

VOL. XXIX.

BOSTON, SATURDAY, APRIL 15, 1871.

But there was one very strange and unusual Literary Department. peculiarity about that face. It was handsome,

Written for the Banner of Light. DAY BY DAY. BY MAY KENDALL.

Day by day we near the borders Of that better, brighter shore, Leaving earthly scenes behind us, Pressing onward evermore.

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Day by day we weave the garments That shall clothe our spirits there, Weave them of the starlight, sunlight, Making them all bright and fair;

Or we weave them of the darkness, Of the ill and wrong we do: Soil them with our sordid passions,

Dye them deep in sin's dark hue; And these vestments, stained with earth-sins,

We shall blush with shame to wear, When we dwell in spirit-mansions, Clothed in robes that wait us there !

Day by day we add a jewel To our crown that waits in Heaven. If some deed of love and kindness

From our heart and hand is given ; Or in selfish pride and anger,

Heeding not the law of love, We shall find our crown is gemiess,

When we reach the courts above! Day by day we learn life's lessons;

Sometimes at a fearful cost-Learn to prize the blessings slighted

When they are forever lost. And we learn to heed the whisper

Of the angel by our side, Bidding us to cease our sinning, And God's time in faith to bide.

So we live, and learn, and suffer, As we journey, day by day,

From the darkness to the sublight. Learn to tread the better way.

And though oft our spirits falter, As we climb the rugged steep, Well we know, if faithful ever, We eternal peace shall reap.

Then the crown of fadeless flowers Shall each radiant brow begem, And the fruits of truth and beauty Dock each sparkling diadem. And the vestments of our spirits Shall be stainless, pure and white, When we reach the soul's fruition, In that Heaven's sternal light !

Written for the Banner of Light. "ELFIN ESPAGNIOLETTI."

BY L. HEARN.

I could distinctly hear the wild music of the Italian's violin, as I stood beneath his window. Folks believed that Elfin Espagnioletti was in- cied I could detect a flickering smile of amusesane. It was said that in the dead of night he ment playing over that awful face at my wonderwould arise from his bed, and wander forth on the ing fear. No, it could not be; that man never balcony to play upon his violin. And, surely, no smiled. could draw such strange mt

but weirdly handsome, at close sight; yet, standing at a considerable distance, it resembled the face of a skull. The eyes were so deeply sunk below the black eyebrows, as to give them the appearance of two great, dark hollows; the high, polished forchend, the prominent checkbones, the extreme thinness and pallor of the whole face, made the resemblance more perfect. But if you approached and gazed without fear into those seemingly empty caverns, you beheld a pair of beautifully black, thoughtful eyes looking out upon you. Espagnioletti's eyes were still the same-the same elfish light was there. Those eyes were always strange eyes. I used often to hold the boy's head between my hands when he was my pupil at college, and gaze into those eyes with a strange feeling of wonder, akin to awe. Those dark, mournful orbs spell-bound me; they were filled with the dreamy light of another world-they shone until I fancied I could see more than one soul gazing out of those eyes. And they were turned upon me now. I could not see their lustre, but I saw that goblin face turn upon me in the clear, icy moonlight, and I felt that a soul, a mind was looking out upon me from the shadowy deeps of their dark hollows. "You are surprised to see me so thin?" he ex-

claimed, in a deep voice, whose strange yet musi-cal tones trembled in bass echoes through the moonlit room. "Well, I am nothing but bones, phosphate of lime-there is but little albumen or alantoin in my system, and I am glad of it. Phosphoric acid helps to form brain, and brain matter -flesh does not. The more the mind attains to, the vaster its scope, the larger its grasp, the less we possess of physique, of bodily strength. The greater the intellectual powers, the less the physical; as mind increases, matter decreases. You understand, of course?"

'Yes," I replied, faintly. Was he really mad? Was he a monomaniac? I could not tell. But as I had felt awed in the presence of the elfin boy, I trembled with an icy fear in the presence of the man. I thought of his strange boyhood. It had never seemed an effort to my former pupil to study; he always knew everything I could ask him; he never asked any questions, and never seemed to study hard. I thought to myself that the spectacled professor was not far wrong in calling him a changeling. "You need not fear," said that deep voice. "I

am no madman, nor need you trouble yourself about the opinion the professor had of me." I felt almost sick. Was this a dream? Was I suffering from nightmare? And who was this ter-

rible being who could thus read my thoughts? "We will not mind about that at present," he replied, in answer to my mental query; and I fan-

ot smiling at you!" he exclaime "I wa sic from the instrument. Those weird strains "You are astonished, no doubt, at my power of reflected the phantom-world of a ruined mind, as mind-reading. It is merely the least of mesmeric and dwindle away and allow the mind to work it must; it retires before mind, it disappears before mist before the superior civilization of the white you are wondering why I spoke of giants?"

"Travel!" he exclaimed scornfully, and a mock- | "At the rocky bottom of the sea, in the innumer- | deeper knowledge than the inhabitants of this or your still slower steam-vessels? Do you faucy that I need employ locomotive steam-power whilst I possess uncaged thought-thought which travels swifter than the blue lightning? Do you fancy that I need even the services of electricity when untrammeled mind eclipses him in speed? Ah, you know but a thousandth fraction of the flesh from the bones. Are you satisfied?" powers of odyllic magnetism; you know not that, at this instant, I can transport my spirit to the horror. I could not speak. other side of this petty sphere now glowing in the golden sunlight, and as instantly return here. You know not that mind, freed by mesmerism from its fleshly chains, can travel from planet to planet. from star to star, from astral system to astral system, and communicate with the inhabitants of yon host of luminous worlds that circle in immensity like clouds of sparkling diamond dust. No, you know nothing of this, nor is this world as yet in a fit state to possess such powers. Do you never travel in your dreams? Does your fettered soul never take advantage of the body's slumbers, to leave her for a short voyage over the earth? ay, to leave her, stealing forth so quietly that respiration continues uninterrupted, that the blood continues to circulate and the heart to heat?

Sometimes souls of men, even in your world, have been known to act thus, although it is but rare. My spirit takes a nightly voyage over the sleep ing earth whilst I slumber, and I watch the movements of all those whom I know, and of those who know me, and I see how base and hollow and hypocritically deceitful is human friendship, and how wicked is human life-wicked in thought, in word, in deed. It will take ages to purify your earth of evil, untold ages before it shall be as pure as yonder sparkling world."

And he pointed to Venus.

"Sometimes," he continued, "I watch the evil workings of evil men, and it amuses me beyond anything you can imagine." He added, with a death's-head smile, "Yes, it amuses me to view the contrast between their abortive, embryo natures and the full developed purity of the inhabitants of the stars. But they were once as you are now. They progressed from better to better. You too shall progress. The inhabitants of this miserable little planet are progressing; but men are as yet but in a in stage of development. You know-or perhaps of the not know-that perfect, the planet is consumed in the flames of ts centre, and the perfect souls are relieved from their chains, their bodies.

"Yes, sometimes I remain almost too long away rom my body at night, watching the follies of men; and perhaps, some night, the mind, returning, will find life fled. Then shall the laws of attraction cease to rivet me to this vile earth, and my spirit shall return to the starry world from which I came."

ing sneer curled his thin lips; "do you suppose, able depths of the dark Northern Ocean, amid the that I need to employ your slow trains to travel, | bones of antedeluvian monsters, lie the fragments of a wreck. And amid the gleaming of skeletons of enormous animals-animals of a by-gone age -gleaming in the cold green light of the ocean waves, I see a skeleton, a puny human skeleton. There is a fragment of fair hair adhering to the fleshless skull, for strange fishes have nibbled the I was, and horrified. I felt sick and giddy with

"You should have chosen another person," he replied. "I can but relate things as they are. Let us converse on some other topics. Shins are wrecked in the ocean and lost with all their crows, the ocean-bed is manured with human hones. Why? To help to form a new stratum in that ocean-bed, to distribute more phosphates even in the depths of the sea. And when sufficient phosphates have been distributed over the dry land, that land will sink beneath the sea-course. and the former bed of ocean will rise a continent above the waters. But this change is wrought gradually; even now it is going on slowly.

"Has it over occurred to you that whatever seems evil to your feeble understanding is always ultimately productive of good. The sup, which is now awaking the other half of this sphere to life and light, causes wars and bloodshed over the land by its magnetic influence-causes the ants to destroy each other on their dunghill. Where do your battles take rlace? On the plains of the earth. And those plains man receives nourishment from, and man must restore to the land what he takes from it. So the earth receives back her phosphoric acid, and her phosphate of lime from the bones of slaughtered millions. I can see far back in the past; I can see the battlefields of the ancient world, for I have discovered the great secret."

"May I inquire by what art can man behold the past, or the future?'

"Only by arriving at the highest state of mental perfection, when the mind has learned all that man can learn, and then the great secret comes intuitively. Have you never fancied that you existed in the past, that your birth into this world was not your first existence? Nor will it be your last. Has memory never opened her secret chamber to you in slumber, or when learning something new or strange, has not a sound come to when the inhabitants o, a planet become fully your heart, the scho of a forgotten memory-obliterated by birth after birth-that in ages past you walked and talked with men of whom you now hut read in books? Ay, such is the wondrous truth, which I liscovered in a foreign land. Intense mental application had destroyed all the physical in my nature, and left the mind free and pure. Insensibly a new world arose before me from time to time, or rather memory-ghosts of a past existence came fresher to my mind day by

earth have yet attained to. Has it never occurred to you that matter is but condensed mind? Look upon those shining worlds circling in those blue deeps, in the seven-fold light of astral suns. Each world thrills to its centre with soul; each sphere thrills with its own spirit-essence; the planets are but vast bodies animated by mighty, luminous intelligences, by vast souls, and all space is animated by the essence of an Eternal Spirit.

"Do you see yon twinkling star-a vast world, in comparison with which your speck of earth is no more than a grain of sand in the ocean-bed?than a watery atom in that ocean itself? That star is my star. That luminous world, neopled with beings who are gods in mind, compared with he vile worms on this wretched world-that distant sphere is my ancient home, my world, the heavenly soil from whence I sprang; and from the giant Mind of that star did I receive my intelligent being, as a spark from a vast fire. I often gaze upon that star until its magnetic influence casts my body into slumber and frees my imprisoned mind. And then do I visit its sparkling atmosphere, and I behold the godlike beings who were my companions millions of years ago. They know I am here; for their mighty minds space and time do not exist; Our spirit essences thrill to each other; our minds telegraph their houghts from sphere to sphere, from star to star. Ah! I could tell you secrets beyond the power of man to know. I can counteract the inluence of old age, I can conquer disease; I can defeat death. Such are the wonders of chemical science, brought to perfection by the inhabitants of the stars; and these powers are but childish. trifles to our vast knowledge. Seel they are expecting me soon in yonder starry world. They are speaking to me, but you cannot understand them.'

And the sparkling star seemed to twinkle with electric light. I could almost fancy I felt a strange, subtle, volatile influence streaming through the cold moonbeams and passing by me-an influence, a something, from the star-lit sky, or perhaps further.

I looked at that ghostly face, pale in the specral starlight. The dark hollows, from whence that mind looked out through those piercing eyes, were growing luminous. They reflected the electric beams of that distant star; the eyes sparkled with a strange, beamy phosphorescence-tho light glowed brighter in those eye-caverns until it besame like the white moonlight. And a volatile essence seemed to pass like a luminous mist from those eyes; it floated like phosphorescent smokewreaths in the moonlit air, until the eyes ceased to emit light, and then it appeared to concentrate itself into a luminous cloud, which floated away into the blue distance, toward the twinkling of the evening star-toward that bright world he had spoken of. How strange he looked, with day. Ay, I could trace back my own history by that awful face upturned to heaven. I watched "What can he mean?" I thought. His mad- memory alone, for hundreds-you will laugh, but that face; was there any life there? could he be ess no longer appeared madness to me. I felt I you need not-for thousands of years, even as a dead? The jaw dropped ! life had indeed departed to the other world. I was alone with Elfin Espagnioletti's body, for his soul had fled to the stars.

spectres flit to and fro on the steel mirror of a attainments; I am master of the profoundest semagician. The instrument seemed to be imbued orets of the science. You are surprised. Ah! if with a ghastly sympathy for its strange master; you knew what man has yet to learn, what man it moaned and wailed and sobbed in agony-it | can learn, what man will yet know-you would shrieked and screamed in mysterious terror, as be far more surprised. But before man can atthough it were in the hand of a goblin, till its tain to mental perfection, the gross, clogging, voice died away in a hideous, guttural sob; rose soul-imprisoning, physical part of man must melt again for an instant in a muttering growl, and floated away on the moonlit air, a ghostly, dying freely, keeping it unconfined. And so it shall, so wail. I had heard that Espagnioletti refused to see any one since his return from Germany; even | intellect, as the red tribes of the North vanish like his best friends were excluded. They said, too, that persons had listened at his chamber door, and races. Flesh signifies or ought to signify stupidhad caught words of strange import, uttered in ity, dullness, sensualism. What were the giants soliloguy. He spoke of persons long since dead; of the elder world but men-brutes, soulless? Ah! he conversed with viewless beings in an unknown tongue, and spoke of goblin voices whispering at his ear. Some of the piously inclined hinted that Germany had done him no good; that he had studied a dark and forbidden science; that he was now haunted by shapes which no pure-hearted | walked upon the earth. I have seen their mighty man could see, and was most likely possessed by the Shadow of Evil.

For my part, I believed that my friend's intense application to study had affected his brain. I had | trable the thickets! I have seen a gigantic stairknown him as a boy, for he was a pupil of case, of which each step was over twelve feet in mine at college; and, notwithstanding the mysterious tales I had heard, I was determined to see him. He had always, even as a boy, been intensely fond of scientific books, and would pore over the mysteries of chemistry or astronomy for days together. And I believed that his mind had maddened in the vast, dim study-hall of a German University, in dreaming, arguing, philosophizing over the yellow leaves of some huge tomo of metaphysics. I knew, also, that my friend's studies were of the deepest kind, and most dangerous to the understanding. The mysteries of animal magnetism, the wonders of the odyllic principle, had conjured up all the wild enthusiasm of a fanciful mind, and the strangest doctrines of mental philosophy were to him a source of contemplative study, where he might revel in the Ideal, and sport in the elysian fields of Fancy. I knocked at his door, and was not refused ad-

mittance; he motioned to me to come and sit at the window beside him. Good heavens! what a change was in that face since I had seen Espagnioletti at college, ten years before. Could this be the dark, girlish-faced Italian boy, whom the edge that can be known, strong, far-seeing, unmasters used to laugh at for his very littlenessthe boy whom the spectacled professor of chemis- and mind will be forever separated from matter. try used to call an elfin "changeling," and whom we had nicknamed Elfin Espagnioletti? Yes, that face had lost nothing of its old, supernatural look; it was even wilder than ever-it was goblin-like | lotted them, or will their spirits have to wait like now. But how tall and pale and spectrally un- the Stygian ghosts? But no, the inhabitants of earthly he looked-that unnaturally high and every planet shall surely fulfill their destiny, shall marvelously developed forehead, on which the attain to perfect knowledge before the destruction white meonbeams fell, and formed a misty halo; of their world shall arrive." those high cheekbones; that faultless nose, with its proud, quivering nostril, and that night-black, distant cities, since I was aware that he had never clustering hair.

"I confess it. I was thinking of the giants of Scripture, whom I always regarded as-

"Bah! I spoke not of them; I spoke of men that lived thousands of years before Gog or Magog cities; I have seen the giant ruins of their palaces, in a land now overgrown by what you would call a primeval forest, so huge are the trees, so impeneheight-you need not wonder; it is the truth. I have beheld palaces towering story upon story, of which each story was over one hundred and fifty feet in height. What men must have lived in those days!"

I now felt that he was mad, or nearly mad, 'But it must be a strange madness," thought I. I thought it, and, although I knew those terrible, dark hollows were fixed upon me, and that those piercing eyes read my thought, I could not help thinking it. Besides, I knew that he had never traveled. "Oh, foolish, blind, deluded man!" he exclaimed, " if he cannot understand or conceive a truth, if it is above your petty understanding, if it is opposed to your feeble belief, you consider it madness. But I do not blame you," he said, 'you cannot understand how I saw these things; however, I was about to observe that this was a proof how much men had physically degenerated in some thousands of years, and it is also a proof how much is intellect improving. Perhaps at some future day, the spirits of men, having attained to wondrous knowledge-to all the knowltrammeled, shall throw off their fleshly chain, But can this be accomplished before their little planet shall have been burned to ashes in the glowing sun? Will they have time enough al-

I ventured to ask him how he had seen those left the country.

was in the presence of an unearthly being-a visitor in picture gallery may glance down the goblin man-an airy sprite enclosed in a mortal long line of national princes, until they fade into frame-a lamp in a pitcher-a man whom the the darkness at the other end. world called mad; but, whether mad or not, I body?

"Come," he said, in that deep, soft voice, "you shall be fully satisfied. There are some things I like about you, although it will be millions of years before your soul arrives at its highest state of perfection. I will now give you a slight proof person you wish, whether they are alive or dead. alive. If dead, I can only tell you where the body is; for it is not permitted to an inhabitant of this earth to know more."

away from home when a boy, about twenty-five years before. He had afterwards been seen in London, England, where he was working at St. Catharine's Docks. I had not heard of him for more than twenty years; and I desired to hear of teaching him to read and write before he had disappeared. Before I could mention the name, transparent than glass to his supernatural vision.

"I see a mighty city," he exclaimed-" a Babylon, whose never-ceasing roar ascends to heaven. see a vast dock, and a forest of masts and spars. There is a long black vessel; 'The Vigilant' appears in white letters on her stern. She the forecastle. His pale forehead is marked with a red streak-a blow which he received in America-a blow which a passionate father struck him in anger. You recognize him?"

I bowed my head in astonished silence. He went on:

mist, upon the spire-pinnacles of ghostly icevast phantoms of the deep. I hear the roar of the dark wings of the storm approaching-a polar storm. I hear the muttering thunder of crashing icebergs, of mighty plains of ice grinding together; and as they recede but to come towhite with rage, and rushes up in a vast seething vessel has disappeared.

"I have visited towns, flourishing cities, built felt he was superior to me. His mind controlled where I saw the ocean roar a thousand years ago. me, measured me, weighed my worth, and over- And I have watched the green sea billows heave awed me. Could he mean that his spirit had over the spot where once stood as great a city as come from a distant star, to live in a terrestrial Thebes of old, whose hundred gates were reflected in the ancient Nile. I have seen mountains which once were valleys, and valleys watered by came to see 'me partly through curiosity. You a thousand torrents-where once a volcano ilcan hide nothing from me, and your curiosity | lumed the surrounding country at night by the red gleam of its crater, the gigantic eye of a natural lighthouse, a perpetual beacon, a pillar of smoke by day, a gleaming fire by night. In every page of ancient history I read, I could recognize some of the power of mesmeric science. Think of any name that had been familiar to me in the past, in the dim, buried ages of eld. Yet with one counand I will tell you where that person is, if still try I was familiar indeed-I must have lived there in the shadowy past. How often have I walked with Socrates through the myrtle groves of the Academy! How frequently have I seen

I at once thought of a person who had run the levity of Alcibiades vanish beneath the severe sternness of those brows of wisdom! I have seen Pyrrhus and his elephants from the windows of the Epirian capital; I have ridden with the Numidian cavalry of Hannibal. But much further back can I remember. I could elucidate him, for I had interested myself in him, and was many points of history on which all historians are ignorant-but no; these miserable men must he the authors of their own wisdom. When I Elfin Espagnioletti had read it in my mind, more first discovered I had existed perhaps for a million years in the past, the overpowering sense of memory-ideal weighed down my mind, and almost turned my brain-(thank God! the close of my term is close at hand)-but I struggled with my weakness, which, after all, was but a physical weakness; and my strong will gained the masis a whaler, bound for the North seas, and a tall, | tery. My supernatural memory became clearer fair haired youth, in a seaman's garb, stands on than before; I could even recollect the latter stages of my metempsychosis, for you must know that in the life previous to that heralded by your last birth, it is easier to memory to grasp the far-past -the most ancient past-than the more modern. "But in the ancient Past, too, I had strange memories. I felt myself inexplicably attracted

"The ship is in the Northern seas-very far to some distant planet. I at last possessed the north. She must have been driven out of her great secret. I was not originally of this earth; course. The sun glares lurid, through a frosty the living principle of my being, in its erratio wandering through immensity, consequent upon bergs, green with age; and vast masses of newly | its emancipation from the body in which it had formed ice, clear and cold, glittering with rain- | dwelt in some starry world, had doubtless been bow tints in the light of the spectral, midnight imprisoned in a material body of this earth, and sun, are floating white over the inky sea, like through ages innumerable, had to submit to undergo the slow process of human organization Oh, it was a long pilgrimage, but it is almost matter, shall soon be free. Yes, my soul is now sufficiently disengaged to grasp the secret of a million years of past existence. Ages before I had dwelt within hearing of the moaning of the ancient Nile; ages before I had been embalmed as a mummy, and placed within the gloom of some glant pyramid, amid a host of dead, I had lived and enjoyed greater powers of thought and
the provisions of organic life; but what are they compared to the sublimity of the soul and its ultimate destiny? Mothers, educate the heart; curb not its longings for love. Teach your children to nourish its impulsive, beautiful traits, that link together by delicate bonds the family circle; also all fellow-travelers and fellow-sufferers, by sympathies, charities and associations which declare to them, "Ye are all brethren." gether again with giant force, the black sea turns million years of past existence. Ages before I wave between the two floes. Again they come ancient Nile; ages before I had been embalmed together. I hear a shrick as of a hundred human as a mummy, and placed within the gloom of voices rise above the roar of the storm, and the some giant pyramid, amid a host of dead, I had

After his burial, I made inquiries about the young man concerning whose fate I had questioned that strange being. They informed me that he had shipped in a whaler about twenty years ago: and that, as the vessel had never been heard of, it had no doubt been crushed by the icebergs, and all had perished. Was Elfin Espagnioletti mad?

THE HOME MISSION. BY JANE M. JACKSON.

The grand ruler and missionary in a home is unquestionably the mother. "Train up a child in the way he should go; and when he is old, he will not depart from it." Upon the mother devolve the most weighty responsibilities. The most important results accrue from her instructions and her example. She is the oracle; her children appeal to her judgment on questionable points. The impressions made by her teachings are more enduring than all subsequent instructions. She must educate her children to make them noble in character, firm in purpose. Perseverance, faith, hope and charity are the watchwords. Teach them faith in the ultimate triumph of man's spiritual nature over his mere animal instincts, self-denial, desire to raise up the character of our country, and make her a leader among other nations. It is impossible for despotism to sway its sceptre over men with hearts throbbing with holy desires, whose arms are nerved to maintain the truth, and plant its standard where waves and winds may dash over it in vain. The mother must teach that a man's happiness arises from that which is within him, and not that which surrounds him; and, working in the field of human progress, the reward will be a consciousness that their duty is done, and not in vain. Through education men have learned the nature of their rights, and that they must be honest, noble and upright, and must learn the laws by which the upright, and must learn the laws by which the good things in the great storehouse of God—the world—are to be equally distributed; by which means they can best love, thank and worship Him who is the creator and giver of life, and all that sustains and adorns it. It is the homes, the teachings by example, that are the feeding springs, and preparing men and women for the rostrum and halls of legislation. If it is neces-serve to cultivate the brain, it is also a duty to sary to cultivate the brain, it is also a duty to cultivate the heart; for talents and accomplishcultivate the neart; for thients and accomplish-ments are of little value without correct princi-ples and unswerving integrity. Beautiful is the formation of the human frame; skillfully ar-ranged are its various adaptations, surprising all the provisions of organic life; but what are they

BANNER OF LIGHT.

Original Essay.

2

THE ANTIQUITY OF THE CROSS. A Paper read before the Albany Institute, and pre-pared for publication in the Banner of Light,

BY DR. G. L. DITSON. PART SIX.

"The doctrine of regeneration," says the Anacalypsis, "is closely connected with the yoni and its emblem, the dove.(1) In India are 'various clefts in the ground or in rocks (these are all nabi or navels), into which devotees go, and from which when they come out they are regenerated or born again. There is a large stone in Nepaul, called Guhya-sthan, used for this purpose. • • • If the hole in the stone were too small for the body, as Col. Wilford says, they put a hand or a leg in, and with faith it did as well."(2)

The dove, Ioni, was also Hellen and Semiramis. The author who wrote under the name of " Nimrod." and is called the learned devotee, savs: "Semiramis is said to have been slain by the last survivor of her sons: while others say she tlew away as a bird. I believe that she perished by that ancient and cruel punishment, crucifixion. Helen (as we are told) was nut to death by certain women dressed up as Furies or Erinnyes, by suspending her to a tree. In honor, or rather in expiation of her suspension, she was worshiped as Helen Dendritis. But the modern punishment of hanging is only a modification of the ancient crucifixion, introduced quite as much by the devotion as by the humanity of Christendom; and it was an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross or furca a tree-in felici arbore suspendito. The Deuteronomy says, ' He that is hanged is accursed of God;' upon which St. Paul thus comments: Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree.' That (I think) explains the ceremony of the Erinnyes or Curses suspending Helen upon the fatal tree. The same tradition may be traced in the history of the bird lynx, or venereal dove, into which Semiramis was changed; but that change was her apotheosis, and the crucifixion is made into a glorious mystery by her infatuated adorers." Again, Nimrod says, "The wheel upon which criminals were extended was a cross, although the name of the thing was dissembled among Christians. It was a St. Andrew's cross of which two spokes confined the arms, and two the legs. The Dove of Venus (born on the banks of the Euphrates) was a mounad fanatic bird," (as has been heretofore stated) "crucified on a wheel with four spokes. The desmos tetraknamos of the wheel is elsewhere described by Pindar (some 500 years B. C.) as a punishment of the accursed, the eternal crucifixion of Ixion." Higgins asks: "Who is the Ixion crucified but the second Person of the Hindeo Trinity, called Ixora?" In both Grecian and Hindoo histories, this mys

tical queen, Semiramis, is said to have fought a battle on the banks of the Indus, with a king called Staurobates, in which she was defeated, and from which she flew away in the form of a dove. On this Nimrod says: "The name Staurobates, the king by whom Semiramis was finally overpowered, alludes to the cross on which she perished." A commentator adds: "I think it not improbable that the word Staurobates may be a contraction of two words found in Greek, viz.: Travpos, a cross, and Bator, a palm or Phoenix tree."(3)

The etymological origin of the name Hellen, or Ellen, is not ascertained. Hesychius intimates to us that his countrymen were Hellenes in respect to certain wisdom (that is, certain doctrines) which they possessed. Nimrod remarks: "Now, Helena is merely the feminine form of the name Helen, and they both serve to denote the bisexual, but, of preference, feminine deity. If Helen were Divine Wisdom, Constantine was the son or incarnation of Divine Wisdom."(4)

We all know how intimately connected with cycle," says Higgins. he story of the "true gross" is this mo

ing could be more natural than that the friars in convent by making it the possessor of so remarkable a monument as the very relic which proved, in their eyes, that Christianity had been preached at some earlier date among the natives."(9) After Aztecs, Prescott further remarks: "It is true, clusively on the points of resemblance. They

devil, who counterfeited the rites of Christianity destruction."(11)

When Cortez was at Cozumel, he was particularly struck with the temples, in which were towone of these he was amazed by the sight of a cross, of stone and lime, about ten palms high. 'It was the emblem," says the historian, " of the God of rain. Its appearance suggested the wildest conjectures, not merely to the unlettered soldiers, but subsequently to the European scholar, who speculated on the character of the races that had introduced there the sacred symbol of Christianity. But no such inference could be warranted. Yet it must be regarded as a curious fact that the cross should have been venerated as the object of religious worship both in the New World and in regions of the Old where Christianity had never been known."(12)

Lord Kingsborough's "Antiquities of Mexico."which I am glad to see has at last been added to our State Library-exhibits varied specimens of the cross; but how many must be attributed to the Spaniards subsequent to the conquest how many to accident, and how many to religious sentiment, may not in all cases be easily determined: yet as Prescott, and through him the conquestedores, bear ample testimony, there can, I think, be no doubt that its existence on this continent may lay claim to an antiquity that precludes the possibility of a Christian origin.

Mr. Stewart, in his "Hierophant," says: "A late traveler among the Aztec ruins of Central America, discovered the symbol of the cross, and exclaimed, 'What missionary of the cross penetrated these secluded regions centuries before Columbus discovered this New World?' Missionaries of the cross indeed! The ancient Phrenicians were most successful missionaries of the cross long before the advent of Christianity. The cross was the grand emblem of salvation among all pagan nations."

'The Incas," of Peru, "had a cross of very fine marble, or jasper, highly polished, of one piece, three-fourths of an ell in length, and three fingers in width and thickness. It was kept in a sacred chamber of a palace, and held in great veneration. The Spaniards enriched this cross with gold and jewels, and placed it in the cathedral of Cusco (13) Quecalcoatle is represented in the paintings of the

Codex Borgianus, nailed to the cross."(14) Gomara states that St. Andrew's cross, which is the same with that of Burgundy, was in very great veneration among the Cumans, and that they fortified themselves with the cross against the incursions of evil spirits, and were in use to put them upon new-born infants. In Vol. II, plate 75, of the Antiquities just named,

" the God is crucified in the heavens, in a circle Jist ter 'muse Janey, sir, who watches fur its green, of nineteen figures, the number of the metonic

Many other writers than those referred to give

offered at this day that the cross was recognized mitage is an altar, which some look upon to have by the Indians as a symbol of worship.' But, ad- been the tomb of that holy recluse, near which is mitting the truth of this statement, that the Coz- a hole, where many put in their heads to get rid of umel cross is only a Christian relio, which the in- the head ache. Up two pairs of stone stairs is genious traveler has made extremely probable, shewn his bed, not much larger than a small oven, his inference is by no means admissible. Noth- scarce sufficient to contain a person of a moderate size; it is held in great repute by women in preg-Merida should endeavor to give celebrity to their | nancy, who turn thrice in said bed, hoping thereby they may not die in child-bed.(16) The steeple is still up." adds Ledwick.

But the peculiar and ofttimes sacred character and influence of these caves or holes, these navels mentioning the ceremony of baptism among the or pelvi, these towers and rocks, are not confined to India, to Egypt, to Ireland. I have observed these several rites were attended with many pe- them in other places. Near Athens there is a culiarities, very unlike those in any Christian rock, which we may call a Mount Meru, down church. But the fathers fastened their eyes ex- | which young women are said to slide when desirous of adding to the population of the country. were not aware that the cross was the symbol of Queen Elizabeth probably was not crowned (as worship, of the highest antiquity, in Ezypt, some others are said to have been) on the black and Syria;(10) and that rites, resembling those rock in Westminster Abbey. In Algiers I visited of communion and baptism, were practiced by a place whence from a crevice trickled water that Pagan nations, on whom the light of Christianity seemed to become curative as it left its sacred had never shone. * * * In their perplexity, fount, and with incantations rolled toward the they looked on the whole as the delusion of the sea. Several very lovely women were there also. Having recently come in possession (through and the traditions of the chosen people, that he the courtesy of Mr. D. D. Lum) of the January might allure his wretched victims to their own number of the Edinburgh Review, I wish here to make a remark or two on an article therein-"The Pre-Christian Cross." Though able and farreaching, the author promulgates a grave error, ers constructed of the same solid materials, and apparently in the support of Christianity, for, in rising several stories in height. In the court of referring to the ancient monuments of Mexico, he speaks of a young man or maiden "nailed to a cross." Now nails were not known there; and the whole impression conveyed by the statement is a wrong one. Another serious mistake which I believe he has made, and which certainly has been made by another and seemingly with an intent to deceive, is in a statement that among the same ancient monuments is a representation of a person offering to a cross an infant, or an image of one. Possessing in Lord Kingsborough's Antiquities of Mexico an accurate drawing of this, I assert that the offering is made to a bird which stands on the top of said so-called cross. But, in the published sketch given to the world by this last referred-to writer, this bird is omitted-and for what?

(1) In all nations one finds eros ($c\rho\omega_s$), the dove, or Divine Love, operating by means of water. John and Jonah were loves.—Hig., 640—529, v. 1. (2) Anacalypsis 1, 346, from As. Res. (3) Id., id., 1, 400-500. (4) Id., 1d., 631. (5) Jacob Bryant's Ancient Mythol. 3, 383.

Dupuis v., 167-8. Id., Id., 185, 246.

(b) Dupuls V., 10:-5.
(7) Id., 185, 246.
(8) This is a great mistake. The "figure" is hold up to a bird. (perhaps, and probably, representing the sun) as will be shown hereafter.
(9) Prescott's Conquest of Maxico, v. 3, 237.
(10) See M'Oulloh, Researches, p. 240, and Humboldt's Geographic du Nouveau Continent. Prescott 3, 238. M. Duponcean, memoire surlarge Americain, Paris, 1838, and Mr. Gallatin in Trans. of Am. Ant. Boo, v. 2.
(11) Prescott, v. 3, 240.
(12) Id., 170.
(13) Hig., v. li, p. 32-Vega, book 2d, chap. 3.
(14) Mex. Antiq., vol. vi, p. 106; Hig. 2. 32. Another grave error. There is no probability that the Mexicans used nails; the figure here referred to is probably astronomical.
(15) One of the Northern Hebrides, three miles long, and from one to one and-a-hail wide.
(16) Ledwick's Antiq., p. 146.

Written for the Banner of Light. BILL'S DEFINITION.

BY DARD BEST.

Bein' 's this is my first day to yer school, sir, Yer 'll furgive me if I haint larnt the rules, sir ; But yer asked me ter define thomord "Home,"-ter expound

it; Wall, sure this is home, sir, why we allers found it : 11: It means a narrer alley runnin' down ter the wharf,

Whar old men reel, and women fight, and we stand by and larf:

It means a cellar whar the sun has never yet been in; It means a place whar Janey lies, so pale, sir, and so thin ; It means a candle on a barrel, with mother sittin' by. Sewin', teacher, day and night, with never not a sigh.

It means a little broken skillet, whar I planted a bean

And says, "Oh, Bill, when I'm gone keep this ter remember Jane:"

And she waters it with tears, sir, 'stead of nateral rain.

free Thought.

"SETTLED SPEAKERS." A Reply to K. Graves's Article in Banner of Feb. 18

BY DEAN CLARK

It appears that my uplucky pen has stirred up the dust in "the valley of dry bones," and the disquieted ghosts have come forth from their graves. refusing, like Banquo's, to be "settled:" so I must meet them and try to settle the controversy, if not the speakers.

I am sorry Bro. G. mistakes my facetiousness for acrimony, for I enjoyed his trenchant tilts at my forte with great gusto, and smiled "out loud" at his pacific advice to "keep cool," when in fact my temper-ature was as bland as a May morning, and the serenity of my mind as little disturbed as that of a meek husband who submitted to a horsewhipping from an irate wife without a murmur, because, said he, "it did n't hurt me any, and it did her lots of good!"

did her lots of good!" Whatever the idea my "volley of words" may 'ly has; and for bodily exercise, a settled speaker convey, I assure all that I have a *lamb-like* dispo-sition, but being of the masculine gender, it is but natural that I should re-butt my assailants, occa-sionally hitting the "ends in view" with a visa *tergo*-just for hilarity. Since Bro. G. with Ouizotic henevolence sal-

Since Bro. G. with Quixotic benevolence sallied forth to defend Bro. Hull, who, "having on lied forth to defend Bro, Hull, who, "having on the "asmor of righteousness," was neither hit nor hurt by my "barbed arrows,"(?) I trust he will, practice what he preaches, and "keep cool," while I pun-ish him just a little (in love) for his temerity; and if I fail into my "besetting sin," and in-ty make the preaches, and "keep cool," while I our make out to calue so much locomotion and speaking as Bro. G. says he can do, and it strikes me that if I solid to a photographer, "Please to take me a smill mistake me, but, as a son of Erin said to a photographer, "Please to take me a smilling it and to be grave to gay" as they nead my sportive remarks, which, though not woren in kersey style, may be as grave as is network in kersey style, may be as grave as is network in the rest in regard to "personalities," "Bro. G. is advice in regard to "personalities," and refreshes my mind with the phrase, "Satan "rebuking sin," and suggests the naughty inquiry if his "Biography of Satan" is an auto-biography? (In parenthe-is, here let me remark that if I am a "rasp," Bro. G. thinks me a vory un." settled reasoner," because, unlike a partisan or sophist, I see both sides of a question, and am not arguing to make orror. He "can't see the point" in my article, because, I suppose, I did n't number my ideas when exture as Bro. G. the "armor of righteousness," was neither hit nor

rub "") Bro. G. thinks me a very un-"settled reasoner," because, unlike a partisan or sophist, I see both sides of a question, and am not arguing to make out my case, but to bring out the truth, and expose error. He "can't see the point" in my article, be-cause, I suppose, I did n't number my ideas when stating them. Well, there is a difference in the enverting appender of poender. error. He "can't see the point" in my article, be-cause, I suppose, I did n't number my ideas when stating them. Well, there is a difference in the perceptive power of people. Some have amauro-sie, and "can't see;" some have moros-is, and won't see; and some have an eye "single" to their own glory; hence are so near-sighted that they do not see beyond it. So that of the "many men of side are the supposed the principal work of speakers to be to use, and to "preach the gospel" of a scientific re-not see beyond it. So that of the "many men of supposed the principal work of speakers to be to use, and to "preach the gospel" of a scientific re-not see beyond it. So that of the "many men of supposed the principal work of speakers to be to use, and to "preach the gospel" of a scientific re-not see beyond it. So that of the "many men of ligion, and act as teachers for the intellectual and supposed the principal work of speakers to be to use, and to "preach the gospel" of a scientific re-not see beyond it. So that of the "many men of ligion, and act as teachers for the intellectual and supposed the principal work of speakers to be to use, and to "preach the gospel" of a scientific re-not see beyond it. So that of the "many men of ligion, and act as teachers for the intellectual and supposed the principal work of speakers to be to use and to "preach the gospel" of a scientific re-not see beyond it. So that of the "many men of ligion, and act as teachers for the intellectual and supposed the principal work of speakers to be to use and to "preach the gospel" of a scientific re-not see beyond it. So that of the "many men of ligion, and act as teachers for the intellectual and supposed the principal work of speakers to be to speaker the speaker t many minds" who read my article, there are spiritual culture of humanity; and hence I have doubless some who deem it "clear as mud;" but I advocated longer engagements, that the work might submit it to a re-perusal, and believe intelligent readers will discover several "definite points" in the second s

it. Doubless my rhetoric and syntax are faulty. I write my thoughts as they arise, and have never re-written an article; hence my style of expres-sion may not be so terse and laconic as Bro, G.'s, but I conclude I have made a few hits from the futtering I perceive. I acknowledge the great ob-ligations I am under for the model of reasoning he has furnished, but if he will not boil over, I would modestly suggest that his twelve propositions and the diffuse addendum appended might be boiled down to much greater consistency.

Facetiousness aside. I will now examine his objections to lengthy engagements of speakers, first gratuitously helping him to compress them "into the smallest amount of language compatible with intelligibility."

OBJECTIONS CONDENSED AND ANSWERED. OBJECTION 1ST .- It will confine our best speakers to a few points, leaving the field at large to "tenth-rate speakers."

Ans.-A little ground well-tilled, will yield more Ass. - A little ground well-tilled, will yield more fruit than much scarcely broken up and sparsely sowed by flying pedestrians. Ground once broken, requires regular cultivation to keep down weeds and facilitate the growth of tender plants. Those best acquainted with the ground will be most like-ly to till it best. "Tenth-rate speakers," if we have any such, (?) will grow to be first-rate, only give them room and opportunity. Now they are often crowded back and kept in obscurity and un-growth by the lamor for only "first class" speakers.

ers, "Where there is a demand there is a supply." Genius will not all die with K. Graves and Dean

"driven" from? Burely not Spiritualism, for that embraces the UNIVERSE in its scopel "One idea" speakers would of course be driven "into other fields of thought," and probably of labor, too. Pos-sibly Bro. G. speaks for himself in this objection (though I don't believe he does), but I donbt if any of it is applicable to Bros. Peebles, Denton, et. al. of our profound thinkers. OBJECTION 11TH.—Should Spiritualists adopt this policy they would soon become Peeblesites

this policy, they would soon become Peeblesites, Tappanites, Dentonites, Davisites, &c., because every speaker enstamps himself upon the minds of his auditors.

A .- There is or would be some force in this ob-A.—There is or would be some force in this ob-jection, did not Spiritualists generally think for themselves as well as read various authors, and, what is more, get direct inspirations from the Pow-er above. Excuse me for thinking that if "we should soon have an ample supply of Dentonites, Tattleites, &c.," it would not be the greatest of calamities! If such a marvel could be accom-plished in six months or a year, by all means settle some of them at once, both East and West! OBJECTION 12TH,—The health of speakers re-quires more activity than a long settlement would give.

give. A.—Not of mind; for the variety of thought necessary for continued labor in one place, requires far more mental activity than an itinerant usual-

hopes I may, I must be pardoned for saying that the reason is, that I have found no good reasons to settle upon. Now a few words on some of Bro. G.'s ram.

As E. S. Wheeler pertinently remarks: "There is no principle involved in the matter of locating

It was a consideration of these practical and moral aspects of the case that led me to take up my pen to advocate longer engagements. My first consideration is the best interest of our cause; my second, to make the best conditions for speakers to do the greatest amount of good to humanity, and every person of *practical experience* knows that the "wear and tear" of itineracy unfits many of them for the most successful use of their gifts. There are at least two sides to this question, and every person of the provide the total the successful use of the provide the provide the provide the successful use of the provide the successful use of the provide the provi De.

There are at least two sides to this question, and while I candidly confess that I have but poorly presented one of them, I cordially admit that Bros. Hull and Graves have ably presented the other, and I extend the fraternal hand to both, and to all of my noble co-workers; and while we may kindly disagree as to methods, we may and should join heart and hand in the labor of love for humanity !

for humanity ! Bro. Graves, accept my jests as the ebullitions of a mirthful spirit, and remember that "ham-mers must in turn become anvils," but consider all of my strokes as merely "love pats" upon the head of an honored friend and a revered brother, whose fame gives me pleasure, and whose per-

Constantine the Great. For one, though I have been far down under ground, to the very spot where it is said the true cross was found. I have not the slightest faith in the actuality of the tradition. Parallel associations which we have been contemplating may lead to a solution of its import.

"The term Hellen was originally a sacred title, and seems," says Bryant, "to have been confined to those priests who first came from Egypt, and introduced the rites of the ark; and dove at Dodona."(5) He says " priests," but I should rather say "priestesses "-the " black doves" of Herodotus.

In a very ancient engraved cylinder in Landseer's Sabean Researches, there is the cruxansata-the conventional sign of Venus-and the eight-pointed cross in a circle. A cross is also attached to the corona of the Ethiopian queen Cush-iopia, or Casiopia, converting it into a mystic symbol.

Dupuis, in the fifth volume of his " Origine de Tous les Culles," says: " In the same manner that the Christians represent Christ dying, suspensus in ligno, the worshipers of Atys represent him also attached to a tree." Again: "The sacred tree which they religiously cut down in the mysteries of Ceres Cybele is the sacred tree (or wood) of the cross on which leans all the machinery of the world."(6) At a council in Constantinople, it was decreed to use a man on a cross for the lamb. which had always heretofore occupied the place. Sozomon says Constanting abolished the use of the cross for malefactors, which had thus done service till his time for the Romans and other nations.(7)

Prescott. in his "Conquest of Mexico," very kindly says, " that we should have charity for the missionaries who first landed in this world of wonders; where, while man and Nature were so strange in aspect, they were astonished by occasional glimpses of rites and ceremonies which reminded them of a purer faith. In their amazement, they did not reflect whether these things were not the natural expression of the religious feeling common to all nations who have reached even a moderate civilization. They did not inquire whether the same things were not practiced by other idolatrous people. They could not suppress their wonder, as they beheld the cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places; and the image of a cross may be seen at this day, sculptured in bas-relief, on the walls of one of the buildings of Palenque, while a figure bearing some resemblance to that of a child is held up to it, as if in adoration.(8) The figures are surrounded by hieroglyphics of most arbitrary character, perhaps phonetic. Mr. Stephens considers that the celebrated 'Cozumel cross,' preserved at Merida. which claims the credit of being the same originally worshiped by the natives of Cozumel, is, after all, nothing but a cross that was erected by the Spaniards in one of their own temples in that island after the conquest. This fact he regards as 'completely invalidating the strongest proof 1 file-day people visit a certain well. "In this her-

very interesting descriptions of ancient crosses found in various parts of the world; but as the antiquity of these monuments has been questioned, and as there remain only circumstantial and

problematical evidence in support of their being anterior to the Christian era, I have thus far made no reference to them. In an old work which I have, ("Ledwick's An-

tiquities of Ireland") there are many engraved views, embracing round towers and crosses, whose origin is unknown. On page 114, it says: "Cambrensis mentions this ancient religion (of the Culdees) as existing in many parts of Ireland: his

persecutors. There is, says he, a lake in Ulster, in | To hear about the "flowers of Heaven"-it allers makes me which is an isle divided into two parts; in the one. which is pleasant and beautiful, is a church of the Orthodox faith; the other, rough and horrible, and inhabited by demons." Ledwick adds: "In the latter the Culdees no doubt resided."

The island mentioned is, I think, Monaincha where disnosed over it, are many heavs of stone. and some crosses. One of the latter is given in the plate; "it has perforations, through which various parts of dress were drawn to assist women in labor, and to protect the wearers." Ledwich then adds (and I am surprised that a man who pretends to be a seeker after the truth should be afraid of its results.) Ledwick adds," I have been favored with some ancient inscriptions, which I shall not transcribe, as they do not at present appear, nor am I certain of their authenticity." He might at least have given them, and let us judge for ourselves of their value.

There were Sanctuary, Boundary or Monumental crosses. The older of these, says Chambers's Encc. are supposed to be Scandinavian or Danish, and such are known as Runic crosses, the term rune signifying a superstitious invocation. We are told that the island of IONA at one time possessed three hundred and sixty crosses, but all are now destroyed or dispersed except one, called St. Mar-The Encyclopedia says that "in the oldest manuscripts this name is written Iona; later, I. Ia. Io. Hia. Hu. &c., and is simply 'the island,' or, I-Columb-Kille. the 'island of Columba.'" Altering the name from Iona to Columba does not, as we have seen, change its import.

I stated, a few pages back, that the doctrine of regeneration is closely connected with the Yoni and its emblem, the dove; that in India are various clefts in rocks and in the ground, into which devotees go for regeneration; that when the hole is too small for the body a hand or leg is inserted, which, with faith, would do as well. I was reminded of this Indian custom when reading about the holes in the cross in Ireland, through which women drew portions of their garments. There is also in Ireland a hermitage once connected with a chapel dedicated to St. Doulach, on whose

Home means a rickety ladder what Pap comes reelin' down t means loud oaths, sir, kicks and cuffs for mother-and a frown

Fur Janey, who lays shivering 'most feard ter draw her breath;

I 'm feard sometime that Pap 'll come and scare her clean ter death.

It means a place whar sometimes we're awful, jolly happy, When we three air 'lone together and not afeard of Pappy ; And Janey sings, sir - but her voice is gettin' dreadful weak-

Sings about the flowers and fields, and mother's holler cheek Gets redder ner the flannel shirts she sews from morn ter night.

And her poor eyes scare me, sir, they look so big and bright language breathes the vindictive spirit of their old Teacher, I can't tell why mother feels so very glad

> sad : Fur Janey says she 's goin' thar, and it makes my heart so

e Bore When she says, " To show you I am thar, jist watch the cellar

door.

And I 'll throw down a bunch of flowers gathered in Summe Land,

I'll give 'em ter ye fresh and bright-Oh, Bill, give me yer hand-

Fur Pap's cumin'-stay by me-he frightens me so much !" And she cowers down and holds enter me and onto her little crutch.

Oh, teacher, home means happiness when whiskey is n't thar:

Home means joy, no matter if ther haint fresh sun ner air, If you'd even give me flue clothes, or warm shelter when it 's rainy.

'd be happier home in the cellar with mother and poo Janey.

REPLY

To Frederick Robinson's article on the Priesthood published in the Banner of March 18th.

Mr. Robinson says that " the object, the end of a priestly order is to keep the lower classes in subjection to the rich and aristocratic classes." As truth and duty is our object. we ask if it is not true that priests and people are both deceived? Is it not true that ministers believe that they are tin's, standing in the grounds of the cathedral. It acting for the good of their congregations? Is it is a column of compact mica schist, fourteen feet | not true that the people love to have kings, priests high, eighteen inches broad and six inches thick, and aristocrats over them, to take the resposibiland is fixed in a pedestal formed out of a massive ity of ruling, pardoning, and employing them? block of red granite three feet high. But why so Is not every good father of a family under the many crosses in the little island of Iona ?(15) necessity of acting as king, priest and aristocrat, making it sure that the right use of those principles is not to be set aside? Is it right to use wholesale denunciation against things we should not, we cannot do without?

Our friend has been keeper of the State Prison; did he not find it needful to exercise a strong and unyielding discipline that order and peace may prevail, also that freedom and liberty could only be extended to those who would be law-abiding and submissive? Was not fear an essential principle in that case?

And what is man anywhere, without a consid-eration that must move him to mind what he does, and to be careful how he walks? Does he begin to appreciate the value, to him, of that very thing that he is fighting to get rid of? What would he be without opposition? And if he detests war, is not the principle involved in his every work and in his daily thoughts and most devout meditations and devotions-and that of necessity? Marblehead, Mass. N. REYNOLDS.

Clark!

OBJECTION 2D .- It would be a waste of labor while the harvest is great and laborers scarce A,—They are not so scarce as Bro. 6, would have it. A score or more of "first-class" speak-ers have left the field for want of support, and of Light list are regularly employed. There are scores, if not hundreds, who would enter the field at once, if wanted, who are now kept aloof for want of suitable encouragement.

Objection 3D. - To pay out a thousand, or more, dollars per year, in one place would be unwise, while a thousand other places need a portion of the labor.

A .- "The laborer is worthy of his hire, and, as A.—"The laborer is working of his and a the the world goes, those who pay generally want the labor themselves. No place has yet been impovertable by a "settled speaker," and places able to have one have not yet paid a speaker to go into other places to any extent. Missionary enter-prises have thus far failed financially.

pression may be a correct one. A.—This is contrary to the adage, "Milk for babes," and is opposed to human experience. The most successful teachers of schools are usually those who have just graduated from them. "Big guns" frequently shoot over the heads of the peo

The employment of "big guns" as an *ad cap-tandum vulgus* generally has resulted only in spasmodic excitement, usually followed by indifference, and a fastidious taste that none but "star speakers" can minister to.

"free soil" of the country. A.—So much more the need of constant tilling.

Those who live there must be fed there. But this objection is irrelevant. I have never advocated settling speakers altogether in cities, but as much as possible upon "circuits" in the country. OBJECTION GTH is but a repetition of the senti-

ment of the second and last clause of the third, and needs no separate consideration.

OBJECTIONS 7TH AND 8TH may readily be compressed" into one, shorter than either. Here it is: The good of the cause requires that speak-ers be paid less than \$25 per Sunday, so that they will be compelled to speak during the week, to live A .- These objections are so flimsy, they hardly deserve a reply. If we were such drones as to need starving into activity, there might be some sense, and perhaps justice (?) in them. How large a family will \$25 per week support in the city?-and how soon would the surplus enable us to re-tire to enjoy our otium cum dignitate? Most of us have interest enough in the cause to do all and more than we are able to, without being goaded by necessitu l

OBJECTION 9TH .- Six days interim between speaking is calculated to make us as stupid as some Christian preachers have been observed to

-Unfortunately for the logic, but fortunately A.---Onfortunatesy for the logic, but fortunatesy for us, this objection lacks the element of truth. Just the contrary is the fact. Most of our speak-ers, who are mediums, are not physically strong; and if they are "energetic and effective" speak-ers, they expend so much vitality on Sunday that ers, they expend so much visitity on Sunday that some of them require six days' rest of mind in or-der to be "lively" on Sunday. Moreover, they need time for study and culture, as well as bodily quiet for mediamistic development; for, the better the culture, the better the speaker, generally. OBJECTION 10TH.-Long engagements will often alienate the mind of the speaker from the subject, by driging him, into other fields for thought to

by driving him into other fields for thought to speak, when all his best and most useful ideas could be given in two or three months ! A .- What subject will his mind be "alienated " or

sonal acquaintance I covet. The greatest chasm sonal acquaintance I covet. The greatest chasm between us is only a little sar-casm, and we will join hands over that, and with right good will "run the race set before us" as itinerants, and if I fall upon "the right ground to settle upon " long enough to "get rested," don't think I've "fallen from grace," for I'm bound to have no "falling out!" with rear beart it. out" with you about it !

"THE ARCANA OF SPIRITUALISM" AND "THE YEAR-BOOK."

These two important works should be found on the centre-table of every Spiritualist-as the latter comprises many deenly interesting facts and important statistics and the former the solution of momentous questions nowhere else to be found. And a person not able to purchase, or not desiring to own a large library, can find in these two works the whole "Arcana" of spiritual literature. They OBJECTION 4TH.-It is very important that the constitute in themselves a complete library, a best speakers do the pioneering, that the first imvade mecum of spiritual wealth. The "Year-Book" has gathered together a large fund of interesting facts from "the four quarters of the earth." It presents us with a panoramic view of the progress and present condition of Spiritualism throughout the world-comprising important and valuable statistics from every country into which this new development has found its way. Hence no lecturer or reader desiring to be thoroughly posted, should be without it a single day-as some of the OBJECTION 5TH.—The barren mental soil of facts and interesting incidents narrated can be cities will not so well reward a vocal labor as the found in no other work. As for the "Arcana," facts and interesting incidents narrated can be language is almost inadequate to portray its rich mine of spiritual wealth. It contains a graduated series of axiomatic truths developed and posited in mathematical order. It is a storehouse of spiritual gems. Every page sparkles with original and striking thoughts. It handles with a masterly logic the unsolved problems of the spiritual philosophy, and resolves some of its knotty questions into the most lucid truisms with an inimitable felicity of style. There is a display of rationalism seldom equaled in exposing the logical fallacy of some of the absurd doctrines put forth by unscientific Spiritualists. It is a complete compendium of the spiritual philosophy, covering the whole ground from its A B C to its secuel. And

those who desire "a feast of fat things" should not fail to procure and read it. It is but a meagre attempt to express my appreciation of the book to say I thank the author most sincerely for putting me in possession of a copy of it.

"SETTLED SPEAKERS."

I wish to add a word more upon this subject, in reply to Bro. Lynn. The manner in which this brother treats my twelve arguments. 1 regard as additional confirmation of their truth. A respectable writer never resorts to ridicule while his supply of logic holds out. When that is exhausted, ridicule may become a matter of necessity. My suggestion with respect to "settling" speakers unable to travel, he pronounces " decidedly rich." I was a little inclined to think that of it myself when I penned it-hence we are not at loggerheads here. If it is not a "rich" thought, it is certainly a common-sense thought, that speakers 'tired, worn out and exhausted by traveling," had better labor in a "settled " capacity, than not

APRIL 15, 1871.

BANNER LIGHT. OF

to labor at all. What do you say, brother? Have reason, to him becomes the mere babblings of idio- I believe matter and mind, with all their laws defend this Word to the acceptance of numerous you any "rich" objection to offer. Bro. Lynn cy, or the senility of doting old age, possessing | and principles, are alike eternal. says by admitting that " the time may come when less force and substance than such " stuff as a portion of our speakers may be 'settled,'" I dreams are made of." He kicks his own witness, "concede the whole ground." I think not, bro- the Bible, out of doors with as few compunctions ther. I do not cherish the conviction that the as sense and reason whenever it stands in the way time will ever come when it will be good policy to of his darling hobby. Like the Hibernian, who, "settle speakers " in the manner the brother and when reminded that his facts did not square with others contemplate-restricted to one locality and his theory, exclaimed, "Then bad luck to the facts but one day's labor in the week. This is not exactly sure!" so our reverend friend, when the Bible what I mean by "settling speakers" when I con- conflicts with his pet theories, says, (by his acts if cede "the time may come" when some of them not his words,) "Bad luck to the Bible!" His should be "settled;" I may "define my position " at some future time. As for that "foot-race," I am of judgment, resurrection, and all that sort of in for it-name the time and place, and if I do not stuff, must stand though the heavens fall. "win the stakes" I will confess to a "defective understanding." K. GRAVES, Richmond, Ind.

SPIRITUALISM vs. DEMONOLOGY.

[The following reply to Elder Miles Grant was made by Col. L. W. Ransom, before the "Lyceum for Self-Culture." San Francisco, February 26th, 1871. Question: "What is Spiritualism ?"]

The gentleman (Elder Miles Grant) who has borne the brunt of this discussion from the first, on the negative side, says it is of the devildevilish; of demons-demoniacal. How does he know? I would inquire. Has he been there? Is he so deep in the dark councils of the "evil one" that he is entitled to know at first hands all about it? Has he investigated the subject, as we have, and therefore can "speak by the card" thereof? Not a bit of it. He has a readier, easier, quicker way of reaching results and conclusions than by the slow-coach processes of investigation and analysis. He has come to his perfect knowledge of Spiritualism by a royal road. While we have attained to the very little we do know of it by the "old-fogy" way of "proving all things," he, mounted on his devil-demon hobby, with a hop, skin and jump goes at a bound to the very acme of all there is known or knowable of Spiritualism. We give positive testimony of that we have seen felt and heard: he confronts and affronts us with his negative testimony-talks glibly, garrulously of what he has not seen, felt and heard; and because, forsooth, his experiences have not been ours, therefore Spiritualism does not, cannot exist as we affirm it does; that if there be anything in or of it, it is but an ally, an adjunct, auxiliary of hell and the devil-permitted, nay, contrived by Almighty God to crush and damn human souls. Oh monstrous, Godless predicate! Oh Christless conclusion! cruel and malignant as Godless and Christless! The gentleman, when driven into a sharp corner and forced to recognize the existence of the phenomena, to save himself from an unconditional surrender, (as a fairer disputant would do) has recourse to sophistry, utopian mysticism, bald, bare assertion, and undemonstrable hypotheses; and with solemn gravity, as if he were really honest in the work, pours into the seething cauldron of human sense and reason his universal solvent, his devil-demon decoction; and lo! all-to him-is clear as-as moonshine. We tell the gentleman good is being wrought in the name of Spiritualism everywhere. The sick are healed, the blind are made to see, the lame to walk, the deaf to hear; and he shakes his monstrous devil -tail, horns, hoofs and all-in our faces, for an answer to our otherwise unanswerable statement of current facts. We tell him we know, from the evidence of our senses, that our friends-fathers, mothers, brothers, sisters, husbands, wives and children-come to us from "over the river," console and comfort us; pour into our often torn and lacerated hearts the oil of cheer and gladness; give joy for grief-rejoicing for mourning; warn us of impending danger-admonish us, exhort us to eschew evil ways and practices; and in every manner seek to benefit us. Still he howls devils. demons all the more. We ask him, how can we gather figs of thorns-

grapes of thistles? how a sweet fountain can give out bitter waters? how devils can cast out devils? how a house, divided against itself, can stand? He answers in the same old tune, on the same old two-stringed fiddle, and out starts a whole pandemonium of devils-

devil-demon hobby, his idea of immortality, day The Bible says Samuel died and was buried in

Ramah, and that he afterwards came to King Saul, at his request, and was identified to him and the medium (not witch, mark you) of Endor; that he conversed with them, and prophesied against the king and his kingdom, all of which came to nass. Moses and Elias died, and they, too, were buried, and they afterwards stood upon the Mount of Transfiguration, and were recognized, and talked with Jesus, Peter, James and John.

These manifestations of spirit-presence and power are an impertinent interference by the Bible with his vaunted theories, so out it goes, in the lead of logic sense and reason, through the open door. If these persons were not the entities the Bible says they were, but devils and demons, how does he know but that that book itself was not the conception and work of the same agencies? Indeed, in my humble judgment, there is infinitely more evidence, better every-day sense in believing that the Bible was conceived and executed in the very inner-innermost bowels of the Orthodox hell than there is in his devil-demon mode of accounting for spiritual manifestations as the true one, or that his "scheme of salvation," his resurrection and immortality programmes will ever be acted out on this earth or any other where Infinite Wisdom and Goodness, and not purblind folly, bitter, rancorous hate, and wild fanaticism hold sway and rule.

ANIMAL MAGNETISM.

Animal magnetism is a subject so grossly misunderstood, that, if a word from us could add a ray of light to the truth, we should feel that our attempt had not proved a failure. And, in the first place, what is animal magnetism? Let us illustrate our subject by an example. Suppose two persons come in contact with each other; one feels, the other's presence, even if not visible to the eye. Now, what is the medium of communication? We cannot say that it is sight; or, more properly, we cannot say that we know of his presence by seeing him. No. Neither can we say by feeling; for it may be we do not even come in contact by the sense of touch. Then, in what way do we become cognizant of the presence of another? By that subtle instinct called animal magnetism, which requires no bodily sense to make itself felt.

A short time before I left the form, a young and inexperienced medium made me a call. She afterwards stated that she could see many spirits about my bedside, and that among them was one with blue eyes and flaxen hair, and that he was waiting for me to take him home again. Now, what a false idea to teach the many seeking for truth! Doubtless she could see many about me, but never for one moment did she see the motive that kept that little boy by my side. It was a power wholly out of his control that ratained him at my bedside. The link binding us together was as indissoluble as life itself, but nothing that could be seen by another. Animal magnetism was the force that retained him; and when he left the form, his spirit could no more leave its centre of attraction than the earth be drawn out of its or-

bit by the attraction of any smaller body. When mind and matter are better understood then, and not till then, will the subject of animal magnetism be comprehended. What is mind? Who can tell where mind begins or matter ends in the complex organization of man? It is of little note whether you call a certain manifestaion Sniritualism or magnetism. It is one an the same thing. Neither is it of any consequence whether you believe in one or the other. All minds are more or less influenced by this subtle fluid, if so it may be called, and in a greater or over it. Mental power has much more of force Let a strong, vigorous man come suddenly to an hour of trial, and how easily he will bend, if not break wholly down, beneath the stroke; while perhaps a frail female will bravely buffet a much greater adversity. Why is it thus? Because the spirit of the frail woman was of purer metal-to use a philosophical term, than that of the strong man. Could the world better understand the forces acting upon matter, how much of superstition would be swept away! But man is so given to the frivolities of life, ignorance stalks at large, wearing the garb of seeming greatness. When will mortal man learn that his life is an empty show when devoted to the pursuit of pleasure that is of the sensual and transitory kind. bibe its precepts, and it will give you life-life that fadeth not away. L., a Spirit.

converts.

One word as to our "Heavenly Father," which entity as good. One requires as much wisdom of the past, seems to desire to close up the full and power to produce it as the other. Both seem to canon of written revelation. be alike in and a part of Nature. If a necessity, both not exist, and I will give you as good evidence that good does not exist. But both are-and it is the most rational to me that both are eternal. The universe is not as good as I could desire.

AUSTIN KENT. Stockholm, St. Lawrence County, N. Y.

CHURCH AND STATE.

I do not find the letter of President Washington to the Dey of Algiers dug up by Greeley, of the Tribune ; but I do find that in 1795 David Humphrey, our then Minister to Spain and Portugal, was employed by our government to settle a treaty with Algiers, on account of the release of our sailors who were then held as slaves by the Barbary States. Joel Barlow, our then recognized Minister in France, was employed by Mr. Humphrey as diplomat-as consul to settle that treaty: and it was settled on the ground that this was not a Christian government, but a government of the people. as they would not treat with us as Christians. Mr. Barlow said that he did not know, in his letter to Minister Humphrey, "how the government would like his settlement." But John Adams, then Secretary of State, wrote to the Dev of Algiers that "this was not a Christian government." (Perhaps that is what the Tribune has dug un.)

At the first Congress after the Constitution was adopted, after a good deal of discussion on the subject of Christianity, the following amendment that no be new

ARTICLE 1. Congress shall make no law respecting an establishment of Religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or the press,

And this was the clause of our Constitution on which our diplomatic agents settled our treaty with the Barbary States. Not a word of objection at that time, on the settlement of that treaty. Why? Because it was for the relief of Christians perhaps, and they thought Mr. Barlow and Mr. Adams had cheated the Dey of Algiers, or that it was "diplomatic "-as Bismarck says-" nothing in it."

But there is something in the amendment to the Constitution that is not to be repealed without a storm, and such a storm as the world has never yet seen.

The people of this country have been on the alert to see to it that their rights, religious and judicial, should not be infringed; as in the days of John Adams's administration, the passage of alien and sedition laws-laws which never were repealed, but remrin to-day a dead letter, as nobody ever wanted to touch the old corpse. But the laws cost John Adams his non-election, such was the indignation felt by the people.

And the same thing will happen to President Grant, if he moves any further toward bringing Church and State together. President Grant, in signing the petition last year to call an Evangelical Alliance, tarnished his oath of office by so doing, inadvertently perhaps; but if he did not understand the Constitution and the laws any better, he is not "the right man in the right place." The Constitution expressly lays it down that men may think on religious matters as they please.

When the Church had the law so they could prosecute unbelievers, they could not make men believe alike-they could make hypocrites of them to save their lives. Look at the oath of Galileo in June, 1633, at the age of seventy, before the inquisitors of the Catholic church, after confinement of twenty years. Galgacus complained "that the Romans converted an inhabited region into a wilderness, and they call it Peace." Fear makes hypocrites of infidels, and the propagandists exulted in their success. No one, in the discussion of the petition to alter the Constitution, has stated what constituted Christianity. Hence the quarrel and break in, Philadelphia the other day. In England they have it-

So, right now, Andrew J. Davis, in the very he desires us to have faith in. 1st, Is he or is he prime of life, and still writing, and the author of not the responsible cause of suffering? 2d, Wheth- about as many volumes (theological) as Swedener he is or is not the cause, does he sympathize | borg, and, like all the rest, a man of some ability with the sufferer? 3d, If he does, can he be in- and having many good points, and who is doubtfinitely, perfectly or entirely happy? 4th, If he less more or less the recipient of spiritual aid, is has no sympathy for the sufferer, why call him beginning to cry out that the spiritual shower is God, or good ? Is not sympathy suffering per se? | ceasing, and strongly intimates that further reve-These questions are not put to cavil. In the lators and revelations are likely to do harm. In universe, as I find it, evil is real-is as truly an other words, this good man, like all of his class

I wish to say, Messrs. Editors, that I do not bemay be alike a necessity. The writer asks very lieve written revelations could have saved me, properly, " Can you get out of a thing that which although I have all but the last of Davis's books; it does not contain?" I ask him as properly, Can and I would beg the great seer to pray with me you get imperfection, hatred, pain and misery, that visible, tangible revelations may still go on out of perfection, love, pleasure and happiness? for the benefit of such Deists as I have been and Will goodness create or cause its opposite? Prove the world always affords. And I beg further to to me that good has no opposite-that evil does | say, I see no slacking of the shower, nor does any one else, so far as I can hear, out this way.

Respectfully yours, ELI NICHOLS. Wolfpen Spring, near Newcastle, } Coshocton Co., Ohio.

LIST OF LECTUREES.

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

formed.] J. MADISON ALLEN will answer calls to lecture in New England. Address care Banner of Light, Boston, Mass. C. FANNIK ALLEN will apeak in Kansas during April: In Vineland, N. J., during May: In Putnam, Conn., during June. Address as above, or Bioneham, Mass. Mis. M. A. ADAMS, box 271, Fitchburg, Mass. Mis. M. A. ADAMS, box 271, Fitchburg, Mass. Mis. M. A. ADAMS, box 271, Fitchburg, Mass. Mis. M. A. ADAMS, box 2001, Rochester, N. Y. IBA, J. T. ANOS, box 2001, Rochester, N. Y. Mas. H. F. M. BROWN will answer calls to lecture and re-ceive subscriptions for the Banner of Light. Address, Chica-go, III., caro Lyceum Banner. Mis. MARMA A. BIRNEW Will speak in Baltimore, Md., dur-ing April: in Brooklyn, N. Y., during May: In Woonsocket, R. L., June 4 and H. Address 87 Byring street, East Cam-Mass. Mass. ridgo, Mass. Mass. NuLIR J. T. ВПОНАМ will speak in Philadelphia uring April and May. Address, Elm Grove, Colerain, Mass. DR. JAMES K. BAILEY's address for the present is Bainbridgo, X.Y.; permanent address, La Porte, Ind., hox 394. ADDIR L. BALLOU, inspirational speaker, Chicago, Ill., care I. P. Journal. MRS. A. P. BROWN will speak at Swift Water, N. H., Juno 4. Address, R. Johnsbury Centre, Vt. MIRS. ABBY N. BURNIAM, Inspirational speaker, 10 Chap-MRS. A. P. BROWN will speak at Swift Water, N. H., June 14. Address, Nt. Johnshury Centre, Vt.
MISS. ABBY N. BURNHAM, Inspirational speaker, 10 Chapman street, Boston.
DR. J. H. CURHER, 39 Wall street, Hoston, Mass.
MIRS. LORA N. CHAIG will speak in Bradford, N. H., one-fourth the line. A differes, Newport, N. H.
WARREN CHASE, GOI North Fifth street, R. Louis, Mo.
ALBERT E. CALPENTER, care Banner of Light, Boston, Mass.
MRS. ANNIE M. CARVER, trance speaker. Cincinnati, O.
DEAN CLARK, Höston, Mass. care Banner of Light.
DRA. B. CHILD Will lecture at convenient distances from Boston. Address 50 School street.
MRS. JENNETER J. CLARK, 155 Harrison avenue. Boston.
MRS. M. A. CANPIEL, 65 Niagara street, Buffdio, N. Y.
MIS. CARRIE M. CEMBAK, trance, Concord, N. H.
DR. A. B. CHILD will lecture at convenient distances from Boston.
MIS. M. A. CANPIEL, 65 Niagara street, Buffdio, N. Y.
MIS. CARRIE M. CHARK, 155 Harrison avenue. Boston.
MIS. MARKTTA F. CROSS, trance opeaker. Bradford, Mass.
MIS. BALLE A. CHAMBRILL, 68 Niagara street, Buffdio, Mass.
MIS. BALLE A. CHAMBRILL, N. Veki St. Paul, Minn.
MIS. BELLE A. CHAMBRILL, BOX 1374.
GRORG F. CLARK, 2 Newhall street, Lynn, Mass.
MIS. BELLE A. CHAMBRILLAN, Weel St. Paul, Minn.
MIS. BELLE A. CHAMBRILLAN, CHAMBRID, AN Y. MIS. DR. E. C. DUNN, ROCKIOM 111. MRS. AGNES M. DAVIS, 412 Windsor street, Cambridgeport

Dir. E. C. DUNN, Rocklord, III.
Mus. AONES M. DAVIS, 414 Windsor street, Cambridgeport.
Mass. AONES M. DAVIS, 414 Windsor street, Cambridgeport.
Mass. M. Davis will speak in Lowell, April 9, 16, 23 and 30. Address, No. 49 Butterfield street, Lowell, Mass.
A. H. DARROW, Waynesville, III.
Dr. D. Davis, inspirational. 66 Leverott et., Boston, Ms. Dn. J. R. Dory, Covington, St. Tammany Parish, La.
Mit. A. E. Dort will attend funerals in Herkimer County, N. Y., and vicinity. Address, Bilon, Herkimer Co., N. Y.
HENRY J. DUBGN, Inspirational speaker, Cardington, O. GRORGE DUTTON, M. D., West Randolph, VI.
Mus. A. E. Bort Will attent St. Cammer Landolph, VI.
MIS. Burt, D. Davis, Inspirational speaker, Cardington, O. GRORGE DUTTON, M. D., West Randolph, VI.
MIS. EMILT DRAHNOUN EWEL, Inspirational speaker, 241
Sixth avenue, New York.
DB. H. E. EMERF, lecturer, Routh Coventry, Conn.
ANDERW T. FOSS, Manchester, N. H.
J. G. Fisht, Hammonton, N. J.
THOMAS GALES FORSTER speaks in Troy, N. Y., during April; in Salem, Mass., during May. Address, 1919 Walnut street, Philadeiphia, Pa.
MBS. CLARA A. FIRLD, III Middlesex street, Lowell, Mass.
MES. M. LOUISE FURNOH, trance and inspirational apeaker, 35 Ellery street, Washington Village, South Boston. Mass.
J. R. FAINFIELD, ABCORA, N.J.
Rey, J. FRIEMACK, FORT Huron, Mich.
MRS. FANNE B. FRENON, Fverett, Mass.
Rey, J. FRIEMACK, Port Huron, Mich.
MRS. FANNE B. FRENON, Fverett, Mass.
MRS. H. L. CLERE, Elgelensburg, N. Y.
MIS, H. L. CLERE, Elgelensburg, N. Y.

A. L. E. NASH, lecturer, Rochester, N. Y. RILEY C. NASH, impirational speaker, Deerfield, Mich. I. M. Nonnie, trance, Rock Island, Ill. Mas. L. H. PERKINS, trance, Frinceton, Franklin Co., Kar. J. M. PERENS will speak in New Orleans, La., April 16, 23 and 30; in Baitimure, Md., during May. Permanent address, Hammonton, N. J. MEN. C. A. K. POOBE will answer occasional calls to lecture upon Spiritualism, social and religious reform. Address, No. 8 Wellington street, Worcester, Mass. J. L. FOTTER, trance speaker, Morristown, Minn. LYDIA ANN PERENAL, Inspirational speaker, Alstead, N. E. 6. Awns PERCE, box 87, Auburn, Me. EDWAND FAIRER, trance, Cambridge, Somerset Co., Me. Williak C. Pick, Hoston, Mass. J. E. YA PIRE, Grown Point, Essex Co., N. Y. J. H. POWEL'S permanent address, 38 Lopez street, Cam-bridgeport, Mass. MS. BARRIKT E. POFE, Morristown, Rice Co., Minn.

G. TAUGETPE LOG VALUE OF ALMALINE MAY SERVICE MAY AND ALMALE AND

16, 23 and 30 and May 7. Address, Chicago, 111., care R. P. Journau, J. Danner, White, M. D., hox 2507, 84. Louis, Mo. Mus. M. Mary E. Wirner, Holliston, Mass.
MBS. MARY E. WIRNER, Holliston, Mass.
MBS. Norma Woods, trance speaker, Dummerston, Vt. GEOROR W. Wuthrsty, inspirational, Fant Walpole, Mass.
MBS. HATTIE E. WILSON, 46 Carver street, Boston. Dr. R. G. WELS, trance speaker, Beaufort, N. C. Mus. N. J. Willis, 75 Winkson street, Cambridgenort, Mass.
A. A. WILLE, trance speaker, Beaufort, N. C. Mus. N. J. Willis, 75 Winkson street, Cambridgenort, Mass.
A. A. WILLE, WILSON, 46 Carver street, Boston. J. Mus. N. J. Willis, 75 Winkson street, Cambridgenort, Mass.
A. A. WILLE, Will security May. Address, 249 Broadway, Lawrence, Mass.
MBS, JULIETTE YRAW will secak in Plympton. Mass. April 23; in Hudson, April 30; in Lymn, May 7 and 14; in Berlin, May 21; in Mondon, May 28; in Flymouth during June; in Woonsocket, R. L. July 2 and 9; in North Scituate, Mass., July 23. Address Northboro', Mass.
MIRS, FANNIR T, YOUNG, Irance speaker. Address, Straford, N. H., cara Dr. H. C. Coburn.
MIR, FANNIR T, YOUNG, Lance Speaker. Address, Straford, N. H., cara Dr. H. C. Coburn.

Passed to Spirit-Life:

From Bridgewater, Vt., Jan. 20th, Dr. D. F. Wiley, aged 63

From Bridgewater, Vt., Jan. 20th, Dr. D. F. Wiley, aged 63 years 11 months and 5 days. Never was the fact more fully demonstrated that Splrituni-ism is an good to die by as to live by than in this case. He was willing and even anxious to cross the river to those loved ones gone before. Continue to this bed for four months, suffer-ing almost beyond human endurance, as he chaped my hand in his ho said, "Oh, i never could endure this terribe suffer-ing the operation of the anputation of one limb, when it keemed every hour that the silver chain must be boosened, be said, "One sithere, close to me; take my hands in yours, and terli me what you see of spiritualism." After suffering if one set there, close to me; take my hands in yours, and terli me what you see of spirit-land." And there in that darkened room, with the Angel of Release hovering so near, I was permitted to see the yell drawn back that separates the spiritual and the magnifer we all though the had " massed be-yond." The magnetic hove the which he had " massed be-yond." The magnetic hove the which scened to hind him so closely to his dearly loved wife is not hoven : ho has not left his home to take a long, long journey; he is with you still, to merford the the Ke along, long journey; he is with you still, to bils home to take a long, long journey: he is not order to has not reter-bils home to take a long, long journey: he is with you will, to perfect that life labor he so nobly becaun here in carth-life of physician, friend and brother of all humanity, as they came within his sphere. He jeaves a wile, one son and three daugh-ters, who all miss bits kindly care and loving admonitions. Funeral services at the church. Thomas Middleton offi-chated, speaking in a very satisfactory and impressive manner of the truths of spirit communion. A. L. W.

3

And circle 'round; the same old story-Devel, demon; demon, devil-Devils black and demons hear in an endless, Godless dance.

We remind him that there are millions of intelligent, worthy persons with us, believe with us, less degree controlled thereby. The stronger the induced by the same evidence we have had; have mind, the less influence other minds can have climbed the same ladder, round by round, of investigation and careful analysis, landing them | in ruling the spirit of a person than physical. where we stand to-day. We call the "long roll of honor" of noble men and women (men and women not born to die). We call Robert Owen, the philanthropist and philosopher, the man who, in his own memorable words, "takes nothing for granted." He tells us that when his locks had gathered the frosts of more than eighty winters in patient search after truth, he found it in greater fullness than ever before in spiritual manifestations; that through them he learned, for the first time, that the dead do live, love, and return to mortals through every open doorway. We call Dr. Robert Hare. He says that, after sounding all the depths of scientific knowledge known to the schools-after reaping all the honors that all the scientific and learned societies of two continents could yield, he found greater honors, higher, sub- Search for the truth, and it can be found. Imlimer wisdom in the tiny raps upon a table, and the movements of that table, than in all his previous life of over eighty years. That he discovered the "philosopher's stone "indeed, transmuting IS THERE A GOD OF INFINITE PER. the base into the precious, and that it was to him a guide, a stay and a staff as he threaded his way

(not through the dark valley of the shadow of more.

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evidence, kicks logic and common sense out of worse than wasted time and effort. To such a

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FECTIONS ?

EDITORS BANNER OF LIGHT-The question of death, as our doleful church friends characterize | God or no God is one of the deepest interest to the change) but through the bright archway lead- men. I read, in the Banner of February 4th, the ing out into fields of never fading, green, undying article, "Is Spiritualism Atheistic?" with much glory and everlasting life. We call Judge Ed- interest. Men's intuitions and reasonings differ monds, the jurist and advocate, who heads the widely on the subject. The writer of that article Bar in the Metropolitan city of this Union; we suggests that Mr. Denton is "superficial," because call Robert Dale Owen, the philosopher, states- | he does not name and answer the many objections man and diplomatist, Gov. Tallmadge, Dr. John which have been urged by able men against his Pierpont, the sage, poet and divine, Epes Sar- views. I may or may not differ some from Mr. gent, Prof. Mapes, Prof. William Denton, Eliza- Denton. I confess I could not answer all said beth Barrett Browning, Mary and William How- objections to my own satisfaction, much less to itt, Baron Von Reichenbach, Mr. and Mrs. S. C. | his. He does not touch and reply to the objec-Hall, Annie Mowatt Ritchie, with a vast host I've | tions which have been urged against his ideas. not had time to name, quite as distinguished in He writes in defence of a "Heavenly Father" of the fields of literature, science, philosophy, states- infinite perfections. He quotes approvingly a manship and diplomacy. They all testify to the | writer, at some length, who suggests that the imsame state of facts, that careful, candid investi- perfection of all we see, feel and know, indicates gation led them to the truth as it is in Spiritual- the perfection of something we do not know; that ism. But our astute friend only makes up ugly the imperfection of all effects indicates the perfecfaces at this glorious array of noble spirits, this tion of their cause. I must say, though it leave vanguard of the "grand army" of a better, high- | me in a minority of one, I can think of nothing er life. He marshals his devils and demons, his more absurd than this. To my mind, the imper-"black spirits and white, blue spirits and gray," | fection of all known things and persons demonand hurls them pell-mell against this invincible strates the imperfection of the cause, whatever host, these servied ranks of advanced minds, to that cause may be. Imperfection leaves no room his dismay and damage. Only this, and nothing for infinite perfection; much less could the latter be the cause of it. Infinite perfection can have

With a debater who ignores all rules of human nothing added, alike or unlike itself. Infinite leaves no room for more. If the writer has not the window, all attempt at serious argument is read my arguments in the Religio-Philosophical Journal and Investigator against his view of the mind the soundest argument ever conceived of or subject, he has read those of more able men. I uttered is but a senseless rhapsody of idle words; would be very glad to see his reply to said arguwhat to another would be the clearest sense and ments. I think I see intelligence in Nature; and great talent and ability, many of his followers

"Touch not a cobweb in St. Paul's, Lest you should shake the dome ! "

DeMaxey said: "No two beings can be imagind more dissimilar than the God of the Unitarians and the God of the Calvinists. The God of the Calvinistic Trinitarians-your God, (to the Rev. Thomas Carleton Henry) is my devil."

Thomas Jefferson, ex-President of the United States, who looked more into the relations of Church and State than any other man perhaps in the United States, in a letter of his to Major Cartwright, dated June 5th, 1824, says, on the subject of the clergy and courts then being combined: What a conspiracy this, between Church and State ! Rogues all; sing tantara rara, rogues all."

Now, if the petition should have a hearing before Congress, these questions would all have to be argued over again, and the people would come out ahead. I don't know if I would do evil that good might come, but it would be best to show the people the volcano that might burst at any time, if the clergy could have the rule, I. C. RAY.

SEERS, PAST AND PRESENT.

MESSRS. EDITORS-It seems to me that all great seers have had a great penchant to add the last touch to the sacred canon of inspiration. Moses seems to have regarded his five books as the finished law. St. John denounces heavy curses on those who shall presume to add to or take from his Revelations. Mohammedanism proclaims everywhere, "There is but one God, and Mohamet is his prophet, and the Koran the finished Word." The author of the Shaster doubtless was equally a finality; and so of the writer of the Vedas, and of Confucius, the author of the Chinese sacred books.

Coming down to more modern times, the voluminous writings of Swedenborg, according to him and his followers, are the full and complete complement of the will of God to man, admitting of no alterations or additions; and when asked to examine Spiritualism, Swedenborgians tell you plainly it is no use, for the books of revelation are perfect, and to them nothing can be added. Still nearer our own times is the prophet Joseph Smith, who, while he lived, was confident he had delivered the true and eternal Word; and, with

MRE, FANNIE B. FRION, EVERCII, MESS. RRV. J. FRANCIS, Oglenahurg, N. Y. Miss. M. H. FULLEH, Elk River, Minn. A. B. FRENGI, Clyvle, O CHARLES D. FARLIN, inspirational speaker, Deerfield, Mich (FOROR A. FULLER, inspirational, Natick, Mass. Miss ALMEDIA B. FOWLEH, inspirational, Action, Mich and Co., Wiss, care F. D. Fowler. DR. R. P. FRLLOWS, Vineland, N. J. N. S. GHERNERAF, LOWEL, Mass.

DR. R. P. FELLOWS, Vineland, N. J. N. S. GREENLEAF, Loweil, Mass. ISAAO P. GREENLEAF, Loweil, Mass. ISAAO P. GREENLEAF will speak in Apringfield during April. Address, 1061 Washington street, Boston, Mass KERSEY GRAVES, Richmond, Ind. DR. GAMMAGE, lecturer, 134 South 7th st., Williamsburg, N.Y. DR. L. P. GRIGGS, inspirational, box 409; Fort Wayne, Ind. JOHN P. GUILD, Lawrence, Mass., will ainswercalls to lecture, REV, JOSEFUI C. GILL, Belvidere, Ill. Miss. LAURA DE FOBOR GONDON will receive calls to lec ture on Womnn Suffrage in the Pacific States and Territories. Address, box 2123, San Francisco, Cal. BARAH GRAVES, Inspirational speaker, Borlin, Mich.

Marces, nox 2123, Nan Francisco, Cal. BARAH GRAVES, inspirational speaker, Berlin, Mich. MR. J. G. GILES, Princeton, Mo. Miss JULIA J. HUBBARD will lecture in Plymouth, Mass., uring April: in Manchester, N. H., May 7; in North Scitu-te, Mass., May 14; in Weatford, May 21. Address, box 194, 'helaea, Mass.

Chelses, Mass, DR. M. HENRY HOUGHTON will speak one-half the time in Stowe and one-half in Merrisville, Vt., for one year. Address NRS. EMMA HARDINGR, 6 VASSall Terrace, Kensington, W.,

MRS. EMMA HARDINGR, 6 VASSAI Terrace, Kensington, W., London, Eng. J. D. HASGALL, M. D., Waterloo, Wis. DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. DR. J. N. HODGES, trance, 9 Henry street, East Boston, Ms. MRS. A. L. HAGER, inspirational, Mount Clemons, Mich. CHARLES HOLT, Warren (Warren Co., Pa. MBS, F. O. HYZER, 122 East Madison atreet, Baltimors, Md. MBS. M. A. C. HEATH (formerly Brown) will answer calls to lecture and attend funerals. Address, Middlesex, Vt. JAMES H. HARBIS, box M9, Ablington, Mass. WM. A. D. HUME, West Side P. O., Cleveland, O. ZELLA S. HASTINGS, Inspirational, East Whately, Mass. E. ANNIE HIMMAN will answer calls to lecture. Address, Fails Village, Con.. Mosts HULL, 166 West Baltimore street, Baltimore, Md. D. W. HULL, Inspirational and normal speaker, will Jecture

Moste Fluck, Colin. Moste Fluck, 169 West Baltimore street, Haltimore, Md. D. W. HULL, 169 West Baltimore street, Haltimore, Millecture n Frovidence, R. T., till April 17th-address care F. Hacker; n Wyandotte, Mich., April 30 and May 7; in Hobart, Ind., May 26-29. Permanent address, Hobart, Ind. LYMAN C. HOWN, LCA 99, Fredonis, N. Y. Mus, N. A. HORTON, Enst Anginaw, Mich., care K. Talbot. Mus, J. HORTON, Enst Anginaw, Mich., care K. Talbot. Mus, J. S. Townsterk Hoadtex, Fitchlourg, Mass Ww. H. JOUNSTON, COTY, Pa. DR. P. T. JOHNSON, Chicago, III, care Present Age. ABRAMA JAMES, Piesasntville, Venango Co., Pa., box 34 DR. C. W. JACKBON, Oswego, Kendall Co., III. S. A. JEAPRE, lecturer, Hridgewater, Vt. O. F. KELLOGO, East Trumbull, Ashtabula Co., O. Mas, FEANK REED KNOWLES, inspirational speaker, Breeds rille, Mich.

ville, Mioh. D. P. KAYNER, M. D., Eric, Pa. (Ronous F. Kirtninder, Buftalo, N. Y. Mgs, M. J. Kurz, Bostwick Lake, Mich. Miss JExniz LErs, inapirational speaker, will lecture in Salem during April; in Springfield during May: in Lynn during Junc; in Stoncham, July 2 and 16; in Midaleboro', July 9 and 23. Address, care Dr. B. H. Crandon, 4 Tremont Tomple. Beaton.

From Brant, Erle Co., N. Y., March 21st, Mrs. Anne Tucker,

in the filst year of her age. Her illness was but the necessary preparation for change. Ripe in years, she was also ripe in guouness, and her many virtues will live in the hearts and mold the lives of all who

Virtues will live in the hearts and mold the lives of all who knew her. Anno and her hushanal, Abram Tucker — who passed to spirit-life fourteen years ago-were among the first settlers in the town of Collins. A large and respected family, with in-teresting families about them, crowned the full measure of her years with pleasure and happiness. A member of the Friends' Nociety in early life, her mind was open to the 'in-ward teacher,' and so the 'istill small volce' that Spiritual-ism brought to the world many years ago found in her a roady listener. In the' North Collins Yearly Meeting'' her con-stant presence was an element of quiet and strength. Each good word and deed for the elevation of man she gave tho sweet baptism of her womanly sympathies. The funeral ser-vices we're conducted by the writer, in the likite meeting-house in North Collins, where a large circle of friends met and ingled on the interesting occasion, with the full belief that. that-

"The waster builds again. A charmed life old goodness bath, The tares may perish— But the grain is not for death."

GEORGE W. TATLOR.

From Davion, O., Sunday, March 12th, Mrs. Maggle Boyer, vile of A. J. Boyer, editor of the Nineteenth Century, (formerly of the Woman's Advocate.) aged 29 years.

ly of the Woman's Advocate.) aged 29 years. Margis had grown out of the Church; and for lack of evi-dence satisfactory to her mind, neither affirmed nor denied the truth of Spiritualism, though she saw much beauty in its philosophy, and huped for a realization of its truth. Her dis-ease being pulmonary consumption, her mind was clear to the last, and as caim as it was clear, manifesting an entire wil-lingness to meet her fate, whicher that should be annihilaiton or continued existence. Mrs. Royer leaves a devoted husband and a weeping infant seleven months to mourn her early de-parture. Mrs. Mary L. Strong, of Dayton, officiated at the funeral, in a discourse which seemed to be well received by the large concourse of people present. It was a modest and sumewhat diluted presentation of the Spiritual Fulloppy, not calculated to offend the prevailing Orthodox sentiment.

From Lempster, N. H., Feb. 1st, Maria P. Huntoon, wile of the Hon. Harvey Huntoon, aged 58 years.

She was a faithful wife and a true mother. "None knew her but to love her, none named her but to praise."

From Stoddard, N. H., Feb. 20th, Jane C. Robb, wife of Moore Robb, aged 50 years and 6 months.

shoure kood, aged 50 years and 6 months. Long had that flattering disease, consumption, lured her family on hope, only brightening to be blasted, till the release came. Many listened for the first time to the inspirations from the angels, and by tear-bedimmed eyes manifested their sympathy for her family and their regard for the departed.

From Londonderry, Vt., March 5th, Eldora Bell, only child

From Londonderry, Vt., March 5th, Elaora ben, eng of Martin and Lovina Reed, aged 9 years. "T was hard to close those lovely cycs and fold those dim-pled hands, and many were the tears that were shed by the large circle of sympathetic friends and little schoolmates on the day they laid the little form away; but we hear her whis-pering, as she did before her departure, "It will be well with me, dear parents; do n't weep, do n't ween." SARAH A. WILET.

From North Haverhill, N. H., March 22d, (at the residence of his brother-in-law, Georgo H. Gleason,) Franklin J. Hurlburt, aged 45 years and 9 months, after a long and distressing discase of the throat.

discase of the threat. If bote his afflictions with a great deal of patience, often, suffering keenly from hunger, not being able to swallow suff-cleant food, and that mostly in a liquid form for months. By his request the writer was called upon to speak conforting words to the dear sisters and friends. who feel deeply his loss : but we cheered them with the belief that he has only gone on a little before. MRS. A. P. BROWN.

From the residence of Charles H. Guild, Cambridgeport, Mrs. Emily Bartlett, aged 67 years.

Alls, Lalliy Darbett, ages of years. She was a firm bellever in the gospel of Spiritualism at the time of her decease. Her change of spheres was occasioned by paralysis. Mrs. N. J. Willis officiated at the funeral, which took place on Monday noon, March 21th.

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

Balem during April; in Springfield during May: in Lynn in during April; in Springfield during May: in Lynn during Juno; in Stoncham, July 2 and 16; in Midaleboro', July 9 and 23. Address, caro Dr. B. H. Crandon, 4 Tremont Temple, Boston.
MRS. F. A. LOGAN, Bioomington, Ill., caro Daily Leader. CreptAs B. LTNN, inspirational speaker, will lecture in Louiswillo, Ky. during April and May.
DR. GEORGE W. LUSK will answer calls to lecture. Address, Eaton Rapids, Mich. Jone and Springfield and May.
MRS. M. J. LAUNTON, Hannibal, Mo.
MARY E. LONGDON, uspirational speaker, Yellow Spring, O. MRS. M. J. LAUNTON, Hannibal, Mo.
MARY E. LONGDON, uspirational speaker, 60 Montgomery strat, Jercey City, N. J.
MIRS. A. L. LAMBERT, trance and inspirational speaker, 959 Washington stroet, Boston, Mass.
H. T. LEONARD, Taunton, Mass., will answer calls to lecture on "Temperance" in the trance or clairvoyant state.
Da. JOHN MATTREW, Washington, D. C., Y. O. box 607.
MES. SARAH HELEN MATTREWS, Quincy, Mass.
MRS. A. LLIAMERTI MARQUAND, trance and inspirational speaker, 959 Mashington stroet in the trance or clairvoyant state.
D. JOHN MATTREW, Washington, D. C., Y. O. box 607.
MES. SARAH HELEN MATTREWS, Quincy, Mass.
MRS. BARAH HIGLEN MATTREWS, Quincy, Mass.
MRS. MARY A. MITCHELL, M. D., will lecture in Illinois and Missouri. Address, box 51, Huntley, McHenry Co., 111.
MRS. TAMOZINE MOORE, Needbam Vineyards, Mass.
MRS. TAMOZINE MOORE, Needbam Vineyards, Mass.
MRS. TAMOZINE MOORE, Needbam Vineyards, Mass.
MRS. HANNAH MOBS, trance speaker, Joliet, Will Co., 111
REV, A. K. MACSORLEY will answer calls to lecture on Spiritualism. Address, Son 51, Huntley, McHenry Co., 111.
MRS. MARHA, Semi-trance speaker, Joliet, Will Co., 111
REV, A. K. MACSORLEY will answer calls to lecture on Spiritualism. Address, lecture, McHenry, Ill.
MRS. HANNAH MOSS

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

25 In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-enta. 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. which our correspondents give utterance.

BOSTON, SATURDAY, APBIL 15, 1871.

Banner of Light

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

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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.

2.3 The third enlarged edition of A. J. Davis's work. "Death and the After-Life," has just been issued. A more interesting book cannot be found in spiritual literature. Sent everywhere on receipt of price.

The Punishment of Criminals.

The question is, has society any right to take upon itself the work of meteing out punishment to offenders? The very idea involves the other one of dispensing justice. But how can any human tribunal assume to do that, which is, in the first place, incapable of weighing and appreciating motives; and, in the next place, is without any sort of authority to assume to discharge so high a task? We do not seriously think of this point. It involves the whole theory of punishment and penalty. The National Congress of Penitentiary and Reformatory Discipline, which held a session last October at Cincinnati, discussed it as the fundamental principle in establishing any just and lasting system of penaltics. They held, what is obviously true to every reflecting mind, that it makes all the difference imaginable whether we tenant our prisons with individuals guilty of crime, in order to punish or to reform them. If the former, the Congress declares that we are wholly without warrant, and usurp the divine prerogative; if the latter, then we need to change our existing penalties, to harmonize more perfectly with the spirit of benevolence that begets the desire to promote reform

We hold, and so does the Congress, that it is the duty of society-first, last and always-to spare no effort to work the reform of the criminal; to instruct him in the positive advantage of good over evil; to teach him the best and surest way to overcome his evil habits and abandon his criminal career; and this is to be done, if human nature is as yet understood at all in its secret motives, not by employing force so much as persuasion; by using the argument of repression, not for its own sake, but as an adjunct and ally of the arguments we are to address to the criminal's sense of right and wrong, his self-respect and his benevolent propensities. What punishment we visit upon him ought to be dealt out, not because we judge that the offender deserves it—for in that we step over our human limits into the divine prerogative-but for the sake of self-protection. This is the corner-stone idea of the whole system of punishment, as we find it laid down; and yet we shall find, if we push our inquiries sufficiently, that legislators and courts far more commonly associate punishment with the criminal's alleged desert than with his desired reform; which only shows how easy it is for the human mind to lapse from the high and purer notions of benevolence and justice to the coarser and more flattering one of naked power. And this of itself should demonstrate the absolute necessity of discussing a matter of such individual and social moment, until it is better understood and firmly fixed as it ought to be in the public mind. We take as much upon ourselves, in the name of social security, as we ought to take, when we deliberately deprive others of their personal liberty, a gift too precious to be snatched from any one's possession. If we do it for punishment, we are guilty of a great wrong ourselves; if as a measure of correction, in alliance with the security of society, then we should take religious pains to make everything conspire with every other thing to accomplish our aim, and to do nothing more. The Congress maintains, therefore, that all sentences of criminals should be without a fixed limit, but be left indefinite. in order to offer to the wrong-doer every possible inducement to make it brief by good behavior. When it will be possible, by some such general system, to make the criminal see that he is restrained of his liberty because he has abused it to the damage of somebody else, and that he can recover it as soon as he shall have given sincere and satisfactory proofs of a determination to abandon evil-doing, then we shall have a code of punishment with a truly philanthropic element in it and one that will cure evil, not by disgracing the evil-doer, but by reforming and renewing his mind.

BANNER LIGHT. \mathbf{OF}

At the Fountain.

There was some discussion at a recent conference of the Methodists in this vicinity, of the most | referring to the importance of a more philosophical effectual means of re-building and replenishing treatment of the insane by magnetism, or paythe church, and the ground was taken that none chological means. The matter, and the recomwere so effectual, nor so ready at hand, as the mendations contained therein, seem to have education, or rather the warping of the minds of attracted considerable attention. the young to suit the requirements of the ecclesiastical situation. These practiced proselytes upderstand too well how necessary it is to begin at considering the expediency of establishing an inthe fountain and spring in such matters, where stitution for the restoration of persons of unsound they may color the waters to suit the particular mind by vital magnetism or psychological indogmas about which they are chiefly concerned. They know that it is necessary to implant their therapeutic agencies as have been found efficient creed in natures whose reason has not yet been developed, trusting to the work of time to strengthen their roots and defy final eradication. It is cruel, though it is true. Doubtless it is every way best and wisest to teach children and youth, by illustration quite as much as by precept, the beauty and power of holiness, and the desirability of virtue above all earthly possessions; but that is a different matter from dropping the seed of cramping dogmas in the mellow soil of childhood, and fairly expelling those larger and loftier influences which acknowledge no rules of ecclesiastical establishment, but are born directly out

of heaven. It is to get hold of the latter that we would address the minds of the young-not to | April 5th. nlist them in the warfare of the sects. This committee, in their published circular, use Now suppose we Spiritualists improve the hint the following language: * * * "In order to enlist them in the warfare of the sects. and make the best of the opportunity. Suppose we push on with all possible zeal in the same field, not by any means to take possession of the youthful mind and nature, but to station ourselves at friends, who have at heart the welfare of their

that fountain of all life in human character, and afflicted fellow-beings, is indispensable. * * * decree that, so far as we can help it, it shall not The prevalent views of the community are such be poisoned or corrupted by sectarian influences. We have happily begun this most important ladies and gentlemen, among Spiritualists, and work in our children's schools, and most fitting books have been prepared for their use by experienced minds and loving natures. The beginning is of good augury in every respect, and has deservedly attracted the envious attention of Orthodox rivals; but we must accept it as but a beginning, resolved to go forward with the work until it has grown into an established and permanent success. We must meet Orthodoxy on its own ground, not because we have a fight with it -for our work is rather one of emancipation alone-but because the place to take the stream is at its origin, and before the current has grown turbid and swollen from the feeders which the world so plentifully pours into it. Let us, therefore, cherish our Lyceums. They are the nucleus of that glorious future on earth for the great cause of Spiritualism, which has been solemnly prom-

ised as the reward of the efforts and aspirations of the faithful,

Catholicism and Protestantism.

As very many excellent people seem to manifest great anxiety in regard to the spread of Roman Catholicism in the United States, fearing that Protestantism will be overshadowed by it, we publish below a statement that we find in the New York Herald bearing upon this subject, which we have no doubt will go far to allay any such fears. On the contrary, we think, as does the than their antagonists, the Protestant creedists, who oppose Spiritualism with a spirit of rancor disgraceful to even the Christianity they profess to be the exemplars of. Now for the figures.

The inhabitants of the United States may be estimated in round numbers at forty millions, of whom about thirty millions are nominally or professedly Protestants, and five millions are Roman Catholics, leaving five millions more for infidels, atheists, and heathen generally. The Methodist and Baptist families number each about ten millions of souls, and all the others about ten millions more. The church edifices of and those of Romanism 2,550. The average ac-Roman Catholic church is about \$80,000,000, the of New York, and along the Atlantic seaboard. t would seem from this showing that the Roman Catholics have much more to dread in the future than Protestants; and the more especially so Protestant denominations are not very far bepare with this progress, and they have, therefore,

or an appregate of 17.650.000 and of the latter about 900,000 souls. The property and values of the Protestant denominations in the country are about as follows: Methodist, \$80,000,000; Baptist, \$60,000,000; Presbyterian, \$25,000,000; Reformed. \$10,000,000; Episcopal, \$15,000,000; miscellaneous. \$30,000,000; total, \$220,000,000. The property of the largest proportion of it lying in the city and State Pitting real estate against real estate, therefore, since, with every revolution of the earth upon its axis, the Methodists alone dedicate an average of two churches throughout the land, and the other hind. The Catholics can show nothing to com-

the greater cause for complaint.

Treatment of Insaulty.

We have recently published communications

A meeting was held in Eliot Hall, Boston, on Thursday evening, March 30th, for the purpose of fluence, either alone or in conjunction with such in hospitals already in operation. A free interchange of opinion was had. Cases of a very marked character were related, in which the new method of treatment had proved successful, showing that its efficiency is no longer a question. The opinion that there exists a necessity for the inauguration of such a movement as that suggested by Dr. Mead, was unanimous; its importance in a humanitary point of view was conceded, and its practicability, if founded upon a judicious basis, confidently expressed.

After the appointing of a committee to arrange a plan of operations, the meeting adjourned, to assemble at the same hall Wednesday evening,

secure the highest degree of usefulness, and to render the institution self-sustaining at the earliest practicable period, the earnest ccoperation of that our appeal is more especially made to both others of progressive thought."

(Signed) Allen Putnam, F. A. Gould, N. C. Conant, P. E. Gay, H. F. Gardner, Donald Kennedy, L. B. Wilson, A. S. Hayward, J. S. Ladd, Gorham Blake.

The Davenport Brothers in Savannah.

These famous mediums, together with William M. Fay, have been holding scances in Savannah, Ga., and, judging from the accounts given in the papers, were very successful. The Morning News, after giving a detailed account of the proceedings, says:

"When we leave the scances of the Davenports, we abandon all theories of explanation of the miraculous things we have seen, in the firm con-viction that there is more in their performances than is dreamt of in our philosophy. We know that it is impossible for them to have performed the feats we have witnessed, and are utterly at a loss to account for the employment by them of any human agency in their accomplishment."

The Daily Advertiser is likewise emphatic in its declaration of astonishment. It closes its account as follows:

"And now comes the most wonderful thing of The evening. The ropes the most wonderful thing of the evening. The ropes that tie Prof. Fay are scaled with wax, the lights go out, and Judge Schley requests that Prof. Fay's coat come off. No sconer are the words said than the gas is ignited, the coat of the Professor being tossed in the air simultaneously, leaving him in his shirt-sleaves and nerfectly motionless with the scale sleeves and perfectly motionless, with the seals fears. On the contrary, we think, as does the unbroken. General Anderson's cost is then laid *Herald*, that the Catholics have more to dread on the table, darkness reigns again, and he is heard to request that the Professor put it on. No sooner is the request made than it is fulfilled, the light showing the latter with it on as calm as possible. It is almost too strange to believe, and the audience put on their bass in conjunction with the committee, and leaves the theatre, asking themselves whether or not they have been holding a levee with the devil instead of men.

Music Hall Spiritualist Lectures.

James M. Peebles closed his engagement in Boston before this course, by a lecture, on Sunday, April 2J, which treated of death as formerly considered and as now explained by modern Protestantism throughout the land number 51,459, Spiritualism. He also casually referred to some of his European experiences. At the conclusion commodation of the former is 343 persons each, of his remarks, the choir sang a new and touching song-" Mother, take me home again."

Exercises Commemorative of the Twenty-Third Anniversary of the Advent of Modern Spiritualism.

At Eliot Hall, Eliot Street, Boston, Mass., Friday Evening, March 81st, 1871.

Reported for the Banner of Light.

At the place and on the evening above named large assembly of the Spiritualists of Boston and vicinity gathered to celebrate the twenty third birthday of the modern phase of their faith The preliminaries were carried out under direc tion of a numerous Committee of Arrangements, presided over by M. T. Dole. Dr. H. B. Storer, as Chairman of the meeting, called the audience to order at about eight o'clock, and announced the first exercise to be a song from the Music Hall choir, which kindly volunteered its services. "Joy Cometh," and another selection (both from the tion of a numerous Committee of Arrangements Cometh," and another selection (both from the Spiritual Harp), were then finely rendered; a tab-leau followed, representing the greater amount of power to comfort in bereavement which Spiritu-alism possesses over the old religious systems alism possesses over the old religious systems. During its continuance the Temple Group choir and Hattie C. Richardson sang "Birdie" Wilson's spirit song, "With rosebuds in my hand." "She is Waiting," was then given by the Music Hall choir; after which Dr. Storer proceeded to make a brief introductory and congratulatory address, which was evidently well appreciated.

He said on the present occasion those assem bled were celebrating an event which had brought them into communion with the spiritual world. The mind turns spontaneously to that little house in Hydesville, whence, twenty-three years ago, proceeded those mysterious raps which have since been heard like a reveille, following the sun around the world. As the Christian turns toward Bethlehem and the lowly manger where the founder of his faith was born, so we turn, in spirit, to-night, to that lowly habitation at Hydesville, recognizing in the event that there transpired the coming of our present faith, or, rather, knowledge. The importance of that occasion cannot be overestimated, demonstrating to us, as it does, God's unchanging laws and the great brotherhood of man. Spiritualism comes to show that the change of death does not separate us finally from those we love; it confirms the intuitions of the race; it confirms the traditions that have ome to us from the past; it makes communication between ourselves and those on the other side a positive fact.

The Doctor said that on the present occasion was celebrated not only the coming of the spirits of the loved and so-called dead, but also the coming of a new system of faith, thought and feeling, for the feelings become spiritualized by the influence of Spiritualism. Our faith was broader than Christianity, and more fitted to the wants of mankind. Its beautiful influence would be felt in all classes of society. We have reason to believe we are aiding the progress of a movement yet destined to elevate the whole race to which we belong. and which causes joy in beaven and joy on earth. We rejoice, therefore, in the advance of that influence which destroys the fear of death, in which some "are all their lifetime subject to bondage." The Chairman briefly spoke of the various celebrations of the event going on the same evening in the country, especially in New York City, where some of those men most celebrated by their efforts for this truth with tongue and pen, had devoted the afternoon to the sujoyment of reasonable thought and speech, and now the dance was going on in the same spirit. These were occasions on which our joy should find expression. Our Christmas was not clothed with the superstitious fear of Christendom; we celebrated it with thankful hearts, realizing, on its annual rehistory of mortality.

APRIL 15, 1871.

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Blessed spirits, angels bright, We rejoice with you to-night. And of us can ne'er be said, "Gone is gone, and dead is dead."

Evermore Love's quickening breath Calls the living soul from death; And the resurrection's power Comes to every dying hour. When the soul, with vision clear. Learns that Heaven is always near, Never more shall it be said, "Gone is gone, and dead is dead!"

Edward S. Wheeler was then introduced, who position with reference to the celebration of the The speaker would have these present think of what Spiritualism had done for them. He was what Spiritualism had done for them. He was in darkness ere it came to him, but it rose on his horizon like a sun, chasing away the vapors of the night, and bringing healing in its wings. Be-fore its coming, it seemed to him that, from the mysterious darkness behind to the darkness be-fore, he seemed to be huried across the arcana of human life, and disappear in the gulf of death. While in this frame of mind he was aroused to the fact of a continued conscious existence, by the appearance to him. In a vision of the night. of the appearance to him, in a vision of the night, of a loved companion whom he supposed he had forever lost in the shadow of annihilation. The proof seemed positive, but, to be doubly sure, he made an appointment, mentally, between himself and the spirit, that it should appear again in four-teen days, if he had truly seen a vision and was not wandering in his mind. During that time the cares of the world excluded all remembrance of the matter, and he retired one evening, tired and weary, having forgotten his invitation to the beautiful visitant. But she had not, and so apbeautiful visitant. But she had not, and so ap-peared to him again, with the same lovely fea-tures, (though in a different part of the room than before,) and, on examining the record of his re-flection, he found that the fourteen days had been observed to the hour. When the vision disap-peared, he leaped from his bed, shouting, "We are immortal?" He was celebrating, on this occasion, that night in the vanished years when from his spirit fell the icy fetters of death.

Not long since an Orthodox minister in the city of New York said that one of the worst things about Spiritualism was that it took away from man's mind that wholesome fear of death, which is the chief power of the gospel. Yes, thank God! said the speaker. The dread of death has lost its power, and a feeling based on absolute knowl-edge, scientific research and positive deduction edge, scientific research and positive deduction has taken its place. Spiritualism had unveiled to the speaker the fact that he was a citizen of no one world, and had naturalized him in all the spheres that glisten in the far-off blue. This was not the wild rhapsody of stimulated enthusiasm, but the utterance of a demonstrable conviction. Mr. Wheeler could not agree with those who peoplement the refeasible spiritual shows. proclaimed that the refreshing spiritual shower we have been enjoying is drawing to a close. This was contrary to his own experience among the people, and contrary to that of a majority of the communities visited during his travels. The phecommunities visited during his travels. The phe-nomena of spirit intercourse were never more nu-merous, never more beautiful than now. [Ap-plause.] He desired others, however, to inquire into the matter for themselves, and not take his

All the years, all the labor that he had given to the cause were repaid, when his father gave him his first message from the land of souls. He never asked that father to communicate, preferring to hear from him voluntarily, if at all. His parent had passed on when the speaker was a little child, and after thirty-three years he came back to him, through a medium in the city of Washington, communicating his fatherly love and care, and signing at the bottom of the writing, letter by let-ter, his name-Joshua S. Wheeler. Referring (as also had the Chairman) to the nu-

merous celebrations then going on in other cities and towns far abroad over the nation, Mr. with thankful hearts, realizing, on its annual re-turn, the glorious chapter it constitutes in the when the Spiritualists of Boston met for a grand inbilee at Music Hall on the occasion of the twenhistory of mortality. At the conclusion of his address, the Chairman introduced Miss Lizzie Doten, who spoke briefly as follows, her remarks and poem being warmly welcomed: one in country, one in purpose, one in progress, and one in destiny." [Applause.] The speaker then called the attention of the Chairman to the fact that "they" were growing old-and that old men exhibited the fact by telling their reminiscences and by becoming garu-lous. He would do nothing more at present toward winning the title, but would close, that others might follow. Miss Sarah E. Loud then sang "I stand on memory's golden shore," from the "Spiritual Harp," after which a tableau. "The spiritual with us; or the two Lyceums," was finely repre-sented—under direction (as was the former one) of Miss Mary A. Sanborn and Mrs. G. A. Bacon. Dr. Storer then announced that a few moments were left for speaking, and introduced Prof. J. H. W. Toohey, hoping as he did so that he would not-as the last speaker did-make personal allupatient and long suffering, would that I could call thee back again, not to forgive me—oh nol— but rather that I might have the consolation of suffering for thy sake, and of showing thee by my repentance how differently I would conduct toingly to the dancing which was so soon to follow, and congratulated all on the pleasantness which filled the occasion. Dr. Storer remarked in closing the meeting that it was Fred Douglass who said he praved with his head for the obtaining of a certain object, after which he prayed with his feet and was success-ful. In announcing the next order of business-dancing-he hoped the remark would not be forgotter The floor was then rapidly cleared, and those desiring continued the dance till about two o'clock A. M5 of Saturday-music by the Lyceum Quadrille Band-T. H. Carter, Prompter. The party was largely attended, and was one of the pleasantest of the season. Anniversary Exercises in Charlestown, Mass. Quite a large number of ladies and gentlemen, connected with the First Spiritualist Association of that city, (so we are informed by a correspondent) feeling that the coming of the anniversary should be appropriately noticed, assembled on Friday evening, March 81st, at the residence of David Hill, for the exchange of mutual congratulations. An address was delivered by Dr. A. H. Richardson; then a circle was formed, at which many excellent tests were given, and the evening was passed in a happy and harmonious manner. Our correspondent further says: "Although Spiritualism, in regard to its public demonstrations, is very quiet in our good city, yet, in a more private way, we are doing much to spread its divine teachings. Quite a number of public circles are held each week, our Children's Lyceum is still in existence, and we have had a course of Sunday evening lectures, given by the Lyceum Society. The regular Sunday meetings have been suspended this season, but we hope that all may see and feel the necessity of their re-newal in the future. The angels have done much for us in the past. Let us show our gratitude by a better concentration of our forces for the ad-vancement of our philosophy."

Beecher on the Bible.

Henry Ward Beecher has been discussing the Bible and its use at Plymouth Church, Brooklyn, according to the daily press. He is reported to have said that this ancient volume was full of half truths, and that men must get to half truths before they could arrive at whole ones. He added that we were not to take the Bible as wholly true. All that David said was n't true, and all that the prophets said was n't true. Speaking of the authenticity of the Bible, the reverend gentleman declared that he would n't care if it was proved to him that it was written in the third century, and that Moses never lived. The book was there, and it was a good book, and that was all he wanted. Mr. Beecher advised every one to read the Psalms. He continued: "If King Solomon had carried out his own maxims, how much better the old man would have been!" The Bible was generally regarded as a species of charm or amulet, yet he saw no particular sanctity about it. It was made as any other book, and possessed the same attributes. You might build a house of Bibles, and then live in it, and you would n't be any holier. Once, he said, he wrote an article, for the Ledger, on Cain, in which he mentioned that it wasn't very clear who Cain's wife was. Next day he received a bushel of letters, inquiring his views concerning Cain's better half. "Now," said Mr. Beecher, " what does it matter to us who Cain's wife was?" Other people, the preacher averred, were continually bothering themselves about the great horned beast spoken of in the Scripture. Such people should live and die in a menagerie.

"Elfin Espagnioletti."

The article on the first page of this issue of the Banner, from the pen of L. Hearn, Esq., is exceedingly interesting.

Dr. Brittan's Medical Practice.

At Newark, N. J., Prof. Brittan-who certainly needs no word of introduction to the readers of the ills of human flesh, by the application of so widely identified. His discoveries in the art promise to become a power in the land.

of healing are recognized by medical men of rank and experience as contributions of positive value, inasmuch as they particularly demonstrate the influence of the will over the nervous system, and prove the practical possibility of relieving severe cases of disease almost immediately. Dr. Brittan is a gentleman of thorough education and training, profoundly learned in the laws and phenomena of spiritual healing and restoration, and has no superior as a natural electrician and magnetic operator. Patients who confide their ailments to his kind and skillful care may be sure of receiving help promptly and without any accompanying or subsequent drawback. He has faithfully studied the human constitution, understands the subtle chemistry and psycho-physiology of human nature and human life, and, in the application of mental and material magnetism to the nervous system, is a specialist of most remarkable success. It is not his theory that the stomach is the medium of cure, but that the nervous forces are to be recruited and restored by kindred agencies.

Helpers Indeed.

H. Beekman sent to us last week a list of twelve new yearly subscribers to the Banner of Light, accompanied with a draft for \$36.00, all obtained in a single town in Illinois.

J. J. Perkins also sends from one town in Tennessee a list of five new subscribers, with the money.

Such friends are indeed noble-souled co-workers in spreading the great and important truths of Spiritualism broadcast, to result in a spiritual harvest that will bless us all. The South and West open a great field for more efforts in the same direction by others who may feel that they can do humanity a lasting benefit by a like personal exertion.

Mr. Peebles addressed a good audience on the evening of the same day, at Granite Hall, Chelsea. He left Boston on Monday morning, April 31, en route for New Orleans, La., where he is to speak the remaining four Sundays in April.

Prof. Wm. Denton

Speaks in the above hall, Sunday afternoon, on 'The Origin of Morality, and its Obligation." The following Sunday, his theme will be" Prayer in the Light of Science and Common Sense," The present course of lectures closes with April, and another will be commenced next October.

Radical Club at Webster. Mass.

We are informed that the free thinkers of this town perfected an organization under the above name, in August last. The effort has proved a success; and the lectures delivered under its aupices by Prof. William Denton, Hon. James M. Peebles, Rev. Rowland Connor, and others, have been productive of excellent effect.

On Friday evening, March 31st, Mr. Peebles addressed a good audience at Webster, the Putnam volunteer choir giving their services, and the Banner-is engaged in administering relief to greatly adding to the interest of the occasion by their music. The meetings are to be continued those purely scientific agencies with which he is for the present. These free radical clubs seem to

The Descent of Man.

The concluding volume of Darwin's " Descent of Man," published by D. Appleton & Co., is a continuation of the argument to prove the origin of the human species to have been in the brute creation, and is occupied entirely with the topic of sexual selection. The conclusion at which Mr. Darwin arrives is that the immediate progenitor of man was a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. Further back, man's first ancestors were animals something like the "larva of our existing marine ascidians."

Moses Hull, editor of the Baltimore Crucible, gives his opinion of Mr. Davis's new book as follows:

"THE FOUNTAIN: WITH JETS OF NEW MEAN-INGS.-Probably we never should have read this last work of A. J. Davis, had the report not been so universally spread that in it was the evidence of A. J. Davis's recantation and apostasy from Spiritualism. Would that the world were filled with just such apostates! We read 'The Fountain' with great care; and here permit us to say we endorse every word of it. If that is recanta-tion, put us in the same boat. Send for the book. You will find, beside his remarks on Spiritualism, a rich mine of useful knowledge.'

The our next issue we shall publish a report of a very interesting discussion between W. F. Jamieson and Roy. A . Burgess, of Chicago, at Waukegan, Mich., March 2d and d, phonographically reported for the Banner of Light. This

s the proposition that was discussed : "Modern Spiritualism, Human Reason, Intuition, Science and Philosophy are the only true goides for man in all of his duties, and also reveal his future destiny. Mr. Jamieson, affirmative; Mr. Burgess, negative."

Mrs. Fannie Allyn gave a lecture at the close of her engagement in Leavenworth, Kansas, for the benefit of the Home for Friendless Women."

'In a certain literary work by the great German writer, Richter, a thought closely connected with Spiritualism is presented, and one that we may consider with profit in this hour. He relates that the hero of the tale forsook his wife—a patient, loving woman, whom he had most cruelly misunderstood. After years of absence, he re-turned to his home again, and, upon inquiring for her, he was directed to her grave. He visited it in the clear moonlight of a summer's night; and as he stood beside it, he felt that his repentance had come too late. Turning sorrowfully away, he retraced his steps to the inn. On reentering it he found there a wandering minstrel-a wom who sang a sad song, accompanying herself with the music of a harp; and the burden of her song was: 'Gone is gone, and dead is dead!' The utter hopelessness of these words filled his soul with anguish. 'Oh,' he exclaimed, 'thou loved one! ard thee now!

Beloved friends, drawn hither by the kindly in-Beloved rifereds, drawn inter by the kindly in-fluences of your magnetism. I take possession of this organism to night, and announce myself as Achsa W. Sprague. I have loved you in the flesh, and still love you in the spirit. Feeling assured of a welcome here, permit me to give you a poem, the subject of which is furnished by the burden of the wenderer's cong. Gona is gone and deed f the wanderer's song-' Gone is gone, and dead is dead:

> "Gone is gone, and dead is dead :" Words to hopeless sorrow wed-Words from deepest anguish wrung. Which a lonely wand'rer sung, While her harp prolonged the strain, Like a spirit's cry of pain When all hope with life is fled: Gone is gone, and dead is dead."

Mournful singer 1 hearts unknown Thrill responsive to that tone ; By a common weal and woe, Kindred sorrows all must know. Lips all tremulous with pain. Oft repeat that sad refrain When the fatal shaft is sped-"Gone is gone, and dead is dead."

Pain and death are everywhere-In the earth, and sea, and air : And the sunshine's golden glance, And the heaven's serene expanse, With a silence calm and high. Seem to mock that mournful cry Wrung from hearts by hope unfed-"Gone is gone, and dead is dead!"

Oh. ye sorrowing ones, arise : Wipe the tear-drops from your eyes: Lift your faces to the light; Read Death's mystery aright. Life unfolds from life within, And with death does life begin. Of the soul can ne'er be said. "Gone is gone, and dead is dead."

As the stars, which, one by one, Lit their torches at the sun, And across ethereal space

- Swept each to its destined place;
- So the soul's Promethean fire.
- Kindled never to expire, On its course immortal sped,
- Is not gone, and is not dead.

By a Power to thought unknown Love shall ever seek its own. Sundered not by time or space With no distant dwelling-plac

There may be seen at present, soon after sunset, the planets Jupiter, Mars, Venus, and the Moon, all careering magnificently in their orbits; Mars in the east, Venus in the west, and Jupiter about in his zenith, with the moon rising toward her meridian. They all seem nearly in a direct line of the heavens, and are, when unclouded, remarkably brilliant, affording a rare and beautiful sight, such as we are not often favored with. This attractive display may be observed for several evenings to come. Saturn does not rise until toward morning; and Mercury rarely appears to the naked eye.

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THE SPIRIT MESSAGE FROM DR. New Publications,

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THOMSON, Etc.

CHARLESTOWN, MASS., March 27th, 1871. EDITORS BANNER OF LIGHT-As you desire the verification of spirit messages received at his paper by the author some time since, on the occasion of your Free Circles through Mrs. J. H. Conant, I his first experience abroad. The reading public very widely venture to say that Dr. Samuel Thomson was long a resident of my native place (Surry, N. H.), and was the originator of the botanical method of treating disease. He subsequently removed to Boston, Mass., where he was a successful practitioner for many years; and I think died there, so you, doubtless, may have heard of him. His sons (four or five in number.) were all botanic physicians, of some note in the West. He had one son named Samuel; hence the distinctive title of old and young Sam, as they were familiarly called. The father (being somewhat inclined to infidelity) was not esteemed so much for his plety as for his success in the treatment of disease. My father (a " regular " physician) approved of many of his ideas, hence a friendly intercourse existed between them.

The message contains so many characteristics of the man that I should not hesitate in pronouncing it a genuine one (as he says) from "old Dr. Sam Thomson, and-nobody else."

The account of "Manifestations Sixty-four Years Ago," I also recognized as the same I had read (in pamphlet form) when quite young, and I never heard a doubt expressed of its truthfulness. The story of Col. Gardner, (I think was his name.) and others, was among the wonderful occurrences of "auld lang syne," and I believe has been duly recorded in the Banner of years past. Had not my father been a disbeliever in the supernatural, many strange events occurring in our own family and vicinity might have been recorded and preserved by the elder portion (before my remembrance)-mysterious then, but less so now. In fact, belief in witchcraft was not wholly extinct at that time.

Perhaps you divined the cause of the great demand for the Banner of March 18th to be the communication from Mr. Moses A. Dow, a prominent citizen of Charlestown, I believe. There was such a call for it, that the supply here was exhausted in two or three days, and "no more to be had," was announced. So the two local papers (Advertiser and Chronicle) copied and published it in their last issue, (March 25th.) So you see many good pious souls will have a chance to read it alily that would not dare touch the Banner of Light I never felt more inclined to shout," Glory to God in the highest; and on earth, peace, good will toward men." Amen.

Yours respectfully,

BETSEY CADES.

A. J. Davis's Position.

The following correspondence, which we find in the American Spiritualist, is explicit and important:

CLEVELAND, O., March 6, 1871. Dear Bro. Davis-I am about to enter into a dis-cussion with Prof. Braden, of Carbondale, Ill., and I am informed that he expects to make much capital out of your "recantation," by our "anti-sensation" friend, the English Powell, of Spirit-ual Monthly notoriety. I have but little personal acquaintance with

you, and yet have read your works with interest and profit to myself, and I confees I cannot see the "recantation." Will you oblige me by an-swering the following questions? You will un-derstand I expect to use them. I shall not be offended if you refuse to answer them: I shall be more than pleased if you do answer. My discus-sion commences this evening, and will continue until the 18th inst. Questions: 1st—Are you a Spiritualist, believing in man's demonstrable immortality? 2d-Have you ever seen a spiritual being that was once a mortal man or human be-ing, an inhabitant of our earth, through clairvoyance or otherwise? 3d—Are you a medium for revelation from another and higher life, or spiritual existence? 4th—Do you know that you spiritual existence? 4th—Do you know that you are an immortal being, with ability to determine your immortality? Please answer by return mail. Yours for the cause of humanity. Accept regards of E. V. WILSON.

ORANGE, N. J., March 10, 1871. My Friend, E. V. Wilson—In reply to your kind letter of the 6th inst. I can freely and truthfully say that, 1st, I am a Spiritualist. 2d, I have seen

OVER THE OCEAN; or, Sights and Scenes in Foreign Lands.

BANNER

by Curtis Guild, editor of the Boston Commercial Bulletin. is a fresh publication, by the always enterprising house of Lee & Shepard, of the transcripts of foreign travel furnished expressed its opinion of the contents of this volume at the time of their appearance; but we find them here touched up, elaborated and finished in a more truly literary guise, perhaps with no more pretentiousness to authorship, but at dast with that additional taste and care which betray at a glance the presence of the practiced literary hand.

The author sees out of his own eyes, and writes his own ongue. If he makes any conscious exertion in his narrative, it is because he would be strictly individual. We should be glad to quote a sketch from him here and there, but that is forbidden us. We must be content to only refer to the graphic power he possesses to present a picture, the humorous element that serves to oil his off-hand description, the penetration of his views, the freshness of his remark. and the apparent pleasure it gives him to tell others how much he saw to enjoy, and why it was he did enjoy it. It is altogether a very welcome book of travels, making an excollent guide for such as intend to go abroad, and a pleasant ompanion and instructor to those who stay at home. Its mechanical appearance is every way superior, and the publishers have testified their own opinion of the worth of the book by giving it a handsome dress, exceptional even

mong their striking productions. GREAT FORTUNES, and How they were Made; or, The Struggles and Triumphs of our Self-made Men, by James D. McCabe. Jr., is the decidedly attractive title of a stout and handsome volume, devoted to a theme that stirs the hearts of the whole people, without respect to their origin or condition, profusely illustrated by G. F. and E. B. Bensell, and bound in elegant and unique styles. It is published by Georgo Maclean, 3 School street, Boston, and is a subscription book, varying in price, according to style of binding, from \$3.50 to \$7.00. It instances such a number and variety of men who rose from penury to wealth and greatness, that no reader, not yet old, can peruse the pages without feeling his ambition fired to undertake what he might not otherwise have dreamed of. Here we see the triumphs of the journalist, the lawyer, the merchant, the manufacturer, the engineer, the author, the sculptor, the steamboat

manager, the actor, the telegrapher, and, in fact, of men nicked from every walk in life, to illustrate the impressive lesson of effort, industry, courage, and faith. The author handles his topics skillfully, draws a bold and striking portrait, narrates personal experience with true effect and nicturesqueness, and inculcates those precepts which, if duly obeyed, are sure to lift any one out of his low condition in this free country, and advance him to fame, fortune and honor. Such a book will be sure to do a great work among young men.

Lee & Shepard publish Dr. Storer's CAUSATION, COURSE AND TREATMENT OF REPLEX INSAMITY IN WOMEN-S nest little book, which the distinguished author inscribes to the members of the Gynacological Society of Boston, already esteemed a power in the land. The contents of this volume originally appeared in the Transactions of the American Medical Association in 1865, and are herewith produced in individual form at the request of physicians interested in Gynmeology, who desire such a treatise senarately for their book-shelves. Dr. Storer, while holding that the brain is the seat of insanity, denies that it is in all cases the cause ; and he proceeds to develop his explanations of distant causation, and especially the rationale of pelvic disturbances and affections, as connected with the disease in women. The treatment of his theme passes our capacity for criticism. and we can only say that it is a subject of great social importance, handled by a learned and scientific man, who is

an explorer in the fields of his chosen pursuit. Alexander Moore, the well-known publisher of Good Health, presents to the gas-consuming public a timely little manual entitled, THE GAS-CONSUMER'S GUIDE, which gives us in detail the rules and precepts for the proper management and economical use of gas, with a full description of gas-meters, and directions for ascertaining the consumption by motor. We have no doubt the instruction conveyed on these pages to a large class of the public will prove most acceptable, as it will most valuable.

Lee & Shepard bring out another of those popular and striking Swedish novels, by Marie Sophie Schwartz, translated by Selma Borg and Marie A. Brown. Its title is GUILT AND INNOCENCE, and it is highly commended as a tale of village life in Sweden. Lee & Shepard are ongaged in the reproduction of the Schwartz novels as fast as they can pass through the hands of competent translators, and they have opened a mine of romantic wealth, which the readers of fiction will not be slow to improve the use of. Their me chanical work is attractive in a very high degree.

J. P. Mendum has published THE LIFE OF THOMAS PAINE, author of "Common Sense," "Rights of Man," and "Age of Reason," by G. Vale, accompanied with critical and exatory observations of his writings. It is a very conve nient edition of the life of a powerful modern reformer, and must be widely sought after by those who are interested in Paine himself or the spirit of reform which he so resolutely illustrated during his life and in his writings. It reads like a romance, with a substratum of the broadest and profoundest philosophy.

ALL SORTS OF PARAGRAPHS.

OF

CONTENTS OF THIS NUMBER OF THE BANNER .- First Page : Day by Day," poem, by May Kendall ; "Elfin Espagnioletil," by L. Hearn ; "The Home Mission," by Jane M. Jackson. Second : Original Essay-"The Antiquity of the Cross," by G. L. Ditson, M. D.; poem-"Bill's Definition," by Dard Best ; " Reply to Frederick Robinson," by N. Reynolds ; Free Thought-" Settled Speakers," by Dean Clark ; "The Arcana of Spiritualism and the Year-Book," by K. Graves. Third : "Spiritualiam vs. Demonology," by Col. L. W. Ranson : " Animal Magnetism." by L.": "Is there a God of Infinite Perfection ?" by Austin Kent; "Church and State," by I. C. Ray ; "Beers Past and Present," by Eli Nichols ; List of Spiritualist Lecturers, and Obituary Notices. Fourth and Fifth : Editorials, Report of Anniversary Exercises, and Poem by Miss Lizzle Doten; Items, etc. Sizth : Message Department ; Poem-" The Unwise Choice," by Alice Cary; Banner Correspondence from Wisconsin, Indiana, Maine and New Hampshire. Seventh: Business Announcements. Eighth : Correspondence by Warren Chase; "Western Locals," by Cophas B. Lynn.

new book, "Hesperia : an Epic of the Past and Future of Amorica," which we shall review in our next issue.

Ter The angels are fond of beautiful flowers-emblem of their homes in the heavens; and this is the reason they request floral tributes for the adornment of our circle room Gifts of this nature will be gratefully received.

TO Wo acknowledge the receipt of reports made to the United Statos Senate on the Pacific Railroad.

A series of two cent lectures is to be delivered to the workigmen in London by such eminent gentlemen as Professors Huxley, Huggins, Roscoe and others.

Hans Christian Andersen, despite his seventy-five years ntends to visit the United States this fall.

It was Coloridge who said of a schoolmaster who was fond of applying the birch, that it was lucky for the cherubims who carried him to heaven that they were all heads and vings.

BANNER OF LIGHT.—The prospectus of this paper appears in our columns, elsewhere. As will be seen, the "Banner of Light" is devoted to the promulgation of the spiritual philosophy, which is as far superior to the effote dogmas of the old theology as is Hyperion to Satyr. The "Banner" is an ably conducted paper, and is doing a good work in freeing minds from old superstitions. Our moto—which is not original—is, "lot there bolight." We sometimes regret that we publish a secular, rather than a religious paper, wo so like to use the scalpel upon the dead body of Calvinism, et id genus omne. But we must forbear.—Saratoga Sentinel.

Capt. Charles Robbins, who has been the master of the South Boston House of Correction ever since its establishment in 1833, died there, Monday, March 27th, after a long liness. He was seventy-one years of age.

No man can be master in conversation who has not talked with women.

A Michigan woman writes that, of all the pitiable objects on the face of the earth, a hon-pecked husband is the worst. We think we have seen some rooster-pecked wives quite as worthy of compassion.—Revolution.

In the Waterville (Mo.) poor-house, last year, there was more money spent for tobacco than for medicine,—Ex. Does this prove that the lobacco warded off disease? Will

Yot, by these presents, witness all, Bhe's welcome fifty times, And comes consigned to Hope and Love, And common metror hymes. She has no manifest but this-No rag floats o'er the water ; She 's too new for the British Lloyds-

My daughter, oh, my daughter f Ring out, wild hells and teme once, too-Ring out the lever's moon; Ring out the little worsted socks, Ring in the bib and spoon; Ring out the milk and water; A rear with spoor ups and the more, Away with paper, pens and ink-My daughter, oh, my daughter!

A Syracuse Court has assessed the value of two young bears lost on a railway at \$450 aplece, and the price of an infant killed by a street car at \$200.

Julia Ward Howe recently stated that in Massachusotts, by the law, the widowed mother, on her second marriage, might be deprived of her first children. Now reverse the situation, and wherever woman stands written oven against disabilities, abuses, frauds, the disregard of natural and acquired claims, write the name of man. Hang the picture un before the face of every man in the land, and let him through this changed image of himself see woman as she actually is without the power to protect her most sacred interests without appeal from the laws he has made, either nurnosely or ignorantly for her oppression, and ask himself whether he is doing as he would be done by in, like case, when he hounds down the women who dare claim their rights to the privileges of citizenship.

Miss Currier, the Medium.

LIGHT.

As we are about to close the scances at 300 Main street, Obscientown, for the present season, we would take this opportunity to thank the many friends and strangers who have attended these scances, for the kind sympathy, carnest at tention and close investigation that they have manifested. It has been our endeavor to so conduct the scances that all might have the undisturbed right of hearing, without which no person could judge honestly.

From the kind greating and words of cheer of those noble souls who can feel and realize the power and beauty of spirit presence, we feel that we have been able to give some strength and encouragement as they pass along the ways o life.

From the many earnest and honest questions asked by the true, doubting skeptics, we also feel that they have found something worthy of their candid thought.

We shall close these scances about the 20th of the present nonth : and we would notify all friends who intend to wit ness these manifestations to do so before that time. Charlestown, April 3d, 1871. W. W. CURRIER.

22 We have received a copy of Corn L. V. Tappan's Spiritual Periodicals for Sale at this

Office: TERLONDON BFIRITUAL MAGATIME. Frice 80 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistio Bcience and Intolligence. Fublished in London. Frice 35 conts. TRE MEDIUM AND DAYBREAK. A weekly paper published a London. Price 5 cents. THE RELIGIO-PHILOSOFHICAL JOURNAL: Devoted to Spirit-

THE LYCENE BANKER. Published in Ohicago, Ill. Price Scents. THE LYCENE BANKER. Published in Ohicago, Ill. Price

Conts. THE AMERICAN SPIRITUALIST. Published at Oloveland, O.

Price 6 conts. THE CRUCIALE. Fublished in Baltimore. Price 5 cents. THE MERALD OF HEALTH AND JORNAL OF PHYSICAL CUL-YURE. Published in New York. Price 20 cents per copy.

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

April 9, Lecture by Prof. William Denton.

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

Hall, EVERY SUNDAY AFTERNOON, AT 21 O'OLOCK. until the close of April, under the management of Lowis B. Wilson. Prof. William Denton will lecture the four last Sun-days of the course. Vocal exercises by an excellent quar-totte.

BUSINESS MATTERS.

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

MRS. J. H. FOSTER, Business and Test Medium, 56 Elliot Place, Brooklyn, N. Y. 5w*.Mar. 25.

M. K. CASSIEN answers Sealed Letters at 185 Bank street, Newark, N. J. 2w.A15.

THE LADIES, (fod bless them, always praise (i.t. ENE; it bents the minister for uniting things. Try it. A15.

JAMES V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 3311 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. A1.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. M25.

SPECIAL NOTICES.

THINGS WHICH ARE SURE. "I is sure, if in the beauteous Spring The husbandman prepares his soil, And sows his seed, the Fall may bring A rich reward for all his tail;

A rich reward for all his tell; If we endeavor to do right, 'In daily dealing with mankind, We shull be save of peace at night, And sweet our rest from labor flud. When liors may need a "Suit of Clothes," Coat, Panta, Vest, Juit and Alnose, complete, They ire sure to flud them at FERNO'S, Corner of Beach and Washington street. Apr. 15.—1w

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319 KEARNEY ST., (Up Stairs,) SAN FRANCISCO, CAL. Keeps for sale the BANNER OF LIGHT,

And a general variety of Spiritualist and Roform Books, At Eastern prices. Also, Adams & Co.'s Golden Pens, Flanchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc Catalogues and Circulars mailed free. 127 Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

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HESPERIA:

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BY MRS. CORA L. V. TAPPAN. ONE vol., 12mo., cloth, third piper, beveled edges. Price \$1,55. "Published and sold by 8, F. TAPPAN & Co., 13d Eighth street, near Brondway, New York."

PLANCHETTE OUTDONE!

ome one of our Eastern cotemporaries explain ? THE NEW ARRIVAL. There came to port, last Sunday night, The queerest little craft, Without an inch of rigging on— I looked, and looked, and laughed; It was so singular that sho Should cross the Unknown water, And moor herself right in my room—

My daughter, ob, my daughter !

and held conversations with persons who once lived on earth. 3d, I have, at intervals in my life, exercised the functions proper to several phases of mediumship, and still continue to exercise these functions when occasion requires. 4th. and lastly, I know that death is not the end of my personal existence, and I believe intuitively that I am immortal. In justice to me, Bro. Wil-son, I ask that you will state that the foundation of my own experience is clairvoyance; but that the idea lately circulated, that I have "recanted," or wish to exalt clairvoyance at the expense of or wish to clark wholly erraneous. My recent of fort was directed toward the abuses and misap-plications and absurd doctrines which prevail among people who have absorbed the wonders and delights of Spiritualism, and omitted the great ideas and rational principles upon which alone the world can ever accomplish much religious progress.

Hoping you will do yourself and the subject justice, I remain your friend, A. J. DAVIS.

Woman's Labor Exchange and Intelligence Bureau.

A NEW OPENING FOR WOMAN'S INDUSTRY. The general homelessness of women, and their conse quently restricted range of employments, is the great cause whereby so many are crowded into avocations for which they are unfitted, and too often prove ruinous t their health and morals. It is well known that most kinds of shop-work and sedentary employment, especially the running of sewing machines, are rapidly destructive to woman's health. Most women employed in factories or on sewing machines contract spinal disease; so that the average become pretty thoroughly broken down in about three years, and unfitted for any severe labor, or to become heads of families. As a last resort, hoping perhaps to regain their health, or when out of work by reason of dull times, many of these "broken-down women" seek refuge in "do mestic service." By the old hap-hazard way of procuring help and employment, these women seldom find homes adapted to their needs, over-exert themselves in unaccus tomed ways to retain their places, and quickly lose their last remnant of health and all chance of recovery. Unable to labor continuously, if at all, they are driven to sheltor in cheap rooms-more properly, dens-and earn a precarious living by "slop" or "charity" work, or, it may be, become float-wood in our streets, correctional institutions, charities or hospitals. Many of these women might regain their health by light but varied labor in good homes, where their health could be looked after, wisely, kindly and conscien tiously, by their employers; while many housekeepers stand in need of just such non-laborious service as these girls could render. The Women's Economical Garden Homestead League be-

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lieve these two classes can be brought together, and become mutual helpers, each to the other, by a system of registering the wants and addresses of both. For this purpose, their headquarters at Mayflower Hall, 85 Hanover street Boston, will be open from 9 A. M. to 7 P. M. Instruction in various skilled industries will, as far as possible, be given to worthy women desirous of extending their means of livelihood by their own labor. Their endeavor is to help women to help themselves, without wounding their self-respect.

22 Contradictory reports come to us from Memphis concerning the Brinkley College ghost story, an account of which we gave in our last issue. One statement is that the person in charge of the "mystorious jar" had been assaulted, and the jar stolen from him. Another account considers the whole story a sensational affair, got up to sell a local paper. One thing is certain, however, none of the parties concerned are Spiritualists. We shall patiently await further developments.

Charles H. Spencer publishes, among new plays and new editions, in convenient pamphlet form, the following comodies, farces, &c, : The Babes in the Wood, by Tom Taylor: Bouquet, from the French : Putkins, by W. R. Emerson ; and An Ugly Customer, by T. J. Williams.

THE BOOK OF BLUNDERS is put forth in extremely neat form by Evans, Stoddart & Co., Philadelphia, and is a little gem of collections of Hibernicisms. Bulls that are not Irish. Typographic Errors, and a nameless variety of other paragraphs, anecdotes, and wittleisms, all of them done inadvertently, that forms a truly unique collection of blunder. busses, never arranged in such a burnished armory before. It will drive away a fit of blues with peals of side-aching laughter, and keep off drowsiness, billous affections, and the glum influences of indigestible Orthodoxy.

MERRY'S MUSEUM for April is received. This Magazine is conducted with rare appreciation of what will entertain and instruct young readers. Horace B. Fuller, Publisher, Bos-

New Music.

Oliver Ditson & Co, have just issued another of Albert Jungman's compositions, entitled "In the Fields;" "Merry Land of Childhood." by C. Templeton-words by George Cooper; "Oh, for the Wings of a Dove"-a sacred quartette-by J. S. Knight; "Again the flowers we loved to twine," words by Rev. Thomas Dale, music by Loring B. Barnes.

Movements of Lecturers and Mediums.

Thos. Gales Forster has just concluded a successful locturing engagement in Baltimore. This month he speaks in Froy. N. Y.

Mrs. Sarah A. Byrnes will lecture in Baltimore during April.

E. V. Wilson and Rev. Clark Braden have recently had a discussion on Spiritualism in Cleveland, Ohio. Bro. Braden fell in the rear, "weak and wounded, sick and sore."-Cru-

Mrs. A. W. Tanner is lecturing in Manchester, N. H. Mrs. E. A. Blair, the spirit artist, is at present in Manchester, N. H.

Mrs. A. P. Brown will locture in Swiftwater, N. H., June 4th. Cephas B. Lynn is lecturing in Louisville, Ky. Mrs. Wilcoxson has just closed a profitable engagement there-so a correspondent informs us.

N. Frank White has been lecturing in Texas. The Austin Daily Journal, of March 23d, says: "Prof. White, the very popular and successful lecturer on modern Spiritualism. vill speak to-night, at eight o'clock, at the Senate Chamber, on this absorbing subject. The immediate topics for discussion will be handed him by the audience, and from the number selections will be made to form the heads of the discourse. The price of admission is placed at the small fee of fifty cents. Prof. White intends in a few days to return northward; and those of our citizens who are desirous of investigating a theme of such passing interest, and making such lofty claims to public attention as a system of paychological philosophy, should embrace this rare opportunity. Prof. White will also lecture at the same hall next Sunday

night.' James Cooper, M. D., of Bellefontaine, Ohio, started for California the first week in April. He will be absent five or six weeks.

J. Madison Allen lectures in Hyde Park, Sunday, April 9th. Will make further engagements.

Mrs. S. A. Waterman has entered the lecturing field. She spoke at Altorif and Joliet recently, and gave good satisfaction. Her address is Kankakee, Ill., P. O, box 273.

Modesty among American women is like politeness with the French. There is much that is true and much that is false. But both the genuine and spurious of these virtues argue a healthy state of morals—for as bad bank notes come of good ones, so does even false modesty indicate that esteem in which the genuine is held.—Saze.

A daughter was been to Ole Bull, the renowned violinist in West Lebanon, Me., recently.

OVERESTIMATED.-Ed. Riker, in a note to us, says: VERESTIMATED.-LC. RINGT, II a HOLO LO US, SAYS: "I regretted to see, a fow weeks ago, that Mr. Cophas B. Lynn gave the endorsement of his pen to the gross exag-geration of the population of Kansas City, by stating it to be \$2,000, instead of about 18,000, at the most."

Rey. Henry W. Bellows has taken active charge as editor in-chief of The Liberal Christian, Rev. J. B. Harrison rothr ing. We hope the paper will not recede from its well-carned reputation for liberality.

TAT A healing medium wishes a situation. She will take charge as houses coper, nurse, or business matters. Bo will take barge as houses coper, nurse, or business matters. Refer-nance exchanged. Address, for three wocks, Mrs. H. Foster, care M. J. Kerigan, 330 Tromont street, Boston.

COUGHS.—The administration of medicinal proparations in the form of a lozenge is of all modes the most eligible and convenient, more especially as regards a Cough REMEDY. "Brown's Bronchial Troches," or Cough Lozenges, allay ir-ritation which induces coughing, giving instant rollef in Bronchills, Hoarseness, Influenza, and Consumptive and Asthmatic completion sthmatic complaints.

More New Subscribers.

Since our last report our old patrons have added to our subscription list one hundred and twenty-one names. H. Beekman sent seven; J. J. Porkins, six; C. W. Cotton, four; A. Jost, two; N. Lamb, two; J. Ramsay, two; W. Hamleton, two; John D. Smith, one; A. M. Bradbury, one; M. V. Lincoln, one : J. F. Wyman, one : V. McNeer, one : E. E. Matteson, one; H. Halbut, one; J. Noble, Jr., one; E. J. Kempton, one; Miss J. E. Tyler, one; S. D. Sayer, one; O. M. Adams, one ; Dr. N. H. Prewitt, one ; Mrs. H. W. Gifford, one; O. French, one; Mrs. C. Montague, one; T. H. Morse, one ; J. F. Eddy, one; C. F. Pond, one; J. Ponton, one; G. Kates, one; D. Bostwick, one; J. S. Randall, one; B. K. Canney. one; D. Wood, one; F. B. Taylor, one: C. I. Kidder. ne : E. H. Butler, one; Dr. N. P. Bean, one : E. Cross, one : S. Adams, one; D. H. Harmon, one; F. Odell, one; Mrs. O. E. C. Keith, one: Dr. D. V. Bowen, one: George K. Foster, one; Mrs. M. J. Williams, one; R. Lake, one; C. Brackett, one; J. Farquhar, one; E. Arbogast, one; D. Wright, one; M. Hale, one ; Mfs. L. F. Gardner, one ; Geo. A. Rowe, one ; S. Howard, one; E. E. Towne, one; Mrs. P. P. Miliken, one; A. Judkins, one; Mrs. R. Warner, one; Mrs. S. A. Van-Blarcom, one; J. M. Potter, one; J. S. Benn, one; Mrs. E. J. Wells, one : W. B. Barrett, one ; J. J. Frost, one ; W. Wight one; I. L. Corson, one; J. Rummel, one; Mrs. J. A. Wells, one; I. King, one; M. A. Chappell, one; J. R. Moor, one; Mrs. S. A. Jesmer, one; C. Dickinson, one; J. Russ, one; W Morse, one; J. B. Cook, one; W. R. B., one; Mrs. W. M. Osborne, one; E. M. Jones, one; B. F. Brown, one; N. Pool, ne; S. Austin, one; Mrs. M. Witt, one; Dr. J. D. C. Holl one: Anna Charles, ono: George Woodworth, one: Dr. Geo. W. Lusk, one; Mrs. M. Mark, one; William Fuller, one Mrs. E. O. Ross, one; E. W. Abbott, one; B. W. Riner, one A. T. Moore, one; C. E. Easton, one; H. A. Goodall, one; Miss S. L. Carter, one; Mrs. M. S. Winship, one; Mrs. S. E. Luther, one; E. Commons, one; L. H. Kimball, one; H. Hunt. one: W. W. Farmer, one; M. W. Comstock, one;

Charles Crane, one.

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MISS M. THERESA SHELHAMER HOLDS Test Circles every Thursday and Sunday evening. at 8 o'clock; admission, 25 cents. Private sittings given every day, except Sundays, \$1,00, at 227 Bolton street, South Boston.

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price, 50,00 per dozen. 2007–Apr. 15. **J.** WILLIAM VAN NAMEE, M. D., Eclectic N. M. Do personal examinations given without making an engagement Hours for making appointment, 10 to 12 M., 2 to 4 p. M. Examinations made by lock of hair. Send for circular, containg terms and particulars. All letters must be directed to Box 5120, New York City. Apr. 15.

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560 send stamp to NOVELTY CO., Saco, Mc. 19-Apr. 15.

MRS. N. J. ANDREWS, ELECTRO-MAGNETIC PHYSICIAN, (Room No. 7.) Pa-villon, 57 Tremont street, Boston. Apr. 15.

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Eight Evening Lectures on the Summer-Land,

BY ANDREW JACKSON DAVIS.

With an illustration representing the formation of the spirit-ual body.

Some idea of this little volume may be gained from the following table of contents: 1-DEATH AND THE AFTER-LIFE. 2-SUENES IN THE SUMMER-LAND. 3-SOCIETY IN THE SUMMER-LAND.

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 4-SOULL CENTERS IN THE SUMMER-LAND.
 5-WINTER-LAND AND SUMMER-LAND.
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ERS. 8—ULTIMATES IN THE SUMMER-LAND. 9-VOICE FROM JAMES VICTOR WILSON.

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For all Advertisements printed on the 5th page, 80 cents per line for such insertion. 19 Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 19 M. on Monday.

BANNER OF LIGHT.

APRIL 15, 1871.

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Banner Correspondence. grasped enough life to give you all the truth; they give as much as they can, but all they cannot Dec. 29,

Wisconsin.

MEETINGS IN WAUKESHA .- Dear Banner : I wish, through you. to report progress in this part of the spiritual vineyard. In September last a few friends met and organized the "First Progressive Society of Waukesha," by the election of a President, Vice President, Secretary and Treasurer, with a President, Vice Fresident, Secretary and Treasurer, with power to act as Trustees of the Society. To be brief, we will say that we soon had subscribed the sum of four hun-dred dollars, and invited our good brother, E. W. Stephens, of Janesville, Wis. as our regular speaker, every alternate Sunday for three months. At the expiration of that time our brother had grown so much in favor with our people that we resolved up; and after the close of his evening lec-ture on the 12th inst, before a full house, he united in the sol-omn bonds of matrimony Mr. Bradley P. Balcom, of Genesee, Prosident of the Southern Wisconsin Association of Spirit-ualists, and Mrs. Lottie Hill, of this place. [A word in re-gard to their former marriages and separations by death (so called,) may not be out of place: Mrs. Hill was married to her former husband in February, 1838, and in March follow-ing Mr. Balcom and the one of his choice were united; since which, during the long interval of thirty-three years, both parties have enjoyed their full share of happiness down to a certain period lat season, when the husband of the one and the wife of the other left the form on the same day and hour, and winged their way to the Summer-Land. The par-ties were all Spiritualists, but wholly unacquainted with each other till within a few weeks past.] The lady is a member of our choir and a fine singer. Long may thy live in the full enjoyment of their present union. Our brother Stophens is a farmer by occupation, a hard-working mma : had never entored the field as a lecture runtil ho was called to speak with us, although he had spoken occasionally to good acceptance. It has been our good fortune to find that our brother has power to act as Trustees of the Society. To be brief, we

good acceptance. It has been our good fortune to find that our brother has too noble a talent to remain longer at his agricultural pur-suit. We have therefore secured his services a portion of the time for the coming summer. Our congregations are steadily increasing, and our scules are filled from the rich storehouse of his scientific brain as he launches out into the

storehouse of his scientific brain as he launches out into the unexplored regions of thought, thus bringing to us, in glow-ing strains of eloquence and beauty, those mighty truths so long hidden from humanity's view. Bince he began his labors with us he has lectured at vari-ous points along his line of travel, and has sown seed which will some day bring forth fruit. We sincerely hope that the Bpiritualists of our State will put forth a helping hand and sustain him most bountifully, as he so richly deserves to be. He enters the field without spot or blemish, and will de-vote his time to our most glorious cause so soon as our friends have ascertained his true worth, and will seek their own good and pleasure.

friends have ascertained his true worth, and will seek their own good and pleasure. When the Spiritualists of our country shall have learned the great lesson, as they have done with us, that to pay out of their surplus treasure for the spread of our glorious sys-tem of philosophy for the enlightenment of mankind will produce an hundred-fold more real pleasure and happiness than can possibly be realized by hoarding it up like the poor starved misor—they will then have learned that they have taken a step in wisdom's path that will follow them down the ages with constantly-increasing means of objoyment. What are the baubles of earth, compared with true spiritual knowledge? The former we must leave behind, while the latter will fill our souls with goodness that will follow us through the coming centuries. W. D. HOLSMON, See'y First P. S. of Waukesha. Waukesha, Wis, March, 1871. Indiana.

Indiana.

J. W. EDMONDS .- Laura S. Hobbs, writing from Columbus, speaks of Judge Edmonds as follows: Permit me to say a few words of this noble soul, to whom, more than any one else, I am indebted for the first dawning of spiritual light on my benighted spirit. The little drops help to fill the cup, and if the testimony of the good he has done is any pleasure

archine of almost threase or years and ter to the advance-ment of the cause. Any one will be amply repaid for an earnest perusal of the two volumes entitled, "Spiritualism, by Judge Edmonds and two volumes entitled, "Spiritualism, by Judge Edmonds and Dr. Dexter," which contain an account of their investigat-Dr. Doxter," which contain an account of their investigat-ing the philosophy from its first appearance in this coun-try, embracing a poriod of five or six years, perhaps more. These books contain not only startling and convincing phys-ical demonstrations, but many essays from the two great spirits. Swedenborg and Bacon, and others, that appeal to the reason and judgment an i all the finer sensibilities of our spiritual nature. They can be had, I presume, from any library of liberal books, at a price far below the merit and value of their contents.

GREEN'S FORK .-- J. P. McCoy writes March 9th, 1871 : We are "out West," but not quite out of the reach of your excellent paper and its influence. We have but few Spiritualists here, but those few are "tried and true," and we hope that ere long light will break in upon the darkened brain of our people, and they will awaken to the beauties of our

eft. I have a special, private communication to nake with reference to the child I left, and I wish ay brother to seek out some medium through which I can come, if he would make me happy in he other life. Brother's name—Thomas Furber. Dec. 29. Scance conducted by Theodore Parker; letters answered by William Berry.

Message Department. in other men? EACH Message in this Department of the BANNER or LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of

\$1,00 1,50 1,00

Mrs. J. H. Conant,

The Banner of Light Free Circles.

Donations in Aid of our Public Free

Circles.

Bince our last report the following sums have been received,

Invocation.

Oh thou in whom suns, and systems, and

worlds, and universes, and souls, have their be-

ing; thou who numberest the stars, and calleth

each one through the heavenly spaces, and they

obey; thou, our Father and our Mother, we praise

thee. We praise thee for life-even though it

shall send its wild waves over our souls, still for

life we praise thee. And for as much of the spirit

of truth as we can comprehend, we praise thee.

For all those individuals through whom truth

has been made apparent to us, we praise thee.

For our brother Jesus-he whose memory and

in whose honor chaplets to-day are weaving,

and songs ary sung, we praise thee: he who

could gather the truths of all preceding ages-

could string them together like pearls, and give

them a new significance and new life, not only to

his age but to all succeeding times-oh, for him

we praise thee. And while there be many, very

many scattered over the earth who shall cry

"Lo! Christ is here, or lo! he is there," may every

soul be enabled to look within its own secret

chamber and there find the Christ Spirit-the in-

fant Jesus who shall lead them unto all truth.

And for the Christs of our day, we praise thee;

for those great minds that have gone out into the

world with tongue and pen, and have uttered

those sublime truths that will live forever and

ever, we praise thee. For those strong and mighty

souls who have feared not even death, who have

been martyrs to the truth, that humanity might

be blessed, we praise theo; and we ask that thy

favored children of this age may, looking around

them, see much to praise thee for. As they look

out into Nature, may they behold thee there, a

living, loving and kind spirit, ministering to all

their wants. As they turn within and view

there the realm of spirit, oh may they join

with the angels in singing to thee a glad anthem

of praise; and may they also join with Nature.

beautiful Nature, that is forever chanting a glori-

ous anthem to thee. And thus may we, one and

all-the seen and the unseen-the living, and

those whom the living call dead-praise thee, and

stretch forth our hands to more glorious achieve-

ments, till at last this generation shall look down

on the one that succeeds it in the earth-life with

Questions and Answers.

triumph and joy. Amen.

for which the friends have our warmest thanks :

George Watt..... Filas Ruell

gives no private sittings.

Berson...

spirits desired to benefit humanity; to give humanity truths that they were ready for; to sweep Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirite carry with them the charac-teristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an unde-veloped state, eventually progress into a higher condition. We ask the reader to lecelve no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no more. away the mists and darkness that were enshrouding their souls; to preach truth to them in its simplicity, its nakedness, denuded of ceremony and church creeds; and so they, by natural means, produced the man Jesus as the organization that would be best fitted for them to use in the utterance of these truths to the world. These wise spirits were parts of God, infinite intelli gences; and without hesitation and of a truth These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up Stairs,) on MONDAY, TUREDAY and THURA-DAY AFTERNOOMS. The Circle Room will be open for visitors we may say that this was brought about by God,

nay AFTERNOOM. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited. MER. CORANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock r. M. She of divine power, truth to the world that was in darkness and needing light. Q .- Did they permit him to be crucified as the best means of preserving a recollection of his cives no private sittings.
Donations of flowers for our Circle-Room are solicited.
The questions answered at these Stances are often propounded by individuals among the sublence. These read to the controlling intelligence by the chairman, are sent in by correspondents.

ceeding ages grander truths, more glorious ideas than he ever could have given in all his life. In his crucifixion, all the truth that had been given through him was rendered the more sacred by

do you do?] Knowing that my mother is anxious to know where and how I died, and what is my condition since death, I have begged permission to come here. I was a private in the First Ohio Cavalry. I was wounded and taken prisoner at what you know as the second Bull Run battle. When I began to recover from my wounds-I had three: I think I was wounded in the right arm, and my left foot was shattered, and my left shoulder-when I began to recover. or there was a chance of my living. I was transferred from quite a comfortable hospital to prison. and there I died. [Was it at Richmond?] No-Salisbury, North Carolina. I had no fear of the hereafter, but I did desire to reach my friends either by letter or in person before I died; but it was not granted.

I had been suffering for some hours for water and food, which were denied us, and I suppose I got rather impatient and said some hard things, for which I was speedily transferred from this mundane to the spiritual world. My first thought, after coming to consciousness and strength there, was how to be revenged on the officer in com mand, who shot me; and I employed my powers to seek out some way to wreak vengeance on him for a long time-I cannot tell how long. But I soon saw I was losing ground myself, and getting into a bad condition, without hurting him at all; so I abandoned the chase, and turned my attention to other things; since when I have been contented and happy, and would not exchange worlds now if I could. This is the bulk of my

My name is Annie Cameron, and my father save Spiritualism is a lie, and so I have come back to tell him that it is n't a lie. I have been with him ever since I left my body: I have been him all the time, and I'm going to tell him somethat he is mistaken, but Dr. Fisher says that viulent diseases need violent remedies, so I am going to tell him what he did with my mother's watch. he does, and I am going to tell him what I know what he calls a debt of honor. And Mr. Gaskins

your questions, Mr. Chairman. QUES .- If our spirit friends can see us, why can we not see them as well? ANS.-They can see your physical form through

Dec. 27.

crucified and slain." Was there any special desatisfied with something reasonable, they want to terminate council in the case of Jesus, more than

A .-- There was. A band of wise, beneficent

revealing, through human means, by the exercise

life and deeds? A.-Certainly; for through his crucifixion there

his blood-by the divine conditions attending his crucifixion. Dec. 27. James H. Willets.

James H. Willets, of Coventry, Ohio. [How

Dec. 27. experience as a spirit.

Annie Cameron.

CONTROLTING SPIRIT .--- I am ready to consider waited for it-for the pay-the time promised, and | agent possessed over this medium a positive powthen he asked my father for it and he had n't got | er, and of course he desired and willed that that it. So he asked him if he could n't give him some- he was transacting should be kept from her. thing in pledge till he could pay it. He said he Spirits have the power-those who are in the did n't know; he would call round next day and body and those out-to produce a vivid realiza tell him. He went home, and the next day the tion of scenes that have been enacted and that thought struck him to take my mother's watch, will be enacted upon the mind and brain of the which was valuable to her as her father's gift at sensitives we call mediums, and they have also her wedding, and valuable to her in another the power to close up the senses with reference to sense, too. But my father took it, and he never anything they may please. For instance, if they redeemed it; and now he says, Very well-there's know that the sensitive is about to pass through nobody knows anything about the transaction except Mr. Gaskins and himself, unless he has told give them sorrow-they can withhold that from somebody. He can ask Mr. Gaskins; I do n't think | the sensitive as long as they please, provided they he has told anybody. So if they have n't any of are in proper rapport with the sensitive. them told it, how came I to know of it if I was n't a spirit? Now he had n't ought to be so hard had power over the medium to prevent her knowabout Spiritualism, when he don't know any- ing of his act? thing about it; and if he continues to be so hardkeeps on saying such hard things and doing such hard things-I think I shall tell some other things. I do n't want to, because they'll make mother upon by any other spirit. feel bad, but I shall, because Mr. Parker says the end will justify the means. But I don't want to the spirit re-incarnates or takes upon itself ando it: I hope he will be reached without my doing other natural body? Dec. 27. it. Good-day. sir.

stretch it into the unreasonable at once. Well, the sages of our life tell us that this comes in consequence of their swinging like pendulums that have been hit a knock, which go just as far the other way. From Orthodoxy to Spiritualism they swing, and beyond it, and by-and-by they will settle down to a reasonable gait and be satis-

Have you got my name all right? [You have not given it yet.] Well, my name was George C. Russell: I suppose I hail from Cincinnati; and, as I was u't a Jew, I was a pork dealer. Dec. 27.

Scance conducted by Theodore Parker.

Invocation.

Thou Holy Spirit, who art many in one, we breathe our prayers out upon the bosom of this winter day; and we ask that our purposes may be as pure as is the garment with which thou art adorning Mother Nature to day. We pray for those who art in sorrow, that they may be comwere impressed upon the age and upon all suc- forted; for those who are sick, that they may be healed: for those who are sniritnally dead in trespasses and in sins, that they may be resurrected to a new and diviner life, to higher and holier purposes and uses. For the little children we pray, that, while they are a blessing to the earth. they may receive a blessing from the earth; for those who are sad, knowing not of the future, we pray that the light of thy holy spirit, the di-

vine light of truth, may illuminate their souls, animate all the dormant chambers of their be ing. And we praise thee, oh, Holy Spirit, that we live and move in thee; that we have overcome death and hell, and have risen triumphant from the sorrows of the mortal life. We praise thee that we have heard thy voice calling us again to earth to become ministering spirits to those who have need. We ask only for strength and wisdom to pursue thy way, and pursue it rightly; only for light to see our duty, and, in seeing it, for strength to do it; and thus shall thy kingdom come to us, and the peace that passeth human understanding be our portion forever and ever. Amen. Dec. 29.

Questions and Answers.

CHAIRMAN.-A correspondent desires me to read the following extract, which appeared in the Philadelphia Inquirer of Dec. 17th:

"Spiritualism has received a blow from one of its professors, and that one none other than the lady who made herself famous at Bridgeport, Conn., a week ago, by predicting the early de-struction of a manufacturing establishment. Her or factory, and the employes to vacate the doom-ed factory, and the owners of the place to have the prophetess arrested for interfering with their business. Escaping from the clutches of the law, she was taken in hand by an exhibitor. She gave a public display of her art to an immense audience, and, while unraveling the future for the benefit of her hearers, her employer left the ball and the town with the cash proceeds of the se ance. Professing to be able to foretell the for-tunes and misfortunes of others, the Connecticut medium-she claims to be acting under spiritual influences-had no knowledge of her own affairs.'

ANS.-Your correspondent commences his arti-

cle with declaring that Spiritualism has received a blow. We do not so understand it. Sniritual ism can never be harmed by the shortcomings the failures of those who profess to be Spiritual ists. Now with reference to this particular case away since last February, and have been with | we have not much to say, except to declare that the person in question is undoubtedly a medium thing; I would n't do it if it was n't to show him for spirit communications; and being a medium for spirit communication, is uy no means isulated from the minds that still dwell in temples of flesh is therefore just as capable of being influenced by He save he do n't know anything about it. I say them as by those out of the body. To be kept utterly insensible in certain directions, and to be about it, and see if he don't know the same. He | made vividly conscious in others-this power can borrowed one hundred and thirty five dollars of be exercised just as well by those in the body as Mr. Gaskins, of St. Louis; he borrowed it to pay by those out of the body upon certain mediums; therefore it is not unlikely to suppose that this

Edmund Bennett. I died in Sidney, New South Wales, to-day, of inflammation of the lungs. I was sick only four days-had no expectation of dying, and could hardly believe when out of the body that it was a reality. But the blessed light of Spiritualism

long in learning where I was, nor long, you see, in learning how to come back here.

that was mine before death soon aroused me to

the true condition of my estate, and I was not

give.

I am Edmund Bennett, and I wish my message to reach my brother, Hamilton Bennett, in New York City. He ridiculed my Spiritualism; I am anxious to change his mind, so I have come here as soon as possible. The business I was attending to there I had nearly consummated, and it can be finished by our friends there, without his taking the journey, as he will learn by writing them. [You would like to have him write out soon?] He will do it at once. [Your message will not appear for some weeks.] I know it; but if it reaches him, it is all I ask. And if it seems probable that any other person could have given the information I have given here to-day, let him come out publicly and say so, and try to determine what that power is. I believe in searching into things, and searching until you are satisfied. [What was your age?] Thirty-four years, two Dec. 29.

-William Perkins. He lives in South Boston; and I lived, when I was here, in South Boston He was owing me about forty dollars. He is one of your kind-a Spiritualist; and I thought as soon as I was gone that I would come back if I could, and tell him to pay the old woman. He knows where to find her, because he came once to get me to do some work for him. Go there and pay her, and it will be all right. She is very much in need of it. This is what brings me here. I don't want my folks to understand I am unhappy, and that is what brings me back. I am not unhappy but I thought it might be well for me to come back, and it may be doing him a good turn; for he said to me, "Dennis"-my name is Dennis Mc-Cann-"Dennis," said he, "I suppose you are a Catholic?" "Yes," said I, "I am." Said he: "Does your church recognize anything about Spiritualism?" "I do n't know," said I; "if there is any truth in it, I suppose the fathers of the church know all about it." I told him I shuld always be a Catholic as long as I lived, and he was making a poor market coming to me. It may do him a good turn if I tell him it was in the Catholic church long before the Protestant church knew anything about it. It is held sacred by them, while with the Protestants it is trodden under foot. He is a vary good man and I sun. 'Does your church recognize anything about under foot. He is a very good man, and I suppose he is all right; but with the most of them it is all very well as long as it serves their pockets, and when it does not, it is trodden under foot. One of the fathers on this side told me so-not because they have any hard feelings-they have

Dec. 29.

I am Mary Clark, from Manchester, N. H. Be fore marriage I was Mary Furber; born in Newmarket, 1833, July 7th. I wish to communicate left. I have a special, private communication to make with reference to the child I left, and I wish my brother to seek out some medium through

than a month-dead !-- and I know my folks are not in very good circumstances; and I thought if I

months and three days. Dennis McCann. I feel strange. I have been gone a little better

could help them a little in coming back, I ought to come. Now, you see, it is like this: I had some dealings with a man-his name is Perkins

not-but because it is true. Good day.

Mary Clark.

with my brother, and with other friends who are which I can come, if he would make me happy in the other life. Brother's name-Thomas Furber.

the physical nerve-aura that exists in the natural world, and which is largely evolved by mediums. Through this means, and this means only, they can see you in physical, objective life. Now, then, through another feature of the same law, you in physical life can be enabled to see them by the unfolding of the mediumistic power of clairvoyant sight. The veil is drawn away from the spiritual eye of the medium-time and space are annihilated for the time being, and such persons revel in the world of spirits. But this is done by and through the atmosphere which is exhaled from the spiritual and natural bodies combined; if it is adequate to the exercise of clairvoyance. then the individual encased in physical life can see those you call dead; but if it is not adapted to the exercise of clairvoyance, then there is no spiritual sight opened. All the conditions of life are held accountable to the inexorable decrees of infinite law-a law which cannot be broken-cannot be impinged upon.

Q .-- In the history of the world it appears evident that nations and peoples have attained an apparently high condition of intelligence and civilization, accompanied by refinement, &c., &c., and then relapsed into decay and ruin. What is the cause? and will this country be likely to share a like fate?

A.-The cause is deep seated in Nature, and in God. It seems to be the order of Nature, as of mind, to descend after having ascended to a certain high eminence, whether that high eminence be in art, science, politics, religion or civilization -it matters not whither it tends. After having ascended to a certain soul-height, it becomes necessary for the soul to descend into the valley of apparent loss. This fair American Continent is as surely destined to decay as it is destined to reach a higher state of civilization before that decay commences. It is a well-known fact to us in the spirit-world, that there have been several great nationalities which have lived here where this nation of the present day has its life. They have gone down into oblivion, and here in the earth-life there is no record of their ever having existed: but in the spirit-life there is an accurate record of all their conditions-the time of their rise and fall-the march of their civilization, and all the eircumstances pertaining to them as nationalities. Judging from the past, it is certainly not unwise to expect that this great nation, after having reached a certain altitude, will begin to descend, and that which is will be no more.

Q .- Some spirit has made the statement that here, where now this city stands, there was once a city equal in size and population to the present one. Do you know of your own knowledge that this is a fact?

-I know that the record in the spirit-world tells us that it is so.

Q .- May it not have been down in the harbor, among the islands?

A.-I decide it to have been precisely here. Q.-One of the apostles of the New Testament says concerning Christ: "Him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have

George C. Russell.

[How do you do?] I am well, sir. I am here because she that was my wife when I lived in the does not dissolve into thin air, but slowly decombody has called for me to come. Now it is un- poses, just as the physical body decomposes. necessary to make the statement to her that I was Thus we have deaths with us, as with you. Do not a Spiritualist before death, because she knows not think you can escape change-it is not in the it; but it may be necessary to state why I was not: order of Nature, human or divine. I saw and heard so many foolish things connected with Spiritualism that I ignored the whole thing. Instead of going to work and analyzing it. | tually taking place, or by judging, as we do, of the and taking the good and leaving out the bad, I cast it out altogether. She believed it, ran after it, and made a fool of herself many times. I am events cast their shadows before." These shadin the habit of speaking plain English; I don't lows are the realities, and they are in existence hamonth my words.

Sheasks me:" Would you advise me to marry Mr. So-and-so, or would you advise me to refuse stances spirits see, and from which they prophehim?" I answer her, "My dear madam, do just sy. Sometimes spirits only see circumstances as you please, and then you will be satisfied; be- and conditions, which, by analogy, they know will cause I am very sure you will do as you have a arrive at certain conclusions, and from these they mind to, notwithstanding my advice." But I prophesy. would mention another thing, and that is, we spirits have something better to do than hunting ance, that this earth had formerly been inhabited up this or that man's character, and whether this by higher intelligences than ours. If so, cannot match is going to be a good one or a bad one. We have something better to do. Neither are we a spiritual police posse-as many suppose us to bewhose duty it is to look after stolen goods and like matters.

My wife rather strongly objected, at one time, to my getting an insurance on my house and farniture, saying that the spirits would take care they can identify themselves. of it. "Good God!" says I, "if they've nothing better to do than looking after my house and fur- have power over the terrestrial spirits? niture, I am ashamed of them." Well, well, I like your Spiritualism-the good part of it. It's glofrom out all classes of society a crowd of people communicate with you, -the strangest people, too-who, as a whole, are

sonable, not inclined enough to believe in the | materialistic?

sorrow-to be made acquainted with what will

Q.-Do you mean to say that this individual

A.-I do mean to say exactly that. He had a direct channel through which to manifest that power, and it was his, and could not be infringed

Q.-What becomes of the spiritual body when

A .- It is buried in the soil of the spirit-world; and again, under some circumstances, it is suspended in the atmosphere of the spirit-world, after the manner of certain of the aborigines. It

Q.-Do those in the spirit-world judge of future events by being able to see those events accauses which produce such results?

A .- There is an old adage with you-" coming fore what you call the reality is projected into the objective life. It is that reality in most in-

Q .--- I think that the spirit said, at a former sethey return to us? Why do they not return to us? A .- Millions of them are returning and communicating with you daily, hourly, momently, but there is no way by which they can satisfactorily demonstrate their existence. Why not? Because you never knew them, never had any experience with them in common. It is only by that that

Q .-- May we not expect that the celestial will

A .- Not until your earth has attained a far more spiritual condition than it has at present rions! it's a grand truth! but it has called to itself for it is through earthly conditions that spirits

Q.-That accounts for the crudity of the comtoo credulous, too prone to believe in the unrea- | munications of some of the spirits, if they are

reasonable part of Spiritualism. If their old A .-- Yes, that may account for it; because they grandmother comes to them, why don't George are fallible like yourselves. They have not at-Washington come? or some other dignitary? Not tained the celestial wisdom. They have not

answered by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Monday, Jan. 2 - Invocation; Questions and Answers; Wilbur Fisk Hale, to his father; Harvey Robinson, to his brother; Mary Locke, of East Boston, to her mother; Alox-ander Paine, of Bangor, Me., to his mother. Tuesday, Jan. 3.-Invocation; Questions and Answers; Walter Scott Poore, of San Francisco, Cal., to Mrs. L. B. Wilson; Nelson Gray, of New York City, to his father; Liz-zie Smith Clough, to her sister, Martha A. Smith. Thuriday, Jan. 5.-Invocation; Questions and Answers; Emma Tiden, of Boston, to her sister Augusta; Charles Chase, to Mrs. L, B, Wilson, of Boston; Thereas Calleno, of New York City, to her brother Adolph. Monday, Jan. 9.-Invocation; Questions and Answers; John A. Andrew, to nine fitneds; William Colluur, to his brother Daniel; Sophia Tucker, of Nova Scotia, to her moth-er: Annic DeLancey, of Richmand, Va., to her mother. Tuesday, Jan. 10.-Invocation; Questions and Answers; Joseph Southard, to his father; John Southard, in Pontiao, Mich.; John Barker, to Mr. White; Daniel Guild, of Boston, to his son William; Neille Atkinson, to her brother William. Monday, Jan. 1.-Invocation; Questions and Answers; Descon George Howland, of Topsham, Me., to his family; Sophia Enos, to her sister Chariotic; Questions and Answers; Doseph H. J. Taylor, to his friend Daniel Guild, of Boston, to his son William; Neille Atkinson, to her brother William. Monday, Jan. 18.-Invocation; Questions and Answers; Doseph H. J. Taylor, to his friend Daniel Mason; Neille Ab-bot, of Lawrence, to her mother; Capt. Gorham Basset; to his friends; William Lewis, of Boston, to his mother: Thursday, Jan. 18.-Invocation; Questions and Answers; Mathew Wilogan, of Boston, to bastner Riley; William Tib bets, of Bristol, Me.; Jennie Johnson, of New York, to her mother: Thureday, Jan. 18.-Invocation; Questions and Answers; Mathew Wildam, Of Boston, to has mother. Thursday, Jan. 18.-Invocation; Questions and Answers; Mathew Wildam, Of Boston, to has mother. Thursday, Jan.

bets, of Bristol, Me.; Jennie Jonnson, of New York, to ner mother. *Tuesday, March* 21.—Invocation; Questions and Answers; Abram James, to Mr. White: Clara Wilmot, of New York City, to her mother; Mrs. Ellen M. Robinson, of Norwich, Conn., to friends; Michael Donally, of Boston, to Mr. White. *Thursday, March* 23.—Invocation: Questions and Answers; John Randall, of Hopkinton, N. H., to his mother; Emily Taylor, of New Bedford, Mass., to her Sister; Margaret Humphreys. of Germaniown, Penn., to her brother. *Monday, March* 21.—Invocation; Questions and Answers; Dr. Jonatan Bellows, of Walpole, N. H., to friends; Sarah Jane Adams, of Lawrence, Mass, to her sister; John Calvin Holmes, of Philadelphia, to friends; Nettle Thompson, of Milan, U., to her mother.

Holmes, of Philadeiphils, to Houng; Nettice Thompson, of Milan, U., to her mother. *Tuesday, March* 28.—Invocation; Questions and Answers; Robert Chambeia, of Edinburgh; Annie Mervin, of Cam-bridgeport, to her mother. *Thursday, March* 30.—Invocation; Questions and Answers; Fannie Crowell, to her brother: William Saulsburg, of Bos-ton, to friends; Alice Fabens, of New York City, to friends.

THE UNWISE CHOICE. BY ALICE CARY. Two young men, when I was poor, Came and stood at my open door; One said to me, "I have gold to give," And one, "I will love you while I live!" My sight was dazzled; woe is the day !

And I sent the poor young man away; Sent him away, I knew not where, And my heart went with him unaware.

He did not give me any sighs, But he left his picture in my eyes ; And in my eyes it has always been; I have no heart to keep it in!

Beside the lane with hedges sweet, Where we parted never more to meet,

He pulled a flower of love's own hue, And where it had been came out two i

And in the grass where he stood for years The dews of the morning stood like tears. Still smiles the house where I was born Among its fields of wheat and corn.

Wheat and corn that strangers bind-I reaped as I sowed, and I sowed to th' wind:

As one who feels the truth break through His dream, and knows his dream untrue; I live where spiendors shine, and sigh

For the peace that inlendors cannot buy. Sigh for the day I was rich, though poor! And saw the young men at my door! tongue so she would be unable to preach her "damnable heresies." The churches are having—as Prof. Denton says— "revivals of hate" here, and they speak of Mrs. Colby as "that thing "who "teaches the rotten doctrines of modern Spiritualism." If we could have a few more good lectures here, now the ice is broken, I think they would do much good

Maine.

DONATION VISIT TO MRS. PRISCILLA BRADBURY .- Simon Goodrich writes from Bingham as follows: "In consequence of over-taxation of the physical frame, Mrs. B. M. Bradbury, whose residence and address is East Madison, Me., was thrown upon a bed of precarious sickness last October. Having so far recovered as to be able to receive and entertain visitors, she and her family were made happy and cheerful by the reception, at their home, of a donation party, consisting of some from among her many fast friends, and cheerful by the reception, at their home, of a donation party, consisting of some from among her many fast friends, among whom Mrs. Bradbury had most acceptably labored as a lecturer. In the afternoon of Jan. 5th, 1871, the towns of Madison, Cornville and Embden, and Carratunk Planta-tion, sent out the main delegations. After the enjoyment of sociable chat, music, and spirit manifestations from dear departed ones (as Spiritualists always have on like occa-sions), the pleasure and gratitude of the donces was still more heightened by the outpouring of the Pontocostal spirit in unmistakable tokens of love and charity, in the same amount in harrels of flour and various other edibles that go to nourish and sustain physical life. The day being unpropitious, the little society of Spiritualists in Bingham and vicinity reserved their forces to sorve as a rear guard when Mrs. Bradbury should be able to visit them; when the ultimatum of the donation was made completo, on the eve of March 2d, by the presentation to her of thirty dollars in cash, which was cheerfully and thankfully received. If Mrs. Bradbury continues unable to lecture, I hope her friends in other places where she has labored will 'go and do likewise.' The State of Maine has been represented Mrs. Bradbury continues unable to lecture, I hope her friends in other places where she has labored will 'go and do likewise.' The State of Maine has been represented through the Banner as being behindhand in modern spirit-ual philosophy; yot I doubt not we pay our speakers and mediums of every phase for their labors equal to the best of States. In this section of the State, we will not listen to speakers unleds we pay them all they task, and frequently more, if we think they deserve it; and when they are needy, we 'show our faith by our works.' Mediums are the connecting link between the physical and spiritual worlds, and they that sever that link, by acts of commission or omission, do it to their own peril. Strange as it may seem, there is a large class who denominate themselves Spiritual-ists, and eagor to admit mediums into their houses, learn of them, got tests from them—yea, and eagor to listen to our speakers, manifesting much delight and astonishment at what they see, hear and experience; yet, when importuned, no argument can induce them to subscribe three doilars for the Banner of Light—a companion of knowledge for a whole year—or to pay a small pittance in sustaining a Spir-itualist speaker, though that speaker be reduced to desti-tute circumstances. Pride, fashion and popularity, and the greedy stile for the almighty doilar—side shows to popular. Christianity—hold them in their grasp, and the creedit's lullaby pacifies them in regart to the duties of this life and the joys of the fature life.''

New Hampshire.

MANCHESTER .-- Mrs. M. E. B. Sawyer writes : For some time past I have been kept from my labors by ill health, but I am so far recovered that I would like to announce, through the columns of your paper, that I am now ready to make engagements for the spring and summer. My address is Manchester, N. H.

dress is Manchester, N. H. I am not a subscriber for your paper, but procure it every week at the news office. In nearly every household where I go the Banner of Light is greeted as an old friend. Float-ing upon its pages are ascred truths, soul-cheering words and inspiring thoughts, which reach the humblest in life, who are denied the blessed privilege of attending lectures and meetings. How often it is said to me, "Were it not for the Banner my soul would starse!" As we peruse its pages, studying its many excellent roports of lectures, read its com-munications, how near the spirit-word seems to our own I Angel palms become linked in ours, and, as our souls open to receive the divine guests, we can almost tell, by their emotions, when they come and go. emotions, when they come and go.

Prof. Tyndall has been experimenting further upon the dust carried by the air, and finds that the air derived from the lungs at the end of an 'expiration is absolutely clear of speck or mote. He also quotes Prof. Lister, to show that air thus cleansed will not produce putrefaction, and con-siders the two facts strong additional proof of the germ theory of disease

APRIL 15, 1871.

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MRS. E. C. LITTLEJOHN,

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AT NO. 228 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and ago. Apr. 1.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 292 Washington street, Boston. Mrs. Latham is ominent-ly successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a dis tance examined by a lock of hair. Price \$1,00. 4w*-Apr. 1.

TREPENDENT INCOME. W. Apr. 1. FOR soveral years a sea captain, voyaging to Europe, East Indics and Uhina, has been aided by God and angels to heal the sick and develop mediums. Treats chronic diseases. 8 Seaver piace, opposite 256 Tremont street, Boston. Hours: 9 A. M. to 4 P. M.

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M. A. OHARTER, CLAIRVOYANT, Business and Test Medlum. Circle Wed-nesday and Sunday evenings. 17 Central Square, East Boston. 4w*-Apr. 8.

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MRS. F. O. DEXTER, Clairvoyant, Business and Test Medium. Examines persons by a lock of hair, heals by laying on of hands. Price \$1. 494 Tremont street. Hours 9.A. M., 49. M.

IJW-Apr. 8. MRS. L. W. LITCH, Trance, Test and Heal-ling Medium, has removed to 183 Court street, Boston. Circle Tuesday and Sunday evenings at 72 o'clock. Apr. 8.-2w*

JULIA M. FRIEND, Medical Clairvoyant, 69 harrison avenue, Boston, Mass. Examination by lock of hair \$2,00; when patient is present \$1,00. Hours from 10 to 6. Mar. 18.

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard street). 3m^{*}-Mar. 11. SIDNEY HOWE, Clairvoyant and Test Medi-um, 14 Chestor Park, Boston. 3me-Feb. 4. MISS MARY E. CURRIER, Musical Medium, Wednesday, Saturday and Sunday, at 7 P. M. Admission 25 cts. Private sittings Wednesday and Saturday afternoons. Apr. 6.-3m⁴

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BANNER LIGHT. OF

Banner of Light.

8

Warren Chase, Corresponding Editor.

Office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo. Copies of the BANNER OF LIGHT, including back num-ers and bound volumes, can always be had at this office.

NOTICE.

Our friends on the main line of the Illinois Central Railroad from Vandalia to Dunlieth, and at Dubuque, and places west in Iowa, on line of railroad, may have a call, and, when suitable arrangements can be made, a lecture, and also any books ordered delivered, by notifying me early by letter at my office in St. Louis, as I intend visiting that section early in the summer.

WARREN CHASE.

LECTURING.

The St. Louis Democrat says:

The lecture system throughout the States h becoming a positive nuisance. The people of a neighboring city say they are 'lectured to death,' and our citiz sus are in little better plight. The enormous hums realized by Gough, Anna Dick-enson, and a few others, have caused the country to be flooiled by a class of lecturers, the majority of whom should themselves be undergoing a course of study, instead of seeking to instruct other people. Charitable bodies and committees of public institutions are mainly the innocent means of fleecing the public by inducing them to pay for that to which it is a positive waste of time to listen. The locturer is guaranteed a certain sum, and through the influence of the members of a local institution, a large number of tickets are sold. The lecturer is about the only person who son, ine securer is about the only person who derives a profit; for, after paying him or her and deducting expenses, there is usually very little left for the object principally sought to be bene-tited. If such lecturers were unaided by local bodies; they would have to quit the business or starve, and the public would save their time and money." money.

This is a bold and direct attack on what has been a very popular system of engaging lecturers with wide reputation, by societies, for moneymaking purposes. This and the balance of the article contains some truth and some errors that need correcting, as is usual with such wholesale attacks. The fault is not in the lectures nor the lecturers; but, first, in the prices paid; and second, in the price of tickets. Fifty cents is more than most persons can afford to pay for the privilego of listening one hour to an able and eloquent reading of a lecture that could be bought for ten or fifteen cents and read at leisure, and \$250 is too much to pay for such reading or repeating of an oft-repeated lecture, and this was the price paid here each evening to Anna Dickenson, (two evenings-\$500) in her recent visit, although our friend who engaged and paid her lost several hundred dollars by the engagement. Any person can see that this is cause enough for the failure of any system; but it does not imply that it would drive the lecturers from the field, for, even at the extravagant price of admission of fifty cents, Anna could get from fifty to one hundred dollars per evening, and that is pay enough for any man, and ought to be for any woman. At ten or twenty-five cents admission, she would no doubt realize as much, and benefit vastly more persons, if to benefit is the object in part. Gough is getting old, and will not lecture much longer, and he may make the committees pay all he can get for the short time he continues to play; but Anna is yet young, and has a large field of usefulness before her, if she is not ruined by these extravagant prices, and aristocratic notions that accompany them.

VEBNAL EQUINOX IN "EGYPT."

Sunny and bright and warm was March 22d, and we whistled down the short line route on the Illinois Central Railroad, via Du Quoin, to the fruit hills of Egypt. It was a delightful change from the dusty streets of a smoky city to a rich farming country, passing the deep green fields of waving wheat, the cattle grazing in plentiful grass of the pastures, the early forest trees already robed in summer green foliage, the peach, plum and cherry trees, loaded with beauty and fragrance, in full blossom, and the apple buds preparing to follow after them, the farmers planting and plowing, hens cackling, dogs barking, and calves bellowing-cannot tell it all; but it was a pleasant change, and pleasanter still, when, in the midst of it all, we had the little grandchildren hanging to us and pointing out the objects so familiar to them and interesting to us. But it was short joy, for we are again in the city-the dusty, busy city of St. Louis, which at last begins to feel that L. U. Reavis is right, and that its destiny is to be a great, if not the great, city of the world, and, under the impulse, is tearing down and building larger and better business houses on its principal streets. In country and city, the spring prospects are promising of a good harvest and plenty of work; and yet the complaints of idlers are about as usual. We never saw better prospects of crops at this time of year; and yet the whole may be blighted or blasted, so uncertain are all promises in this world. Those who expect another life are in hopes that all promises there will be fulfilled, and that there will not be the illusions and delusions of this life, at least as prevalent as here; but we can hardly expect to get out of them all at one short step across the narrow bridge.

year, and instituted regular weekly meetings. Bro. Fisback, whose fruit-farm home is near De Soto, is now at home, making spring improvements, and will give the Society a good lift during his stay. These little Free Religious movements are laying the sure foundations for rational disintegrated members from the churches that are now so rapidly falling out of them. We have

much to gain and nothing to lose, by every meeting that is free in its principles and discussions of ll religious questions. MORE SIGNS OF PROGRESS.

The Universalist Save:

"The Liberal Christian assures us that 'the attitude and character of the Unitarian church is to-day more unmistakably and decidedly *Christian* than ever before.' We cannot help hoping that the editor of that paper, who appears to be him-self 'unmistakably and decidedly Christian,' is in error on this point; for if the denomination is more Christian in attitude and character than over hefore, its record is many degrees worse than we ever imagined. There may be a sense in which the remark could be shown to be true; out it seems to us more respectful to the body to doubt than to believe the assertion.

This is severe criticism, but is on the old score of "pot calling kettle black." There is very little difference, on this score, between Unitarians and Universalists; both are drifting rapidly into free religion or rationalism. It is true, there is a sentiment in each that settles back and down toward the Roman church, with its infallible Bible and equally infallible Pope; but by far the larger part of both are facing the light, and rising out of the mists and fogs of superstition, bigotry and intolerance. "More thoroughly Christian," or less so, depends on the meaning of the term. Some people think Christianity consists in a belief in the divinity of Christ and in the Trinity, and that none are Christians without. In this sense, the Liberal Christian would fall far short. Others make Christianity a sort of common covering for

all that is good and moral, intelligent and unright; but even in that sense, it is hardly safe to say Unitarians have got a much larger share than formerly, or that Universalists very far exceed them.

SHOULDER THE LOADS.

Spiritualists and Spiritualism are taking an extra amount of sectarian cursing of late, especially from revival preachers, who find the rational intelligence so generally spread out by them a great obstacle to the hell-scaring excitements that they have been in the habit of getting up nearly every winter. Even death has nearly lost its terrors, and the last weapon of the ranting revivalists is being broken. Even the children only laugh at their bugbear stories with which they used to largely increase the fleece if not the folds of the lambs of the church. They have about exhausted the catalogue of hard words and bad names in their applications of epithets, and will have to coin more soon, or get a new importation Elder Knapp and a few of that class of ranters. We have lived through several of Knapp's and Burchard's and Finney's revivals without being sent to the burning pit, although often sentenced, and probably shall survive the present tirade.

THE GHOSTS STILL OUT.

St. Louis seems more and more infested with ghosts. The churches have told weekly about one they worship called Holy, and have tried to make the people familiar with the name, and earnest in their applications for its visits; but this one is never seen in St. Louis, and there are few evidences of its visits. But there are others, not called holy, that are reported every day in some part of the city. The last story that we have run down is of one said to appear almost every night in a bank, where the watchman often sees him (for it is a male), and where it has made several stout hearts quake. It may yet serve as a private watchman, and save biring one; as the bank criticism is necessary. Many Spiritualists are might be secure against that kind of burglars that usually break in by night, if it is occupied

by an unholy ghost in the interest of the bank.

WESTERN LOCALS, Etc., PREPARED EXPRESSLY FOR THE BANNER OF

LIGHT.

It has been our aim to keep the readers of the Banner of Light thoroughly posted as to the conand spiritual organizations, which are to catch the dition of affairs, so far as Spiritualism is concerned, in the West. What the Boston daily papers are to New England, the Banner of Light is to the world. As residents of Maine, New Hampshire and Vermont look to Boston papers for news relating to their respective localities, as well as notes of general interest; so the Spiritualists of the great and growing West have learned to look to the Banner of Light for information relative not only to the progress of Spiritualism and free. thought generally in Europe and the Old World,

and throughout our own country, but also for details concerning items of local interest in the thriving towns and cities of the rapidly-developing territory in which they reside. Spiritualists that have their eyes onen-that

read, that think, that have great yearnings for the progressive way-know very well about the spirit of investigation which is abroad in the world to-day in reference to the cause they love so dearly. Yes, the eyes of the world are fixed on Spiritualism.

Dark clouds at times have covered the fair face of this latter-day angel. Noisy fanatics, with their unskillful hands, have, in the professed attempt to add new glory to the Divine Guest, sadly scarred the celestial features of our blessed visitant. Mark! we say these things have been. At present it is different. Order now exists where chaos once reigned. The "dark clouds" are fast disappearing. The fanatics-a motley throngare seeking other fields. Their incoherent ranting no longer has a hearing among sensible Spiritualists.

Lecturing is something more than talking, and genuine preaching is something more than lecturing. We want more preachers.

The outlook for free thought is grand. The outlook for the spiritual idea-immortality demonstrated-is grand. And yet things are problematical so far as relates to the future of Spiritualism—that is to say, when we talk about the shape which it will assume, or the methods which it will use.

We believe it is the destiny of Spiritualism to come up into organic life as a distinctive religious movement. We think it will assume as many types as Christianity now possesses. And why not? New theories, which in time may become doctrinal points, are continually coming before Spiritualists.

Musing thus a short time ago, and praying earnestly for more light, we suddenly formed the resolution of "interviewing" one of the leading spiritual philosophers in our ranks.

HUDSON TUTTLE "INTERVIEWED."

Mr. Tuttle received us at his residence near Milan, Ohio, very cordially, and upon learning from the fountain at Billingsgate, especially for the object we had in view, placed himself after a little hesitation at our disposal.

> THE CONVERSATION-A VERBATIM REPORT. CORRESPONDENT OF THE BANNER OF LIGHT. -" I have called on you, Mr. Tuttle, as a representative of the leading Spiritualist publication now before the people, for the purpose of interrogating you in relation to the subject of Spiritualism in general, but more particularly in regard to the new doctrines - preëxistence, re-incarna-

> tion, etc.-which of late have come among us." HUDSON TUTTLE .- "I give you hearty welcome. The Banner of Light I consider a most efficient instrumentality in the field of free thought and Spiritualism."

COR. B. OF L .- "You have, of course, perused Mr. Davis's last book, "The Fountain." Will you favor me with your views of that work?" H. T .-- "I am glad that Mr. Davis wrote 'The Fountain.' I think Mr. Davis saw-as many of the more advanced Spiritualists see-that close too credulous. Still, at the same time, I think that Mr. Davis made some of his statements too general-so much so that his readers do not get the meaning that was intended. We do not want

H. T.-" All other great movements have had leaders-ambitious, selfish leaders. Spiritualism has none-at least no mortal leaders. The mighty power which has changed the belief of millions, originates in the spirit-world, and dis-organization, the first step toward individualism, is a necessity. If the spirit-world desired organization, we should have it. That we fail to organize is proof that they do not wish it. We have not, at present, gained thorough individualization-far from it."

COR. B. OF L.-" I judged by what you said with regard to the cause of the breaking up of our Societies, that you favored organization."

H. T.-" I do favor organization. I look upon our present organizations, poor as they are in unity and method, as preparatory to something hetter, and exceedingly useful in their way. I think they ought to be maintained until we can inaugurate something better. But in no case should we tolerate leadership, either by the individual or clique."

COR. B. OF L .- " Have you any suggestions to make about the Lyceum movement?

H. T .--- " Our Lyceum, at Milan, is in a flourishing condition. It has been running regularly during the last three years. The new book, 'The Lyceum Guide,' is having large sales, and it meets with a whole souled welcome everywhere. It is no child's play to carry on a Lyceum. I see that some writers insinuate that 'settled speakers' would wear out. Now this is not so. I know it from experience. In our Lyceum we combine the lecture and the Lyceum exercises. We grow all the time. Any individual with a decent amount of brains can talk year after year on

cent amount of brains can talk year after year on the divine subject of Spiritualism, for it is an in-exhaustible fountain of wealth and glory and in-spiration." Cor. B. OF L.—"True enough! I have heard of your marked success as a Conductor of the Milan Lyceum. You think the Lyceum movement a grand thing, do you not?" H. T.—"I love it dearly. Lyceums should be tenderly fostered by Spiritualists and free think-ers everywhere. Who will stand in our places after we have passed to the shores of the sum-mer-land? Ah, we must look to the children The Lyceum Banner—what a blessed little paper that is! It is not dogmatic; it inculcates no creed; it opens its arms to truth, no matter where found. it opens its arms to truth, no matter where found. In many places the Lyceum does away with the necessity of engaging speakers from a distance." COR. B. OF L.—" Do you think Spiritualism will come up into organic life as a distinctive religious movement?

H. T .-- "I think Spiritualism will become a distinctive movement. But I think the term 'religion' will be dropped in connection with it. Spiritualists will dwell in the highlands of intellect and science."

COR. B. OF L.-" But surely Spiritualism has a theological significance. Do n't you think so?" H. T.-"Spiritualists deal with the known. There will always be an infinite space between as and God. It is useless to talk about the Great Unknown. It is a waste of words and time." COR. B. OF L .- "I suppose the spirit of prophecy sometimes descends upon you. Please tell us what is forebadowed to you?"

H.T.-"I am confident that persecution will come upon us. We shall then have an incentive for cohesion among ourselves. Then great fraternities will spring into being among free thinkers and Spiritualists, and something will be accom plished, for we shall have an object in view."

COR. B. OF L.—" What do you think of the doctrine of preëxistence?"

H. T.-" In my last work, 'The Arcana of Spiritualism,' I have treated that theme as synonymous with the doctrine of re-incarnation. It is an error. I should not do so now. I wrote that part of the Arcana of Spiritualism ' some time ago, long before the doctrine of re-incarnation began to receive so much attention. Still, while I think the two doctrines deserve separate consideration. I hold to my opinions of each, as exhibited on pages 203, 204 and 205 in 'The Arcana of Spiritualism,' which are substantially the same as those given you during this conversation."

THE "INTERVIEW" CONCLUDED This talk on "preëxistence" concluded the "interview," and we left "Walnut Grove Farm "feeling that we had enjoyed a feast of good things.

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A RECORD

OF ITS

FOR

1871.

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EDITED BY

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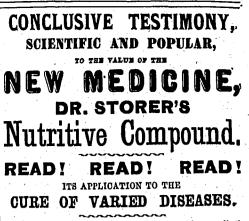
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PHILOSOPHY,

SCIENCE.

FACTS.



APRIL 15, 1871.

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

JOHN KING, M. D.,

Professor of Obstetrics and Diseases of Women and Childrenin the Eclectic Medical Institute of Cincinnati; author of "American Eclectic Obstetrics," "Women, their Diseases and Treatment," etc., etc.

and Treatment," etc., etc. 1. In Uterine Diseases held to be invaluable, acting as a uterine tonic, and gradually removing abnormal condi-tions, while at the same time it imparts tone and vigor to the reproductive organs; hence it is much used in Leucorhea, Amenorrhea, Dysmenorrhea, and to remove the tendency to repeated and success-ive miscarriages. Very beneficial in Dyspepsia, Loss of Appetite, Colic, and in Atony of the Generative Organs. 2. Emollient, Demulcent and Nutritive. It acts upon muccus surfaces, lessening irritation, and is conse-quently useful in Coughs, Catarrhs, Irritation of the Urinary Organs, and pain of the Intestines in Diarrhea.

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7. A valuable agent in all Chronic Uterine Diseas-. A vanuable sgent in all Onronic Uterine Diseas-es, appearing to exert an especial influence upon the uterus, and has been found serviceable in Uterine Leucorrhea, Amenorrhea, Dysmenorrhea, &c., &c. Buccessfully employed in Rheumatism, Dropsy, Colic, Cramps, Hiccough, Epilepsy, Hysteria, Uterine Inflam-mation, &c.

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We shall not publish the names of our correspondents who send us their acknowledgments of the great benefit re-ceived, unless by their special permission or desire, as the nature of many of the diseases cured is such as to ren-dor the publication of personal certificates undesirable; but a few fragmentary sontences from letters in our pes-session may show in what estimation the Nutritive is held:

session may show in what ostimation the Nutritive is held: "Your medicine has wrought a great change in me. My digestion is improved, and my hands and feet, which were always cold, are new warm and often perspire. My friends notice the change in my complexion for the better. I tell my friends that I think with one more package I could draw a bilster with my hands."—Mrs. C. M. H., Indiana. "The "Nutritive" agrees with me in every particular. Since using it I have had but very little pain or bad feeling 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 pervous system."—Mrs. L. B.S., Connecticut.

PREJUDICE.

There are persons so strongly impregnated with this quality that they can see only the colored ray in the character they themselves stain by prejudice. They overlook every good quality and magnify every bad, and sometimes are able, in this way, to make their own characters appearat least to themselves—as better than those whose public and private life and history are far superior to their own. Such persons, by constantly complaining and finding fault with persons against whom they have some pique or prejudice, often work up a little notoriety they could not reach otherwise, for it is never difficult to find some persons to join in the mad-dog cry against any person who has force of character sufficient to work out any public notoriety.

Since the earliest days of Spiritualism there have ever been such parasites to the cause, who, hanging on to it and shielding themselves under its ample folds, have spit out their filthy vemon in sentences where they could get listeners or readers, till they are each in turn found out and thrust out of all papers and conventions as useless faultfinders, and as usually such as are really seeking to cover up their own depravity by turning attention to others. Such persons should be weighed and measured by strangers by the estimate placed on them where they live and where they are best known, and, by this rule, would have no influence.

DE SOTO, MO.

A Free Religious Conference has been formed at this enterprising town on the Iron Mountain Railroad, with Mrs. M. A. S. Fishback for its President, and has /already made such progress as to have hired a good commodious hall for one

Miss Lottie Fowler, Test Medium, in Baltimore.

This interesting young lady is spending a few veeks in Baltimore, and, day by day, she is giving such irresistible evidences of spirit-intercourse that the most determined skeptics lay aside their prejudices and recognize the truth and beauty of our divine philosophy. She attended, a few evenings since, a private circle, where some six or eight persons were present; and, becoming entranced, a communication was addressed to a lady the fact that our spirit-friends do commune with us. Miss Fowler is giving satisfaction to those who

call at her office, northwest corner of Courtland and Pleasant streets. She is doing a good work Yours truly, WASH. A. DANSKIN. in Baltimore.

New York City.

MESSRS. EDITORS-The Gothamites have just if contact with matter causes a spirit to become been favored with a few "ice breaking" and impure, I don't see how continued and repeated quartz crushing" discourses from the late but contact with the same impure substance is to not lamented Sylvester Judd, through his favor- purify the spirit." ite instrumentality, Dr. H. P. Frirfield, with whom I have been personally acquainted for the last Religious movement?" twelve years, and consider him one of the most remarkable mediums and speakers on the spiritual rostrum. He tells me he soon goes East with Mrs. F. to meet engagements in his native State and other places as he may be called upon.

Respectfully yours, D. DOUBLEDAY. P. S.-Allow me to fully endorse all that is said in the Banner of the 8th by the Rev. T. C. Benning in relation to the mediumship of the fair clairvoyant, Miss Lottie Fowler, as I was present, and gave them the introduction to each other, and received similar tests at the same time myself. D. D.

Matters in Europe.

After dallying almost to the verge of destruction with the serpent of anarchy, dwelling in the city of Paris under the name of the Communal Committee, the Theirs government have been driven to take action in self-defence. On the norning of April 2d a detachment of insurrectionary nationals, about two thousand strong, attempted a sortie in the direction of Courbevole, and were met by gens-d'armes and gardes forestieres. The captain of the latter galloped up waving his cap, intending to address the communists, when a zouave with that body shot him dead. A general action guns of Fort Valerien swept the road, and the communists ded into the city bearing panis to all the forces therein. The Communal Committee, endeavoring to throw the re-sponsibility of the closing struggle upon the other party, has issued a proclamation, couched in the following lan-guage: "Attached by the Versailles government, we have a mission to protect the city, and count upon the ald of citi-rens."

zens.' The French government has regained its authority at Mar-

The French kovernment has regained to demonstry in the sellies and Lyons. Marshal McMahon has been appointed commander-in-chief of the French army under the Theirs government. Bismarck has given permission for any number of troops to be massed around Paris, and the beginning of the end of the interior troubles of France seems to be drawing nigh.

to throw mediumship and circles aside: we want to study them. We should form our circles scientifically."

COR. B. OF L .- " Please talk a little about the doctrine of re-incarnation."

H. T.--" It is evident to me that the purpose of our physical bodies is for the elimination of an immortal spirit. Consequently, re-incarnationa spirit re-inhabiting another physical body-presupposes the setting aside of the laws by which spirit is developed, and the introduction of a new and gentleman present, who were formerly resi-dents of the far West. Names, incidents and circumstances relating to a period of twenty years ago were given with great facility, establishing beyond the possibility of intelligent contradiction the far West. Solution were formerly resi-acles with us, my friend, are inadmissable; I think the laws of progress, now revealed to the world, fully cover the ground of the development set of laws; either this, or a direct miracle. Mirof spirit."

COR. B. OF L .- " Go on, if you please."

H. T.-Well, [laughing] I suppose I must. This idea of re-incarnation, I believe is referable to the false Oriental dogma of the purity of spirit and the impurity of matter. The re-incarnationists claim that these successive re-incarnations are but so many processes of purification. Now

COR. B. OF L -" What do you think of the Free

H. T.-" I think it occupies narrow ground. Of course I admire the scholarship displayed by its adherents. I admire Mr. Abbot's heroism, But still, when I look at the subject analytically, I am compelled to say, ' free religionists occupy narrow ground.' They have no basis, either in faith or facts, as they now stand. If they advance, they must arrive at the temple of Spiritualism, and have a basis in tangible phenomena; on the other hand, they must go back to Orthodoxy, and have a basis in faith."

COR. B. OF L .- " Do you think this change, one way or the other, will be made very soon?" H. T.-" I do."

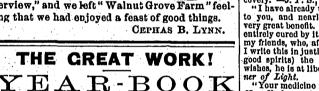
COR. B. OF L .- " Organically considered, Spiritualism seems to be at a low status throughout the country. Our Societies don't hold together. How do you account for all this?"

H. T.-" I think our Societies, Local, State, and the National one, are on a wrong basis. No vital relation exists between them. The Local Socie ties send delegates to the State Conventions, and yet refuse to allow the delegates to legislate for them; and it is the same with the State Associafollowed, in which the gens-d'armes took five prisoners, one tions and the National Organization. Suppose seventy-six years old, whom they shot immediately. The affairs in our Government were so conducted. Could anything ever be accomplished?"

COR. B. OF L. - " Spiritualists dread fetters. They fear that some one will be set up as Pope. Don't you think we have sufficient wisdom to keep out of bigotry and intolerance?"

H.T.-" We ought to have."

COR. B. OF L .- " Please elaborate this idea of organization still further. It is an important theme, and I am confident that many Spiritualists are anxious to know just how you stand on the question."



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