches with fine effect "Children who Work." "The Fly" is handled with surprising familiarity under the microscope. The sculptor Phorwaleden is brought before us, with a vivid account of his matbles, and an engraving of his noble St. John. Hans Andersen concludes his story; and "Wilfred Cumbermede" goes on with another striking illustration. In its editorial range and accompanying skill and freshness, Scribner is without a successful rival. All the leading topics of the day get their due treatment, and readers may rely on being served with the latest events, and the most penetrating and entertaining disquisitions on them. The foremost talent, domestic and foreign, is engaged on the pages of Scribner statedly.

THE GALAXY advances to great us with an aggressiveness of talent and an overflow of native spirit that bespeak the character of a truly leading periodical in these times. It manages to carry three continued stories abreast, and none but enterprise and tact of unquestioned rank could think of doing that. They are from the pens of DeForest, Mc-Carthy, and Mrs. Edwards. Victor Emanuel, King of Italy is photographed with faithfulness by McCarthy's facile pen Captain Hall's Arctic Expedition is discussed by Prof. Maury, who can treat it scientifically, and yet in a popular style. Gen. Lee at Gettysburg is sketched by Imbeden, one of the Confederate generals who served under him. Lucy Hooper tells a story; there are several other tales in this number; and poetry of excellence garnishes its pages, re-lieving the soberer prose. Mark Twain takes his leave of the readers of the Galazy, with an apology for having written so many solemn pages of dreary stuff, which is the most imorous thing he has yet done, and his place and office is supplied by that brilliant, cutting and readable Washington correspondent, Donn Piatt. Carl Benson permits his likeness to preface the number, which will strike different peoestimated at \$9,554,443, a reduction of \$752,415 from last ple differently. The Galaxy is a strong and healthy magazine, asking odds of nobody.

THE RADICAL for April is crowded with choice articles, as will be seen by the following table of contents: The Problem of the New Philosophy-Huxley, Spencer, Mill and Bain, as Exponents of English Thought; The Plencer; Goethe's Conversations with Chancellor Friedrich Von Müller-Translated from the German: The Antiquity of Man-Scientific Notes; The Fire-Balls of Jerusalem; The Radical Club; Annio Beckett; Incarnation; Notes—Horaco Greeley's Defence of the Miraculous-" Park Street Pulpit:" Justice one thing above and another below the sky-Elder Knapp and his "Devils" at Trement Temple-Mr. Hatch and his arrest for distributing "Tracts"-The Praying-Band out West-Communications, &c.

THE NURsery for April is elegantly illustrated, and an improvement on previous numbers.

PRTERRON'S LINERS' NATIONAL MA received. Its illustrations are artistically fine. The best stories are to be found in this favorite monthly.

PARK-STREET PULFIT: containing sermons preached by William H. H. Murray. Issued weekly by J. R. Osgood & Co. We are in receipt of number two

PRESDYTBRIAN CONFESSION OF FAITH is the title of a small ract, containing a letter from Samuel J. May. Published by the Syracuse Radical Club. It is a sharp review of the nonstrous doctrine taught in the confession.

THE NEW DISPENSATION is the title of a pamphlet of over eventy pages, explaining Christianity by new revelations. ogether with an autobiography of the author, Frederick lyren. Boston: Alfred Mudge & Son, Printers. Fourth edition.

PETERS'S MUSICAL MONTHLY for April-crowded with good music.

We have received "THE RAPID WRITER" (Quarterly) for April, a monthly published at Mendon, Mass., in the interests of "Tachygraphy," the short hand system of D. P. Linds ley. It is neat in appearance, and well adapted to its work of introducing a new system of briefer writing.

BRAINARD'S MUSICAL WORLD is an excellent periodical.

### New Music.

Oliver Ditson & Co. have just published "Ah! Do not Forget," a song and chorus by Henry Tucker; "Daughters of Freedom! The Ballot be Yours," solo and quartette words by Geo. Cooper, music by Edwin Christic, dedicated to Mrs. Mary A. Livermore: "Poor Child of the Drunkard." a temperance song, by W. F. Sherwin; "Joys Departed," s nocturne for plane, by J. W. Turner; "The Lord is in his Holy Temple." No. 3 of sacred quartettes, by Otto Lob: "Golden Streets," song and chorus, by Walter Kittredge The title-page is embellished with the artist's idea of an Orthodox heaven.

"The Tear" is the title of a new and touching song, by Geo. Cooper, music by the popular composer, Harrison Millard.

### Professor Deuton in Webster, Mass.

"Honor to whom honor is due." Prof. William Denton has been delivering a course of lectures here in Webster, and we think it but justice to say his lectures have been a grand success. Within the last four he has given a goodly nuch to the pleasure number of lectures in this to of all his friends he has ever groved himself a true and whole-souled man, never asking, "Is this or that idea popular?" but rather, "Is it true?" He takes the Bible upon the platform with him, and never hesitates to expose its errors nor to commend its truths. "Be yourself," "think for yourself," are the lessons which he teaches, and even his enemies must confess that he teaches them with rare lucidness of statement, clearness of illustration and purity of language. The world has need of him and of others like him.

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

March 26, Lecture by J. M. Peebles.

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

MYERY SUNDAY AFTERNOON, AT 21 0'CLOCK, until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, tranco and normal speakers in the lecturing field. Rev. Warren H. Cudworth, J. M. Peebles, and Prof. William Denton will lecture during the course. Vocal ex-

ovening of Fast Day, the proceeds going to benefit the carent organization.

CHELSEA.—Granite Hall.—Rev. Warren H. Cudworth, of ington street; single admission 15 cents.

Spiritual Periodicals for Sale at this Office:

THE LORDON SPIRITUAL MASARINE. Price 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science ad Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published

in London, Price Sconts.

THE RELIEFO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq. THE PRESENT AGE. Published in Chicago, Ill. Price 8

ents. The Luceum Banner. Published in Chicago, Ill. Price conts.
The American Spiritualist. Published at Cleveland, O.

Price 5 conts.

THE CRUCIBLE. Published in Baltimore, Price 5 conts.

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

## BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. A1.

MRS. J. H. FOSTER, Business and Test Medium, 56 Elliot Place, Brooklyn, N. Y. 5w. Mar. 2

James V. Mansfield, Test Medium, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

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gate. Payment in all cases in advance. TF For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

CF Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 18 M. on Monday. GEORGE P. ROWELL & CO., 40 PARK ROW, S. M. PETTENGILL & CO., 37 PARK Row, Are our authorized Advertising Agents in New York.

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OR general housework in a small family, a good, reliable woman; one from the country preferred; for particulars address J. HARDY, 125 West Concord street, Boston, Mass. Apr. 1-2w

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## Message Department.

Each Message in this Department of the Banner or Lieux we claim was speken by the Spirit whose name it bears through the instrumentality of

### Mrs. J. H. Conant,

wh.le in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive

The Banner of Light Free Circles. These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs,) on Monday, Tuesday and Thursday Ayrerangons. The Circle Room will be open for visitors at two clock; services commence at precisely three clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited. MES. COMANT receives no visitors on Mondays, Tuesdays,

Mus. Con any receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. m. She gives no private sittings.

The Donations of flowers for our Circle-Room are solicited.

The questions answered at these Scauces are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

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

٠.	Since our last report the following sums have been received,	ŀ
	or which the friends have our warmest thanks:	l
Ċ	David Bestwick \$ 50 Mr. Carpenter \$ 50	ļ
	R. H. Filmt	ì
	Calvin Hall	١.
	C. M. Huggins	l
	A. Bradish 1,50 B, W. Riner 50	ł
	Orin Josselyn 1,00	١.
•		ı

#### Invocation.

Thou Light of the Soul, nameless and undefined, who art at once the Revelation and the Revelator, we pray thee to take away our darkness and give us more light. We pray thee to give us of thine own strength, that thereby our weakness may depart from us. We pray thee, oh Spirit of Eternal Good, that we may praise thee and understand thy loving kindness as it meets us day by day and hour by hour, and beckons us on, forever on, toward higher and grander attainments in life. Oh may we listen to that voice and follow on fearlessly, never doubting it is thy hand that is leading us, thy wisdom that is beckoning us on. We praise thee, oh our Father and our Mother, for all the sunshine of love that is in our souls, for the bright buds and blossoms of earthly friendship that made our earthly lives beautiful, and for those spiritual buds and blossoms that meet us in the higher life, for all the experiences which in thy wisdom thou dost give us. Oh our Father and our Mother, we do most devoutly thank thee, and we ask for these, thy mortal children, a closer understanding of thyself and of their relationship to thee. May they know that it is thy right hand that is guiding them through the darkness of time, and in eternity will be the star that shall still becken them onward. Oh our Father and our Mother, thou knowest our needs, thou fully understandest all our wants, and to thee our souls go out in aspiration, and we ask for thy blessing, yet the soul fully knows that thou wilt bless it-that thy loving kindness is never withheld from it-that as thou dost clothe the lilies of the field and givest them a glory all their own, thou wilt also clothe the soul with rich experience, and give to it a glory all its own. For this, more than for all things else, oh our Father and our Mother, we thank thee. Amen.

### Questions and Answers.

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

Ques.-By W. H. B.: Do they have offspring in the spirit-world as here on earth? If so, are they generated in the same manner and form as here? Ans.-No, they do not have offspring in the spirit-world as offspring are generated here. But there are those heavenly attractions which draw to the maternal and the paternal heart those little hads that are seen in spirit-life in all their beauty, and they are transplanted to these father and mother hands, and they grow in them and become spiritually a part of them. In this sense there are offspring in the spirit-world, but in no other.

Q.—Are there intelligences in advance of those who once inhabited this world, that visit the ce lestial realm of mind or spirit?

A .- Yes, because there are older worlds than this, and therefore older and more advanced spirits.

Q.—Is Jesus of Nazareth the recognized moral centre and magnetic attraction of the siderial heavens, as a President elect, on account of his principles and moral fitness?

A .- No, Jesus the Christ does not claim any such superiority, nor has he any such accorded to him. He is a teacher of moral philosophy in the spirit-world, and a most useful member of spiritual society. But so far as the Christian world is concerned here upon earth, he is a centre-not a self-made centre, but he becomes such by the magnetic power of faith that is thrown upon him from Christianity.

Q .- Is there any moral centre in the celestial spheres corresponding to the President, for instance, on earth?

A .- No, not precisely, although the spirit-worlds have their official personages as you have here, moral dictators, law-givers, centres of social, political and religious being, but they are not authoritative, nor is that strict, coarse, hard line drawn between them and the people that you make here in earthly life. There is no particular shrine at which any spirit worships, save the shrine of the great unseen and unknown.

Q.—To which are mankind most indebted for knowledge, to observation or reading?

A.—Observation certainly imparts the largest amount of knowledge. It begins its labors with the little babe in the cradle, and it never ends. It is an everlasting, perpetual teacher of the soul. while books are ephemeral. They come to us as go betweens. They fill certain niches, but they

do nothing more. Q.-Do we electrically and magnetically affect each other, voluntarily, for good or evil, sufficiently to counteract the involuntary soul identity that will result in punishment contrary to the laws of creation or change?

A .- No. That we do affect each other magnetically and electrically is a fact known to science, from which there is no appeal. But it cannot be carried to the extent that the soul will lose its identity, even through revolution. It may do so temporarily, but not permanently.

Q.-I understand that there is a voluntary and involuntary action with every individual. Is it possible for this voluntary action to counteract the involuntary, so that we will be held responsible for any deeds done in the body, in the future?

very soon see that the law is greater than our free moral agency, so far as human consciousness

A.—Possibly, yes; but I think not. Q.-Does it embrace the doctrine of free moral

agency? A .- Our free moral agency is limited. We are only such by keeping ourselves in harmony with the laws by which we are surrounded. When once we become antagonistic to those laws, we

is concerned.

individual prefigured by Jesus, the son of man? to-day and forever. Amen. A.-Certainly it is.

#### Abbie M. Tolman.

I said, "If Spiritualism is true, I will come back." I find it true; and although I am weak, and conscious of my weakness, I have returned as early as possible to assure my sisters who are believers in this beautiful faith that, in the main, they are not mistaken. They have some ideas which, I think, will never find a reality here; for Spiritualism, like all other faiths, needs to be sifted, and the ages alone can sift it-not this age, but many others that shall follow it. My sisters are in trouble about the departure of our mother. If their holy faith is what it ought to be, they will see that it is well: for she goes in the right time. and that no time would serve her soul as well. My sister told me, a few hours before I died, that should meet with certain loved ones immediately upon entering the spirit-world. I did; and it did not seem like a strange place to me. I felt as if I had got home—as if I had once lived there, and had been banished, and had got home call dead; you trust God. again; and such a home! Earth affords no such. To be rid of all the sorrows, all the sufferings incident to the mortal life, is worth passing through death. In the beautiful hereafter, the welcome and the peace that passes human understanding that meet the soul, well repay it for all its sorrows here. I only regret that I did not know enough to do better when here; but, like thousands of others, I have to say, could I live my earthly life over again, it would not be such a one as I did live. I appreciate more fully now than ever before the kindness I received during my sickness, and I hope in some way to bestow something like thanks, in a tangible sense, upon those who ministered so kindly to my needs. Abbie Dec. 15. M. Tolman.

#### John Callahan.

[How do you do?] God knows-I do n't-how do. [Do n't know?] Faith, I do n't. I have the typhoid fever when I was here, and I do n't know whether I have it now or not. I don't know at all but what every soul has to come back in the same boat it went away in-seems like it. The head I've borrowed is going all to pieces on me. My name was John Callahan. I was a brickmaker-that is, I worked in the brick-yard out here at Somerville, and I took sick; but I worked there after I was sick, and 1 suppose that was what was the death of me. But it's all right when I go away from here. [You do n't suffer there?] Faith, I do n't at all, and I was a fool to come back; but I got a sister here that 's in great. trouble about me because I was crazy with the fever when I went out, and she thinks I did n't sense the consolations of the church, and so they was lost on me, and that I will stay in purgacory, nobody knows how long.

Well, the truth is, I got out of purgatory when I got out of the body, and I'm all right. I will be when I get away. [Take away all the bad feelings you can when you go.] Yes, sir; I will take em all away as well as I can. I want Father Riley to tell Mary I 'm all right. [Will he do it?] Faith, I don't know. I don't want him to be saying, "Oh, we will hope it is all right with him, and we will pray for the rest of his soul." No need of praying at all. Better pray for himself. But just say it's all right with me; and he knows very well that I can come back; he knows others can, and I can, of course. [Did you understand this before you left?] Faith, I did n't understand it all. I know I come outside the Catholic church; but, then, it do n't matter a bit about that [Will they recognize you?] Oh, yes; and all want is that Mary be set right about me, and not be making herself sick and crazy over it; because I 'm very well off, and got out of purgatory when I got out of my body. Good day to you, and may you have a happy exit when your time comes.

### Polly Stoddard.

ng about this spiritual nower and they have asked that some one of the family will return, instructing them; so I have come. My name, Polly Stoddard. I lived here on earth eighty-three years, in Boston; that is, I died here. I was born in Haverhill, Mass. My friends want to know what they shall do. Well, do just what they are doing, and have patience—have patience. These things come by slow degrees. If it could grow up to them in a year, it would not be worth much. Have patience, and seek earnestly for these things, and the great God will turn leaf after leaf of the volume, and they must read it slowly. My coming is one leaf turned. I come especially to William, Abigail and Benjamin Stoddard-two of them my grandchildren, and one my niece. Dec. 15.

### Henri Reinhart.

I have a brother in New York City. His name, Gustavus Reinhart; my name, Henri Reinhart. I was injured during the burning and fall of a house that I had apartments in, and I died about three weeks after. I had between fifteen and sixteen hundred dollars, and my brother wants to know what he shall do with it. He is a believer in these things. He wishes me to come and say what he shall do with it. Keep it: keep it. It is his, and this is to be the final settlement. Keep it: it is his. When next I come I hope to come to himself. I have many things to say. I am well off here: I like this world. I have met our friends. and I would not come back if I could. Our belief is true. [Did you die in New York?] Yes, sir: at the hospital, I suppose. I was carried there from the house. Dec. 15.

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

Invocation. the darkness of our unbelief and lights up all the easiness about me at all. But I will just throw secret chambers of the soul, assuring it that it is allied to thee—that it is one with thee, we bring | thodox sermons over every poor unfortunate that thee this hour our praises and our prayers. We happens to fall in his way, give him a bushel of praise thee for life, with all its blessings. We potatoes, and match it with a bushel of corn, and praise thee for the shadows that have been flung he would do a better thing, a good deal. I went across our pathway, and through which we have out poor, and I am glad of it. I never could get struggled till the sunlight has again blessed us. | much ahead, because always somebody wanted We praise thee for the hours of sickness and mor- me to share with them, and I somehow or other tal pain that we have passed through. We praise | could n't belp doing it. Glad I did now. I have thee for the words of instruction that we have re- | got nothing left in this world to worry about. I ceived from other minds—that fell from their lips and cheered our hearts and warmed our souls. me, for they will get just what they deserve, and And we pray thee, oh thou Great Spirit of Life, no more. So I shan't trouble myself about them, that we may come consciously this hour very near | nor I do n't want them to trouble themselves to thee—that we may step for the moment out of about me; and if this ere Spiritualism is n't too the darkness into the light; that we may rejoice much of a bugbear to them, better look into it and this hour in having found greater truth than has find something about the place they are so ready ever yet blessed us. And for these souls who are to tell about afore they say much more about it. ever yet blessed us. And for these souls who are yet imprisoned in the tomb of flesh, we ask that holy angels, who are ministers of love, shall come to them—shall inspire them with hope and faith in thee and in themselves; shall show there is any. [They would say you and faith in thee and in themselves; shall show them their nearness to thee, and bring out for them all those divine realities that the soul constantly prays for; and thus shall thy kingdom to the soul to the top on piety. Said I, "Parson, have the soul constantly prays for; and thus shall thy kingdom to the soul startly prays for; and thus shall thy kingdom to the soul startly prays for; and thus shall thy kingdom to the soul startly prays for; and thus shall thy kingdom to the soul attent to the top on piety. Said I, "Parson, have the soul constant them all those divine realities that the soul constant to the top on piety. Said I, "Parson, have the soul constant the soul constant to the top on piety. Said I, "Parson, have through the throne nor streets that the soul constant through the soul to the soul startly prays for; and thus shall thy kingdom to the soul attend throne nor streets that the soul come to the said through the soul to the soul startly prays for; and thus shall thy kingdom to the soul startly prays for; and thus shall thy kingdom to the soul attend throne nor streets that the soul time. Convention the soul to the soul startly prays for; and thus shall thy kingdom to the soul startly prays for; and thus shall thy kingdom to the said throne nor streets the seen of love, shall those throne nor streets the soul to the soul startly prays for; and thus shall the said throne nor streets the seen of love there is any. [They would say you cannot steet the soul to said and surface, calculation. Convention the usual hours. A guardian. Botton, Mass., 1811.

Spiritual Mass. Meeting.

A Quarterly Meeting of the Southern Wisconsin Spiritual tain, the usual hours. The usual hours, and the usual hours, and the usual hours, and the usual hours. Th

Q.—Is not the Lord, or Christ, which is in each come to them while here, and thy will be done Dec. 19.

### Questions and Answers.

QUES .- Why do not Martin Luther, John Wesley, and some of those Christian reformers control these séances?

ANS.-It is a well-known, published fact that they have controlled many times. Why they do not come in these days I cannot tell. In all probability their labors lie in another direction.

Q.-Would it not be greater wisdom in mankind to trust the great controlling Wisdom instead of spirits individualized?

A.-And pray who are these individualized

Q .- Once men, were they not?

A .- Something more than that. They are all parts of this great, divine Intelligence we call lod. And as no soul finite can ever comprehend the infinite, the infinite has wisely ordained it thus, that only parts of himself shall appeal to the finite mind. In trusting your fellow men, whether they be among the living or what you

Q.-Then we must conclude that man produced himself?

A.-Yes, it is certainly not unwise to come to such a conclusion; and yet that fact demands study and a great amount of thought.

Q.-Can you give us the modus operandi? A .- Since I am not infinite that would be impossible. I can only give you my views, which are finite and therefore liable to be fallible. Since the soul—your soul and my soul and every other soul - was never created, then this power of self-creation is annulled. There is no such for the soul. If it ever had been created, we might in wisdom look forward to a time when it would be uncreated. The soul is a law unto itself-a portion of the great, infinite Law we call God. It is the business of the soul to pass through matter that it may gain a certain amount of wisdom, experience, by it in tion with matter. I say it is the business of the soul to pass through matter and to aggregate to itsel, a form of matter, and it finds in the forms an almost infinite number of agents to do its bidding. Matter becomes refined. grows higher and higher and higher in the scale of being, by the presence of the soul. The soul takes it on and lays it off again, and at each cycle that the soul makes through matter, matter loses much of its grossness and takes on many properties that are higher and grander in Nature. By the external action of soul upon Nature, Nature becomes more and more beautiful. Your wildernesses blossom with roses and lilies. Your deserts are made blooming gardens; your mountains are leveled, and Nature's rich stores are appropriated to art, to science, to philosophy, and, alas! to what is denominated religion.

Elizabeth Gray. It is nine years ago to-day since I died of consumption, on Billerica street, Boston; my name, Elizabeth Gray. I was forty-seven years in the earthly life. I left one child. Susie. She was thirteen years old when I left her. I come here today to warn her against the course of life she is pursuing; to assure her I am made unhappy in my spirit-home by the clouds that I see surrounding her, and, if she will but follow my advice, I will lead her in pleasant places and clothe her in garments pure and white. I am told that she says that could she know that her mother could return and watch over her she would do differently. She doubtless remembers my last words to her. We were alone; I knew my time on earth was short, and I said, " Suste, I am going to leave you. When I am gone lead an honest, pure life, whether you dwell in poverty or wealth, and meet me in heaven." The child with many tears promised me she would. It is hard—hard to be obliged to return, charging her with having broken her promise! I do not censure: I know too well the temptations that exist in this world to blame or censure. I only ask that she will come with her Some of my family are making some efforts to heart to me—and I shall not be far off—and let me guide her, through her own intuitive powers. Listen, listen to the promptings that come in her own soul; it is all she needs. Had she done this, it would have been far better for her. It is not too late: if she will but turn, a glorious future awaits her; if not, darkness and misery. Dec. 19.

### Reuben Walker.

[How do you do?] Well, I guess I am comfortable. [You ought to be able to tell.] Yes, but I aint much used to this kind of business. I've got some folks that it won't hart to enlighten them a little, so I thought I'd come round. My name is Reuben Walker, and I am from St. Johnsbury, Vt. I never saw much of this world. I do n't think I ever went a dozen miles bevond St. Johnsbury till I went to the war, and then I did n't see much, for a fellow do n't have a chance to make a great many observations when he is on march-not unless he is pretty smart.

My folks thought I died without Christ and without hope, and that I've been pretty likely to find an uncomfortable place. Well, I only hope they will find as comfortable when they come, and I suppose they will. I never was so well off in my life, although I can see where I could have bettered myself a good deal; and if I had my life to live over again I think I should try, but as it is, I have n't gone to any worse place than this earth.

My brother Sam was very anxious for me to get religion before I went to war. Well, I tried to, but somehow or other I could not succeed. Easy enough coming to other folks, but was always passing me by. I could dig a hill of taters quick as anybody else, but when you come to religion, I warn't smart at all. I don't know as I was to blame; I did n't make myself. There's nobody here on this side has ever asked me whether I'd got religion or not. They have all got something better to do than to be prving into other people's Oh thou whose loving kindness beams in through | business. So Sam need n't give himself any unout a few suggestions. Instead of preaching Orknow it will be well enough for those coming after

you ever found any such place as you used to preach about?" "No-no, Reuben; I was in the son's Music Hail. C. W. Kates, P. O. box 588, Secretary dark when I was on the earth. There aint no such place." So if he aint found it, I am sure I need n't expect to, and I do n't think they need to. Good day, sir.

#### James Everett.

My name was James Everett. I am from Manchester, England. I have a son in America with whom I am anxious to communicate. That is all.

#### James Burke.

I am James Burke. I am from Halifax, N. S. I have a son James here in your city, and I wish to reach him. I have something of importance to communicate to him, and if he has no fear of communicating with me I can easily put him in possession of things which will be pleasing and startling to him. He would ask, Am I, his father, a Catholic in the spirit-world? Yes, I am. 1 Have you any particular medium you wish him to call upon?] No; I wish him to seek one, and if able. I shall communicate with him through the one he shall present me with: if not, he must seek some other one. I think he had better consult his father confessor here in this city with reference to the matter, and he will advise him. [Your age?] Fifty-four. I died eighteen months-nearly nineeen months since. Dec. 19.

Séance conducted by Bishop Fitz Patrick; letters answered by William Berry.

#### MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 20.—Invocation; Questions and Answers; Samuel Adams, is 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, Switzerland, Dec. 22d, to Mrs. Mahaba Harris; Miles Thompson, to his wife; Louisa Truman Kendali, to her brother, in Boston; Jennie Hammond, of New Bedford, Mass., to her mother.

Tuesday, March 7.—Invocation; Questions and Answers; Lord Paimerston, 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.

ton, 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 Society for the Prevention of Gruelty to Animals, to his co laborers; Matthew Dougan, of Boston, to his brothers; Annie Meyer, of Philadelphia, to her father.

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

Taesday, March 14.—Invocation; Questions and Answers; Robert Barnes, of Evansville, Ind.; James Whorfe, of East Boston, to his wife and children: Hattle Moore, of Boston, to Mrs. Charlotte Moore; Charles Scott.

Thursday, March 16.—Invocation; Questions and Answers; Benjamin French, of Lowell, to his brother; Therin Hill. of Franklin, Mass, to friends; William Hamilton, to Allee Vaughn Hamilton: Dr. Sam. Thomoson, to Joseph T. Williams (printed in this number of the Hamer).

Monday, March 20.—Invocation; Questions and Answers; Jones P. Kenchin, of Livinston Co., La., to friends; Dr. Sidney Done, to Albert H. Standish, of New York City; Mary Talbot, of Hoston, to her daughter; John N. Hatch, Jr., of Boston, to his wife; Jennie Johnson.

#### BURNS AND HIS HIGHLAND MARY.

The following beautiful poem was printed in the Banner of Light, March 27th, 1858. We have since frequently been equested to reprint it. It first appeared with the following introduction: "Mrs. Frances O. Hyzer, of Montneller. Vt., is sometimes influenced to write both poetry and prose, purporting to emanate from departed spirits. She had one day been reading some of those productions to a lady visitor, who asked her if Robert Burns (the lady's favorite poet) had over communicated to her. She replied that she had never been conscious of his presence, nor was she familiar with his writings. The lady remarked that she hoped he would sometime make known his presence, and answer a question she had in her mind, which question she did not express. A few days subsequently, Mrs. Hyzer felt impelled by spirit influence to pen the following, which, on being shown to the lady, was found to be an appropriate reply to the query she had in her mind:

Fair lady, that I come to you
A stranger-bard, fu' weel I ken;
For ye 'vo known naught of me, save through
The lays I 'vo pour'd through Scotia's glen;
But when I speak o' gliding Ayr,
O' hawthorr shades and fragrant forns,
O' Doon, and Highland Mary fair,
Mayhap ye 'll think o' Robert Burns.

I am the lad—and why I 'm here,
I heard the gude-dame when she said

She 'ik know, in joyous spirit sephere,
If Burns was wi' his Mary wed.
I sought to tell her o' our joy—
No muckle impress could I make;
And, lady, I bave flown to zee
If ye 'd my message to her take. Tell her that when I pass'd from ear

Tell her that when I pass'd from earth,
My angel-lassic, crown'd wi' flowers,
Met me wi' glowing love-lit torch,
And led me to the nuptial bowers;
That all we'd dream'd o' wedded bliss,
And more, was meted to us there;
And sweeter was my dearlo's kiss
Than on the flow'ry banks o' Ayr.

Where Love's celestial fountains play'd, And rosebude burst, and seraphs sang,
And myrtle twined, our couch to shade,
I clasped the love I 'd mourn'd sa lang;
And while by angel-harps were play'd
The bonnie 'bridal serenade,'

Though na gown'd priest the kirk-rite said, Burns was wi' Highland Mary wed! There 's na destroying death-frost here,

To nip the hope-buds ore they bloom:
The bridal tour is through the spheres—
Eternity the 'honey-moon.
And now, my lady, if ye 'll bear
These words unto the anxious dame. I think I can ye so reward,
Ye 'll no'er be sorry that I came."

### SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President, J. Madison Allen, Corresponding Secretary, Children's Progressive Lyceum meets at 104 A. M. Ebor W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian. Bono, Conductor; airs. Emmeline E. S. Wood, Guardian.
Boston, Mass.—Music Hall.—Meetings will be held every
Sunday afternoon, at 22 o'clock, under the management of
Lowis B. Wilson. J. M. Peebles will lecture March 26 and
April 2. Music by an excellent quartette.
Etiol Hall.—The Children's Progressive Lycoum meets
at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn,
Guardian. All letters should be addressed to M. T. Dole,
Secretary.

ecretary. Temple Hall.—The Boylston-street Spiritualist Association nects regularly at this place (No. 18, up stairs,) each Sunday. lirche morning and afternoon: evening, lecture. Hospitaller Hall, 593 Washington street.—Spiritual circle for addividual messages and general instructions from the super-nundance spheres, "unday mornings, at 10% o'clock. Admis-ton free. All mediums are invited to take part. Spiritual ournals and other publications will also be distributed free. BALTIMORE, MD.—Culvert Assembly Rooms—The "First piritualist Congregation of Baltimore" hold meetings on sunday and Wednesday evenings. Mrs. F. O. Hyzor speaks ill further notice. Children's Progressive Lyceum meets weren Sunday and Congregation.

Sunday and Wednesday evenings. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets overy Runday at 10 A. M.

Grespondent Halt.—The Maryland State Association of Spristualists hold meetings every Sunday in this hall. Levi Weaver, Fresident; Jacob Weaver, Vice Pres.; Geo. Broom, Jecretary; Wm. Leonard, Treasurer. Speakers engaged:—Mrs. S. A. Byrnes during April; J. M. Peebles during May. Children's Progressive Lyceun No. 1 meets at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McClellen, Musical Director.

Director.

BROOKLYN, N. Y.—The Children's Progressive Lyceum meets at Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 163 A. M. J. A. Wilson, Conductor; A. G. Kipp, Assistant Conductor; Wrs. Ads E. Cooley, Guardian of Groups. Lecture at 3 F. M. by Mrs. E. F. Jay Tullone.

CHELSEA, MASS .- Granite Hall .- Meetings are held in this all every Sunday. All communications for the Chelsen piritualist Association should be addressed to Dr. B. H. randon, 4 Tremont Temple, Boston. B. H. Orandon, Corre-ponding Secretary. ponding Secretary.

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

D. A. GUERT, regular speaker. The public are invited. D. J. Ricker, Sup't.

CHARLESTOWN, MASS.—The Children's Progressive Lyccum meets in Washington Hali, No 16 Wsin street at 10½ A M. every Sunday. Benj. A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrie F. Cutler, Assistant do.; W. M. Dinsmore, M'ssical Director; Miss Gertrude Carr, Assistant do.; John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nich. John G. Abbott, Mrs. Cutler, Mr. and Mrs. John Nich. Js. Guards. All communications should be addressed to Benj. A. Fisher, Secretary.

CAMBRIDGEFORT, MASS.—Children's Lyccum meets every Sunday at 10½ A. M., at Harmony Hall, Watson's Building, Main street. W. H. Bettinson, Conductor; Miss A. R. Martain, Guardian.

CINCINNATI, O .-- The Society of Progressive Spiritualists CHICAGO, ILL.—The Spiritualists hold meetings every funday in Crosby's Music IIall, at 10% A. M. and 7% P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. DEANSVILLE, N. Y.—Spiritualist meetings are held every econd and fourth Sunday of the month. Mrs. E. A. Wil-

lams, speaker. liams, speaker.

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

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 13 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall. LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 24 and 7 r. M. Children's Progressive Locum meets at 10 % A. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

Weils Hall. Lectures at 22 and 7P. M. Chimans & Ingressive Lyceum meets at 10 M. A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

Long Lake, Minn.—The "Medina Society of Progressive Rpiritualists" hold meetings in the North School-House the fourth Sunday of every month, at 10 A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker.

Middlebono', Mass.—Meetings are held in Soule's Hall overy other Sunday at 12 and 63 P. M.

Marlboro', Mass.—The Spiritualist Association hold meetings in Berry's Hall the last Sunday in each month, at 12 P. M.

Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

North Schulars, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Conihast Hall, at 103 A. M. and 13 P. M. The Progressive Lyceum meets at the same hall on the first and third Sunday at 12 P. M. D. J. Bates, Conductor; Deborah N. Merrit, Guardian; Eawin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian. Speakers en gaged:—Mrs. N. J. Willis, April 9; Mrs. Agnes M. Davis, April 30; Miss Julia J. Hubbard, May 14; Mrs. S. A. Willis, May 23; Dr. J. H. Currier, June II.

NATICK, Mass.—The Friends of Progress meet every Sunday at Templar's Hall, at 104 A. M. and 2 P. M.

New York City.—Apollo Hall.—The Society of Progressive Eyeum Hall, at 14 P. M. Pro. D. U. Martin, Conductor.

Masonic Hall.—The Spiritual Conference meets every Sunday at 2 2 o'clock in Masonic Hall, 13th street, between 3d and 4th avenues.

Newburtport, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M.—T. C. Carfer,

Ath avenues.

NEWBURYPORT, Mass.—The Children's Progressive Lycoum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasuror; D. W. Green, Librarian.

OSSEO, Minn.—Children's Progressive Lyceum meets at Singer's Hall every other Sunday, at 102 A. M. Mrs. Mary J. Colburn, Conductor; Mrs. Susie Thayer Curtis, Guardian of Greens.

Groups.

OMAHA, NEB.—The Spiritualists hold meetings in the old Congregational Church, under Redick's Opera House, entrance on lath street, every Sunday. Conference at 2 P. M. Lecture at 7 P. M. Admission free. Mrs. Laura Smith, regular speaks. Groups.

lar speaker.

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

Lydia Benson, Musician.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings cach Sunday at Harmonial Hall, corner 11th and Wood streets, at 10th A. M. and S. P. M.—Children's Progressive Lyceum No. 1 will meet in the same hall every Sunday at 22 P. M.—Lyceum No. 2 meets at Thompson-street church, at 10 A. M. each Sunday.

PROVIDENCE, R. I.—Meetings are held in Musical Institute Hall; a conference in the morning, at 10½, and a lecture in the afternoon, at 3 o'clock.

ST. LOUIS, MO.—Meetings are held every Sunday, at 10<sup>3</sup>/<sub>2</sub> A. M. and 7<sup>3</sup>/<sub>2</sub> P. M. in Avenue Hall, corner of 9th street and Washington avenue. Warren Chase speaks every Sunday. Seats Ireo. SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 27 and 7 P. M. Waiter Harris, President; Henry M. Robinson, Secretary; Mrs. Abby Tylor, Treasurer.

reasurer.

Sering Fig. D. Mass.—Spiritualist Association hold meetings every Sunday in Franklin Hall, at 2 and 7 p. M. Speakers engaged:—I. P. Greenlenf during April; Miss Jennie Loys during May. Speakers desiring to address said Society can write to Harvey Lyman.

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

also, Sunday evening lectures are regularly given at Mercantile Library Hall, on Itush street.

ST. JOHN, N. B.—The Spiritualist Association holds meetings on Sunday evenings in the hall on Charlotte street. E. Il Isabbit, President; G. F. Orchard, Treasurer; C. B. Ilugghue, Secretary.

TROY, N. Y.—Progressive Spiritualists hold meetings in Apolic Italit, corner of River and Congress streets, at 10½ A. M. and 7½ P. M. Speaker engaged:—Thomas Gaies Forster during April. Children's Lyceum at 2 P. M. Benj. Starbuck, Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Itali every Sunday at 10½ A. M., and in the evening. President, C. B. Campbell; Vice Presidents, Charles Hutler, Sixsan P. Fowler: Recording Secretary, H. H. Ladd, Corresponding Secretaries, John Gage, D. W. Allen; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor; Mrs. H. H. Ladd, Guardian; C B. Campbell, Musical Director; Lucius Wood, Assistant do.; B. F. W. Tanner, Lit varian; Henry Wilbur, Assistant do. Speakers desiring to address said Society should write to the Corresponding Secretary.

should write to the Corresponding Secretary.

WORGEFTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Hortcultural Hall.

WASHINGTON, D. O.—The First Society of Progressive Spiritualists hold regular meetings in Harmonial Hall, Pennsylvania avenue. Speakers engaged:—Moses Hull during April. Conference necting every Saturday evening; Sociables every two weeks through the lecture season. John Mayhow, President.

### Married:

On the evening of Tuesday, March 14th, at the residence of Eben Snow, Fayerweather street, Old Cambridge, Mass., by the Rev. J. B. Green, of Chelsea, J. Laforest Dodge (son of James S. Dodge, of Chelsen) and Miss Mary Page Snow. About seventy-five guests were present, and, after the ser-

vices, a good social time was participated in, the numerous company wishing success to the young couple in th home they have chosen—Algonquin, Ill., whither they went on Thursday, March 16th.

### Passed to Spirit-Life:

From Dever, N. H.. March 11th, Mr. William S. Ricker, aged 75 years.

aged 75 years.

Mr. Ricker was a practical Spiritualist, who, before he witnessed the manifestations, "felt that Spiritualism must be true," and was ready 1, accept the facts when they came to him. With his first investigation was developed the consciousness that through his magnetic power he should "lay hands on the sick, and they should be healed;" and many suftering ones have been the recipi-nts of his ministrations in this gift, "without money and without price."

To him the evanget, Spiritualism, was truly a gospel of peace, and under all the trials of life it sustained him, lighting the otherwise dark valley, when the infirmities of age and disease gave him warning of the approach of the "messenger." He remarked to the writer one year age that he hoped his spirit friends would come and take him away during the night, that his family might not be pained by witnessing his sufferings, and by their anxiety hold him in the body. This desire was literally fulfilled, as, retiring in his usual health, his vody was found 'lifeles in the morning, the spirit having flown to enjoy the more intimate society of his beloved wife and children, who had preceded him to the better land.

"Father Ricker" needs no recorded deeds—in epitaph of stone; for his memory will ever grow green in the hearts of all who truly know him.

J. R. S.

Jan. 31st, Mr. James H. Welch, of Kansas City, Mo.

Jan. 31st, Mr. James H. Welch, of Kansas City, Mo. Jan. 31st, Mr. James II. Welch, of Kansas City, Mo. Mr. W. was confined to his bed with a broken leg, and was considered rapidly recovering-was in apparent good health and spirits, when a sudden spasm selzed him, and the spirit was obliged to leave the body. He was a carriess Spiritualist, and had always freely advocated the philosophy among his business and social acquaintances of opposite beliefs. Four teen years of his life were passed in San Francisco, and his many friends there will join in sympathizing with the wife and child who mourn his departure. An indulgent father, a true and devoted husband, a kind neighbor, and a worthy brother of the Mystic Tie, is the history he has left upon earthly records, and so we know that his spiritual progression will be carnest and unfaltering. May sweet angels continue their blessings upon those still imprisoned in the form, and enable him to manifest viten his presence and unbroken love. Missonic services at the grave; inspirational services at the bouse by

From Colosse, N. Y., Feb. 11th, Keziah Morse, wife of A. H. Morse.

Nervices conducted by Warren Woolson; subject. "Oh Death, where is thy sting? Oh Grave, where is thy victory." A large concourse gathered at the Baptist church to pay their last respects. A good woman is gone.

A. H. Morse. From Milford, N. H., March 6th, Samuel Boyles, aged 65

He was a firm believer in the spiritual philosophy, leaving his wife comforted with the same. One son, an Episcopalian, read the Episcopal service before the other services commenced.

From Pepperill, Mass., March 9th, Orra L. Lawrence, aged 22 years—daughter of John Lawrence and wife, formerly of

A stricken heart, whose hopes were crushed, And future gloomed with woo, In yielding up his earthly bride, Seemed bent beneath the blow.

M. S. HOADLEY. From Manchester, N. H., March 9th, Eliza H. George, wife

of Washington George, aged 50 years.
Sister George was in all respects and in all relations one of the "excellent of the earth." She was a natural refo mer: the "excellent of the earth." She was a natural refine or the "excellent of the earth." She was a natural refine or took to it as the duck takes to the water. She was early in the ranks of the Spiritualists, and always a faithful worker, and a ha monizer among the inharmonious. She bonored Spiritualism in her I te, and was made by it strong and joyful to waik the "Shedowy Vale." A large number of relations an ifriends assembled at the funeral. A suitable address was made by A. T. Foss.

From South Boston, March 1st. Mr. Perley O. Eaton, aged At years 10 months, after a long and distressing lilness.

He now resis with loved ones gone before. May the widow and children, with the aged mother and brother, all be comforted by the truth of cirrual life presented them by Spiritualism, till they are all united in the spirit-home, never to part.

SAMUEL GEOVER. part. Boston, Mass., 1871.

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### Mediums in Roston.

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, Diabotis, Liver Complaint, Dyspensia, Weak Eyes. Falling of the Womb and all kinds of Sexual Weakness, Weak Splues, Ulcers, Loss of Volce, Rieumatism, Bronchitis, Remorrhoids, 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 fee or reward.

Mar. 11.

MRS. E. C. LITTLEJOHN. CLAIRYOYANT, and Medium for Medical Treatment, Business, 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. Apr. 1,—1f

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 sox and age.

Apr. 1.

MRS. A. C. LATHAM,

MEDICAL CLARRYOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Compiaints. Parties at a distance examined by a lock of hair. Pricosi, 00. 4w\*—Mar. 4.

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

FREEMAN HATCH,
POR several years a sea-captain, voyaging to Europe, East
Indies and Uhina, 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:
9A. M. to 4 P. M.

Mr. A. CHARTEH,

CLAIRVOYANT, Business and Test Medium. Circle Wednesday and Sunday evenings. 17 Central Square, East Boston.

2w\*-Mar. 25.

MASTER HENRY C. LULL, Business, Test and Circle Medium. Also examines for disease. Office No. 20 F street. South Boston. Hours from 9 to 12, and from 2 to 5. Private sittings, terms \$1. Circles every Monday and Friday evening; admission 25 cents.

SIDNEY HOWE, Clairvoyant and Test Medi-um, 18 Boylston street, (Room No. 9.) Boston. Circle Sanday, Monday and Thursday evening, also Wednesday and Saturday afternoon at 3 o'clock. JULIA M. FRIEND, Medical Clairvoyant, 69
harrason avenue, Boston, Mass. Examination by lock of
halr \$2,00; when patient is present \$1,00. Hours from 10 to 5.
Mar. 18.

MRS. L. W. LITOH, Trance, Test and Healing Medium, has removed to 163 Court street, Boston. Circle Tucsday and Sunday evenings at 72 o'clock. Mar. 25.—2\*

REMOVAL.—MRS. N. J. ANDREWS, Electro-ton, 67 Tremont street, Boston.

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

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Mar. 4.—5w\*

MRS. A. S. ELDRIDGE, Business and Healing Clairvoyant, 1 Oak st., Boston. Answering letters, \$1,00. Mar. 18.—(w\* SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). 3m\*-Mar. 11.

## Miscellaneous.

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

A SWEDENBORGIAN MONTHLY,

AND HARBINGER OF THE NEW DISPENSATION, esA tablished in 1862, under the name of The Crisis, has new
reached its unseteenth volume, and for the year 1871 will appear in an onlarged magazine form, with several now features
and improvements, making it a first-class religious journal,
devoted to the welfare of the New Church. A corps of the
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James, Rev. Samuel Beswick, W. H. Galibraith. Dr. John Ellis, E. Valee, 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. Stringfollow,
Mis. M. E. Joslyn Gage, Rov. Stephen Wood, Rev. H. N.
Strong, Olis Clapp, Mrs. Almira Gregory, and others.

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Mar. 4.—3m

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Bos Washington, cor. WestSt., Boston.

Feb. 18.—ly

### THE SPIRIT BRIDE.

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Mar II.44

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## Miscellaneous.

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Hyde County, North Carolina. CLIMATE genial, soil rich enough to raise from 50 to 100 bushels of corn to the acre, without fertillzing; and all kinds of fruit and vegetables. Grapes grow wild in great abundance. This County contains about 375 thousand acres, and only about one-tenth of it improved. Yot in 1860 they raised 500,000 bushels of corn, 25,000 of wheat, 18,000 of sweet potatoes, 3,500 of peas, 200,000 lbs. of cotton, and 2,500 gallons of honey. One grape-vine has been known to raise 150 bushels of grapes, and one bushel makes three gallons of wine.

raise 100 bushels of grapes, and one bushel makes three gallons of wine.

Timber is very abundant, viz.: Pine, Juniper, Cypress, (from which the celebrated Cypress Shingles are made) Red Cedar, Gum, Hickory, Oak and Holly. Lumber solis from 10 to 16 dollars per M. Corn sells for \$1.00 to \$1.25 per hushel, while in the West it sells for ten to affect cents, and it can be raised as cheaply here as in the West; freight to New York about ten cents per bushel.

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\*\*EST Hon. Wm. D. Kelley, of Philadelphia, says North Carolina is the finest part of the world his foot or eye over rested upon.

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"5, "Catechumon." Translation from Voltaire;

"6, "Humanity vs. Christianity," by Henry C. Wright;

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"8, "The Bible a Faise Witness," No. 2 by Wm. Denton;

"9, "Spirit Manifestations," by Wm. Howitt;

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# Banner of Tight.

Warren Chase, Corresponding Editor. Office at his Liberal Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo. Copies of the BANKER OF LIGHT, including back numers and bound volumes, can always be had at this office.

#### A DAY AMONG THE RUINS.

March 9th we spent several hours among the ruins caused by the most destructive and violent tornado (bordering closely upon a hurricane) that we ever witnessed. It passed lightly over St. Louis, doing little damage, and mostly in the south part of the city; but in crossing the river in a northeast direction struck East St. Louis and the east bank of the river with terrific-violence, beaching and wrecking several steamboats on that side, unroofing the large elevator, and sweeping through a portion of the city, over the freight and passenger depots of the Eastern roads, and tearing most of them down, scattering in every direction the fragments, mixed with broken cars, roofs of buildings, piles of lumber, the large old trees, chimneys, timbers, dwelling houses, freight boxes and bales, and last, but not least, animals and human beings. One large repair shop in its fall caught fire, and burned one or more men to death in the ruins, who could not be got out. Several persons were killed in the cars that were lifted off the track on which they were standing, and smashed in the common ruin. Freight cars, passenger cars, sleeping cars and Pullman palace cars were mixed and involved in the destruction, and one engine, said to weigh over thirty tons, was lighted clear from the track and dropped bottom up some distance from it, without disturbing a rail, a tie, or the earth near them. Marvelous as it seems, only six dead bodies are yet found in the ruins, but others are probably in the river, and among the wounded some, of course, must die, and many be crippled for life. The most fatal and destructive spot in the path of the gust was the east abutments of the bridge, where about one hundred men were at work, with an immense amount of machinery, frame-work and boats, and about forty more eighty feet below the surface of the water, in the immense caisson under the masonry. The boats, frame-work, derricks, etc., were crushed like a spider's web, and the men who were in its midst were mostly saved by what they call Providence or a miracle, and as the numps were stopped that forced air below and water up, we supposed on learning the fact that all below must perish; but we were happily mistaken, as they proved to be in the safest place, with air sufficient for four hours or more; but stopping the pumps and letting out the air allowed the doors to open, and they all came up safe, to witness the terrible destruction above them, and help to extricate their companions who were above water. The loss of property is immense, beside the delay of work on the bridge.

#### SPIRITUAL PHENOMENA INCREASING.

At no period since the opening of the new dispensation of spirit-intercourse have the phenomena been as prolific or extended as thoroughly into the ranks of the skeptical and prejudiced, as at the present time. Witness the almost unparalleled excitement at Memphis, Tenn., as awakened by transactions in and about the Brinklay Female College and one of its pious students. The statements, as published in the Avalanche, we are assured on good authority, are in the main part true, but with some mistakes that seem to come from the spirit. We are assured by direct testimony that the jar referred to has really been obtained, as stated, but that there is evidently some mistake about the story of titles and death of former owners, as related by the spirit, but there certainly could not be so much excitement created exclusively, by parties who are not Spiritualists, in its favor, without some spiritual foundation. Of a similar character are certain occurrences about St. Louis, that stir up a small excitement occasionally, and get into some of the daily papers, while others, not lucky enough to get the first account, turn them off with a sneer or slur. One is running, at the time of this writing, to the effect that a certain person, once employed on a steamboat, who died on it by an accident, is seen almost every night by some living person or persons, walking the deck as he formerly did. It may be true or not true, and, if true, only adds one more to the multitude of facts already established, and, if not true, takes nothing from them. We are of opinion that many times these phenomena and excitements are gotten up by spirits to call attention to the subject more than to accomplish some act, or reveal a treasure, &c., and we are inclined to the opinion that this is the case with the Memphis affair. We are always glad when they come about almost wholly without any participation of mediums or others that are known as Spiritualists, as they most frequently do of late. The old church is to be awakened from her gouty indolence in spiritual matters, and, if possible, got away from her reliance on the slender threads of faith, hope, fear and belief, instead of the solid facts which Spiritualism fur-

### STOPPING THE WHEELS BY LAW.

Some of the regularly ordained physicians of our neighboring State, Illinois, have urged the Legislature to stop private citizens from curing the sick and lame, while the very best authorities in the medical profession acknowledge that more are killed than cured by them and their stereotyped system of treating disease. It is singular, when the best and ablest physicians acknowledge that more would get well if no professional person attended them, that these selfish souls should rely on the ignorance of both the Legislature and the people, and try to stop those who assist Nature without the drugs, and by clairvoyance and magnetism, which of course could kill no one if it did not cure. The truth is, the profession is getting alarmed at the extent and success of magnetic healers and clairvoyant mediums, who do succeed better, in most cases, than they do; but we trust the assembled wisdom of the State will not be deceived by the claim of these interested parties.

Some States, however, have tried by statute to arrest the tendency of the people to do their own doctoring as well as preaching; but the people having gained and secured the right to go to church or stay at home, to preach or sleep on the "Lord's Day," they are now venturing to dispense with the doctor and his medicine, and where they employ nobody, or the magnetizers and clairvoyants, are no doubt in the aggregate largely the gainers. But we believe the medical books in the hands of so many families who are incompetent to select medicines from the prescriptions, and not acquainted with the diseases they treat, are a worse evil than the regular physicians, if ndeed they are evils, as some of them admit.

Few persons, even if well read in medical

every little trouble of children or adults, and we think the best medical books in the hands of families are an injury. But no legislation is asked against this dangerous system of treating disease, but only against a system that hurts none except the physician with his diploma for his skill.

#### PROTECTING THE POOR.

There is a wonderful outburst of sympathy just now displayed in our neighboring city of Chicago, and led off by the Tribune, in an attempt to arrest and punish some dozen or so poor women who gain a slender subsistence by clairvoyant powers and an ability to describe approaching storms of various kinds, so that persons can avoid them. They have had several arrested, but failed to make out a case; but the Tribune hopes they will yet succeed in some way in rooting out what it calls an evil or nuisance-we think mainly because it can make no money out of it-and does not need its foresight and clear sight, being rich and popular enough without. While all this stir and ill feeling is aroused against a few poor women, there are hundreds of rich men in the city who patronize the persecuting papers, and are engaged in selling or manufacturing liquors and ruining thousands of persons and hundreds of families, and in various other cheating speculations that do from ten to one hundred times the business, and in the same ratio cheat their customers or ruin them. But these paying evils must be tolerated, and the mad dog cry be raised after a few poor women who only take now and then a dollar from those who give it as freely as others do to the church, and, for aught we can see, to as much advantage. There is a better way to correct the morals than by persecuting any parties, even if these were more immoral than the press or the churches, which we deny. Let in the light and knowledge, is the best way, and if a paper cannot correct an error that way, it is too weak to deserve the aid of the courts.

#### BIBLE vs. BIBLE.

We have seldom seen a more complete reply and refutation of Bible against Bible, and Christian author and authority against the same, than that of "D. L. P." in The Universalist, in reply to E. L." in a former number, in which the latter attempted to prove that women should not preach to preach the Christian gospel. We thought "E. will be rewarded in the skies. Those who are our protest against his authority as out of date and faltering, shall receive a golden crown from and worthless in-this age and country, but "D. L. P." has met and whipped him with his own weapons, to which we have no objection. In these Bible controversies we are reminded of an old story of a rusty flint-lock musket which was very much like the Bible. It was said of it by some wag that whenever it was discharged," whether aimed at duck or plover, it always kicked its owner over." Whatever a writer wishes to prove, he had better not attempt to prove it by passages from the Bible, for he may rest assured if it is worth notice some one will find plenty of passages to prove an opposite sentiment. We have seen this so long in the cases of slavery and tem perance, that the woman question seems only repetition of the old farce of proving both sides by

### ANOTHER SPIRIT GONE.

Early on the morning of March 6th our beloved sister, Mrs. Elizabeth Wheeler, of St. Louis, left her body with those who loved her to bury, and went to live with the angels. She had lived on earth fifty-three years, and by her genial and loving nature and highly-developed intellect, had endeared herself to a large circle of friends, and almost grown to the very heart of her only child, a married daughter. We sat by her couch a few hours before her departure, and she conversed with us freely of life, death and the spirit-life as in days of health, and fully realized the beauties and glories of the resurrection that so soon awaited her. We could also recognize her joyous realization of the fact as we stood heside the coffine had realized, and we await with bright anticipa-tions. Mrs. Wheeler was born in England, and endowed by nature with beauty and intellect beyoud the average of her sex, and hence escaped the meshes of the churches, but not the philosophy of Spiritualism. She left her form with delight, and expressed it in the lingering smile she left upon it, and the farewell tokens to the loved

### TAKEN IN.

Rev. J. C. Forbin, writing to the Methodist Recorder from Southern Illinois, says:

"I have just returned home after having quite a successful time in my work. I took eight persons into the church, and among these persons, one Universalist; he had pleaded for that belief for some sixteen years."

nois (Egypt) that need to be "took into the church" as well as into the schoolhouse and bathtub, for they have not yet been reached even by to missionary this region of our country.

### MORE LITERATURE.

Our young friend, C. L. James (who, we understand, is a son of G. P. R. James), whose little work, "Law of Marriage," we noticed some time ago, and sent to order on receipt of twenty-five cents, has just got out a second edition of the work, which is having quite a lively sale. He has also just had published in this city (St. Louis) a small book of poems, of one hundred pages, with some fine specimens, among which we admire most one on the McFarland and Richardsontragedy, and one entitled "The Retreat of the Ten Thousand." The poems are all somewhat liberal and reformatory, but not much imbued tered, the paper would have sunk into oblivion, with our spiritual philosophy, which is really the "soul of things" in these "latter days." There sistance to her husband in his labors on the paper are flashes of genius and marks of talent in this young man, which coupled with a persevering industry, will ultimately give him a place and a niche in the temple of fame. We can send copies of his poems by mail, on receipt of fifty cents.

"THE VOICES," by Warren Sumner Barlow. We have long delayed the expression of our high estimation of this most excellent book-not from a want of appreciation, for we have admired it a want of appreciation, for we have admired it more than any modern review of the absurd stories of the Old Testament; but because it has had a large notice and a thorough criticism, and "stood fire" better than any similar work of the last quarter of a century, and is growing more and more popular, as we anticipated when the first edition was distributed by us from the New York Branch Office of the Branch of the The York Branch Office of the Banner of Light. The edition, loudly called for and just issued, will surely have a more rapid sale than the first, and we trust our old liberal-minded friends will not fall to avail themselves of the earliest opportunity to secure this rich mental feast.

THEORY AND SUCCESS of Dr. Wm. Persons in treating disease without medicine. We can still mail copies of this book on receipt of ten

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According to the spiritual idea, human beings amount to something. Instead of kneeling and crawling and floundering around in the dust, as the clergy have taught mankind to do, people now begin to stand erect. Having eyes to see, wisdom suggests the use of eves. Having ears to hear, an enlightened judgment says, Listen, listen, to the honest convictions of any soul. And so, with heaven-illumined countenances. thousands are enjoying religious liberty to-day.

To many, the millennial morn has dawned God's eternal sunlight is theirs. They are fullorbed. They are on the higher plane. Troubles. do not torment them. No shadows fall across the threshold of the inner sanctuary of the spirit. Standing, as it were, upon the plane of causation, these souls, seeing the motives that govern action in life, are tender and loving and charitable to the erring. Swayed by angelic influences, the most erratic minds can be rounded out into perfect symmetry. Discords, under a masterhand, can be toned into the most enchanting

The great glory of the new line of religious thinking is, that it renders men and women more humane. We are called to the earth and to our fellow-beings. Matter is not impure under the new doctrine, and human beings are not incarnate flends. Why, then, should we leave the world, and cleave to something intangible and mysterious elsewhere? No! the earth is beautiful. This planet is fit for gods to dwell upon. True religion deals with the known, not the unknown. Demonstration takes the place of revelation in the New Theology.

Spiritualism inducts an individual into a philosophical life. The emotions no longer reign supreme. They are checked and governed and directed by the intellect.

To be good-that is the sum of the New Religion. Character is a subordinate consideration in Christianity; the dogma is fundamental. The modern idea is different. It says, character is

fundamental; the dogma is a minor consideration. The modern preacher talks like this: The virtuous man is all right. He who unites virtue with charity is on the road to spiritual excellence. He who inspires his fellow-beings with great or at least should not be educated and ordained hopes, lofty ideals, and pure and devoted loves, " had Scripture and authority enough, and filed | kind to the unfortunate, those that love the weak exalted celestials dwelling in the higher spheres. Love the weak? says one. Yes, love them

Why love the light-hearted, merry souls alone? Listen! Let these words, so chaste and potent united in mystic rhythm which is ready to blossom out into seraphic song-let these words speak on this point:

on this point:

"I cannot love the happy—those who seem
Never to have known sorrow, from whose hearts
Gushes continually the caroling
Of thoughtless pleasure; unless it be the joy,
The glad and innocent mirth of children,
Bursting in happiness from out pure hearts
Frosh from the hand of Delty. But man,
Who has seen life, beheld its miseries,
Whose thoughts have reached the compass of ripe years,
Should have within his heart a ceaseless spring
Of gentic and out-welling sympathies;
And they should course throughout his spirit's being,
As mountain rivulate traverse the earth,
Refreshing in their course each drooping flower,
Renewing beauty in each withered plant,
And helping everywhere to germinate

And helping everywhere to germinate The seeds of virtue.

"THE AMERICAN SPIRITUALIST." Visiting Cleveland the other day, we called at the office of this sterling paper, which is gaining in popularity with progressive Spiritualists all the time. This journal was started some three years ngo as the Ohio Spiritualist. Its life has been a tempestuous one, but consecrated souls are interested in it; and after long struggling and much tribulation they have succeeded in evolving order out of chaos. Bro. George A. Bacon, well known to the readers of the Banner, is a "lively stone" in this paper. E. S. Wheeler was among the earliest contributors. Blessed with original thought, and an original way of expressing it, and an origform and discoursed of the transition which she inal way of applying it, his writings have commended themselves to the many readers of the American Spiritualist. His book reviews deserve especial mention also. At one time they were a distinctive feature of the paper. Hudson Tuttle took the position of editor-in-chief some two years ago, and, undoubtedly, the influence of his name, and the known ability of his writings, have added largely to the subscription list of the paper. Brother Tuttle always says something when he writes. He avoids words of "ponderous length and awful sound," believing, as every sensible soul should, that writing of that kind is not necessarily inspirational writing. Singular as it may seem, many have yet to learn this fact. Mr. Tuttle's editorials are always on live issues. Last January our good brother, J. M. Peebles, took There are thousands of people in Southern Illi- charge of the American Spiritualist, cooperating with Mr. Tuttle. Their names stand at the head of the paper. That Mr. Peebles has polish and dash and apostolic zeal, the Spiritualists of this Catholicism. Whiskey, tobacco and politics have country—and across the water, too—well know. reached them. Many of them are easily convert- His editorial in the American Spiritualist, dated ed to a noisy, exciting and rowdyish religion, or Feb. 28th, entitled "Forms of Public Worship," to one full of pictures and miraculous stories; hence the Catholic and Methodist are the churches filled us with gratefulness to him—it was so good. so truthful, so pointed, so timely. We notice in the same issue that Mr. Peebles contemplates publishing in cheap form, with annotations and a history of the author's life, by himself, the works of the eminent Godfrey Higgins. Students everywhere will bless Mr. P. for this, the last of his many benefactions to them. Mr. Tuttle is a farmer. Mr. Peebles travels most of the time. Some one must be in Cleveland to see to the interests of the paper, and to superintend the mechanical department. A. A. Wheelock is the man that does this. He ranks on the paper as "managing editor." Bravely and self-sacrificingly has he worked. There was a time not long ago when, had he fal-

> Such women are jewels. The price of the American Spiritualist has been \$1,00 per year. The paper appears only twice a month. This year the price has been raised to \$1,50, making it the same ratio as the Banner of Light, which appears every week for \$3,00 per year. The American Spiritualist (which appears twice a month,) should be, in conjunction with the Banner of Light, (published weekly,) upon the table of every Spiritualist and free-thinker in the country.

> sistance to her husband in his labors on the paper.

THE CLEVELAND MEETINGS. Under the ministrations of J. M. Peebles, the

Cleveland Society of Spiritualists have prospered exceedingly well during the last six months. Large audiences have assembled in Lyceum Hall. A heavy debt burdened the society; this debt has been growing beautifully less for some time -an item for those opposed to locating speakers. Prior to his engagement with the Cleveland friends, Mr. Peebles had engagements at Troy, N. Y., and elsewhere. He is now (March) away fulfilling those engagements. The Cleveland friends books, are qualified to select and administer medical cents at our store, 601 North 5th street, St. Louis. We learn that the Doctor is still successful as to look up prescriptions in medical books for attention to it, as he has done in times past.

| The Cleveland friends were loth to part with him, even for a short time. We learn that the Doctor is still successful as ever at Chicago, although he is not giving all his lecturing before the society. March 8th,

A DEBATE Opened between Mr. Wilson and the Rev. Mr. Braden. Unfortunately we were unable to attend.

NORWALK, OHIO. Mrs. Lucia C. Cowles has been lecturing here for the past three months with good success. At present Dr. Griggs, of Chicago, is addressing the society. He speaks well. Spiritualism is a growing power in Norwalk; the clergy begin to find it out. St. Charles Hall is full Sunday nights. The new ideas concerning immortality touch, feed and interest the people.

The clergy are generally excitable. This is especially true among the Methodist denomination At a funeral, a few weeks ago, the Rev. Mr. Hildreth, pastor of the Methodist Church, talked in this way:"I challenge—standing beside this dead woman-any person to produce any proof of immortality outside of the Bible." Mrs. Cowles was present. So were many Spiritualists. Mr. Hildreth is accounted a man of marked ability. But people continue to leave the Methodist Church and go to St. Charles Hall.

Mrs. Cowles has written Mr. Hildrath a letter, in which she accepts the challenge thrown out by him. Now will Mr. Hildreth debate? Sister Cowles, keen and analytical, knowing that clergymen are wont to back down if possible, feared that Mr. Hildreth would refuse to debate, because she was a woman, and so, in her letter, she informs him that if he has this prejudice against holding a public debate with a lady, still he will not be at liberty to let the challenge pass by unnoticed. Mrs. Cowles promises to furnish a male opponent for Mr. Hildreth. How this matter will end we cannot, at the time of writing, judgo.

The Norwalk Spiritualists are a progressive people. Bros. Lake, Vredenburgh and others, are earnest in their work of love among the people.

MILAN, OHIO. There are many free-thinkers and Spiritualists in this really beautiful town. The Lyceum of which Hudson Tuttle is Conductor, meets in this place. The school has been running over three years, we believe; the interest is on the increase all of the time. Occasionally lecturers address the Society. Hudson Tuttle talks to the children -old as well as young-upon scientific and religious themes every Sunday.

A GREAT SENSATION.

About four months ago, pictures appeared upon the windows of several houses in Sandusky, Ohio. They would not wash off. How they got there, no one could tell. There was great excitement about it. The same thing has taken place in Milan, and there is a great amount of talk concerning the matter. We have seen several of these faces. They come unbidden upon the windows of the houses of saint and sinner. Several Orthodox people are thus afflicted—that is, they consider it an affliction.

Questioning several Christians in relation to the matter, the answer came from the lofty highlands of Christian reason and science, "The Devil!" The Spiritualists are non-committal, as yet, on the subject. Calm and self-poised, they await results. The pictures do exist. Many visit the town to see them. CEPHAS B. LYNN.

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used in Loucorhea, Amenorrhea, Dysmenorrhea, and to remove the tendency to repeated and successive miscarriages. Very beneficial in Dyspepsia, Loss of Appetite, Colic, and in Atony of the Generative Organs.

2. Emollient, Demulcent and Nutritive. It actsupon mucous surfaces, lessening irritation, and is consequently useful in Coughs, Catarrhs, Irritation of the Urinary Organs, and pain of the Intestines in Diarrhea.

The officers of the Norwalk Society are as follows: Ira Lake, President; Mrs. Ella Brotherton, Vice President; Orlando Bassett, Secretary; Orin P. Woodward, Treasurer. Mrs. Delia King has been elected President of the social gatherings which meet once a week.

The Norwalk Spiritualists are a progressive

lant to the digestive organs and kidneys, and a stimulant and alterative to muccus tissues; thus useful in Leucorrhea, Excoriations of the Os Uteri, Chronic Dysontery, Nursing Sore Mouth, some forms of Chronic Ophthalmia and Gleet.

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6. In Uterine Difficulties this is undoubtedly one of and expectoration in Discases of the Respiratory Organs, especially Pleurisy, Inflammation of the Lungs, Catarrhal Affections, &c., Acute Rheumatism, Fevers and Dysentory.

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es, appearing to exert an especial influence upon the uterus, and has been found serviceable in Uterine Lieucorrhea, Amenorrhea, Dysmenorrhea, &c., &c. Successfully employed in Rheumatism, Dropsy, Colic, Cramps, Hiccough, Epilepsy, Hysteria, Uterine Inflamention

mation, &c.

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in the bunches in my breast, which makes me hopeful that the Nutritive and wash will disperse them. The medicine has a pleasant effect on my nervous system."—Mrs. L. B. S.,

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