

{WM. WHITE & CO., } Publishers and Preprietors. } VOL. XXX.

# BOSTON, SATURDAY, FEBRUARY 3, 1872.

Original Essay. BLASPHEMY: Who are the Blasphemerst .The "Orthodox" Christians, or "Spiritualists ("

> BY THOMAS R. HAZARD. PART I.

Wobster defines blasphemy: "1, An indignity offered to God by words or writing ; 2, That which derogates from the prerogatives of God." John the Divine says that "God is love." Admitting both Webster's and John's definition to be correct, it is difficult to conceive how a greater indignity can be offered to God than in charging him with being addicted to "eternal hate," "wrath," " vindictiveness," "revenge," or any degrading vices or propensities that fallible men are liable to-

Now, Spiritualists are often accused of blasphemy, and especially by the Orthodox clericals. such as are now plotting in conventions to deprive them and other liberal men of their political; civil and religious rights, by compelling the acknowledgment of their peculiar God through amendment of the National Constitution. Let us examine the subject a little, and learn, if we can, who are the blasphemers- Spiritualists, or their accusers.

In general, Spiritualists hold that John's definition of God is true, and that the great incomprebensible Power that sustains and controls the aniverses is altogether lovely in his attributes, and has done all things well, and after the exact. nattern intended; and that, in spite of man's inability to discern the wisdom and goodness of his plans, everything will eventually work together for the good of his creatures, and insure to all a never-ending progress and development toward a better and a higher state of being. Holding the fall of Adam as accepted by the churches to be a mere allegory or myth, they have no belief either in the necessity or the fact of a vicarious atonement, but regard Jesus of Nazareth in the light of a most eminent reformer and enlightener, such as seems intended in the Divine economy shall- istic conception, inasmuch-as\_the intelerable sufbe raised up, from time to time, to meet the progressive knowledge and wants of humanity. That Jesus received power-and inspiration, through divinely appointed messengers from higher spheres, to say and do many wonderful things, Spiritualists believe: but they hold that these spiritual gifts afford no proof that the physical instrument through which they were exercised was necessarily of especial divine origin; much less that he should be endowed with the infinite attributes of the Godhead, as is claimed by the Orthodox churches. . This, if admitted to be conclusive testimony, would seem to prove too much | that some of his most fervid pictures were obtainfor their argument; for it would then follow that all the instruments who have done or now do wherein the "most reverend and holy fathers of the seemingly miraculous works that Jesus did, the Church of Christ" were seated in stuffed must likewise be endowed with personal attri- chairs around the rack and torturing machines. butes of Deity. Moreover, Spiritualists hold that in which their victims were writhing, and from Jestis of Nazareth, so far from claiming any espe- time to time suggesting to their ready " fam liars" cial divine origin; repeatedly took occasion to disabuse the superstitious and hero-worship-inclined followers, to whom he mostly addressed his beautiful discourses, of any such idea. We find him and more exquisite turns, modes and touches of not only reproving his followers, but rebuking torture, highly heneficial to the agonizing shuls of even the devil for tempting him to usurp preroga- their victims and their own pleasurable and tives belonging only to God. He also tells his | Heavenly sensations. I extract a few passages disciples, both when clothed in flesh and when he for the benefit of the reader-not because they appeared to them in his spiritual body, that those who truly believe in the gospel he enunciated given in a shorter space without doing violence should not only be endowed with power to do the to the context: miraculous works that he himself did, but even greater works. And it is a remarkable fact, that church contemners of what is called "modern Spiritualism" might do well to note, that, when the risen Jesus, whom they have defied, sent forth his despised disciples of that day "into all the world," he instructed them with his latest words how they might distinguish those who believed aright in the gospel he commissioned them to preach, enumerating certain signs that should "follow them that believe," which, singularly enough, are substantially the same that very generally attend upon the ministry of the despised "spirit mediums" of this day, but very seldom on that of the ordained ministers of the popular churches. The Orthodox ministers of that day charged Jesus of Nazareth and his disciples with being blaspliemers, and workers of miracles through the power of the devil, precisely as those of the Orthodox churches in our day charge against the "spirit mediums" who do the works that Jesus declared all should do who believed in (or rightly received) him and his gospel. Who, then, are the blasphemers-the "Spiritualists," or the "Orthodox?" If infinite love is the all-pervading attribute of the God of Jesus Christ, and his apostle, John, then I again say that nothing more blasphemous can be uttered than to charge him-with being a God of hate and malignancy, after the manner of Calvinistic Orthodoxy, as may be abundantly proved from the written testimony of its very highest authorities. John Calvin, the chief corner-stone and founder of the Presbyterian sect says, "Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for, although they have not produced the fruits of their iniquity, they have the seed inclosed in themselves. Nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious to and abominable to God." I submit that this one dogma of Calvin, alone, entitles the church he founded to lay claim to one by the Revelator, that was destined to pervert which were inscribed with the "name of Blasphemy." Perhaps some patriotic Americans may object to Calvin's testimony because he was a foreigner. Let such hold their breath, and read what the

of vengeance which Jehovah will hold over hell in the tongs of his wrath, until they turn and spit venom in his face." And Emmons, another reverend Calvinist, in his sixteenth published sermon: "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among these, it may be, their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is sternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will

Calrin) has to say: "Reprobate infants are vipers

say, Amen ! Halleluiali! Praise the Lord !? Now rest a moment, and read what the Rev. Thos. Bolton says, in his " Fourfold State," page 336; "The godly wife shall applaud the justice of the Judge in the condemnation of her'ungodly husband. The godly husband shall say Amen! to the damnation of her who lay in his bosom. The godly parent shall say Halleluiah! at the passing of the sentence of his ungodly child; and the godly child shall from his lieart approve the damnation of his wicked parent who begot, him, and the mother who bore him."

And yet another. The Rev. Mr. Ambrose, in is "Doomsday," eloquently discourses thus: When the damned have drunken down whole Iraughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with the hideous yellings and outcries of the damned in flames; he nostrils shall be smothered, as it were, with brimstone; the tongue, the hand and foot, and overy part shall fry in flames."

I have before me a book with the imprint of John Murphy & Co., 182 Baltimore street, Baltimore, 1859," entitled " Spiritual Conferences, by Frederick William Faber, D. D., with the approbation of the Reverend Archbishop of Baltimore." The nine pages (438 to 447) contain a very lively description of the "hell" of the "only true church," but differing somewhat from the Calvinferings of the damned are not made to contribute to the more exquisite happiness of the saints in heaven, as Edwards and other Orthodox ministers claim. It is most probable, however, that the same Calvinistic idea prevailed in the Romish Church a few centuries ago, when auto de fis were periodically exhibited in Catholic countries for the gratification of the priest-ridden masses, and perhaps as a foretaste of the more exquisite delight those heirs of Peter's heaven were to participate in hereafter. In perusing Faber's description of "hell," I could not refrain from the idea ed from the archives of the "Holy Inquisition." and other executive "heirs" of salvation who were engaged in the Christian ministration of church discipline on the offending heretics new are more vivid than others, but that they can be (Page 439) "Think only of what the head, the teeth, the ears, the eyes can suffer! Then consid-er all the variety of wounds which may be inflicted on our wincing flesh and our tingling bones, whether upon a field of battle or in surgi-cal operations. Consider also the exquisite ingenuity of the tortures of meducival prisons, or of the inhuman contrivances from which the criminal law of England and Scotland has not been always at the highest stretch, always up to the point of the intolerable, and beyond it. Such is the life of hell; nay, it is not such; for besides these, there will be an excess of new undreamedof tortures of our flesh, which has lost even poor mercy of being able to lia.lown-and die! (Page 440) "The life in hell will disclose to us indescribable novelties of unbappiness. Our vast immortal spirits will become alive with misery and woe. New faculties of wretchedness will We shall be forever discovering ble anguish. But is this to be endured? It must be endured! We must lie there in disconsolate elplessness forever. Our minds have lost also (Page 442.): "We shall be in the hands of devils nualling under the cruel manipulations of those hideous, incorporent, shapeless, formless, gigantic spirits. They will do what they will with us. It spirits. their office to distress, to rack, to torture vindictive cruelty and a demoniacal skill, of which we can form no conception. Mighty creatures! and yet their magnitude, their fury, heir oppressive flory natures cannot crush the wretched life ont of us, their trembling, awe-struck victims." (Page 445) "Yet this is the bright side of hell. Atruck victime. (Page 445) "Yet this is the bright side of hell. \* \* This is hell, with hell left out. The crowning woe, the loss of God. This is hell withand the discordant noises and the weeping and the wailing and the gnashing of teeth. It is the minor adjunct of hell, the torment to be thought least of, the miseries that come nearest to being bearable." This may not be "as deep" or "as wide" as the Calvinistic hell, "but it will-do" for a papal hell in this latter half of the heretical, back-sliding nineteenth century. I think there are but few right-minded persons who will not admit that nine tenths of the horrible malignity expressed in any one of the foregoof the seven heads of the murderous beast seen | ing quotations may be subtracted, and then there be left ample testimony to convict one and all of and trample upon the gospel of Jesus, all of their Right Reverend divine authors of the crime of blasphemy against not only the God of love, but of any God that was ever imagined by heathen, Mahometan or devil, the "Orthodox" minister and priest only excepted. It is true that with the exception of the last, I great Rev. Jonathan Edwards (the American have not taken the foregoing extracts directly wards and other divines, set to music and exe- Augusta, Savannah and Charleston, and to kill justice and truth, than is embodied in the creeds of

over, that they are truly given. But if there are any doubters of the fact, I would refer them to the" Works of PRESIDENT JONATHAN EDWARDS, in Eight Vols. (published in) Worcester, Mass., 1808; by Dr. Isajah Thomas, Jr.; Isaac Sturterant, printer." I now have the seventh and eighth volumes before me. Both (as well as all the six others) are rampant throughout with the "wrath of an angry God, hell fire and ofernal damnation." On page 387, Vol. 7th, the reverend " father in God " gives a description of the torments of hell, which he declares falls far short of the reality in intensity:

sity: "Imagine." +ays he, "yourself to be cast hito a fiery oven, all of a glowing heat, or into the midst of a glowing furnace, where your pain would be so much greater - than that occasioned by acci-dentally touching a coal of fire, as the heat is greater. Imagine also that your body were to lier there for a quarter of an hour, full of fire, as full within and without as a bright coal of fire, all the width coll of our body were do lier while full of quick "sense, what horror would you feel at the entrance of such a furnace!". And how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would the glass seem to be a running; and after you had endured it for one minute, how overhear-ing will it be to you to think that you had to endure it the other fourteen!

"But what would be the effect on your soul if you knew you must lie there enduring that tor-ment to the full for twenty-four hours! And how much greater would be the effect if you know you much greater would be the effect if you know you noust gidure it for the whole year! And how whatly greater still if you know you must endure it for a thousand years! On then how would your heart sink if you thought, if you knew that you must hear it forever and even that there would be no end! that after millions of millions of ages, be no end! that are infinition of animals of that your forment would be no nearer an end than ever it was, and that you never more should be delivered!. But your forment in hell will be innensely greater than this illustration represents Let the reader rest a while, and then read what ollows, page 418, Vol. 7:

"How dismal it will be, when you are under these racking forments, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into a toad or serpent, but shall have no hope of it; when, after you should have worn out the age of the sun, moon and stars in your dolorous groans and lam ntations, without rest day or night, nor one minute's case, yet you shall have no hope of over being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer to the ond of your torments: but that still there are the same groans, the same shricks, the same deful cries incessantly to be made by you, and that the smoke of your forment shall still ascend up forhave been agitated by the wrath of God all this while, yet will still exist to hear more wrath; your bodies, which shall have been burning and roasting all this while in these glowing flames, yet shall not have been consumed, but will re-main to roast through an evenity yet, which will not have been at all shortened by what shall have been past."

If this is not blasphemy, I know not

, from the original works, and cannot therefore pos- | cuted in a style worthy of the subject. Let us for \_every\_man, woman\_and\_child\_cl-sewhere, except itively worch for their correctness. I believe, how- a moment suppose but one incident of the myri- the virgins, which should be saved and divided ads that must be constantly occurring in heaven, among the soldiers for the grathication of their -that of a lisping infant in find, as it eatches a sexual lust. What think ye would be the volce glimpso-of-its mother in heaven, throwing up of Christendom, yea, of the whole world, after the its little arms and crying to her for help, only to? execution of Lincoln's decree? It is needless to be answered with scorn and derision, as she turns, say. Yet these are precisely the commands that from its agonized, beseeching look to her flod and were given by Jehovah to his chosen people (if glorified Saylour, shouting at the top of her voice. Holy Writ be true), on more than one occasion, (as Emmons says), "Amen! halleluiah! praise through the mouth of the commander in chief of the Lord ?. Or imagine such a mother [dancing] his brutal licentious armies, away (as Calyinistic angels only can dance) from ( This is the heathen deity, or dark familiar her imploring infant, humming one of pious Watts's; spirit, that through the mediumship of Mores sacreil melodies :

In darkness, fire and chains,

"Have faith the same with endless shame, In all the human race, For hell is crammed with infants damned, Without a day of grace,"

Or imagine an instance of a mother who passed to heavin in the pains of whildbirth, first beholding her infant " turning in its agony and spitting chom" in the face of the raving, tearing, wrathful and malignant God, as he holds it in "the tongs of his wrath "preparatory to dropping it into the flery billows of the Calvinistic hell, and, arounoffending people, and seize by lits order upon and more admiring 'sense of the grace of God in making her fate so to differ "from that of her poor child.

Now I seriously declare that if Mr. D.wight is not competent, with the help of the grand organ at Music Hall and the scores of eminent composers, vocalists and musicians at his command, to set these sweet little Calvinistic ophodes to music, he can be hardly deserving of the high reputation he has obtained as a professor of the divinest art in the world.

I used to think when a boy that an old uncle of mine way a very wicked man, berinse 1 heard him remark that, comparativel speaking, there were no really depraved and worked men outside of the occlesiastical orders. Since then, I have read and learned so much of the falsehoods and deceptions practiced, and the abominations and cruelties that have been heaped upon mankind by the priests and clergy of the various denominations of so-called Christians, that 1 have come to believe that my uncle was right. The senti- and have always been inflicted on all rebris to nents avowed by Edwards, and others of his sect, similar to these just quoted, confirm my consider thodox Churches, I repeat always in all and similar to the to be too therein and the and similar to the to be too the right for tions. They seem to me to be too horrible for even demons to entertain, and such as I cannot wherein they have had the power to execute their believe ever originated or found abiding, place in the breast of any human fiend on earth, or devil in hell outside of that blasphemous order of mens an unspeakable bliss...... and he is changed into the likeness of the ever- minister to their own or the church's glory. thing that "breathed" in the rebellions cities of Divine Being, and his attributes of love, mercy,

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usurned (after a fashion well known to Spiritualists) the place of the God of Abraham Tsune, and Jacob (to whom Johorah was, not known) that Orthodox pilests and divines confound with the God of Love, preached by Jesus and his disciples, whom the priests of Moses and their Orthoder church successors have ever persecuted, tortured and killed, to the extent of their abilify. Imagine, if we can, "Our Father which art in heavon," who is of purer eye-than to behold evil, looking down from "on high," not only with approval but with flendish delight, upon the savage horde of Hebrew soldiers, as they invade the country of instead of taking the part of the miserable ob- 'all the shricking young virgins with the one hand, ject," looking upon-its writhings with " a livelier ! whilst with the other they Euteher, their fathers; mothers and brothers to the last one in the land, even to the infant not a day old. Again let us sup pose that after the "rebels" were subdued. Lincoln had by vistue of his influence and authority instituted by way of punishment certain modes of torture, such as tying inen, women and children hand and foot, and passing heavy iron harrows over them until they were dead; or sawing them asunder, as was the wont of David, the "Man after (the priest-male) God's own heart," and that this system of torture was to be perpetuated forever and ever on them and their posterity, or so long as the government should last, for a perpetual memorial of the rebellion and of the majesty and avenging power of the United States, and especially for the overlasting gratification of all loyal citizens. What think ye would be the judgment of mankind upon Lincoln? Would not his name be justly excerated throughout the world? And yet, such. atrocities do not exceed if they equal those that were inflicted in the days of Moses and David, their will, by the priests and ministers of the Orfiendish will,

Following in the footprints of the Goths and Vandals, who crushed out the civilization of that even the gentle and all-forgiving Nazarene, Greece and Rome, the "church" has ever to the (who never condomned ordinary criminals) could extent of its ability intensified the intellectual not allade to but in dering of severest denunch, and spiritual darkness that er sued. Fire, ettern, don. Worker their formal and soul-killing foreing forture and death have, as long as practicable, and ings every drop of the milk of human kindness up to a comparatively recent period, been, meted To oharge that the " God of love " could, under and goodness becomes turned into gall and worm - out by its papes, plshops, priests and " arsons, to wood; truth is utterly perverted, and the whole every individual who has ventured to suggest an order of the Divine conjomy is reversed. To sup- invention or set of amelioration calculated to enpose that any human being can become so its- large the views or benefit mankind. Every adprayed as to enjoy seeing his nearest kin with vance of manhood has been made in spite of ing in path and agony on a sick bed, is too horris, them, Up to the present time the pites, and the ble to contemplate. What, then, are we to think parson, as they eyer have been, are the most deadly . of this reverend divine-- this proceeded of the "Word fores of human progress, and while with braggatt of God "-who thus from the pulpit avows that lies they claim that the advance of divilization his own heart has become so hardened. (yea, he\_ among the superior Caucasian race, over that of all yond that of the nether millstone), that he looks, others, has resulted from their labors, they stand forward to an eternity of happiness, wherein the as they have ever stood, a partier against all atrelish of his joys and pleasures" "will be fempts to ameliorate our laws or bene fit the congreatly increased" by witnessing the sternal dition of the poor, "It is they who steet and susorments of his former kin and friends, in com- tain the gallows-it is they who shut the peopleparison with which the worst of earthly sufferings, from Ilbrarley on Sunday! Go, say they, as you see fit, to the "church" or the grog shop for your When sless of Nazareth was writhing in agony recreation on "the Lord's Day," but to the free in the cross, we read that his expiring breath was library you shall not resort. For that of all institupoured out in prayer in behalf of the chief priests tions is the deadliest for of ignorance, priesteraft and pharisees who had brought him to that cruel and the church. A thousand criminals may die in > death, and were at the very moment deriding his prisons, in cellars, or in garrets, unheeded by agonies," Father, forgive them, for they know not priests and parsons; but let one of these be what they do." But if we are to believe Edwards brought to his end on the gallows, and like crows and other Orthodox priests, no sooner is this per-sonification of " Love and good-will to man," in-gentry gather around the despairing since r, that Chiding even his mutderers, freed from his body, they may spectagle themselves before the world and than his compassionate human nature, vanishes; make the real or coined confession of the culprit ascends becomes a terrific pandemonium, where ridden masses of Paris arose and razed to its sits the vindictive, wrathful Father, sternally foundations the most featful and bated prison scowling and heaping never ending torments that was ever crected and sustained by mere temupon the countless myriads of the "damned," poral power, but one poor sufferer was found inthat his "riven son," now the "judge of all the carcerated in its dungeons. To-day ecclesiastical earth," is eternally engaged in pitching into hell; convents and prisons, wherein no civil officer or whilst the heavenly host join in dancing, jeering, habcas corpus was (nor is even now,) ever pershouting and yelling with delight as they content- initted to enter on account of their religions sacredplate the ineffable agonies of such of their fathers, ness, are being demolished in both Europe and mothers, brothers, sisters, wives and children, as America, and their interior walls found trobe satu-were foreordzined of God " as vessels of wrath," rated with blood and literally filled with "dead. on whom it is his good pleasure to execute yen- men's bones," the victims of priestly bigotry, hate geance for the gratification of his elect and that or revenge. But tame indeed, oh, how in finitely all his creatures may be impressed with a livelier tame; are all the millions of horrors that the sense of his glorious majesty, justice and power, priest has inflicted in secret and in public on This is no fancy sketch; on the contrary, it af- mankind, when compared-with-the-ghandly-sygfords but a faint idea of the horrors of the Calvin- ' tem of everlasting publishment that Edwards and istic heaven, the torments of the Calvinistic hell, his creedists found that logically, so in some or the abominations of Calvinistic theology, as measure) upon that dark and bloody code of laid down by Edwards and others of the most Jelioval and the Jews that Constantine and his venerated fathers of "the church," Nor is it wholly council of priests bound in the same volume without warrant of scripture, if we admit all that with its opposite, the Gospel of Jesus, some fifteen is claimed for the Old Testament by Orthodox centuries ago, and in the plentitude of imperial divines. To justify Jehovah in his terrible chas- and priestly power dodded and forced upon the tisement of rebels, Edwards sometimes refers to acceptance of mankind as being in every line the punishments that are inflicted on rebellious and letter the "Word of God." As in that day subjects by earthly potentates. To show the na- the system of theology, then founded upon the ture of such justification, I will endeavor to il- Bible, originated through and in the interests of lustrate from like premises, thus: Our Southern Imperial and priestly despotism, so it has continbrehren rebelled against the government of the used ever since. And I again repeat that there United States, of which Abraham Lincoln was never has been a code of morals or a system of President and commander in chief of its armies, | worship invented or practiced on earth, that in-Now let us suppose that when 'General Sherman | culcates precepts, doctrines and dogmas more dewent forth on his grand march he had received basing and imbruting to humanity (when carried positive orders from Lincoln to put to death every- out in full) or blasphemously deregatory to the

any circumstances, inflict such ghastly sufferings on any of his creatures for any cause whatevermuch loss for merely being the unwitting descendants of parents who in the long past were tempted (as the clumsy fable says) to bltg an apple ! Now from my inmost soul I thank my God that he has endowed me with a nature that could not if I would do otherwise than loathe and detest such a monstrous God as Calvin, Edmards & Co. have created in their own image; though in absence of my love he had both power and will to doom me eternally to such a hell as they describe.

- One of the best read and most prominent Congregational clergymen in New England, remarked to me sometime since that he considered " Jonathan Edwards the greatest theologian that ever lived.

Doubtless uninitiated readers might think that so great a man as Edwards would, in common with all others who have a single spark of humanity remaining in their bosoms, feel profound pity for the poor damned souls that from a stern sense of divine justice they hold. God has found it necessary to cast into such a hell. On this point let us hear the reverend teacher of Jehovah's highest truths speak for himself. See Edwards's works, Nol. 7th, page 415:

"The view of the misery of the damned will double the ardor of the love and gratitude of the saints in beaven. The sight of hell torthe saints in beaven. The sight of hell for-ments will exalt the happiness of the saints: forever. It will not only make them more sen-sible of the greatness and freeness of the grace of God in their happiness, but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it: it will make them prize it the more. When they see others, who were of the same nature and born nnder the same circumstances, plunged in such misery, and they so distinguished, oh; it will make them sensible how happy they are! A sense of the opposite misery in all cases greatly increases the relish of any joy or pleasure." (The italies are mine.) damned it will excite in them a lively and ad-miring gense of the grace of God in making them io to differ."

I was recently favored with an invitation to attend a meeting of the Radical Club, in Boston, to hear a most-suggestive and stirring poem read by its author (Mr. Cranch, of New York). After the reading a conversation ensued, and, among other topics, the question was raised as to the practibility of setting Calvinism to music. Although the very "pink and poesy" of the divine art in the Hub was present and took part in the discussion, the meeting dissolved without apparently coming to any definite conclusion on the point. Though not in the least acquainted with the principles and technicalities of music, it struck me, at the time, that there was not a passage in the Old Testament, not even in the psalm wherein David calls upon God with such vehemence to avenge him of his enemies, that could produce so grand an oratorial or "Inferno" effect on an assemblage of "Orthodox " worshipers as might some of the incidents narrated by Ed-

# BANNER OF LIGHT.

most of the churches of to day, and forced upon the acceptance of infantile minds, in our Sunday and other Orthodox schools.

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How sickening to the heart of culightened humanity to know that through the teachings and discipline of that blast hemous order of men who have ever " gameshed the sepulchies of the prophets whom their fathers killed " in other days, and murdered these of their syndlay , begun with the child at the particulated prestandlen methe-Tor's Prass the relations heart and mind of Christendon has been so tearfully warped, perverticit and emasculated as to surrenter its reason and intellect, and bow in blind obedience at thefact of a monstrous image that priests have infade in their own likeness, ' and exalted," in their remaines, and creeds? "above all that is called fored " by desire of No areth as well as by

And what is the gist of the doctrines that are at this time taught in the "Surfath? schools and other creet shops of Orthodoxy? Why, that some six Thorstand years ago a two legged, nondescript. A a to by sharing flost, called by a savage horde of wandering mongfel Arab robbers scarcely removed tr in canadialisms deligent or Jah, made, Adventance dely out of nothing, and divided the day from the night forty-eight hours before he made the sun to give light to the one, and the moghand stars to the other; that he made man in his own image out of a joinch of dust, and a woman out of his rib, and blessed them, and, looking upon everythics he had made, saw that all was well done and Tvery good." But scarfely had the newly made is uple begun to realize their situathis, that, a tasking shake approached and induced the woman; and of course she the man, through a cohenny instituation, to eat a tempting, hut Lirbidden apple, which at once (as the spake had truig told the woman would be the case, as delayah very well knew, opened their ever so wide that they discovered for the first Sime that they were both naked. Searcely, however, had they remedied this defect by making apronsiont of hg leaves, than they heard deho- . vales voice calling after them as he was taking a morning walk in his newly-made garden, whereupon the Sciglitured pair hid themselves in the hashess Nery soon, however, they were forged bittof their lading place, and driven to confession of their tank by the first question, that was put, to Adam, in answer to, which he said, that he was afraith and " hid himself" because he " was naked?" Thus, although the woman, after themore discreet manner of ther sex, kept mum,) the pair, were taken dike. Jack Cade's seeker after knowledge on a later occasion, in the commission of the " or y at," for how otherwise argued dehovalitie could the ignoramuses have learned that they were added, but by partaking of the forbidden fruit of the tree of knowledge, and thus make the " new" not the woman, newk ye, weman's rights advocates; to "become as one of us," doubtless meaning by "tas" some other gods of like proclimities with J. Korah or Jak, such, perhapping Jupiter or der. Be this, however, as it may, the fact remains patent as "Hely Writ," thal, after a little cross questioning (during which the newly-made compeer of the gods meanly sought to turn State's evidence, and cast the whole hame of his transgression in the poor woman, as the Orthodox now do theirs on one of Ashebt and contage the has displayed in agituing the ques. would remain unfilled. The foldier, the drunkard, the senher send - Jehovah promounded judgment, and, fain and he leve in the descriptive which arges her ad five out sualist, walk in its very steps; neither does the duellist or after the manner usually observed on such occasions by theoryatic hulger, dew, into a towering passion, and carsed and doomed the meddlesome reptile that had blowed his plans to walk length? "wise, #10 on his belly brather than shell on the tiplot his tail,) and to feed on "dust," such as toady birds, rabbits, sheep, goats and young Adamses, (as has ever been the habit of snakes from that to the present day,) and further, to engage his ", head" for all time to come in a brushur match with the woman's "hell" and with the "heels" of all her seed. He next turned to his newly made," images," and, after cursing them both most shametnily and all things in general. for history's sake, mow equally a God with his Father, he furned them both out into a wilderness of thorns and thistles, like Lincolu's heg " to root or die," with nothing in the world to commence house keeping with but two skin coats

# free Chought. SHIRITUALISM AND MRS. VICTORIA

-woodhull. ET TANK PARTIN R.

I have a wave effectively proceeded against heaverling the rotation of the product of an orbital for the discussion of personal to going the measure of lambding of atribut for er the fusis. The up versally expressed of this n that the time is at hand, of not already come, when a data went to never and eget Symposites, at title fact that I teer personally assayed with an amount of source erreds of ent which exceeds of power, as an un, die gegendichte februes mei wichrenk feriende Einigen Varg Sustenij teicher mallkindress upen

but there, and the gree expression to some opitions there are only the most momentous interests of S, ir-They but whether at the subject upon, which a lorge tiv setteriar i the subject upon which a lorge principles of life, beings thought, astronomic more any sources in the term to be early real float. Having registered our disc for design the regard as far as dently excitement the quest, n whether or multiplicate has a narise, is not greatly damaged through its advoday by Mrs. Victoria Wiedhill, and whether the peculiar sertiments she professes, especially in the direction of three dore," do not estimate et inturious if not "ruin-us shados " uponstationing of the spiritualistic ranks which dissent in herd. It has been repeatedly suggested to me, both in public and private erref s, that a determited prezest should be made against, the possibility of accombing this light's ojintine with Spiritualism, and I have even been idected. ar she who might be supposed to be inimical to her plinci-Hee tortake the instante in making such a protest, and roctaining to the world'my "abbornence", of the opinions that lady ; referrer Hitherto I must admit that my carners loss for the cause of Spiritfallsm, my ardent hope, that it would prove the work's recemer from the many evils that afflict it, and the exatted symbols I have cheristed o reem-It's the transation it's minister, have induced me to lend a witting car to, the affeals of those who deemed our nolls cause in danger of suffering from any extraneous matter that might be thrust upon the Still I have urged that, though I was and ever shall be the steadfast opponent of renegality and licentlineness, losas not sufficiently informed of Mrs. Woodhull's epinions; or their relations to Spirituallim, to take any steps which might wrong the individual in attempting toright the causely But the time has come when I Hand in a different and better, informed position, and I not only feel free to act, but, called upon to do so, as far as I am able, or ney limited power extends.

The Bannier of Eight having reported in full Mrs. Woodill's address on what Is come ive to be the most sing qualar of the reforms the advocates, we are no tenger left in could as to her real septiments. Of these I must first speak, and then proceed to the yet more important theme as to how they sproceeding from her as their author, affect the cause . . i maliem.

No one can read candidly and with an unprejudied min Mrs. Woodhull's address on "Social Freedem " and fail to recentze in fithe extremion of a lucid mind probing to its depths the evils that static secondy-unmasking the hypocrite, unveiting the world of crime, rattenness and corruption that deforms our social system, and dragging into the dight of keen 'analysis' the misery, hypogripy and, legalized renduality which pervade receivy from centre to circumference. Because these things have been held recluded from the sphere of public inquiry, they have been falsely lifes that any mind, as capable as Mrs. Woodhull's, has been initial with rottlelent courage to withdraw the hypocritical mask which custom has thrown around there suba theory, which is obviously as reputeive to one half-of so -quainted, namely, the victims of man's licentiousness, called by the un Christian world, "outcast women.".

to answer Mrs. Woodhull's positions, nor even to analyze years." The gallows was afterwards restored by the French them. Many of them-thus is in the full and candid state. revolutionists there, and murders increased. In Russia, ment of the need for referre- are too true to require analy - funder Catherine, the gallows was abolished with good effects. which their *trader* parent tailored for them out of

fien of those who telleye in Spritualism. Let us have no the original element. elese communion, knots of jors, by gathered together in one city, or one elique, or one storist, but let a general and free claims that not less than twenty thousand pounds of at-Invitation be extended to all; the workers, if you please, as morpheric pressure are brought to bear continually upon well/as the theorists-the mediums. I beg to suggest, not being always left out in the slit, as i none who are inimical to other some being rejected because that other some cannot hold fellowship with them.

Let the Conneil then an t there receive written or speken drafts of what the thickers is our ranks may have to propose as a basis for founding our Felief in Sparitualism, thenems astly, practically, morally and retratensly, upon. Can we not at last determine what an twho we are ? what we know, telleve, and think t

Is not the vast realm of principles of elling up before us in grander proportions day by tay, but still in more stringent and definite evidences of being based upon eternal and immuttable law ? Let our i in the bediscover the uniterlying

we have gone, do n't let us he if sit of presiding them to gnumerable worlds safely on their course, is an unseen the world, either as the views of the S, initialists generally, power. True, you may feel the spark that runs in lightor as the opinions and tellefs of such and such branches, rings, or associations of Scinitualists in particular. We shall then make no mistakes, and do away with all the heart burning bitterress and +; frit, of o; position which is now dividing our ranks into the army of flerce haters and morrowful-mourners; astracki.commune myselfeto beinter to the sombre ranks of the latter close, I earnestly, lovingly, for gravity desire to see our all of sus truth recognized for all that it really is, not for a thousand things that it is pot. When once such a full and explicit sifting is made in our ranks, we shall then be free to jursue our several views of reform in the several fields that, are devoted to them. We shall have no occasion to deny our Spiritualism because we are striving to promote a reform in some other direction, nor shall we like slaves be forced to endurse any special reform, because some of our Spirituals the brothren and sisters up hold it. I have thought out, but am not prepared in this article to detail the methods of collecting the thoughts, opinions and suggestions of our spiritual associates for the Council I propose ; but as I am fully well aware such councits are being held, and will be held on very small scales in defforant sections of the country, as T know that such a course will only tend to separate us still more, and draw multitudes of unkind dividing lines amongst us instead of one, I carnestly hope my suggestion will commend itself to the more thoughtful in our ranks, and ultimate in a thorough, candid, careful and humanitary search for the highest principles of truth as in part evolved from and certainly must gloriously illuminated by the light of modern Spiritu

In singere and affectionate good will to all, condemnation for none, but firmest resolve to uphold the standard of Splritualism trigh-as, the heaven of heavens, I remain to the whole world, the friend of "treth against the world,"

EMM'A HARDINGE-BRITTEN. ····· ON CAPITAL PUNISHMENT.

## BY JANE M. JACKSON.

Deep and serious attention given to the subject of punishment by death will lead to a reform. The manumission of: slaves sufficiently proves that the popular mind, when aroused, is irresistible. Governments are still barbarous on deemed "too faceed " to be touched. The fact is, they have "this matter, and cling to the crael inflictions of savage times been too corrupt, instead of too sacred, and we may all re- with the cold-blooded tenacity which distinguishes power. Progressive non-know that hanging for murder is not only ineffective but mischlevous. It not only fails to restrain crime, but increases it. We owe it as Christians to abolish jects and compet that open discussion for their true basise this heathen law. We cannot plead that the fear of death and cause which is to essential before a radicateure can be restrains mon from murder, for the man who seeks to deeffected. I for one, though differing from this lady in total, prive another of life has become utterly reckless of his own, on the means of remedy, heartily and cordially admite the If the fear of death was realizable by men, posts of danger "suicide avoid its path; and the hardened murderer makes a viety as it is acceptable to the other. In the meantime, jost of it-he regards not life. In the time of Henry the whilst prophecying, on my part, the utmost length to the Eighth's reign seventy-two thous and thieres were hanged. well being of society from a complete analysis of this sub. Crime steadily increased all the while. In the year 1960 feet, and an extract effort to discover the highest and most pleasing sixty thousand individuals were hanged for witchsalutary grounds upon which a thorough reform in our so- craft. Persons standing near accused others of this crime. cial system can be instituted. I yet take entirely different A gallows never was an object of terror. Many attoud the views of the remedial measures which Mrs. Woodhull pro- execution of a murdergr as they would a theatre, with the poses, and believe that the total abregation of legal order in same jocularity at the performance. Wicks, who was hafiged the relations of the sexes would lead to the most periodous for mutter in 1510, mudatt a point of Sceing " the stranguand fuinter results, of culles the door to the horrors of free lation." At every public exhibition he hired a seat where that, casthig hapless off-pring upon the community instead, he could see "comfortably." Capital punishment teaches of the holy dependencies of insternal and paternal affection, murder by example-it suggests a sort of legal revenge, a and haugurating amongst the masses, who cannot all be a plausible reparation, and has a brutalizing and baneful effect Inc unter themiciter, the physical, psychical and spiritual upon a crowd, and werkens that Fegard for the sanctify of degradation, which now attends that unhappy class with buman illo which it should be the care of a government to where condition I have made myself most thoroughly ac- promote. When a man commits a murder he knows he incurs a chauce of being hanged, but it does not restrain his Whand. Dr. Franklin says: "In Tuscany, where murder was, > 1 do not, in this brief and hastily q entred article, latend not punished by death, only five were committed in twenty

and take experistronger groupde than 't have alleged, what, manifestations of mind depend upon physical organization ; femotis do I propose, of have I any to offer for the contine that, when the outer form grunnbles, the soul-life ceases; to form planed of I fright answer, I have. the eye sees nothing, the crucible can detect nothing, and Let there be a call issued for a real and universal Conven- there can be nothing but the dust that mingles again with

But these unbelieving, honest skeptics forget that science each human being, so nicely balanced about us internally and externally, that we move amid this pressure with clastic step-and yet that immense power is unseen. There is also a net-work of laws and principles, threading, permeating and pulsating in all our being, yet not discernible to the human eye. By an unseen electric force, we whisper from under the sea to our friends thousands of miles away. The unseen winds lift the sail and waft the ponderous-ship. Steam, the force that transports millions of passengers by land and sea, and pigws the commerce of the world through the waves in storm and sunshine, is really an invisible agent. You may see, raidir mingling with the sir; but the mighty force, that drives the wheel, you do not see. The engineer, the man of ecience, will not claim that steam is a visible agent, even in the boiler.

The vast attracting and repelling force thay guides these power. True, you may feel the spark that runs in lightning speed along the wires; you may feel the winds that HA the sail and drive the ship; you may feel the steam that swiftly carries its enormous freight past hills, plains and valleys; you may feel the principles of attraction and repulsion that move the canopy of worlds along their slient 4 atha, as you may at times feel, the power of God, lifting the soul up on mountain waves of joy and holy aspiration ; but who has seen that power ?

The essential, the vital force that moves the vast machinery of this boundless universe is an unseen power. Is it strange, then, that, when our dear friends lay off the shattered, worn-out garment, the body, we see them not, with these dull eyes of ours, as they take their departure for their better home among the heavens?

Then, let us never doubt for a moment, that, when in death we close our eyes to all outer scenes, we shall awake to the sublime realities of a life, compared with which, this resent world of ours is only as the gray twilight and the ale purple of the morning sky. W MT C. W. Bordentown, N. J.

## POLITICAL ACTION.

I admire Bro. Wetherbee's views on "Political Action "--vote for no man who is an intolerant bigot on the great questions of the hour. Scratch your tickets and make your scratching known; and you will soon be a power in the land. For the present, perhaps, this is the best Spiritualists and liberalists cati do.

If Congress should pass the "Declaratory Act," it will be a great ora in our history, and the great questions of what, shall we do? how shall we act? and how shall we use wir strength? will be upon us before we are ready. We may not be able to make our strength felt at the tor fairs, and here is the place to make our power felt. Separate organization may or may not be advisable, perhaps it will. If it should be, separate nominations may or may not be best. But if we do have a separate ticket in the field, let our nominations be third where two others are made, and as much as possible made up of the best and most liberal men and women on the other tickets; we will hold the balance of power, elect our ticket and be a rowER in the earth that will not only be felt, but respected. Mrs. Woodhull has fine moral centiments, and so have I but neither of us may have the experience fitting us for the chief executive office of so great a nation as this, and it would be madness to run either of us. Grant has done well. perhaps would do well again, but unless' he will stand up quarely on the liberal plank of our platform, some one else will do quite as well. A man or woman who fears to take a position, we may well fear to give a positon.

Long since I passed the point of voting for any one for a law-maker, a judge or executor of the-laws, who-does notthink, his marriage vows binding when he is away from home. And now a man who cannot see that my wife has as many and as sacred rights as the "nigger," cannot see his way to office through my ballot. JAMES C. MARSHALL.

### SPIRITUALISTS OF CONNECTICUT!

Less than one year ago warning was given though various journals that Marshall Jewel, then Republican candidate for Governor, had signed the petition of the Evangelical Alliance, for a formal recognition of God in the Constitution of the United States. At this many of you were indignant, and his defeat at the then ensuing election seemed certain.

Fearing this, certain of you had an interview with Gov. ewel, who gave out that he expressed regret about the way his action was construed; that he was not at heart in favor of the extrema-action they proposed, much less a leader in the movement, and signed the petition through courtesy, at the importunity of certain-friends, - Enough of you believed these specious representations to clect him Governor,

pose of that petition, sent out by a " ? nal Associa

Foreign Correspondence.

FEBRUARY 3, 1872.

### ENGLAND. BY J. H, POWELL (Correspondent).

[Subscriptions received for the "Banner of Light "-twelve months, fifteen shillings; six months, seven shil-lings and sixpence. ,Post,free to any address.]

The Great Light of Spiritualism-The Progressive Library -Sittings with Nr. Wallace-Gerala Massey's "Concerning Spiritualism."

There is life in the spiritual movement which manifests in new and remote places, channels are opening for spirit instruction in all directions. Even where no efforts are making at organization there is a deepening interest in manifestations. It is not possible for the thinking minds to hass by the great light of Spirifualiem without observing it ; they may seem to distarage and delight to, ridicule, but there is. notwithstanding, a power in its radiance which they acknowledge to themselves, if to nove other.

Action is the watchword of the English Spiritualists. They do not sit idle, and expect the world to move without them. They are "up and doing," if not their best, give prom. ise at least of such. Never was there more earnest and active effort put forth than now, although there is little noise with it.

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No.

To get a glimpte of what is being dore, one need only enter the Progressive Library ; there he may see signs of progress. I entered the other day, and was gratified to read activity in the faces of Mr. Burns and his good wife, and in all connected therewith. Immediately over the door the first attraction was the beautifully printed card announcing the "Banner of Light" for sale, which I need not describe, as copies are plentiful in America. Next I saw the crowded prospectus announcing the issue by William White & Co., of "The Temple," the last work of A. J. Da vis, whose name is an oracle here. My eye no sconer was off the voluminous description of the "Temple" than it was riveted on a large oil painting exquisitely executed by spirit power through the hand of Mrs. Duglud, the Glas-

gow trance-painter. / I shall not offer a description of the picture, as my ability to do it justice fails. I can, however, say without fear of censure that the production is a marvel, and the medium. ditto, who, like most of our best medlums, tefore submitting to centrol, was entirely ignorant of the art of rainting. To those who perpetually inquire, " Have the spirits ever produced anything worthy acceptance?" I recommend Mrs."

Dugind's jaintings, feeling assured that they will neither depreciate Spiritualism nor art. Next, and not the least attractive to me, was, the litho-

graph proof of Mr. Bielfeld's admirable vignette design containing Emma Hardinge's Ten Spiritual Commandments, or rather the Ten Spiritual Commandments given by the spirits through Emma Hardinge. No words of mine can'de--ecribe the merits of the vignette or the printed words; they go together in happy union. Mr. Biglfeld, who paints like a Baphael, and does it all for amusement and the good that ing presidential election, but we can in our more local fat- this productions may confer on others, has touched the spirit of his subject and made it live in his design. I have no

doubt the sales for the Bielfeld and, Hardinge Ten Commandments will be immense. The picture will frame and look handsome in any drawing-room. No Spiritualist who can afford it should fail to secure a copy.

Mr. Burns is one of the activities in the movement in England, and a very useful and progressive activity. Others are in the work-mediums, lecturers and humble workrs of needful kind. God speed them on l

I had the privilege and pleasure of attending a couple of scances (private) at the house of Mr. Bielfeld, Mr. Wallace acting as medium. I have before alluded to this medium's intelligent spirit-communications. On the occasions I now refer to, his discourses and answers to questions were, in my humble judgment, equal to anything I have before heard through trance mediumship. Mr. Wallace is a most 'unassuming and, in a mundane sense, as a consequence, unsuccessful man, i. e., he does not grind out much corn for himself from the spiritualistic mill, yet for ten years he has been the willing servant of spirite, and always ready to sit

for the enlightenment of others. I am surprised that the leading lights of the novement have not availed themselves of his services and utilized them in the work of progress. He would admirably do the work of propagandism.

We all sat in carnest conversation, not dreaming of manifestations at that time, whon the medium was entranced, and his spirit-guide joined in convincing us soon that we were piginles in argument compared with him. Our favorite themes became illumined with a rovel light, and we all found delight in silence. I understand that Mr. and Mrs. Wallace have given one seance a week at Mr. Blelfeld's fo many years, and I am further told that there is never a lack of novelty or profundity in the discourses.

The next thing calling for special notice is Gerald Massey's "Concerning Spiritualism," a neat little brochure issued by Burns. It, is the substance of the address which the poet gave on the occasion of Mrs. Hardinge's soirce which was held at St. George's Hall, on the 25th of last July,

to which is annexed a great deal of new matter. There can Can it be that such innocence could change so soon? We be no question as to the tipe ability manifested by Mr. have before us a call for a Convention to further the pur. Massey in the treatment of his theme. He twines logic and n substantial prose, and bits right hard where strikes. He does not presume to an acquaintance with spiritualistic literature, apart from the works of Swedenborg, yet we can trace the thought, bold and uncompromising in works of Spiritualists, only the thought, the diction is Massey's all over. I like the work so much that I do not want to say what

raw lates, obtained by hook or by crook-nobody tells us how or where, 7

Nor did Jehovan's cursing end with the first generation, for we find him returning to earth-not many years after; and damning his first grand; son so terribly for simply carrying out the law of his denii god nature, that even the wrathful God. of Orthodoxy was forced to relent so far as to ordam cafter placing a mark on Cain, lest, through Ignorance or inistake, "any finding him should kill him," that any man who should slay the first murder r and Fratient', should undergo a penalty Specie fold Smore terrible than that which had just been unlated on U in for the murder of his righteous brother, of which godly statute all-"clerical a lyocates (and their name is legion) of "Whoseever sheldeth man's block by man shall his blood be shed." would do well to make a note for use in the pulpit, and in their theoryatic criminal courts when, in the good time coming, they shall be clothed with power over the consciences and lives of the free people of North America.

shome thousand years or more passed away, and myriads of human beings (mostly, it must be inferted, the posterity of Cain and a wife he found in the wilderness of uncertain species and origin, but it is to be hoped of a better breed than himself,) were consigned to eternal punishment for Adam's sin about the apple-when Jehovah hethought himself of a plan to aniend his bungling work by drowning every living thing but one plous family of eight persons and a given number of each of the kinds of rire lower creatures, which he saved by cramming them into an air tight scow after a fashion that must have required the working of a greater miracle to preserve their lives, than it would had all been sunk to the bottom of the frigid ocean, or ten feet deep in the mire of a cesspool, Scarcely, however, had the un-grateful faunty escaped, from their loathsome prison, when the father took to wing hibbing, an one of his sous to very unseemly practices, and the posterity of the whole family soon became more victory, if possible, than their antediluvian forefathers. Thus, the experiment of reforming and saving mankind by drawning as signally failed as the hosteny and cursing experiments had both done before. [To be continued in our next.]

JUSTICE TO THE MORMONS - We are not a polyganist, either, in theory or practice; bur, we love justice in all things. If the test case of the Mormon, trial, Hawkins is fined five hundred dol lafs, and scatteneed to three years imprisonment at hard labor, for the crime of adultery. If po-lygamy is not adultery, the courd has committed an ontrage. Hawkins, Brigham Young, et als, are not adulterers. If polygamy is adultery, then are all the Old Testament saints, as well as many of the state of the same saints and the same s ose of the New Testament, adulterers; and as Paul emphatically declares, "no additeror can Inherit the kingdom of God" (Gal. v: 21), we apprehend many of the few who get there will be disappointed in not meeting old Father Abraham his son, or grandson. Not one of the patri-hs will enter heaven. David and Solomon whs will enter heaven. ill be shut out; " and the proghets, where are 1. .y?"-The Baltimore Crucible.

society is subject, unless some provision can be made for rensuality and lust."

It seems to me, in brief, that Mrs. Woodhull, like many remark upon what I believe to be fallaclous as a practical

ists as a representation of what Spiritualism is? I beg to state, in this connection, that I have no fault whatever to find with the Ludy for making her opportunities amongst the Sufrituallets a means of enunciating her pe cultar views. As an earnest and whole-souled reformer. she may naturally avail herself of every avenue for the expression of the opini as that move her; but why are dur spiritual papers, rostrums, speakers and speeches to be so Alled with three views that the entire ranks of Spiritualism The soul firmly wrapped about with such a chearing faith. can fluid no representation except in allegiance with these, how it must assist the earthly pilgrim, with a firm heart doctrines? We may all admire this lady's talents, and sympathizs lowly vales of this tearful life.

the d.fler views, or consent to be represented by her? I need hardly say that the terms, "National Convention of Spiritualists," are interpreted alike by the Eurol can world, and the world of Americans outside Stiritualism, as significant of an unique because national representation of Spiritualism. I am end was in operation; and I humbly claim to have done as much for American Spiritualism as any one in the field. I know many otherr-and prominent, hard-working Spiritualists too-who stand in the same category with myself. .

supposed recognition of her principles and precedures on nkions of social, political and religious freedom? Most

assuredly not. It may be urged that the Spiritualists, as a body, are im-

mere theorists. Suppose they are; must we, then, be committed to all sorts of opinions, whether we hold them or no, because those are preoclated with us who chance to believe in those opinions, and are committed to those re- beheds a radiant glow along our checkered way. forms themselves? I am quite sure that the most enthuslastic of Mrs. Woodhull's admirers would find in her own reported addresses a stringent deniable the Justice of such a position, and an assertion that such a course was an act tertalists, believing that which can be revealed to the outer

brands upon other persons' reputations. And now, having, SF.

"under Catherine, the gallows was abolished with good effects. sis; they are simply manswerable. But I find in her en. Facts can be multiplied that imprisonment and solitary conthusiastic views of what is absolutely true, and in her. ex. incoment for LIFE have caused erime to decrease. This is to offlion of the imperative need of reform in our social sys be dreaded. Death is no object of fear to the depraved. em, that the overlooks the immense dangers to which During the reign of George the Third hanging was the punishment for stealing, and burning at the stake for coining, the rightsoof efferting, and against the uncurbed rule of A woman was habged at Tyburn for stealing two yards of calleo. Christian legislators ordered these atrocitics, and a

religious king sanctioned them : A physician of note affirming ther sincere reformers, doems that all humanity can be a- that no rang man ever committed a murder; that come menlaw unto itself, and that, is cause, they few who are philos, tal delusion obscured the brain; or he was a victim of obsophically instructed and wisely inspired can live without, session. Besides, annocent, mon have been hanged, the misthe law, all humanity can do the same. Still, I am not new take only known when the victim was boyond a reparation. contending with Mrs. Woodhull's entire Fostion, nor yet - Oh reformers, to you alone the future opens her page of exponenting, my own entire views on this subject. Lonly unwritten Justice. Flevate the children of our poor, place elucation and employment within their reach, and the next referm, only the more strongly to point my argument that, generation will be purer and better. When a man falls into If a great mass of persons view with abhorrence what I be- a gulf of crime, treat him as a man, not as a brute ; promptlieve to be a transcendental error, is not that the greater ly blad his bands, that he repeat not the insane act of murreason for, our quertioning what all this has to do with Spir- det. But seek not revenge by sufficiation; it will not restore itualism, and why Mrs. Woodhull's views upon abstract the life he has taken. Spiritualists, send not the spirit of a subjects of reform, right or wrong, acceptable or distance murderer to the life beyond the grave without repentance, ful, should be forced upon a large portion of the Spiritual \_ It will increase the number who daily return to entice others to sin, and will but ald murder to murder.

## ON THE UNSEEN SHORE.

A lady authoress, now deceased, has said, among her writings:

> "Somewhere, I know, on the unseen shore, They watch, and beckon, and wait for me."

and elastic step, through all the lights and shadows and

with her carnestness. We may even endorse her views- How such a faith must help to soothe and bind up the some in part, some in their onlitety-and work with her in mother's wounded heart, when she lays away her darling at fields of reform she promotes; But still I ask, child in the cold, silent tomb, if she can feel assured that Must the entire body of American Spiritualists endorse her the separation is only for a few fleeting days or years, and upon some unseen shore, the dear child will "watch, and beckon, and wait" for the fond mother's coming, again to hear her kindly voice, and to feel her gentle, loving embrace.

. Cannot some of us, in looking back to the years that are that never knew of the formation of such a body until it gone in the stream of time, perceive that many of those with whom we have passed Joyous hours in youthful sports upon the green-sward, under the blue sky, are gone ?-gone to their long homes! Their outer forms have mingled with the earth, and their souls fied away on the viewless air, Mrs. Woodhull's election as the President of the National Yet the tender love we here them, bursting so fresh, so Association of American Spiritualists therefore involves a sweet and pure from the heart in the morning of life, still it glows and warms in our souls, animates our being, and the part of every American Spiritualist. Is this just? Is follows them to the unscen shore, where, we may hope, it in accordance with Mre. Woodhull's own admirable defi- they "watch, and becken, and wait our coming," that was may again renew those dear friendships of childhood's happy hours.

Those of us who have been accustomed to walk by a firm practical; that they are fillers in the armies of reform, and faith in the immortality of the soul, would feel that we were treading a dark and lonely path without that consoling thrust into the fields of reform, head and shoulders, and faith, folded as a warm carment about ur. To us, it is as a flag of invitation forward-one that waves high, up among our mountain hopes and joys. It is as a beacon light that

But, do all men onjoy this consoling faith? Nay-not sol Along the dusty highways of life, we may pass many a man who believes nothing of the kind. They are often cold maof as much 'tyranny as the imposition of so many montal | senses as true, and nothing more.

These men will claim that what the crucible, the dissectunder, some pressure of other occupations, briefly defined ing-knife and the scalpel cannot reveal, has no existence; my gilerance, and that of a large number who are with me, that immortality is a dream of the imagination; that the

in whose list of Vice Presidents is ship name of Marshall Jewel. Andre, Arnold and Davis are called traitors. What name have you for this deceiver the second \_F. H. R. New Britain, Conn.

### Written for the Banner of Light. REMEMBERED. BT DAIST.

Absent, but not forgot ; for ever by my side I see thy shadowy form that comes my feet to guide ; That bids me pluck life's roses which grow so sweet and have. The thornless flowers of thought, born of the upper air, And wear for thee.

Thy faotfalls make no sound as by me you gently pass; Thy breath could never cloud the fairest, brightest glass ; Thy shadow has no weight to turn the finest scale ; Thy voice lacks yocal sound, as thy bright words regale My listening ear.

But'still in every thought I feel thy power of mind ; Thy soul sways mine at will, so close the ties that bind, If sad at heart art thou; the world to me looks drear; Should smiles light up thy brow, God's sunlight seems so clear.

On all the earth.

Absent, yet over near ! Oh, blessed be his name, Whose wright captism of souls is born of spirit-flame ! Who sends his angel-ranks down from the "Summer-Land," To help us bear life's cross, to give a helping hand Whene'er we call.

And ever in the future, as was revealed in dreams, Above the wolves and vultures, may we catch heaven beams;

May daisy flowers of truth peep through oppression's snows And warm, magnetic life bid us forget our woes,

And bide his will. Louisville, Ky.

M. D. Conway publishes in the Radical the paper he read before the London Dialectical Society, on Marriage. He holds that the ideal marriage is of one man to one woman, with the intent tains, by a cogent array of arguments, that the miserably mismated should be legally released on terms as easy as the welfare of the individuals and of society will allow. Better divorce by stat-ute than tempt unfortunately married people to divorce themselves by bullet or dagger. This is substantially our view of the subject, and a view which favors purity rather than laxity, and will which favors purity rather than laxity, and will do as much to perpetuate and dignify the marriag's relation as the present chaos of theories and statutes is doing to degrade and abolish it. But the reformer is always mistaken for a destroyer; and whoever would prune the tree, is Spiritualism: stoned as one who would cut, it down or root it up altogether .- The Golden Age.

Poverty and pride are inconvenient<sup>1</sup> companions; but when idleness unites them, the depth of

Leisnre is a very pleasant garment to look at, but it is a very had one to wear. The ruin of millions may be traced to-it.

I feel prompted to. But I cannot forego and rest, content. In treating the question, "normal and abnormal medjum-

ship," which, by the way, is uniquely put and answered, Mr. Massey deals a blow at T. L. Harris, which, however apparently just in the instances clied, is by no means fair, considered solely in relation to the subject.

The author starts out to prove that abnormal mediumship line given us nothing in poetry or painting to equal manifestations of normal mediumship. He examines "Hymns of Spiritual Devotion," (New York, 1857.) and discovers lines and couplets, plagiarisms elightly altered from Watts, Heber, Old Hynins, Mrs. Browning and Thomas Moore.

I am willing to accept the evidence as given by Mr. Massey in the citations, as far as they go. , But the injustice to flarris is plainly shown by the critic's haste "for brevity's sake." He should examine the other works of Harris, especially "The Lyric of the Golden Age," and then pronounce judgment.

The question is, "Can a good thing come from abnormal mediumship?" Mr. Marris-in-the abnormal state improvised his published poems. -It is unfair to quote a few plaglarisms of which Harris may have been unconscious, or the dupe of some spirit-pirate, and leave untouched the larger mass of his poetic improvisations.

I have read sufficient of Harris to venture my reputation (which is worth little, perhaps). In support of the position that there is a great deal of sterling gold in his improvisations, which is as much as to say that normal mediumship, in such instances, cannot eclinee the abnormal.

Notwithstanding Mr. Marrey's strictures on the poor character of the productions (literary) of abnormal mediums, I cannot help seeing, from a wide platform, that many of the abnormal mediums are incapable, in the normal condition, of producing anything equal to their mediumistic essays in the domain of knowledge. Who, for instance, that has heard Mrs. Conant, under spirit power, discourse on the subtlest problems of human thought, answering questions which would perplex "a Philadelphia Lawyer," could imagthat the relation shall be perpetual; but he main- me that by any course of training the could excel in the normal the abnormal state?

The same may justly be asked of scores of other abnormal mediums

sey's views of abnormal mediumship are not absolute

eey a views or annormal mediumiship are not absolute. But enough. The work of our poet, apart from his views on normal and abnormal states, is masterly. You turn the leaves to discover rich thoughts and occasional statics well deserved by those to whom it is addressed. Read the fol-lowing extract-delectable morsel for the Tyndalls, Hux-levs and Carpenters, who set their faces against the light of Subjection.

'It appears to me that you might as well ask the insect "It appears to me that you might as wen as the inscre-that eats its way through one of Turner's paintings to give you its idea of the picture, as to look for any spiritupl concep-tion of, these facts from our typical scientific mind of the present. Science has a brow broad and luminoue, but as yet the foolink senses crown her head,' and her eyes are seent of spirituel light " acant of spiritual light.

Mr. Massey comes into the field a little late; but better late than hever. He has had a good deal of experience in psychical matters, and cannot fail to offer the world some-thing worthy its acceptance on the subject. I hall his first-published views as promise of still further work in the same direction.

wretchedness is complete.

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#### LIGHT. BANNER OF

# Banner Correspondence.

#### Illinois.

**Hinots.** SPRINGFIELD.—George Barrell writes: Spir-itualism has its faults; it is too irreverential; its opposite extreme of church pharisalam is too much a mere derision of the old, its spirit com-muinion is, under too low a control for the good demanded by our spiritual nature. Why do-we fight the churches—grantitionaly, I mean — foist into our assemblies, our social gatherings, camp-meetings, these intolerable/discords? When we are brought into direct contact with them, then between the spirite of the origin of mignetism and a correct idea of the origin of mignetism and a correct idea of the origin of mignetism and a correct idea of the origin of mignetism and the Hollow Globe piyes a clear. measure our strength. With a faith that grasps and definite view of the matter, and, to my mind, all thought comprehends every conceivable thing, is far superjor to any explanation every et given why lose our spiritual balance in a contest with to the public. The causes of earthquakes and Orthodoxy and the churches? Spiritualism im-volcances, to my mind, are clear, concise and plies convictions in others that cannot be treated reproach fully. We do not want a religion with the religion left out. Let us have another era, and if the Bible is brought into discussion, why the Spiritualists are the ones that can best under-

much thought in this State; if it can teach us that meretricious ornamentation on buildings, blocks of stores with no solid division walls, overtopped with stacks of combustible material called roofs and cornices, are but fire-traps; that selfishness, inordinate gain, concentrated wealth, general ex-travagance of life are being grasped by the spiritual laws as never before, then calamities will not have been in vain. To emerge from the past re-quires a sitting that will touch the souls of men and of nations.

The Banner, we suppose speaks for itself. It The Banner, we suppose speaks for user. It grows before year by year; with many hard things we find articles equal to essays. Hazard on "Me-dianiship," and Mrs. Hardinge's lecture, giving views of God for the consideration of the skeptiviews of God for the consideration of the skepti-cal, are worth alone the yearly suffering the disclosures, opening up new light on the Gircle disclosures, opening up new light on the mechanism of the universe, bringing occult forces into recognition, chauging our estimate of sin and retribution, and of goodness as well, touching the dangerous ground of domestic, social and natural life, are food enough for the thoughtful. The communications from the incultured, cultured, and spiritualized, show us that there is no leath, that the blending of the life termed immortal with the present, is as certain to us as that to-morrow will succeed to day. This necessity of the roul, in the materialism that prevails, the perversion of the elder revelations and formalism and heartlessness of present worship, requires the positive confirma-tion that spirit forces and presence can alone give.

PRINCEVILLE — Wm. Stackhouse, writes, Jan. 12th: "Miss Helen Grover, of Bloomington, Ill., and recently from Boston, Mass, inspirational speaker, commenced a course of lectures on the Spiritual Philosophy, Jan. 6th, in J. Hitcheook's ball of Princeville Pacific Co. U. M. Hitcheook's hall, at Princeville, Peoria Co., Ill. Mr. Hitch-cock is not a Spiritualist himself, but is investicock is hot a Spiritualist himself, but is investi-gating. He is an open-hearted and-outspoken liberal-minded man, and a gentleman, in, every sense of the word. His hall is open and free to all speakers. He is sexton and undertaker in that town, and his services are eagerly sought from all classes of the people. I had the pleasure of listening to two of Miss Grover's lectures. They were highly interesting, and very much ap-preciated by the people. Miss Grover's an able and elequent exponent of the Spiritual Philoso-phy. She is also a developing medium; and, wherever she may go, the people will do well to wherever she may go, the people will do well to secure her services.

YATES CITY .- A. M. Swan writes: I notice in YATES CITY. - A. M. Swan writes: I notice in the Banner of the 6th inst., a letter in relation to Dr. Slade's mediumship, signed by Clarke Irvine, Oregon, Holt Co., Mo. Knowing Mr. Irvine well, I related to him some similar experiences to those he records, that I witnessed in a scance with Foster, in Washington, Di C., and other phenome-na with other mediums, which I had witnessed, and Mr. Irvine ridicaled me, and insisted my cycs must have been at fault, I was deceived, etc. I see now he is hearing willing testimony to what, he has seen. And so, friend Lyine, "we bear testimony to the things we have seen."

Me has seen. And so, friend Lyrno, "We bear testimony to the things we have seen." Mr. Irvine has been an Infidel, a disbeliover in immortality; and ff Dr. Slade's spirit guides have opened his eyes to the immortality of man, I can-not help believing that they have accomplished not netp believing that they have accomplished justly-admired Emma Hardinge-Britten, and will almost a miracle, as Mr. Irvino is a man who is in teasily convinced. He is a lawyer, a man of education, and a close investigator.

#### Mussachusetts,

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BOSTON.—Mrs. Jennets J. Clark writes: "Our loyed ones still return to us from over the silver river, through our noble medium, S. Helen Math-ows, giving twelve of us at the scance tangible evidence of their identity, conversing freely through the trumper, without human lips, teaching all to have charity, 'and not condemn the undeveloped foul. In this world of ignorance,' but to let our how—if more developed through spiritual knowl-edge—reflect on such; thus leading all to the king-dom of happiness. What a glorious privilege it is to listen to spirit-volces! It strengthens the investigator, and satisfies the medium that her twelve years of labor have not been in vain. Mrs. Mathews's mediumship is a great blessing to humanity. She is finely organized, sensitive, and well developed. At her scances, the sweetest perfusion is sprinkled on our hands and faces, owing what the spirit chemists can do. May an honest skeptic has been coverted to the truth of the return of his spirit-friends, by beir filenti-Wherever 1 have lectured, the people demand a good test medium. I advise them to send for Mrs. Mathews. She has been unable to give these these inces for the past year, only to a few will be able to come from her Green Mountain home with rene wed strength to bless the world. have not been ldle these past fow weeks. When not on the rostrum, I'am developing those having mediumistic gifts. My attending guides have assisted me recently to develop another mediam, she having no previous knowledge of Spiritualism. She bids fair to make a good trance medium. IPSWIGH—Mary II. Kimball writes: Know-ing that you are always interested in the progress of reform, I thought you would like to hear of the progress of Spiritualism in Ipswich. Among the oldest of Massachusetts towns, it has also been among its most conservative ones. No spiritual-istic lectures have been held here, with the excep-tion of three evening ones, until last month-De-comber-when we secured the services of Miss Susie A. Willis, of Lawrence, and held meetings during the Sabiaths of December. When having meetings was first spoken of, no one thought that interest or money could be obtained sufficient to have lectures, even for the month, there being not more than half a dozen avowed Spiritualists in the place. But funds were raised without the least difficulty, and meetings commenced. Miss Willis's lectures have been a decided success? The Town Hall, which will seat some six hundred persons, has been filled to overflowing, many being obliged to go away for lack of room, the interest steadily increasing with each lecture, despite various ar-rangements made by old Theology to prevent it. This month I. P. Greenleaf is engaged to speak here; yesterday he gave his first lecture, and truly we were fed with the bread of life. Miss Willis returns in May. God hasten the aday, for she has sown a seed here, not only by her professional worth, but by her private blameless. ness, that is sure to spring up and hear more than the noted hundred fold, for all listened to her ministrations with the united sentiment—it is good to be here. We have indeed been greatly blessed by her sojourn with us, and most truly regret her departure. Many of us have been brought, as it were, nearer the kingdom of heaven; and, while we have been fed by the angel-world, through her mediumship; we have also felt that aspiration for better and purer lives. While her ministrations here have proved such a rich source of blessing While her ministrations to us, may she in return, receive from the angel-world such a baptism of divine inspiration in her own soul as shall enrich her in spiritual gifts. May other towns follow our example and start iberal lectures, for I feel that the seed needs sow g everywhere, and they will also have just such harvesting as we are sure to have in Ipswich.

World's Agitator and Reconciler," with the re-quest that I hay aside all religious and scientific prejudice, and candidly peruse the book, assuring me that I would receive more instruction from its teachings than from any work at present ex-

sensible.

I might mention the various subjects treated up-I finght montion the various success treates ap-on in the "Hollow /Globe," but will not encrouch too much at present upon your worthy columns. Inclosing, let me heartily recommend the "Hol-low Globe" to every intelligent reader in the hand, promising you that you cannot invest two chased a copy of the "Globe," and, in my soul, I bless the authors, Dr. M. L. Sherman and Prof. Wm. F. Lyon, for the good their work must be instrumental in doing in this nineteenth century.

Respectfully yours, DYAR M, MARSHALL. Tecunsch, Mich., Jan. 2, 1872.

#### Minnesota,

MISSIONARY REPORT. -- J. L. Potter writes: "My report for Decomber is as follows: Places visited-St. Poter, Le Sueur, Mankato, New Ulm, Madelia and Vernon, Centre, Mankato, New Ulm, Madelia and Vernon, Centre; number of lectures given, 20; amount received in yearly-dues and collections, S39,35; expenses, S7,70. At New Ulm-ra German settlement, as the

name indicates-the Turners (or infidels, as the church people call them) have a large hall, which they gave me, free of charge, for my lectures; and, what was more creditable still, they came and heard the lectures, treating me and our cause gentlemanly throughout. Let Christians read and nonder

The small pox is raging at Garden City. That Interferes somewhat with my route, but even that cannot stop the spirits in their efforts to enlighten poor, benighted Christians. Our cause is prospering. Many are looking into the matter who pering. Many are loosing into the matter when have never taken any interest in it before. At Madelik, we had quite a revival; the people could not get into the house. The cause has got a get i not get into the house. The cause has got a gool start there. A man by the name of Sibbles re-sides there, who was a classmate of Henry Ward Beecher. He came forward and stated his con-victions in Spiritualism. Many of the best men and women in that section are real, live Spiritualists, and are going to labor bereafter for the up-building of this blessed gospel the angels bring. "The old year has closed gospic the angels of ng." "The old year has closed—gone forever; and with it, I hope, have fled many of the jeabnsies and blekerings of the past. This first day of Jan-tary, 1872. I say to all, "A Happy New Year!" and to E. V. Wilson I extend a hand of peace, doing what T can to uplift the olive branch so generously avianded to all. Tat we work ba generously extended to all. Let us work to-gether as becomes our common faith, each doing his work in his own way, belleving, as I do, that all have a mission to fill in the conflict that is be-fore us. I am, as over, the medium's friend."

New York. NEW YORK CITY.-W. Martin writes, Jan. 18th: "Spiritualism is, progressing in the city of New York. During December, the audiences at Apollo Hall were highly entortained by the able and fearless discourses of N. Frank White, I need not say to your readers that this young man. is one of the most talentic speak and whet test is one of the most talented speakers and best test modiums in the spiritual ranks. Tuese are qualifactions for good that seldon meet in one indi-vidual. An acquaintance with him of more than ten years enables me to say that T know of no one better gualited to advance the interests of, our cause than Mr. White. Added to his great, power as an inspirational speaker and test mee-dium is is an inspirational speaker and test meeglum, he is an inspiratonal speaker and rest me-proachable character. Spiritualists should see that his sphere of usefulness is more widely ex-tended. He is worthy of all confidence. Thus, far, through January, the platform at Apollo Hall has been occupied by the great and instructional forms the spirato and will

from my pen. On the first Sunday of this month, Cora L V. On the first Sunday of this month, Cora L v. Tappan commenced regular lectures for Sunday ovenings, at Lyric Hall. The fectures will be continued during the winter. Being aug-of the greatist of our great women, her fectures cannot fail to succeed. Her audiences are alrea by large. I need not say that Cora has no superior in the great succeed. Succeed and the succeed of the succe

# Spiritual Phenomena.

### A CIRCLE OF NOTABLE SKEPTICS. ENTRAORDINARY PHISICAL MANIFLALATIONS.

DEAR RANNER-It is with no small degree of pleasurelicly proclaim our only tment in the great cause of truth. With your pationce, and no doub! to the interest we believe, as yet witnessed. The story is simple in its in- cless failed to receive in infectations?" cipiency, but the results attained are of such a chataster by to God?"

The ladles and gentlemen composing our circle are, Judge gamme ?" L. P. Joyce and wife, Col. G. W. Mabler and wife, D. W. C. JUDOR J.-- "I think I understand you, father. Notedy fourteen, who performs upon the melodeon. It would be presumption for me to say anything relative

bers of the church, excepting Mr. Greenup and myself, the glory of your reward.? former being found quite frequently in the "fold," and the latter a thorough skeptic. The facts incident to our forming a circle half their origin world?"

through a discussion on Spiritualism, in the store of Mr. thought, or had no experience in invostigating the phenomena?"

Again, it occurred to my mind that I had, in my youth, Ass .- "No, not directly. They do not possess the estenpulott."

ussion, though, involuntarily taking the affermative, I did flon in a single group would be imperceptible-bence the tings just for the fun of the thing.

spirits falled to manifest thomsolvos, he was willing to shelve Bamson." Spiritualism as the biggest firee imposed upon a thinking what in the world the spirit wanted with an public. Col. M. and Mr. G. assented to the Judge's project

spirit of true sincerity, and that it was bost not to say any-thing inside of nine or toa months, no matter whether they We roon, however, learned the object of the to keep the matter a profound secret.

and road a back foreign to its native tongae; ours 14 a par-and road a back foreign to its native tongae; ours 14 a par-dilelgase. To Insure success harmony must prevail, and we must act as sorting to the teachings of the New Testa-ment—"ask, that we may receive"—and patiently await the result. He further rom whet the the had read Judge Ed-monds and Theodore Parker on Spiritu dism—who failed to awafts a patient and Investigating world. Celestine had just

rewarded by a few feeble raps, but nothing definito to nelly around my neek, said : ",th, dear tather, I cannot tell you cate the presence of spirits. At the next meeting at my resihow having ham ; why father, this apartles are here and our dence, the raps were stronger, one rap so loud that it star, splitt friends are all standing up at the other only of the thed the ladies. The subsolutent sittings, up to the sixteenth, groun with their arms follow, "My dear child," I said, "who were attended with varied success. It was at this sitting of you see 2" "Our say that he is beter, he is now praying that my daughter, Celestine, was introduced to the circle, -and one Matthew and John-ree, father, they are going to the Judge suggesting that music might facilitate communi- manifest themselver." While the wis speaking, a strange rations. After she had taken her seat at the melodeon, the sense of drowsiness seemed to overcome us all, where press rapping changed from the table to the instrume , and contrate as two lights, which gradeally goes brighter and seemed to be everywhere and anywhere. When we had sang, heighter; then the outlines of two firms, and in div the a couple of pleeds, the rapping changed to the back of Col. "gloriou" vision was complete. (11 am Matthew," said the tallest of the two figures, Sone of the historians of the man M.'s chair. We inquire t if it were a friend of Col. M.'s? Ass -" Yes." Jeans;" "and I," said the other, "an John the Baptict, who "Who might it he?" (repeating the alphabet.) produmed his alvent?" And the vision gradually field A --- " Ahraham Mather." a away as it came, while the voices of a hervoidy host were Cot., M .- " Father, is that you ?" distinctly heard singing, and then all was silence. A.—" Yes." We all involuntarily fell upon our knees, while the Judge Con. M .- " Are you happy ?" offered up prayer, thanking the Fither for his divine gra-A. Wery." Col. M – "Father, con you sold us a short mossage ?" cioneness. The trampet was immediately taken up, and the split wild: "On man weak man bow little do you comprehend the law and the prophets !" A .- "I will try: Doar son, I am so very happy to meet

trying to make itself, intelligible, which reminded me more is son. The most eminent tranes, 4naplrational or of a little babe trying to make known its wants, when it will of a little babs trying to make known its wants, when it will hook you in the eye, and with so much intelligence too, and move its little lips in evenu, though we know some day, when I is stronger, it will be seess the lower to excreme the lip.

since thorough investigation-that 1, with other-mentioned an innumerable number of dots, similar to the above rapfriends, unfail the bunner of true Spirita dism, and pub- ping, and, the conditions users and, that the operator could

of Splritualists, skeptics and non-spiritualists. I purpose us, the Judge hold quite an interpring conversation with relating, in a small space as the subject will permit, how his father; deceased a sumber of yours ago, who was in an relating, in a small space as the surgers and period, non- instanter, descared a number of your age, the asked Lis we because bollevois in the bouttful philosophy, crowning early day an itherant preacher of the repel. He asked Lis our investigations with the most remarkable phenomena, father "Why it was that so many other persons holding cir-

that they exceed mything of the kind, though many of the months' study? Does the apprentice become a first-class physical manifestations are of a similar nature to those re- mechanic in six months, work ? Do these who thus for ceived by Home; and it is with one voice we cry, "Glory knowledge in the reactive become producint by superfinal

Greenup and wife, myself and wife and little daughter of can acquiré anything without they lend their energies, soul

Greenup. Col. M denounced Spiritualism as a humbor braces a succession of causes-local, infermediate and genfrom beginning to end. Of course, this wholes ale condem-action had its reacting effect. It instantly flashed through others bears the same relative strength of repelling powereral. Some percent possess great attractive pataets, while my mind: "Why does he make the asterilon, and that, too. Nine persons possessing attractive power will not suffice to upon a subject on which he has expended little or no projection one of the negative."

of ever be able to communicate with the spirits ?"

the best Leould, according to my crude understanding of magnitude of the subject will not admit of explanation at the intrinsical merits of spiritual religion. Before separate, the present time, but will defer until at some inture time ing for our several homes. I proposed that we try a few sit, when you will better under trud. I am very, very tired, and so will bid you all good-sight."

and so will bid you all good-sight." Judge J. said he did n't see any fan in it; that if if were a reality, it would certainly be a very gratifying satisfaction table. Before taking our leave this evening, Judge J. rewhim to know that the deal heloved ones could communi- quested the spirits to inter him while accupying his chalf, cate with us; and was willing to work to that end if there, which they did, raising him some four feet from the floor, was a shadow of a chance. As to finiting the sittings to a ... An afternoon, some three or four weeks ago, Mr. Greenup was a snawow of a curvess. As to minimal the constraints are and statisfage was alone in his store and withing at the desk, when the tory results, and he for one would, say. Make it diry-two-replace begin; inquiling what the spirit wanted, it was an meet once a week-and then, if at the end of one year the swered: "Take an anytheme with you, this evening.

sition, providing the situings were kept secret, as they, the singular request, he took one home and placed it in the didn't wish to be made the laughing-stock of the town, sitting room. That evening we met at Mr. G.'s, who in-Judge J, thought it a very excellent idea to keep the matter formed us that he had received a communication from Sama secret, as they wished to make the experiment in the son requesting him to bring an anvil home with him that

We roon, however, learned the object of the request reselved any minifestations or not. And so it was agreed Shortly after the circle had been formed, the spirits directed We met the first evening in the latter part of March, at for about one the anvil-which was a very heavy one, weights house of Mr. We met the first version and the first set in the set of the set o Toyee's, with the same results. Some were inclined to back hand gravp the horn of the subvil, and bold it out at arm's out, but the Judge held them all. to their agreement, and hength, and carefully read we it. "Sumon will do it again," said that it would be a piece of foolishness to presume that, the gpirit whispered ; and again it was repeated. When the spirits would manifest themselves when so little preparat anvil was it indiair, the Judge remarked, "In order to contion had been made to receive them. We have got to begin at the bottom roumbor the ladder-the canvil?" And down it came with a crash jarring the and it was just as inconsistent to demand of a child to open whole house and in sking a deep indenture in the floor, and

ment—"ask, that we may receive"—and justically await the result. He further remarked that he is had read Judge Ed-monds and Theodore Parker on Spitta dism—who failed to convince him—and that he wished to give the subject a thorough and inpartial hereitgated, and be rested to give the subject a rest would manifest a like interest and putteres. The week following, we met at C d. M.-s, where we were relation to remarked by a few feello gave for the noting definition with the metric of the the theory in the subject a rest would manifest a like interest and putteres. The week following, we met at C d. M.-s, where we were relation to remarked by a few feello gave for the metric of the

rain. The second second provided and second in the second secon

non-Minesting Performance Association holds incerting a performance of the perfo

H. S. F. Howang, mannam. Hammorrow, N. J. - Meetings held over Sanday at 100 . M. at the Spiritualist Hallon Third stretc. J. N. Park-urst, President: Gorry Valuation, Sefferiors - Lycoung at M. Mertill Parkhuist, Gon fuctor; Mis. J. M. Peetles,

Guardian.

Guaidhna. HINGRAM, MARS.-Choldren's Aycoum, meets every Suaday Alternoor at 2 o'clock, at Temperatore Hall, Ameohr's Build-ing. E. Wilder, 24, Conductor: Adu A. Clark, Guardeach Hydra-uche, PA, The Spotthalists held mottings levery unday evening in Barr's Hell - H. Brencen, as President,

Rapsas (217), Mos. Joseff Hall - Dockfird Sphinal Sp-Jots are ets in Lyconn Hals every Sanday - Miss S.J. Craw-

efter avecterin Levenin Halo overy Samias' Mrs S.J. Craw-bet, Sectedaty, Tong J. Tang avec Hall, "More this are formed for their pairs' Hall conversion and Margenteets" of L. More et al. Midgratory for E. D. Dakins, The agencies T. B. Jelenge, Societary Insur Mass, "The Splittudiets held my survey sur-day afternoon and evening at 3 and Tor. M. Sec. Cade Hall, Walternoon and evening at 3 and Tor. M. Sec. Cade Hall, and the more than the splittudiets held my survey for the Hall. rator day attermonicant exchange ay a and consistent categorithm Loti symmetric Kategorithm and "Construction bedroeming hold theory activations in Weiterer Hold, Athensistent Construction Prosident and Society a AC workshop, so energy  $\frac{1}{2}$ . It is proportion, three every Sounday non-tonic at Hold and the second system (Spraker) received 2–Mores Hull during Lyber or and Worth, Childpendi Layo um precision during the state of the second childpendi Layo um precision for during the second system.

Chappenia Lycoth meets in the MD ray of a Lee G (a) Lowern, Mass.—The First Spiritualist Society, meets in Weits Hall (Lee three all 2 and  $7 \pm n$  (A)  $10_{12}$  (c) first-dent, John Marriett Di, Corresponding Society, Noterche, Trassiere Children's Progress we havemin from All (D) A M (d) Spirite H) Goodale. Could be train Mass. May:  $3_{12}$  Spirite, Junarithm George - N Guardian,

Giorge R. Goodale, C. Inductor, Mrs. May J., Perin, Guardia,
T.A.PORTE, En. The Association of Strippalists hold mett-ing severy similar at limit smarts flatt. Even at log A. M. Underford to R., Warren Cestran, C. S. S. C. Loson LAND, Mrs. The Modula social of Progressive Spirituatists build met these in the Neutrin School House the Guardian School and Computer Analytics of the School House the Guardian Configure product. A flat of V. Mark 2 (2010) Mrs. Mary J. Colliptic product: Living School and Computer Analytics and Computer Model of the Instein Conductor, Ameta R. Reisel, Chardian, Mrs. Partner, Stripping Marker, Michael and Techer, Chardian Mrs. Partner, Stripping Michael and Reisel Guardian, Mrs. Partner, Stripping Michael and Reisel Guardian, Mrs. Partner, Stripping Michael Conternation School Michael Massenderma, N. M. The Spiritualist Association School meetings in Kerner, The Spiritualist Association School Massenderma, Neurolay at users in an even they at Living Markmone, Marker, The Spiritualist Association flatter theory in Reises, Testimalist Association for the Michael Marker, Missender and Context Michael Association Michael Michael Stander Stripping Association Hold Michael Michael

trendent: Mrs. Sanattes, Tehldreine, Printres den Riverten, merte al Minisonno, Massa, Arhildreine, Printres des Riverten, merte al Minisonno, Matta, H. A. an D. B. Fellen, Contactor Mos-fericina Wates, tonardiant, Mrs. Masteriste, Mas cai Direct-ar Herris, Moderson, Science Ray, *Tesce Harren Lei Millerich Sprinzenten Leiden auf Der* regent 1 des Hart Ber Beitand Pourd Sand Bayes et erschnieft north, at 2 des 15 millerichen Beitand Pourd Sand Bayes et erschnieft north, at 2 des 15 millerichen Herristen Pourd Sand Bayes et erschnieft north, at 2 des 15 millerichen Beitand Pourd Sand Bayes et erschnieft der Ster-

move its little lips increase, though we know some day, when it is stronger, it will possess the power to express itself. The evening was forgy and damp, but there had been no rate. I have been a felgraph effice during a rate. I have been a felgraph effice during a will is it is itself. Barris Chain, Madeal Director. Barris Chaine Chain, Madeal Director. Barris Chaine Chaine

o the standing and the integrity of these who attended the amount of application to attain any end in either world. sittings, as they are old cluzous, well known, and have re-Sry that you had cease dyor, investigations on the fifteenth Bided within Perrysburg and vicinity for at level eighteen or sitting, you, like the test, would likely condenn the phetwenty years. Souther it to say, they were all strong mem- nomena; but by your zeal and patience you have reaped the

> Junor J .- "But how its it that some will sit for months, and may be years, and then fail to hear from the spiritual

Axe .- "Your question is of no little significance. It em-

Jupan J .- "Can those of the regelling power you speak

years ago, imblied some of the beliefs of my father, a French that affinites to harmonize the elements to bring them in-Janadian, who was a Sydenbargian; and, out of respect trapport with the split world. The introduction of such a to his momory, I remarked: "Well, Colonel, I have only a person to a circle, is like mixing a tearphonful of rait in superficial knowledge of the so-called Spiritual Philosophy-your coffee. In ten or twenty sittings, if no munifestations on a par with yourself- and 1 might, with the same pro-be received, the persons holding the circle should change priety, pronounce Christianity a humbig; but I shall be about in duler to assertian where the objective cause has more charitable in my views. You must bear in mind that Junon J .- " The spirits say that there are at times conthere are, among its leaders, just as much talent, intelli- ditions which prevent their colling to us; can you give us gence, cultivation and refinement as your vill find in the the primary or main governing principle of there conditions."

#### "The Hollow Globe."

Being detained by business in the little town of ecumseh, (Mich.) over Sunday, a friend placed in my hands a copy of the "Hollow Globe, or. The | enter and take up their abode.

time, eternity, things past, present, and to come, visible or invisible, animate or incommate, human or divine, without a moment's preparation. In my estimation, she is the greatest phenomenon the world has over produced.

#### Washington Territory.

SEATTLE -- D. S. Smith writes: Not having seen any notice of the change of life, from this to the higher, in the good and glorious old Banner, of our old friend and co-worker, Dr. William An-drews, I thought perhaps that a few lines from me on the subject would be acceptable. Bro. Androws was a univer of Connecticut, and one of the carliest sattlers in Michigan; in 1851 he emigrated to Mingesota, from there to California, Nappa' County, from there to this place; he passed from this to the higher life, August 8th, 1871, aged sixtyseven years. He became identified with our in an early day, and was developed as a healing and speaking medium; and he continued in the glorious cause of healing the infirmities of the body and mind of those he came in contact with, imparting to them the evidence of immortality, to the last breath giving evidence of the The fungral was attended by Mrs. A. D. Wig-

giu, at the residence of the family. Bro. Andrews's life was devoted to doing good, and he did it. A few days previous to his decease, I was requested low days previous to insuccess, I was represent to invite the Rev. Daniel Bagley, of the Metho-dist Protestant Church (they being friends), to call and see him, which he did, and by appointment Bro. Bagley preached a funeral sermon at his church, wherein he narrated his acquaintance with Bro. Andrews; and I will say that if I could bear as good a discourse, I would go to meeting every Sunday. Bro. Bagley is on the road to heaven, glory to our God.

#### Michlgan.

PORT HURON .- Whereas, Miss Susie M. Johnson, of Detroit, having delivered a course of lec-tures before the Society of Spiritualists of Fort Huron during the month of December, to our grat-ification and editication; therefo e, *Resolved*, That a vote of thanks be and the same are hereby tendered to Miss Johnson and her con-trolling anisity for their hold and datamined at

trolling spirits for their bold and determined uterance of truths.

Resolved, That we recommend her to all spiritual societies who are not afraid to listen to the

Resolved, That a copy of this preamble and reso-Present Age, requesting them to publish the same JOHN L. NEWELL, Pres.

J. H. WHITE, Sec.

## Delaware.

WILMINGTON.-J. N. Bassett writes: "It is surprising to note the advance in the public mind toward Spiritualism, to what there was ten years ago. The persistency with which the clergymen nght against it is evidence of its progress here. and they fears the people will eventually accept it and leave them 'out in the cold'-hence their opposition.

Kanias.

LA CYGNE -Jas. C. Marshall writes: Our city is very strongly spiritual. The man who does not helieve in spiritual communion, is the exception. C. Fanuie Allyn, E. V. Wilson and Chas.H. Read have each done a good work for us. Holding sc-ances as a medium does not disqualify a man for being a Methodist class leader.

A vagrant mind invites dangerons inmates, as a deserted mansion tempts wandering outcasts to

you; keep on, you are gaining strength at every sitting ; do not demand, but be patient, which will enable us to be more

communicative " The table this evening move 1 44, at the room while, our hands were simply resting on the On-the whole we were

all highly olated-particularly Ool. M .- , and felt as . though something had been accomplished, rewarding our persoverance. We next introduced a violin, guitar, bell and trumpet, which at times were moved about the room-sometimes the bell rang quite violently around the circle;

We requested the spirits to sport to us, through the trumpet. "In a few more sittings," they rapped; however, the trumpet was taken up, and we heard a noish as though somebody.was breathing through it. On turning up the light at first wa failed to faid the instruments, but, upon closer search, discovered them snugly piled up bohind the.

I shall generalize the manifestations, giving some of the most remarkable and important ones we received ; but it ment. must be remembered that it was not possible for the spirits to unfavorable conditions, and which we, In due, time, learned to understand.

One evening, after the usual singing, the trumpet was taken up, and struck the table three or four times, when we

heard a noise similar to the one on a preceding evening; then we heard the name of Mr. Greenup distinctly whispered : " Dewitt | Dewitt Greenup !" Ma. G .- "Well, what will you have ?"

SPIRIT .- " You recollect your old friend, William Brownino P

Mn. G .- "Why, William, is that yoh? you 've been dead ome—"

Spinit .- "No matter about that. I have simply come to inarm you of the death of your Brother James, who was drowned in the Hudson River an hour ano, while crossing." Next morning Mr. G. received the following despatch rom Albany, N. Y.:

from Albany, N. Y.: " Tour Brither James was drowned yesterday coening." Bartinone, Mass.-See fifth page. This was one of the most perfect tests, and satisfactory endorement to the great truths of Spiritualism we had received, confirming us more fully in the belief. On Mr. G.'s return from the funeral of his brother, we learned that the deceased, while crossing the river, was struck by a passing and the time of his decease exactly corresponded with the theaf his reported death. The following meeting of the circle was, in the main, a total failure, though there was some rapping, but so irregu-lar and strange in sound that we failed torget an advector moise produced by muffied snare drumsticks, which came by fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts. It seemed as though there was a something fits and starts.

While on our knees, the table lids were let down, and the table ret off to its proper place, which was done so quietly that we were wholly unawase of what was going on.

Our circle has been remarkably harmonious throughout all of its sittings, and it is to this only we attribute the marked results. We allowed no discord, which we believed would more or less affect the immaterial elements, and we endeavored at all times, as far as we knew how, to place ourselves in complete rappert with the splittworld. [

The time has nearly expired times we formed our pact, and, after its expiration, we will be pleased to have our filends meet with us-as the spirits have directed-but t must be in the same spirit of consistency and patience which controlled our actions in our early experience."

I am afraid I have made this too lengthy, but, in the start, wished, for the benefit of skeptics and non-bellevers, to show them exactly where we stood in relation to Spiritualfam, and the motives which actuated us to make the experi-

There is no doubt but what we will be able to give a new great Northwest, though we have not been subscribers, for easons herein stated, but will soon be able to put on the

There are many other items of real interest that will be furnished you hereafter, but I will close for the present Truly yours, T. I. WOLLAWS.

Perrysburg, 0., Jan. 10, 1872.

#### SPIRITUALIST MEETINGS.

ALBANY, N. Y .- "The First Society of Spiritualists" very Sunday, Treadent, Dr. G. L. Ditson, Scoretary, Bar-Ington Lodge, Esq. Treasurer, Dr. Ditson, Scoretary, Bar-Ington Lodge, Esq. Treasurer, Dr. Ditson,

FORTON DOURC, ESQ. (JTERMITET, Dr. DILSON, ANGORA, N. J., THE "FIRT Spirituallel Society of Ancora" hold meetings each Sunday at P. M. H. P. Farfield, Pred dent, Children's Progressive Lyceum meets at July A. M Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Missission I, V. Tapponisier at a section.
 New Outbass, LA, Aschrifter at the Consequence on the Philosophy of Section Secti

Commyn, Considert, r. Mass Super Durver, Curitis, Carathan of Groupse.
 Charnis, Nan The Shiribatarias hald meabres in the old Consists algorith, under Receiver, Griege Heiner, en-prise on bith stread, even Schwarz, Conservation and 200 M. Bernrau (1998).
 Puitthynn, Missellar, Shiribataria, Carathan et al. 200 M. Puitthynn, Missellar, Shiribatarias and an Back reschwarz in Josoph B. Hall, President, Mark Ditty Account on the service marks to the first stread even in the Shiribataria Association of Carathan Market (1998).
 Parton Mark, "The Shiribatarias Association for the service in Josoph B. Hall, President, Market Association foldments, Societary, Societaria, Market Science, and Ladie Hall, "E. L. Balland, President, Aline R. Sampoon, Trassiter Children's The growth, Ly-communes in the solid Hall, "Laborataria, Mirs-Lydan Resson, Moscietaria, Children's Distributaria (Mirs-Lydan Lesson, Moscietaria).

Sunday at 14 r. 9. - Processive Lycenin at 164 A. R., ( Sparnayeri, E. O., Progressive Lycenin meets Sundar eat 10 A. W. A. (S. Spith, Combuctor, Mary L. Dowey Orbitalia, "disesserizate, 120, "Sonity of Progressive Spectra site," meet every Sunday, In: Wiley's Hall, at 164 A. S. T. M. Stackhouse, Surfary, In: Wiley's Hall, at 164 A. S. T. M.

Stackhouse, Strictary,
 Rochronn, LL, The First Society of Starthoulists meeting frown's Halt every Sanday evening at 7 octoors.
 SYCAMORE, LL, The Children's Projectsive Lycene mass at the Universalist Church every Sanday at 1 or View That by A. Jones Conductor, Mass Agnes Brown, Guardane, Avering Howe, President of Saciety Parity Smith, First View Presi-dent and Treasurer; Mrs. Sarah, D. P. Johes, Or responding and Recording Secretary.
 STORRIAN, Mass. - Children's Progressive Lycenin meets every Sanday at 1 r. n. E. T. Whittier, Con-Saciet Lia Spiller, Guardian.

Spiller, Guanian, Spitter, Guanian, Mass - Spicifialist, Association hold: meets-ing-every Sunday, in Franklith Isal, at 2 and 7 r. M. Harvey Tylman, Secretary, Speaker ondered: Pret. Wim, Denten, Fei, 11, 1 and 25, "Salem, Mass, *Agreena Hall*, "The spirituality Society hold-meetings every Soundary, at 24 and 7 r. M. Walter Harris, President; Henry M. Robinson, Secretary ; Mrs. At by Tyler, Treasuret.

Treasurer,  $timole H Hall \rightarrow Free conference meetings are field, by the$ Progressive splittualists every Supelar, al 51 p. 9.

Trogenseive Spiritualiste every Supiday, at 0.54 p. 39.
 Sr. Jossern, Mo. -Spiritualist meetings are held every Sup-day at their held. John C. Beader, Egestleatt, Wrs. C. P., Halsey, Ance President: W. B. Switt, Esq. Secretary ; George Switch, Treasurer.
 Sr. Lours, Mo. -1a etdress every Sunday duiffing the winter, in Aviane Hall, comer of oth street and Washlecton avenue, at 11 A. M. and 57 r. S. Secretary is Spiritualists and Friends of divorress' meets every Sunday duiffing and stren-ing. Lyren meets at 34 A. S. Schwerz Sunday monthing and stren-hen. Lyren meets at 34 A. S. Schwerz Sunday monthing and stren-hen. Lyren meets at 34 A. S. Schwerz Sunday monthing and stren-hen. Lyren meets at 34 A. S. Schwerz Sunday monthies and H. A. M. and C. H. Bayness, Secretary, W. N. Peck, Treasurer, John A. M. M. D. Forge, et meet neuron, Old Constitutional Hall, on, Topeka avenue.
 Totshoo, Ol-Meetings arghebil and regular speaking in Old

Topeka avenue. Topeka avenue. Topeka avenue. Masone Hall. Summat silvel, at 72 p. M. All are higherd free. Children's Progressive Lyccum in scale place every Sumday at 10 A. M. O. H. Lells, Conductor; Missikila Kught, Gnardian. Troy, N. Y. - The Progressive Spiritualist Society Told meetings every Sunday at Lyccum Hall. No. in that strept at 16 A. M. Proches: April. Missilenne Leys for Child dmach. M. Proches: April. Missilenne Leys for Child dmach. M. Proches: April. Missilenne Leys for Child dren's Progressive Lycum meets at 24 p. M.

dren's Progressive Lyceum meets at 29 r. a. YINKLARD, N. J. - Friends of Progress meetings are held In Plumatreet Hall every Sunday at 103 A. and in Hise ven-ing. President, Mrs. Liten Inrefision: Vice President, John Gage: Recording Scienciary, Mrs. Luchala Ladis; Corre-ponding Scienciary, Mrs. Mary E. Tellotson: Treasurer, C. B. Campbell. The Children's Progressive Lyceum meets at 124 P. M. Dreb. W. Alten, Conductor: Mrs. H. R. Ladis Guardian; Lucius Wood, Musical Director; Mrs. Ella Tkinner Assistant do.; B. F. W. Tammer, Els carian: Hony Willow, Asistant do.; B. F. W. Tammer, Els carian: Hony Willow, Asistant do.; B. Corresponding Sciences and Society should write to the Corresponding Sciences and Society Washington, D. C. - The First Society of Progressive

WASHINGTON, D. C. - The First Society of Progressive Splritualists meets every Sand via Illamonial Base, at Il 3, a and 13 p. 3. Wilson Miller, President, C. L. Berning, Vice President; O. R. Whiting, Scirctary; B. char. Eddent: Trees-urer. Friends visiting the city will obtain all needed informa-tion by calling on any of the above named efficies. Waterstray Mark The City will obtain all needed informa-tion by calling on any of the above named efficies.

WORCESTER, MASS .- The Spiritualists hold meetings every sunday, afternoon and evening, in Horticultural Hall.

BOSTON, MASS .- See fifth page.

harness in its behalf.

to manifest themselves at every sitting, a fact they attributed impetus to the circulation of your excellent paper in the

### BANNEROF LIGHT.

#### This paper is issued every Balarday Mornone week in advance of date."

In quoting from the Banner of Light, care should eighten to distinguish between editorial articles and the unmittheat of a periodic editorial articles and the unmittheat of a periodic editorial of the expression of free to dott when not to periodic to dotter we cannot to dott, when not to periodic to dotter we cannot (ght, when is the personal) bit of course we cannot demake to englarge the varies shades of opinion to which carcorrespondents give attentation



Office in the "Parker Bullding," 5 280. It WASHINGTON STREET, ECOT SO J. UP STATES.

AUENCY IN NEW YORK; THE AMELICAN NEWS COMPANY, TO NESSAU ST.

WILLIAM WHITES CO., PUBLISHERS AND PROPERTORS.

WICHTAN WHICK, LI DONS COLST. ISAAG B. RICH.

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#### More Light.

We jublish the following letter from an essemed correspondent as an indication of the fillsapprehensions which are sometimes formed from too superficial an acquaintance with the writings against which the complaint is entered : \_\_\_\_\_

against which the completion is entered. (CARTHANCE, MISSOUR,  $1/3^{10}$  [Dec] 1571. DEAR WANSER I I have been a subscriber and reader of the Banner for a number of years, and that calways given it a place out-ide the bushel, so that will find the identified out of the south will find the identified out of the place particulations by a light that the defeed out plahisophy buly in it - pure teachings. Spiritualism has made its way, like Fullon's first steamboar on the Hudson, against tide, current and windle; and, like his boat, has been supposed by many to have a "devil" furits motive power. Spiritualists are new variously estimated to,

number from one to eleven millions; and it numberarem one to eneven managing and it is in mark sorrow I now see, Mat this great increase in numbers is also introducing a poisonous free bao, grus, that will in a short time make Spir-itualism only a synonym for libertinism. Since Mrs. Woodhull made her great demoralizing free-love speech, many persons here who have been advocates for all genuine progressive reforms, are now langing their heads in shamo, and, like Peter, denying their faith; and I fear that unless this of ous free-loves in is emphatically discarded by the planner, and every paper of influence in the ranks of Spiritualism, the cock will have to crow more than three ere thousands will again 'come into the yold of Spiritualism.

The 1-stanet even proposes to furnish Mrs. Woothut,'s paper free to substribers; this would besending along a deadly poison of subtle distillation from a moral upas tree, a polyon that the Banner, 1 such company, would not be able to comiterae

I do not wish to be considered a captions faulttinder, but as one of the earliest acceptors of a demonstrative philosophy that until now has aftorded me much satisfaction in believing it pure and elevate ig in dis teachings. Based as these are on acts of communication with our dearest dirends, instructer the river in the sunny clime, and in whose presence and companionship we should try to live our <u>faith</u> blandess before the world, it is with te, set Usee a resolt to Quixotic bravery, in fighting wind-mills, in defence of Mrs. Wood-A.M. PATHSON. hull or More lotzism.

When Conain philanthropists first began to pland for any form in the treatment of prisoners, they were denounced by the indignant masses as the triends and datendets of crime." When certain Christians protested against inhumanity toward the Jeas, they were withind as intidels, as foes of the true religion. When Gov. Amfrew and others argue 1 against sumptuary laws in respect to the sale of liquors, they were traduced as winebibbers and the friends of publicans. When the Christian Union and other journals called out for fair play toward the Mormons, they were very naturally stignatized as advocates of polygamy, assassination, and a vile theoracy. And when the Banner treats in a purely scientific and philosophical spirit the discourses of Mrs. Woodhull on some of the great social problems of the day, the Banner is very-naturally set down by the hasty and inconsiderate as the enemy of the very thing it would most strenuously contend

into the garner; but the chaff it will burn up with tions of retrogression and decay and social hole these expressions;"

institution and not to circumstances, characters - Having finished his course of lectures in Minand atta hments, independent of the law. It is nearollis, he proceeded southward, stopping at perhaps natural that all such easy-going people. Cairo and delivering six fectures. The Cairo Pashould have no sympathy whatever, with the perof data 8th says:

should have no sympathy whatever, with the perior of all sin says: large class whom the interference of the law in correct bentin, the renowined haston geologist, concludes binding and refusing 10 utibinil; has reduced to standing the fact that the Processor cance among us on the misery, and compelled either to forego the privi- very her) of the holdays, when the pro- he were taily sur-lege of off-pring, or to raise up such as were a full houses from the start, closing his fifth betwee with a misery and a curve. The question which Mrs. Woodhull is agitating [ From the same paper, we learn that an attenspt

the individuals themselves to regulate these high an infamous slander. We quote: mysteries involving the physical and moral wel-fare of the principals and that of their offspring. We ador the lectures of Prof. Benton, was an insult to a large number of highly respectable lades Shall these matters be under the dictation of the who had attended and continue to attend, and a lie besides, Hey, Mr. Bawl, of Bolchertown, Mr. Snooks, of that oved its origin to a mind befogged by ignorance and em Stowe, and other enlightened members of the

The Banner does not pretend to agree entirely with Mrs. Woodhull or with Mr. Tilton on these high subjects; but it is quite willing to see them fully discussed, well knowing that, in the present state of the woman question; they will have to be discussed, and that physiological science is not to be deterred, by any false modesty, from facing the great problem. The subject is one upon which women of large experience and earnest views; like Mrs. Stanton; Mrs. Paulina Dayis, Mrs. Hook-er, Mrs. Woodbull, and others are eminently quali. discussed, and that physiological science is not to fied to throw light; and, for one, we do not mean to shut our eyes to the light, or to be frightened from centertaining hospitably all sincero, seekers after the truth, however vilified, traduced and hated they may be by the large majority who

misunderstand or oppose them. We think we have made our position as an independent organ quite clear; and we hope it will be a sufficient auswer to those who jump to conclusions like the correspondent whose letter we publish.

Thomas Gales Forster at Music Hall. On Sunday afternoon, Jan. 21st, this gentlemancontinued the course of free Spiritualist meetings in Boston, by a highly appreciative address on "The Immaculate Conception," choosing for his text Isaiah, vii: 11, "Therefore the Lord himself. shall give you a sigu; behold, a virgin shall con-ceive, and bear a son, and shall call his name 1mmanuel" The lecturer endeavored (and successfully; too, judging from the frequent applause) to show the fallacy of claining (as does the Christian Church) this and kindred passages as prophecies of the coming of a Messiah, which were fulfilled by the birth of Christ. The discourse was logical in its enunciation, largely historical in its references, and foreible in its delivery. The audience was the largest which has greefed Mr. Forster during his stay in Boston, being upward of three. thousand persons. Good music from the fine onartette gave added interest to the exercises. Next Sunday, Jan, 28th, Mr, Forster closes his.

a spirit in man; and the inspiration of the Al-inighty giveth them understanding." In this dis. Send your own name, and as many other course he claimed that man had within him all the elements of the universe-that he was the re- names as possible, authorizing us to append them sult of all that had gone before him, and was a to the above counter-petition. Roll up the list to beautiful microcosm in the vast macrocosm by thousands and tens of thousands of names. Let which he was surrounded; spiritually, he was a Such a protest be heard as shall put a speedy end prophecy of all that was to come after him. The to this fanatical attempt to subvert the fundamental principles of this free republic. lecturer, prefaced and closed his effort with a poem. The strictest attention followed the enun-BRIEF OUTLOOK. ciation of the speaker's thought. The star of empire westward wends its way, - Methodist Politics. From Europe's thores the human fluod flows in, And teeming life at no far distant day Senator Harlan has permission to stay at home The fruits of labor shall most nobly win. in Iowa. He was Secretary of the Interior during

thoroughly purgetits floor and gather its wheat | What is said of Denton in the West. | Victoria C. Woodhull vs. Free Lust. Prof. Wm, Denton has awakened an unusual inquenchable fire. To all sinceré reformers it different in Minnesota on account of his loctures. heartily bids to defined; well knowing that, even ; The papers and the preachers have all been more if they are wrong new light must come out of ordess excited. The papers have treated him more the agitation of all truths important to man, since fairly than the pulpit. The Minneapolis Daily apathy and indifference are the most fatal indica . News of Dec. 26 in a column leader, makes use of

tions of retrogression and docay and social not-lowness. Therefore it fears not to have any in-stitution, however sanctified with the moss of age, questioned and overhauled, so that, if it is removal and right force of intellect. As a location, he possession good, it's good may be confirmed, and we may cattractive and a strength of hore that retder for discourses have a right on the faith that is in us. If you here on a good to the faith that is in us.

have a reason for the faith that is in us. " If Yothers could some confined in the employ i in the contraction of even-"There, is more faith that is noted doubt," says " Prothers configure confined inneal to the indiction of even-till that in half our creeds." And this " inportant in the constant of the logical docurstic. " While applies not merely to creeds imposed by churches denomination of the indiction of even-indiction of even-till that in half our creeds." And this applies not merely to creeds imposed by churches denominate the indiction of the

is simply this: 1s it the privilege of the law or of was made to damage Prof. Denton by circulating

bittered by intolerance. During the whole course the lec-turer did not use a single, word that the minister might not Showe, and other enlightened members of the ture due to be a single, word that the "minister might not General Court, or shall they be under the control use in the pulsa, or the father in the boson of his annily. They sentence pronounced, every fact addined, was single who shrinks, physically and morally, from sharting parentage with another, be the judge of what is best for himself or herself under the circumstances."

> This device of the bigoted enemy to slander one of the purest and most upright men in the country will avail nothing but shame on the originators.

> The Louisville Courier-Journal of Jan. 15, says:

#### Names Wanfed!

The following petition is now circulating throughout the country by the"" National Association," for the purpose of committing the Unifed States Government to the creed of Evangelical Christianity :

FETITION-

To the Honorable the Senate and House of Representatives, in Congress Assembled; We, clitzens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Con-stitution of the United States so as to read, in substance, as

follows: • We, the people of the United States, humbly, acknow-edging Almighty Go has the source of all authority and power in civil government, the Lord Jeans Christ as the Ruler among the Nations, and his revealed will as a suppence antheoity, in order to constitute a Christian Government, and in order to form a more perfect union, establish justice, in-sure domestic tranquility, provide for the common defence, promote the general welfate, and secure the inalienable promote the general welfare, and secure the inalienable rights and blessings of H e. Hierty and the purshit of happi-ness to curselves, our posterity, and all the inhabitants of the land, do ordain and establish this Constitution for the United States of America." And we further ask that such changes be introduced into the body of the Constitution as may be necessary to give ef-lect to these amendments in the paramble.

The following counter-petition is now open for signature at the BANNER OF LIGHT Office, Boston. It will be forwarded to Congress as soon as the proper time shall arrive COUNTER-PETITION.

COUSTER-PETITION. To the Honorable the Schate and House of Representatives, in Congress assembled: We, the undersigned, citizens of the United States, re-spectfully and earnestly ask your honorable bodies to pre-serve hybrate the great guarantees of religious liberty. how contained in the Constitution of the United States, and to invite the schule and the second Next Sunday, Jan. 28th, Mr. Forster closes his engagement liere. On the evening of the same day Mr. Forster addressed a crowded house at Granite Hall, Chelsea, Mass, from Job, xxxii: 8, "But there is States and to verthere the government of the United States, and to dismiss all petitions asking you to adopt measures for amending said Constitution by incorporating in it a recogni-tion of "God as the source of all authority and power in civil government," and of "the Lord Josus Christ as the ruler and the states in the the constitution of the Christer and the constitution of the Christer and the same day Mr. Forster and the states and the source of all authority and power in civil same attempt to revolutionize the government of the United

Those projudiced individuals who eagerly catch at any sentence capable of misconstruction, whereby the utterer may be made to appear in an unfavorable light, and who, by reason of the entire fearlessness of expression on the part of this lady in her lectures on "social relations " and kindred subjects; have hoped to reap a harvest, and to bind many sheaves of public deunciation, to be stored as witnesses against her and her teachings, will be somewhat astounded to perceive that their low tunts and invendoes that her sentiment of "free love" is synonymous with the exercise of unbridled license and unholy passion fall far short of the high position she assumes. Conscious of the grandeur of her position, she jises from their dusty level to empyrean heights, far above the muttering thunder of old-time public opinion. into the clear sunlight of truth, which ever shines, despite the bigot's ban. In a recent account of the (exclusive) Woman Suffrage Convention at Washington, printed in her paper, she gives the true meaning of her views in h few vigorous words, behind which it would appear impossible for the most sophistical to go, and which even the most obdurate or ignorant of her opposers, it than the severest denunciation of free lust and all

its attendant horrors. She says:

"Surprise rose to wonder-even to astonish-"Surprise rose to wonder-even to astonish-ment-to hear it ev. Freeman Clarke admit him-self to be a convert to free love doctrine, as he did in the following language: 'That it it meant bee with marriage, then I approve of it. But if free love incans to work promiserously, then I abhor, it.' And we will add, so too will every person who is en-titled to be called higher than brutish." In another issue of her paper we find this lay-

guage from her upon the subject:

s rual relations are those that are monogamic, and that these are high and spiritual in proportion as they, are continuous But I protest, and 1-believe every woman who has purity in her soul protests regard. I honor that purity of life which comes from the heart, while I pity the woman who is pure simply because the law makes her so."

#### Mesmerism.

Prof. J. W. Cadwell, the eminent mesmerist, is instructing as well as amusing the public with exhibitions of his wonderful powers at Brackett Hall, 409 Washington street. His exhibitions will be continued in Hampshire Hall, (Odd Fellows Building,) No. 531 Washington street, every afternoon and evening during the coming New these, dear sir, my papers are, and much I prize their week. The Boston Advertiser, Wednesday, Jan. week. The Boston Auvertues, " Cadwell's mesmerism' is the Torun the round of social line, and steer the boar of the 24th, says tersely: " Cadwell's mesmerism' is the I tell you what, they 'to just the top, are worth their weight

#### The Debatable Land.

Tuis great work by the Hon. Robert Dale Owen has produced a profound impression, and had a large sale-one-half of the second edition having been ordered at its publisher's, by the book trade alone, before a copy was ready for delivery, Buy it, Spiritualist reader, and circulate it among your friends who have not yet obtained a glimpse of the "fairer country."

Music Hall Free Spiritual Meetings. Thos. Gales Forster will deliver his closing lecture Sunday afternoon, Jan. 28th. Mrs. Nellie J. T. Brigham follows him, speaks ing the first two Sundays in February.

Movements of Lecturers and Mediums -D. W. Hull is still fecturing in Newburyport. The in creasing interest has aroused the Adventists, and they have given two lectures against Spiritualism. Mr. Hull answered some of their best argunfents on the 21st of January, and invited them to a discussion, which they did not seem in clined to accept. At the close of one of his lectures, Sunday evening, he offered an opportunity for remarks, or ques tions, and though there were quite a number of Adventists present, no remarks were made, lie will remain' there until the 28th of January, when he will be succeeded by Rev. William Brunton,

Rev. John S. Zeller, of Burlington, N. J., has been investigating Spiritualism for a number of years, and is now so fully convinced of its truth and great use to humanity, that he intends hereafter to enter the lecturing field as its ad vocate. Friends, keep him employed, for he can do much good wherever he goes. ÷. Mrs. A. P. Brown, of Vermont, will speak in Plymouth Mass., Jan, 28th.

# ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. First Page : " Blasphémy : Who are the Blasphemers? The 'Orthodox' Christians or 'Spiritualists?" Part I, by Thomas R. Hazard. Second . Same continued; "Spiritualism and Mrs. Victoria Woodhull," by Emma Hardinge; "On Capital Punishment," by Jane M. Jackson; "On the Un seen Shore:" "Political Action," by James C. Marshall; "Spiritualists of Connecticut;" Poem-"Remembered," by "Daisy;" Foreign Correspondence -"England," by J. H. Powell. Third: Banner Correspondence; "A Circle of Notable Skeptics-Extraordinary Physical Manifestations," in Illinois List of Spiritualist Meetings. Fourth and Fifth Editorials on current topics, movements of speakers, etc. Suth : Spirit Message Department; Poem-"My Vision," by K ato Vagrant; "Our New Publications-Opinions of the Press;" Obituaries. Seventh : Advertisements. Eighth : " Editorial Correspondence," by Warren Chase; Western Locals," by Cophas B. Lynn; "New York Matters."

Ly" We hope every one will read Mr. Hazard's ably-written article on our first page - it' a would seem to us, can interpret into nothing less sledge-hammer, with no feeble arm wielding it.

> Ref-Several letters remain at our office addressed to Fisher M. Clark, Mrs. James, Mrs. Peabody, Arthur Merton, James Blood and E. V. Wright. ١.,

> "Ghostographs" is the name given in California to the mysterious portraits found on window panes.

Commenting on the fact that five houses in Chicago, owned by a professed infidel, were not "I believe promisently to be anarchy, and the very antithesis of that for which I aspire. I know that there are all degrees of lust and love, from the lowest to the highest. But I believe the highest interpreting all startling events on the theory of a burned, while seventy churches were destroyed, interpreting all startling events on the theory of a divine judgment on evil-doers.

If you wish to see ". Jo Cose," in all his glory, woman who has putty in her about protocol, just step up to John Adams & Co.'s establish-tain relations with men for whom they have no ment, 25 Bromfield street. Take the children just step up to John Adams & Co.'s establishalong, too, of course. There you'll see the famous "Jo" in all possible shapes.

O' course I read the papers, sir, I could n't do without, But not your wishy-washy kind, that loaf and fool about 1 Oh, no, they 've got to grind some corn if I'm to take them in, To come out pretty plain on truth, and pretty hard on sin. They 've got to say the thing we mean, nor care for fine of-

Or bow to false philosophy and money-made pretence f It does me good to read their word, that comes from week to wock

For they have got the earnest word, and dare that word to 

in gold, And pity 't is that more are not to waiting thousands sold. Why spend your sorip in silly stuff, in drinks, and balls, and Which make the man a lazy lout, a native gooschorn flat?. Come, spend it here for lasting use, and send your hame straightway, To aid these free, outspoken prints with all the power you

may.

-[ William Brunton.

A traveling paragraph assures us that "it is computed that a Milwaukee sewing society can blast a person's reputation in seven minutes." At an anti-vaccinationist meeting, recently held in Manchester, Eng., the resolution "That vaccina-

tion does not prevent small-pox, but doubles lisease and death," was unanimously adopted.

TAUE BEAUTY NEVER DIES.

Fair faces fade like summer flowers; Bright eyes grow dim with tears; And those so full of joy and hope Wax weary with the years.

But, though fair faces fade away,

And dim become bright eyes, Hearts that are filled with love shall live: -[C. Dodge. True beauty never dies.

Wincent Colyer has tendered his resignation as Secretary to the Board of Indian Commissioners. He, however, continues a member of the Executive Committee of the Commission.

A St. Louis woman has invented a fire extinguisher.

W. H. Sedley Smith, so long and favorably

manuely; a greater degree of social purity, sincerity and right living, so far as the relations of the sexies are concerned.

It is because we want light and seek it, because ours is a Banner of Light, that we do not believe in silencing any sincere and intelligent person who has his modicum of truth, or what he thinks is truth to other; that we abstain from joining in the howls against any of those sincere reformers who may chance to be at present in a small minority.

It is, an easy thing to cry out "free love" against any inquiry into the justice of the mar-States of the Union: But those who use that phrase vilify ignorantly the very institution they claim to defend, since they would have the world infer that matried love is forced and not free." What our correspondent calls. "Mrs." Woodhitll's great demoralizing free-love speech," will, if catefully read, be found to be the plea of a thoroughly sincere and well-informed woman in favor of Milton's great principle in regard to marriage; this, namely, that "honest liberty is the greatest foe to dishonest license." The liberty she would claim is that which is well defined. by Mr. Tilton in the following passages:

"We go as far as the farthest to maintain, both from nature and religion, the sacredness of monogainic wellock-the pute and true love of one man and one woman--unchanging and undefiled --through life, and perhaps beyond death. No English words can overstate the intensity of our convertion at this point. Our only difference with our slauderers is not concerning marriage in itself, but concerning the handing over of this whole forty different State legislatures, each one of which different State legislatures, each one of ing or breaking the bond. "Now, what follows?" Well, it seems to us that

the impossibility of framing any satisfactory civil law of divorce will incritably lead every thought-ful mind to give consideration to, if not acquies-zeence in, "dohn Milton's statesmanlike maxim, <sup>4</sup> Divote is not to be treated by law, but by con-science.<sup>4</sup> To which the grand old thinker added these words: 'Although differences in divorce about Jowries, jointures and the like ought not to about downles, jointures and the like ought not to pass without referring to the civil magistrate, with the absolute and final hind ring of downess annot belong to any coulses carth'y polerr". Our critics are re-spectfully asked to weigh the full import of Milton's penetrating statement !

Now to hound a woman down because she does not happen to think that the present system, so far as relates to unions of men and women, is al- to go to Jacksonville, Fia., where she will remain together lovely, perfect, and unimprovable, and because she is disposed to discuss the subject in a t thoroughly scientific, earnest, and even reverent spirit, is more than we are prepared to do notwithstanding the example set by some of our contemporaries, who, to judge from their tone, would like to revive against Mrs. Woodhull the old processes of the Inquisition, and have her handed to the stake. Unfortunately for these gentlement, lectures are very interesting and well attended. this is the nineteenth century, and the number of honest, fearless inquirers is fincreasing every day. with such clearness and force that every one in

in the land, and, like the man foretold by John the broad and compressive views he enterthe Baptist, it has its fan in its hand, and will | tained."

the war, and while holding the office and manipulating the Indian reservations, became from a poor man a very rich one. Last year the Rev. Mr. Newman, of Washington-the same Methodist preacher who made a flat sort of sensation by holding forth in such an indecent manner in Brigham Young's Tabernacle-sent a circular to all the church brethren in Iowa, assuring them that Brother Harlan was perfectly "sound on the goose," and that it would be of decided advantage (politically, of course) to the denomination if the pastors of the State would unohtrasively work for the latter's reelection to the Senate. It was a pious dodge on Newman's part, and he evidently

thought it a shrewd one-lut there is many a slip between the cup and the lip. Somebody who had no idea of helping Harlan back into the Senate got hold of this circular of Newman's, and forthwith proceeded to make it public. The people of Iowa instantly penetrated the design, and became disgusted with the cant of plety about it; and when the time for holding the nominating convention same round, it was discovered that the church favorite, Harlan, failed entirely to secure what he was in such hot pursuit of: and that another and better man-Allison-was selected in his place! And in this independent way will the people everywhere upset the machinations of po-

litical ecclesiastics. Illness of Mrs. Cora L. V. Tappan.

We regret to learn, from a letter on our fifth page, that Mrs. Tappan is so indisposed as to be obliged to go South the remainder of the winter, if able to endure the voyage. It is her intention until her health recuperates. To have so fine a lecturer withdrawn from the field, even for a short period, is a loss to the cause of progress and human advancement.

#### Louisville, Ky.

E.I. S. Wheeler has been lecturing in Louisville this month. - The Courier-Journal says, "his He referred to the miracles of the age, and spoke eter

No plaus bigot's wand shall power possess, To warp the minds of honest-hearted men; Freedom of conscience all the vaces bless. When the great Now shall take the place of Then.

Cities shall rise on hillside and on plain, Where now the Indian's wigwam dots the land,

The white man's skill the barren earth regain, And peace and plenty reign on every hand. L.C.

The "Tafelrunde," (Round Table.)

This, our German estemporary, devoted to the cientific investigation of Spiritualism, and to popular philosophy, continues to do good service in drawing the attention- of the skeptical Germans to the phenomena of Spiritualism, and in battling against materialism, which has so strong a hold upon the German mind at the present day.

Some of the most eminent Germans of this ountry contribute to the columns of the "Tafelunderas for instance, Dr. G. Bloede, of New Wir, Hon. Fr. Muench, of Missouri, Dr. Gerau, of Brooklyn, Dr. Cyriax, of Cleveland, &c. The "Tafelrunde" is edited by Dr. P. L. Schücking at Washington, D. C., to whom communications may be addressed.

The Woman Question in Congress. The press of Friday, Jan. 19th, informs us that in the United States Senate, Thursday, 18th, the Judiciary Committee, through its chairman, Senator Trumbull, reported " adversely upon a memorial from women, asking to be heard before the Senate in support of woman suffrage, and asked to be discharged from the further consideration of the subject, stating that the committee will soon report upon that portion of the memorial claiming that the amendment to the Constitution gives women the right to vote."

## Mrs. Mary M. Hardy.

This fine medium continues to be very successful, nearly 20 000 persons having visited her seances during the year just closed. Her public circles at her residence, 125 West Concord street, Boston, on the evenings of Sunday and Wednesday, are crowded to the utmost capacity of the A power also, known as Spiritualism, has arisen the audience was impressed with his ability; and rooms in which they occur, and she is doing a great work in the enlightenment of the skeptical l mind.

Miss R. Augusta Whiting (sister of A. B. Whiting) we are pleased to learn has consented to enter- the lecturing field. she is finely developed as an inspirational speaker, and bids fair to soon take rank among the best of our brilliant workers on the rostrum.

Dr. R. R. Roberts, the magnetic physician,-is practicing in Camden, N.J.

Mrs. Sarah A. Horton is laboring in Texas. She writes that Spiritualism is spreading in that State, and will-yet be, the soul-bond to unite and harmonize the North and South. I. P. Greenleaf will speak in Ipswich, Mass., Jan. 28th ; in New Bedford, Mass., Feb. 4th and 11th ; Cambridgeport, Feb. 15th ; in Social Hall, Harwichport, Mass., Feb. 25th, at 101 A. M. and 2 P. M.

Mrs. Juliette Yeaw speaks in Providence, R. I., Jan, 25th

K. Graves will spend the month of January in Iowa, then pass through Illinois by the way of Springfield, Decatur and Urbana, and will reach Indiana sometime in February, where he will resume his labors as State Missionary. He carnestly desires that a Spiritualist in every locality in the State will write to him and let him know the condition of things in that place, so far as our cause is concerned. Address him at Richmond, Ind.

Mrs. Victoria C. Woodhull announces that she is now ready for engigements to speak in any part of the country upon either of the following subjects: The Principles of Social Freedom; Impartial Suffrage Constitutional, vs. Impartial Buffrage Unconstitutional; Carpenter and Cartery on Woman Suffrage Reviewed; The Material Relations of Humanity ; The Principles of Finance; The Rights and Relations of Children; The International; The Religion of ten cents, postage free." Humanity; The Impending Revolution. She may be ad dressed 44 Broad street, New York City.

Laura DeForce Gordon will respond to invitations to lecture for lyceums, woman suffrage and other societies in the New England and Middle States during the winter, upon the following subjects: 1st. "Our Next Great Political Problem ;" 2d. "Idle Women, and Working Men ;" 3d. "A Crisis in Politics." Address Washington, D. C.

lecturing tour. She is ready to answer calls to lecture anywhere in New England. Her address is care of Dr. H. C. Coburn, Centre Strafford, N. H.

Mrs. Laura Cuppy Smith will lecture in Springfield, Mass., in March; Lizzle Doten in April; Emma Hardinge in May. "Mrs. Anna M. Middlebrook is in Springfield, giving splendid lectures to good audiences, and will be the means of doing much good." So says Harvey Lyman.

Miss Jennie Leys speaks in Worcester, Mass., during February ; in Milford, March 3d and 17th ; in East Abington, March 10th and 24th; in Troy, N. Y., during April; in Portand, Maine, during May, and March 31st; in New York-City during June.

THE PAINE BALL, ht Nassau Hall, Boson, Monday evening, Jan. 29th, is an occasion which should receive the attention and attendance of all liberalists in thought, celebrating as it does the birth of one of the bravest apostles of reason vs. blind credence, both in civil and religious concerns.

Dr A paper from Judge Carter, of Cincinnati, is on file for publication.

known, in years past, as stage manager at the Boston Museum, died at San Francisco, Cal., on Wednesday, Jan. 17th, in the sixty-sixth year of his age.

"THE SCIENCE OF EVIL" is the title of a handsome volume now before us. It is written by Joel Moody, one of the rising thinkers of the age, and for close, logical reasonings upon the problem of for close, logical reasonings upon the profilem of evil, as diffused throughout creation, we have not seen its superior. From the first to the last page, the work is filled with ideas inviting earnest thought, though we may differ with the author as o some of his conclusions. It is published by our fellow townsmen, Messrs. Crane & Byron, and fo beauty of typography and general appearance it will compete favorably with the publications of our eastern houses.—Advertiser, Topeka, Kan,

Thirteen women ask to enter the Yale School of Journalism.

#### "Mediums and Mediumship."

The great favor Mr. T. R. Hazard's articles on the above subject received from the public, has induced us to reproduce them in pamphlet form. All who read them as they run through the Banner pronounce them the best essays ever written on the subject. Every medium should have a copy of the pamphlet and read it carefully, and especially should every one who has visited a medium or ever expects to, give it close attention. It contains just the information needed, and instructs the investigator how to deport himself or herself in order to obtain reliable information from the spirits. In order to give it the broadest circulation, it will be sold for the small sum, of

#### New Music.

G. D. Russell & Co., 126 Tremont street, Boston, have recently issued several new musical compositions. "Take me with you, Mother," is a very pretty spiritual song, and received the approbation of the Music Hall meeting last Sunday afternoon. The frontispiece represents a little girl pleading with the spirit of her mother, which is seen float-Mrs. Fanny T.Sy oung has returned home from her Western, ing in the air just above her, to take her with her; but the unscientific artist has spoiled the beautiful idea by fastening two huge wings to the shoulder blades of the spirit: and to two other spirits in the foreground he has attached equally ponderous wings just back of the ears. We doubt not if this artist had occasion to represent a "floating zephyr" he would think he must supply wings. "Kathleen's Father's Blessing," by C. B. Harcourt, is a popular ballad; "Lonely and Friendless," a fine temperance song by Annie M. Curtis, music by Ned Florence; "We'll go to the Woods" and "Jack and Gill," two favorite songs , by Mrs. Charles Moulton, with a lithograph likeness of the fair songstress;" De Molay Grand March."

> Oliver Ditson & Co., 277 Washington street, publish the following new pieces: "Mother comes in dreams to me," a pretty song and chorus, embodying a spiritual idea, by R. L. Cary, Jr., music by M. Loesch; "Magic Bells," a tone piece for plane, by A. Jungman ; "Daybreak," words by Longfellow, music by Miss M. Lindsay; "There is a green hill far away," a sacred song by Ch. Gounod; "Nell, the village pride," song and chorus by R. L. Cary, Jr., music by G. F. Morris; "Greetings," No. 1 of vocal ducts, by Franz Abt; "Dost thou love me, Sister Ruth ?". comic duct by John Parry; "The Blooming Rose Mazurks," by Ed. Hoffman; "Barcarolle" for plano, by Sydney Smith.

## **FEBRUARY 3, 1872**

#### BANNER OF LIGHT.

### Spiritualist Lyceums and Lectures. recitation from the Lyceum Banner.

Spirituation of the solution o

Pliot Hall .- The Children's Progressive Lyceum meets at 103 x. M.

John A. Andrew Hall, corner or Channey and Ester streets, -Test circle at 103 A. M. Mrs. Mary Carible, medium. Lee-ture and answering questions at 2% and 72 P. M., by Mrs. S. A. Floyd.

Temple Hall .- The Boylston-street Spiritualist Association neets regularly at this place (No. 18, up stairs). Circle morn ng and afternoon; evening, lecture.

Bosron .- Ellot Hall .- Sunday morning. Jan. 21st, the exercises at the Children's Lyceum consisted of singing, as a mediaty, together with Bomo marching and calisthenics. The Lycen a orchestra porformed Andes March, Heyer, and Violetta Waltz, Metra. Charles W. Sullivan and Mamio A. Richardson sang, and a pair of fine gold sleeve buttons were presented to the Conductor, D. N. Ford, by his friends in the school, in honor of his Lirthday, speech by Maria Adams, to which the donee replied fittingly. Twenty minutes were passed in individual Instruction by the leaders in the groups. The meeting closed with singing.

Concert for the Spiritualist Fair .-- On the evening of Sunday, Jan. 21st, a number of non-Spiritualist ladies and genr tlemen, who were yet willing to do what they could to assist in the proposed enterprise, gave a number of selectionsvocal and instrumental-interspersed by readings by Mr. Lincoln, at this hall. Mesure. Tuckerman and Rowo perlemed two ducts upon the plano, and the Misses Winslow," Mr. Felch and Mr. Tuckerman sang several selections fine-ly. A good audience attended, and freely manifested approval of the efforts of the performers.

Monday' Evening Social,-The regular assembly-which takes place weekly on Monday evenings at this hall for the benefit of the Lyceum-was fully attended on the evening of Monday, Jan. 224, by a pleasant company, who enjoyed the mazy circles of the dance from 8 till 12 o'clock. Music by T-M. Carter's Band.

A Congratulatory Farly .- The friends of Mr. W. H. and Mrs. R. Collins, (the well-known healing medium) surprised them at their residence, No. 9 East Cauton street, on Tuesday evening, Jan. 234, the occasion being the eve of Mr. Collins's departure on a five months' business tour through the South and West. A large and pleasant party was the result, and remarks by Dr. Samuel Grover, singing, a scance by Mrs. Cushman, the medium for music on the guitar, conversation, the partaking of refreshments, etc., passed the time agreeably away till a late bour in the evening.

Meeting for the Fair .- Meetings for the arrangement of matters pertaining to the forthcoming Spiritualist Fair continue to occur at the hall each Tuesday evening. At a recent session of the friends, the following report (andited by H. S. Williams, from a board appointed for the purpose at a previous meeting) was made by W. A. Dunklee, and accepted by those present :

Copied by those present: "A little more than a year ago the Children's Progressive Lyceum, met Sundays at Mercantile Hall, but finding the place not suitable for their papoes, appointed a committee to procure a hall for their papoes, appointed a committee to grown a hall for their better accommodation. The withefing of Eliot stroot occasioned the remodeling of the old gymnasium building. A room was there found by that com-mittee, which was afterward secured by Messre, M. T. Dole and W. A. Dunkleo for the use of the Lyceum, This room required to be fitted up from the bare wills to make it ser-siceable to them, and a fair was proposed to meet that ex-pense and provide for the rent, etc., of the hall for one year. The fair was held, and the hall fitted and turnished, and has been in use through the year, for social gatherings, Ladios' Spiritual Aki Society. Children's Progressive Lyceum, ag-sembles, and various meetings of Spiritualist Socioties. The fair was for the year 1571, and the contribution to the Music Hall Free Meetings for 1571-2:

BLIOF HALL, IN ACCOUNT	NT WITH W. A. DUNKLER, TREASUR	ER.
For partitions and doo	Dr. ors for ante-rooms and	
ontry and the platform	m, as per bills of items, \$139,23	
For drop curtain, carp	not, 3 sets scenery, re-	
flector, &c., as per bi	118 of items 169,97	• •
For window-curtains a	nd fixtures	1.
For sollees, chairs and	tables, as per bills	· .
For carpet to small hat	1	·
For mirrors and sun it	ry articles, as per bills, 00,87	
Kor blano	f fitting hall	1.10
For rant one coar	1,300,00	
For hills for gas and w	ater one year 127,49	
For warming hall five	months	
	\$2,66	1.77
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Balance ou hand	\$3,5	22,2
Balance ou hand	\$3,5	22,2

again considered. Closed the exercises by a silver-chain PREMIUM TO NEW SUBSCRIBERS,

MILVORD .- Washington Hall. - Henry Auson reports: Sunday morning, Jan. 21st, the Children's Progressive Lycoum met sat, the usual hour. After the regular excremes, we had speaking and reading by 'several members, also remarks by B. D. Godfrey, L. B. Pelton, J. L. Baxton, Jones Cheeney, Henry Asson, Mr. Buts, of Hopedals, and Rowland Connor. "Mrs. Maria Masterson, Miss Anna Masterson-and R. C. Harrington sang 'The Little Brown Chutch.' Speaking in the afternoon and evening by Rowland Connor. Mr. Richardson, the blind medium, speaks for us on Sunday, Feb. 4th."

PLYNOUTH - Leyden Hall -- L. L. Bullard writes : " Mrs. A. P. Brown of Vermont spoke to a large audience in this hall Sunday, Jan. 21st, and was liked very much. Her subject last evening was, 'The light and the Wrong, and how should the wrong be righted ?" She will lecture here next Sunday, after which time she would like to make engagements near by. I would say to societles in want of a good speaker that they will do well to enjuge her."

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#### New Publications.

THE ATLANTIC MONTHLY for February redeems its lavish ; promises at the New Year, by continuing its series of superior essays, criticisms, tales, sketches and poems. Hawthorne's story of "Septimlus Felton" opens the number with its second installment, and a startling incident instantholds the attention. Among the other contributors are Mrs. Platt (There was a rose). Alice Ashhury (Wagner and the Pianist Balow), James De Mille (A Comedy of Terrors), William Ellery Chauning (Morrice Lake), Thomas Wentworth Higginson (In a Wherry), James Parton (lefterson a Student of Laws, Edward Atkinson (The Visible and Inisible in Protection), and Oliver Wandell Holmes (The Poet at the Breakfast Table). The classrate and seasonable notices of Recent Literature, Art, Music, Science, and Politics are all extremely well written, and farnish an exhaustive statement of what is current in each department of culture and progress.

SCREARER'S MONTHLY for February almost defles competition with its profusion and the superior quality of its illustrations. The articles to be prominently noticed with these attractive accompaniments are : The Fox Buyters ; The Wonders of the West; The Mormons and their Religion; The Charities of the Fatherland ; and the continued stories -At His Gates and Wilfred Compermede, Of the remaining papers, in prose and verse, essay and story, we mention Defects of Our National Banking System ; Back-Log Studies -Renowed : The Hidden Joy ; The Happy Time ; How One Woman Kopt her Husband; Christine Nilsson and her Maestro ; A Small Piece of the Woman Question ; A Ballad of Calden Water ; Toples of the Time ; The Old Cabinet ; Home and Society; and Culture and Progress Abroad and At Home. Scribner is truly rich in its pictorial variety and effects, nor is this imposing department developed with such strength at the expense of the literary matter, which is of high grade in every respect.

TACHYORAPHY .-- D. P. Lindsloy's style of shorthand writing still continues to occupy an important position in the public consideration, and is fast winning its way to general ap-. preciation. The " Elements " of this system, in neat book form, can be found at the counter of William White & Co., 155 Washington street, Boston.

THE INJURIOUS INFLUENCES OF THE SCHOOLS IS & republication, and a timely one, of an essay by the renowned nathologist, Dr. Rudolf Vitchow, of Berlin, at the instance of the Prussian Minister of Public Education, on the very important subject of the ovil influences of schoolhouses and modes and hours of study upon young pupils. He sets forth some startling facts, simple as they are, which all those who are interested in the education of the youngand who is not ?- would do well to heed.

Andrew J. Graham, of New York City, the inventor of the avstom of Phonography which hears his name, has changed the "Monthly Visitor" pamphlet, which he previously issued in the interests of his art, to a paper called "THE STU-DENT'S JOURNAL," of which 'No. 1, Vol. 1, Hos before us. It is a neat four-page publication, of good size, and scems fully worthy of the patronage of all interested in his system,

The NURSERY for February is out, bright and beautiful as ever. John L. Shorey, 3d Broomfield street, publisher. THE TRIBUNE ALMANAC for 1872 is full of valuable statis-

Wright & Patter have sent us a copy of Gov. Washhurn's Address to the Legislature.

THE FOLIO Is rich in music and musical information.

Illness of Mrs. Cora L. V. Tappan. DEAR BANNER-You have already informed your readers of Mrs. Cora-L. V. Tappan's movement to establish a pulpit here for woman, upon which all reforms concorning fu manity should have a hearing, and woman an opportunity to present her cause to a New York congregation, and also upon which each one could express her highest and best spiritual thought-a movement long contemplated by Mrs Tappan, and to its commencement symplevoted herself, do-clining invitations to speak at other places, including a month in Boston. We all know that her heart was in this treat work, and, under her norsonal ministrations

evening. On the list of December, the movement was in

augurated. Mrs. Tappan was not strong or well enough to

commence at that time : but, thinking she would gain he

health with her work, she ventured, but, alasi to no avail.

Her health and strength, so severely shatteretby the yel-

low fover in New Orleans, a few years ago, did not improve.

She became utterly prostrated, and compelled to postnone

her work, and, by the advice of her medical attendant, go

for relief to a warmer climate, and remain quiet until fully

valids, has been selected ; and, as soon as able to make the

Journey, Mrs. Tappan will take steamer for Jacksonville, in

that State, which, until further notice, will be her post-

office address. We all anticipated much pleasure and profit

from the meetings in Lyric Hall, and are very much disap-

pointed that necessity, which knows no law, compels a

postponement. We are assured, howover, that, as soon as

Mrs. Tappan is able, these meetings will continue. The

committee, not knowing of any one free from engagements

and other cares to fill The dosk during Mrs. Tappan's ab-

We were not only very much interested in the proposed

Sunday evening sermons by Mrs. Tappan for their high

self, involving, as it doer, a, great principlo expressive of

Paine Anniversary Ball.

The friends of liberal principles and of mental freedom

will celebrate the 131th anniversary of the birth of Thomas

Paine by a Grand Ball, at Nassau Hall; (661 Washington

street, corner of Common-street,) Boston, on Monday, Jan

The Committee of Arrangements assure the former pat-

ons of these parties that no pains will be spared to render

this as acceptable as any of its numerous predecessors, to

which have uniformly been awarded the praise of furnishing

the vory best entertainment adapted to the wishes of all

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Music, Savage's Quadrille Band.

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Daucing to commence at 8 o'clock.

. .

Yours,

man's, onlarged sphere of effort and usefulness.

New York City, Jan. 19.

A4.15

20th, 1872.

sence, concluded to close the hall, and wait her return,

restored to health. So Florida, the famous retreat of in

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measuring 10 by 12 inches, if they so request when forwarding their subscription. The original copy of THE SPIRIT BRIDE is a superb crayon drawing. executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not besitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist.

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DR. EDWARD MEAD has taken rooms No. 6 and 7, at No. 2 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in diseases of the brain and nervous system.

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for \$1,00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5120, New Vorte diverse Box 5120, New York City. -----

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6. If can truly be said, in my own percent that the Deaf Bear, the Bind nee, the Lame waty, and the Laper is cleaned. I-but the Leprony for thirty yets in my legi-arms, but, and nearly all over my buty. After taking sour the state Play fers about rule days I showed up my sieve to see how my arm boked, and to my atter astonic iment thu scate we difference dispace and leave all smooth, and now my head and b' is are clean. The Cutner's in my head is arrests have sured in plangs, that were field up with Phlegmant Cough. The Riccumstion in my muscles commenced many so its set, and to degrees extended all over me, so that I contribut case my right arm to my head, or put it in invivest. To vince the form and position. My legs 1 could only with difficulty only on any way. I new travel quite easily – By over boliz, basi (alg 4 brought enca. Frain about the Heart, and it would be at a low beats and then stop and the **Henrit**, and it would be at a polyage and then stop **B**id start a. and the control be on it at all. The Polyage box set that right is several vertex all the new straining of edge and a blow on the other, it is a new **B**innit, so that is could not know a person in the same rout. Now the direct the large works in your Circu are rout. Now the direct the large twents in your Circu are then Miro Bow on which is them. tives on Truestay Locale ton Much were whether been of katenit two very and the wife was stell from taking enformed. Here, hints were swelled to here body. She could not do an time or go truest before a food not prevation from to use the fooders from my way there limet. Mr. Woodard, who is a spiring to twith the Bowders, having and them and seen their gost product to the thet have a how. Mr. Woodard, who is a spiring to twith the Bowders, having and them and seen their gost product to the the the bay a how a how to Mr. Howder's that midd, and after nucleipersua-sion got Mrs. Bowders to they one fit the Pow fets. Let takk my next neighbor going in parts all he had got bees so me on anow, that he way on Mich wide with the mount of more and WE are pleased to announce that the 20th Annual manch, that he was 20 Mr. Bowles on on the basis of the maring and annew, that he was 20 Mr. Bowles on on the parameters of choice Flower and Constants a missificant new result of the rather than the transfer of choice Flower and Constants. Acc, with University of the table a pige. He and he my result and the parameters are the statement of the st grains" Mr. Rev. cam Kingen, herein shills, "J was filled and-nearly helders with Rheumation, and the Positive and Segative Pow lets research the trapoliticit sight and feature  $\gamma \sim 8.58$  Byles,  $2\sigma$ , there can be write  $V^{10}$  and  $2\sigma$  have been intra busing your Positive and Negative Powdets in this mention of a set of the set of a set of the standard effect. One Sold in m. had **Henet: Djackse** (set) of and was not exprojected to Bergs. In one work after taking the Positive Pow-ders the way before (San the flid beau for twenty years, and now he says fie is as well as he ever way. All that have tried (iii) (iii) say he is as well as the even way. An transitive provident of the provident of the density of the second back of her best two weeks storers to legraphing to me. I went to her nucleon men et means the role realized on the two dets, and in two days the was up and dressed. Her three children had first the Searlet Pever, then the Chicken Poxel Moneylet Percer, then the Chicksen Power, I used the Positive and Negative Providers and including class, and in two-works they were carried to signal "a flag class, and in two-tive and Negative Providers' in first years to be meaning our two and Negative Providers' in first years, to be meaning of **Bernicetherrapt Driving tracks**, a barrent two ritigeness they and Secative Providers' in first years, to be meaning of **Bernicetherrapt Driving tracks**, where the meaning of **Bernicetherrapt Driving tracks**, a barrent to reaction which have baddle destroit effect, as Dampits of the from the their painful disease?? (177) of the Mean provider of The Positive and Negative (Dowlars) were the advance. If WAV whether the advance that from works for which the mean mean in the from the site of the site of the site weat were weat the weat the site of the Positive and the site of the weat weat when we to the weat site. called to see a rick child two weeks ago, who had been signer-ing five weeks with Inflammation of the Brutne, the Ing the weeks with Inflammation of the Brains. The partner half given us all hopes cluts the second. So in distinc-wond redeficient, and intermediated with the weeks of the new and in twenty manners art path had the other fields of the partner have at yas slopeng easy, and it has been radining fevers and cluther it was slopeng easy, and it has been radining fevers and cluther to be a week path had the other field of the Providence of the Womb, and Schweiter ended my where the Providence of the Womb, and the same well as ever . (Inter-ted and the Womb, and the state work as ever . (Intersolinsisting Chillia and Hersele, which Droke write his bost-tree and Sociative from the Complete Markets, to and Monen-hanare in the hyperial distribution to the dynamic of the Child Compso that the could solve by briat is all give her the positive Poxdeck, and in an hearshe drouged to steponie the From the end of the stand matrix is a structure of the structure of the standard matrix is and the structure of the structur with heavy Colds, the Conglish a sector of the later based of the sector of the sector of the sector of the curve planet of world give them a doll of sector of the methyle but no one has some for sector sector of the re-write hand sector based on the sector of the sector of the sec-tor of the sector of the in a status worth or an increase of the worth or and the tor any other med cane. I will The hold Remote the Theory in My Typhold Preventing and highly there is the interval of the particu-tion of the particular of the medicine (but no one needs), *P. E. not. Reantheol.* (*J. daughter was taken with "Pythold Pever in atter Freerise Une last parkage of Positive and atter the last parkage of Positive And her the Negative Powders and dather employ a decay her the Negative Powder should not employ a Souther the Negative Powder should n* ther the Negative Freeders and dathed employ a dector. But she is now well and a the total walk out "-See it if "Chapter, Memorane, Wet," "The Protein and Negative Freeders are eathright. There used them considerable specific from the se-entities are associated the manufactive from the see attractive saved the later of a man who had Configuration of the Bratin, and whom we thought to be dynamic Twonld not be without them on arty condition." See if "Type," Mar-dually Memory, "Bare is supported to be dynamic Twonld not be without them on arty condition." See if "Type," Mar-dually Memory, "Bare is supported cases without the Positive Powders, S. N. Received and the charter shall be dynamic to the "powders, S. N. Received and the charter shall be dynamic "physics". He true done have and the charter shall be dynamic "Received "The true wants" The doctors shall "made" "Type, "Mar-field for the two wants". The doctors shall be done to be yourd on the low and the charter of the true want by charter the box and space to your of the true don't helder in a sufficient box and space to your of the well don't helder in a sufficient box and space to your of the well don't helder in a sufficient box and space to your of the well don't helder to have a sufficient well we have a start well don't helder to have a sufficient well and the space of the start well we have

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For care of hall one year. ..... 200,00 \$283,00 Examined by the subseriber, and found correct. (Signed.)

John A. Abilrew Hall .-- The circles for spirit communion held at this place, corner Chauncy and Essex streets, each Sunday morning, and the ministrations of Mrs. Sarah A. Floyd still draw together large numbers of carnest investigators of and give much satisfaction to those who are confirmed in the spiritual faith.

Temple Hall .-- We are informed on good authority that the circles and conferences which have been so long and so successfully carried on at this hall, 18 Boy iston street, continue to be crowded, and the interest is unabated.

' EAST BOSTON .- Temperance Hall No. 2 .- A correspondent inform's us that the Spiritualists of this place have again made an effort- to have meetings, and opened a course of lectures at the above-named hall. No. 2 Winthrop block, Mayerick square, by an address from Thos. E. Moon, Presidont of the Boylston-street Association of Temple Hall, Boston, on the evening of Sunday, Jan. 21st. A good number of hearers were in attendance. The music on this occasion is represented as excellent, and the lecturer as earnestly practical and instructive, receiving the full appreciation of spiritual and intellectual worth, but for the movement it the nudience. It is intended to carry on these meetings during the winter, "under the management of Benj. Griggs, the progressive tendency of the age, and a prophecy of wochairman, who agrees to supply just such lecturers as the audience will pay for." Circles will be held on Sunday afternoons at the same hall. Mrs. Gray speaks there o Sunday ovening. Jan. 28th, at 71 o'clock, and Mrs. C. M .-

Cushman a week from that date. CAMBRIDGEFORT. - Everett Hall. - Charles H. Guild reports: The Lyceum met at the usual time, on Sunday morning, Jan. 21st, with a good attendance. The marching was fine, owing, in a great measure, to the excellence of the musical department, under the direction of Miss Crossman. We were highly favored with the presence of numerous friends of the cause, also of some of the former members of the Lycoum. Recitations were given by a number of the scholars. The sentiment, " Happiness," was responded to by the several groups. The inforest in the Lyceum cause seems to have taken a new impetus. We trust it may continue in the future. The presence of the parents and friends of the Lyceum, gives courage and strength to the little ones placed under our charge, and a marked effect is noticed in the several groups. All are welcome to its sessions and we hope in the future to see the hall filled to overflow

In the evening Mrs. Townsend Hoadley spoke to a large and admiring audience. She was listened to with marked attendon throughout the discourse. Jan. 25th, William Brunton will speak at this hall, at 7 o'clock.

EAST ANINGTON .- Phaniz Hall .- Lilla H. Shaw informs us that, "on Sunday, Jan. 21st, the groups at the Children's Lycoum were full, and the session very animated. The o'clock. A full attendance is requested. For list of new recitations were given by Alfred Brown, Jennie Beal, Lydia J. Holbrook, Nellie Dunn, Lizzie Vining, Harry Fish, Flor- | paper. ence Benson, Daisy Trumbull. A fine song, 'The Drunkard's Child,' was sung by the Duell eisters. The question, "What we know about animals ?' was considered by Lanna Shaw, Ira F. Lowell, Turner Holbrook, F. J. Gurney and L. II. Shaw. Ton now members joined the groups to date, The Jalley. grand march was well performed; one hundred and nine-toen children joined in it. Four officers only were absent. The question was so broad and intoresting that it is to be

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J. WILLIAM VAN NAMEE, M. D., Eelectic Clairroyant and Magnetic Physician, 404 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. J27.

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publications see alvertisement in another column of this

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Arrangements,

At Peabody, Mass., on Thanksgiving, Nov. 30th, 1871, by the Rev. Mr. Hervey, Eugene B. McNeil and Amanda A.

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# BANNER OF LIGHT.

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Mrs. J. H. Conant. Mrs. J. H. Connet. while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their exit, blue that give in 1-whether for good or evid. For this with characteristics of the shere in an undo-red back the reader to be evide for destribution. We ask the reader to be evide for destribution put forth by which is there evidents the earth of destribution for forth by abirits in these colonies that it each of comport with his or her reason. All express as much of truth as they perceive

#### "The"Banner of Light Free Circles.

These Circles are held at No.158 Washington structure These Circle same held at No.158 Washington Thirds-Dava Arransonae. The Circle Licen will be open for stellors attached as, and here a precised by the solution of the structure as, and here a precised by the solution of the forsting of a licentic as well be admitted. Heats reserved for structure is a licentic as well be admitted. Heats reserved for structure is a licentic as well be admitted. Heats reserved Mass Costart in even to visitors on Mondays, Transfers, Wednesdits on Thursdays, until after six of down r.M. Ho

for a store there are for our Challes the main a descende

**Cer** The question is an averaged at the several arcs often in project for by het a final among the as beness. These real to the controlling intelligence by the chairman, are,

at in by correspondents. Franks: Lating - Victors at our Frie Curtes have the "they come directly to the earthly media." Frankis Litterne - Vielons at our Free Gittles fixe fun-privaces of planar a scaled is the on the total of a advance by the spectre. First, write one or two priper questions, sign-ing full a more to the same; put then in an envelope, scaliff and where to the same; put then in an envelope, scaliff with when evelope of the same the Chairman will refurn the letter to the writer, with the answer prior is given. on the enveloper. in the second second

#### Invocation.

ور المل

and guide our every thought in harmony withthyself. We look out toward they, but we see theo not Wo hear what we understand to be thy voice, and vet it seems afar off unto us. Thoudost write thy presence, thy love toward us, in the flowers, in the sunshine, in all that which makes: Nature bountiful and grand, And yet, we cannot analyze these: we can only stretch out the powers of our heing toward thee. Thou art, forever in advance of us. But we shall ask of tion here on earth? they that Jehovah of the Jaws, they Good and nearer, to thee that we may read more correctly. thy holy book of life, and begin to understand for ourselves how much we are able to do in thee. To matter, that helongs to them as human senses, happy in thy love, in thy wis long and we heligve consequence of our good deads of our strivings, requisite means for perfection in its children. in life [S., Mighty Spirit, we will continue to". urge our way for ward, fearing no evil, trusting in their own words, or do they simply give the idea, thees. And, as we pass through the darkened, and leave it for the medium to clothe them with sphere of a human life, we would lift up the words? downty lden; we would speak provide their A. They give not only their ideas, but their weary and discussed gas was would onlighten words; but it should be understood that no spirit those who are in spiritual larkness; and we can exceed the natural faculties or powers of would proach thy grouped and oney thy law for- the medium, therefore a S erates can be so far ever and forever. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT. - If you have questions, I shall answer them,

•Qurs ... From: a correspondent.) If, ias they say, we throw off this physical body at death, why do we still suffar pain in the spirit-land2, And why is there any need of asylums for the insame there?

Ass The spirit body carries with it to the sidrif-world a reliex action of the conditions or circumstances through which the earthly body has carried it in its pitgrimage on earthy and therefore, until this condition-is autlived, passed and susceptible to truth? beyond, there will here necessity for asylums, for physicians, for parsons whose business, it is to restors a perfect equilibrium between the soul and its body,

Q - Are our spirit friends, accominted with the science of astronomy? If so; will the controlling. power explain the phenomena of the comets, and their üses?

A Compts scientists will tell you, are incipient worlds. They are young planets seeking their orbits. When they have, found them, they, will merge into spheral form, and travel in these orbits, having lost all the erry is tendencies. which belonged to them as comets, or young worlds

Q-If the elements of mind are at war, is there Hessage Department. Q-If the elements of mind are at war, is  $\Lambda$  - The seeds of this mental revolution were more years will pass before they will culminate In atharvest.

Q-Are there any media on this earth through deal better. whom Christean communicate?

A .-- Yes, all of them, every one of them, in a greater or lesser degree. Q . What faculties of the mind does the soul

operate through?  $\Lambda_{\rm ees}\Lambda \Pi$  of them; since there are none of them in action except by the operation of the soul.

Q = 1, there any such thing as a spirit's being so far advanced that he cannot communicate through.

a medium'. A 11 do not know of any such.

() 1)) spirits of higher spheres communicate directly through an earthly medium?

A. Sometimes they communicate directly, but this is not offen done. They sometimes employ many hundreds of spirit-media, as intermediates -'sometimes not more than one-then sometimes

Q -Does not this fact of communication being transmitted through sy many various channels account for much of our information being inavcurate and contradictory?

A -That is one way of accounting for many mistakes. Then there is another way, and that is, the ambiguity of your earthly language, par-Mighty Spirit, do thou order our speech aright, theularly your American language. You have so many words meaning perhaps a hundred things, different things, and unless all spirits state prowisely what meaning they attach to the word they use, mistakes are apt to arise; instead of yourgetting at their real meaning, you get far away from it

Q .- Will the time over come when you will be able to give the exact measurement of the power of the soul in connection with the physical condi-

A .- The power of the soul, so far as your hu-Graat Spirit of the nations, Shat we hay come man senses are concorned, is measured by those human senses; When these senses shall have attained perfection, all the perfection that belongs and hew much they art able to do in us. We doe - then the soul can freely, perfectly, powerfully exhere that we shall finally become supremely press itself. That condition cannot come to the human senses until the planet has attained its that this happiness and wisdom shall come as a majority -become a perfect planet, furnishing the

Q .- Through this medium, do the spirit use

dium you furnish will allow-no further. Qu. -Then I should say one medium could not be capable of giving correct information from different individuals.

A .- Not always; the reliability of spiritual manifestions, as of all the manifestations of Nature, depends upon proper conditions. If these conditions are all that is necessary to the evolvement of a perfectoruth, you will get it. If they are not, you will be likely to get something that is unreliable.

Q .- Would not our own impressiona be more reliable, then, provided we were impressional,

A .- Yes, the more susceptible to any influence you are, the more reliable to that influence. Q -- Is not the action of Nature on earth tending at, present to produce more land and less water, to make physical bodies smaller, because more solid and less thuid? And is not the physi- abiding by natural law, considering yourselves cal body of man growing smaller, and the soul lårger ?" is tending to produce less water and more land, is stead of sending a poor wayfarer like myself

a truth. But that any-such law is operating between boly and soul, I do not believe.

Q .- Giants then did not exist in the olden time? A .- There are quite as many giants to-day as there ever were.

sown years ago, and it is not probable that many I know. [What is your mother's name?] Cecit evera it changes in its manifestations, but in Roberts. I don't care if my father don't like it; principle it is forever the same. that's her name. She's as good as he is-good

" Vashti" says the old teacher's family she's in -my, mother 's in-have the paper, and they will ask her if she knows if she's got anybody in the know about my coming. Good by, Nov. 21.

#### Abraham Cameron.

[How do you do?] I don't know how I do; I'm" well, I s'pose," They said I died. 1 s'pose I did; but I've been pretty much alive ever since. My name was Abraham Cameron. I lived in New York, done business in Chatham Square. I kept shop there-had most everything to sell, from a French clock to a wooden nutmer.

I want my brother Joshua to set le up my affairs as soon as he cans and be sure to carry out the specifications of my will, every one of them, because I am just as much of the opinion I was of when op earth, now, as I was when here. I want this done quick. I 've been dead nine days to-day, and there has n't been much done yet. I Nov. 21. 'was a Jew; Lam a Jew. 🎙

#### Sarah Sargeant.

I've found my mother! I've found my mother! She jumped out of the window. My name was Sarah Sargeant. I lived in Chicago. I was eight years old. I was all hurt in here, (laying her hand upon her chest), so I died. I've been hunting for my mother. I've found her. She 's sick, she got hurt; she jumped out of the window, that's the last I saw of her. [How came you hurt?] The house was afire, and it all fell in on me. I want her to know that I am going to be happy as soon as I get used to living

here.

#### Charles Dickens.

Nov. 21,

We, the departed ones, whom the living call the dead, are sometimes greatly amused in being able to perceive that our friends who remain on earth go straightway to work to weave for us, the dead, a cloak of righteousness, with which to cover all our imperfections, and to endue us with wisdom equal unto if not superior to God. I say they go straightway to work to weave this garment for us and then I may add-though this is woven of the imagination; belongs to the imagination, and ever remains with the imaginationthey suppose we are clad with it; and when they think of us it is of superior powers who are able to answer all their questions, who are able to set aside all the known laws of Nature to answer their caprices, and if we communicate with them at all, must communicate with powers that shall give no room for doubt, that will at once and forever set aside all their unbelief, and raise them upon a plunacle of faith equal to their desires. Well, now, 1 found myself twenty one days ago making one of a company of invisible friends who met a company of friends calling themselves the living-the visible, who had gathered together for the purpose of talking over modern. Spiritualism, if possible of investigating it. . Un able to answer their domands, they in their fool-

ishness ignored the whole thing, declared if it was a truth, I should be able to do what they wished.

Now, my dear, good friends, you have something to learn before you take one single step in this grand philosophy of life. Analyze yourselves; soa how much you can do in the body, and then make something of a predicate upon how much the soul can do after it has left that physical body, standing at all times upon natural ground, as held, in the inexorable grip of that law forever and over. Then commence to investigate Spirit-A .- That the action of Nature upon the planet, ualism, and I am prone to think you will then, inaway, because not able to hurl Nature's laws into the background and set myself in the foreground, you will be willing to allow me to do what Nature determines I can do, and to be satistical with that.

I think as soon as I go away from here I shall more or any less electricity belonging to any be able to find my mother. "Washti " says Cam- planet proper, at any one time, than at another bridge is n't but a little ways off. I shall find her, time. It is the same yesterday, to day, and for-

Q .- Whence comes electricity? If from the earth, do cultivated lands evolve a greater per cent, than uncultivated lands?

A .- Electricity is the power or subtle force that had an existence before worlds were. Matter atspirit-world like me. That's the way she'll tracts and repulses electricity according to its condition. We are told that there is a greater amount of electricity in old lands than in new.

Q-Some think the spirit may, under proper

conditions, so far leave the body as to associate with disembodied spirite, and with them decide upon the course it shall pursue while in the body; just as a member of a corporation may agree with his associates to pursue a particular course when he arrives in a specified locality; and that the spirit may return to its body for the purpose of being used by its associate spirits to carry out the designated course, knowing that it will then be unconscious of its compact, and possibly very much dissatisfied with its condition. Can the controlling spirit give us any light upon this subiect?

A .- There is a wonderfully beautiful truth underlying this subject. That the soul is free to associate with its friends who have passed beyond this rude state of matter, is an absolute, well demonstrated truth. That it can make or break contracts in the other life is also a truth. Now, in the case of every medium, every spirit who may desire to take possession pro tom, of the physical body, first consults the soul who owns or has legitimate control of that body; but a knowledge of that consultation is not projected into the outer senses, therefore the medium in this life knows nothing about t. But nevertheless this contract is made: Will you give me control of your physical life for so long a time? Yes or no? Sometimes the foreign spirit being

repulsed, controls against the will of the indwelling soul, and then there are not those harmonious conditions that would ensue under other conditions-what you would call reliability in spiritual manifestations.

Q .- (From the audience.) You speak of the soul and the spirit in apparent distinction. Is there a spiritual body that the soul inhabits, or guide. There is a high moral tone running through are the spirit and soul one?

A .- Spirit and soul are two, one being the clothing of the other-one being the machine through which the other acts. I speak of the soul as the inner life: the spirit as the clothing of that soul-as the power which plays or acts between that soul and the physical condition here in this life, and which the soul carries with it to the spirit-world. It is a spiritual body inhabiting a preface, a physical body during physical life, that is taken with the soul to the spirit-world at the hour of death.

Q .- Can clairvoyance be obtained independent of spiritual aid? A.-No.

Q.-Then Mr. Falmestock is not correct in his book?

A .- Not if he so determines. A very small insight into the philosophy of life would determine that question. Nov. 23.

Thomas Nesmith.

L would be glad to communicate with my friends who desire to know whether this religion is true or false. It is true enough to have conlomned all my earthly life when compared with its teachings; and it is the only fact in religion that can be demonstrated as a truth-and this can be It-has pleased God, or the Great Principle of Life, to institute ways and means all over the world by which it may be demonstrated beyond doubt, and it is the business of those who want to know about it to investigate for themselves. Thomas Nesmith of Lowell, Mass. [] used to know you by sight, ] Your name? [William White.] I don't remember you. [Probably not; I was State printer at that time, and you were you not?] Yu. [Were you not lame?] Yes, but I'm not lame now. Nov. 23.

George C. Goodwin, of New York City; Annie Talbot; of Sprincheld, Mass., to her mother; Lydia J. Hird, of Dorches-ter, Mass.; Themas Knox, of Pembroke; Willie Angler, of Roston

1cr. Mass.: Include know, of Pennoroke, Wille Angler, of Boston Monday, Dec. 2. - Invocation; Questions and Answers; tien Robert Anderson, to friends; Goorgiana Bryant, of Bos-ton, to her daughter. Tarsday; Dec. 5. - Invocation; Questions and Answers; Dantel Pace, of Humpton, N. H., to his son James; William Jones, of Portsmouth, N. H.; John Barker; Thomas Ham-mond, of Albany, N. Y., to his mother and sisters; Dr. John Stearne, of New York, to triends; Clara Bryant. Thursday, Dré, 7.-Invocation; Questions and Answers; Lalu Hooper, of Jamatea Plain, Mass., to her mother; Ben, Water, of Hoonesvide, Mo., to his brother Joshua; Watter Scatt Hanter, to Thomas J. Hunter; Albert, to Victoria of England.

and, *bec.* 11.—Invocation; Questions and Answers;

Monday, Dec. 11.-invocation; Glassions and Showers; Delphina Staples, of Kittery, Mass, to let brother; James Col-lins, of Fad River, Mass, to his wife; Lucy Tyler, of Shreves-port, La, to her mother; Jean Faul Brittan, *Tarsaay, Dec.* 12 - Invgention; Questions and Answers; Miles Thompson, to his wife, Dr. Toby, to David Colles; Rosa Davidson, of St. Lonis, to her mother; William Cook, of Bus-ton

OUR NEW PUBLICATIONS.

#### Opinions of the Press.

VITAL MAGNETIC CURE is the name of a work that deals with the cure of the jus of the human body by the laying on of hands. There are many things related in it that we would not believe unthings related in it that we would not believe in-less seen by our own eyes, and some that we can readily believe, having witnessed such effects as are spoken of. The book deals with a subject that will grow strongly in popular favor when mat will grow strongly in popular layor when rightly presented, since the tendency is to the disuse of medicines, so far as can be, in the treat-ment of disease. There is, "too," an element of mystery about it which is captivating to all classes, the ignorant yielding more quickly to the carlosity excited thereby than the educated. The consist excited thereby than the ducated. curiosity excited thereby than the efficience. The apostolic injunction, "Prove all things; hold fast to that which is good," is good advice in the im-portant matter of saving life, as well as in theological matters .- South Boston Inquirer:

MAYWEED BLOSSOMS, by Lois Waisbrooker .--This singular title is somewhat erratic, for the body of the book is very pleasant reading, suggesting nothing bitter or unsavory. It is a collection of prose and poetry, mostly short pieces, two, however, being expanded into considerable length, a poem and a tale, the latter\_illustrating the necessity of charity, and conveying the lesson that imperfect knowledge is a very uncertain the work, and some of the poetry is very touch-ing to the sensibilities. The literary merits are decided; the style is not ornate, but has that aroma of Nature which goes to the heart. - The Press, Providence, R. I.

LOOKING BEYOND, by J. O. Barrett .- This is a volume of a hundred pages, filled with words of hope, cheer and tenderness for the "bereft of every liome." It contains, as its author states in the preface, a "sunny philosophy," a "balm for every wounded heart."—Lyncum Banner.

#### Written for the Banner of Light. MY VISION.

#### BY KATE VAGRANT.

Somehow, I dream of softer winds. Blowing sweet and warm from their summer skies ; Somehow. I dream of a fairer land,

Where the sweet, weird dream of our youth ne'er dies. And, dreaming thus, there comes to me

- A vision, fair as a gleam of snow. Of tender eyes and of shining hair; Laid under the daisies long ago.
- A vision bright of a pearly wall, And a dear face leaning, crowned with light 4 And the rapturous joy of the vanished years
- Comes back to thrill with its old delight .-Oh, the winter winds may freezing blow;
- White hairs may come where the dark ones grew ; But I will dream of a poarly wall, And a fair face leaning, pure and true
- West Newton street. Boston.

#### **Passed to Spirit-Life:**

From Ravenna, Ohlo, Jan. 2d, Mrs. Caroline Kellogg, wife of Lansing Kellogg, one of the early settlers of Portage

Transing Reining, to be the of the entry retricts of Foringe County, 0, at the age of 62 years. Her funeral services were field fifthe family residence in flavema on the 9th inst. The day was pleasnit, and a large nuclence were in attendance, more up of a long list of rela-tives and sympathizing neighbors and friends, including a great number who were attracted thicker by curiosity to hear a spiritual sermon, which, by the request of the deceased was delivered by Mrs. L. H. Cowies, an inspirational speake of Covide, Ohm, Le the normal condition Mrs. Cowies is an

FEBRUARY 3, 1872.

Quas From the audience. I see by the last Banner, that, at a life serince here, conducted by Archlishop Dathay, he says he had no belief armor worn in old time upon such occasions, it knowledge of it without disposing of all you have while here. This being a fast, he must have willfally been the means of keeping the ignorant . generation, they being so different in size. masses in alarkaiss to further his own selfish purposes. I do not understand how he can so that conditions, wore an armor smaller than a fool's cap, and stand up girled with honesty, and such have progressed to a position from which he i certain other set of men-used for the same condiis fitted to come back and teach truth to us.".

"A 's Incshould" the understand, then, that this is a free plattorm, free to all, who seek to express their ideas, i'm eters not what those ideas are, It should be tur her understand that all thuse teachers who teach truths that are not truths to all, occupy may as high a place in the estimation mals depend upon the amount of water taken into of the Infinite as these who have ascended anto the body? that is, the man who drinks the most, generial life through deeds of henevolutes, love and wisdom. And for this reason; all are upon the ladder of life, and each one is striving to attain happiness according to the peculiar-organization in which he stude himself enshrined. Archbishop Darboy, you say, kept the ignorant; masses in darkness. Perhaps he did; but, shee Archbishop Darboy was under the special control of the Infinite we shall throw all the responsibillity back upon that Infinite/charging it to him, not to the Arebbishop. These various anal chur hes that are seattened over the earth, each. one holding up its especial creed, declaring it has the key to happiness and heaven, are, all of their kind of ministrations. All cannot be Protestants, neither can all be Romanists. And, again, all of the almost infinite number of sects and raligious that exist on earth, exist by virtue. of Divine law. They are held in the inexorable grip of ompipotent power, and are all serving the Infinite Spirit of Truth. It is best that some souls should be kept in spiritual and religious darkness while here. The masses that make up the Romish Church, were you to give them the license of wisdom-in religious matters, at leastthey would not use it for the good of humanity or for their own. To use an expression of your own high saint, it would be like "casting pearls before swine." Now, then, the Infinite God has ordered all things aright, and has given unto each one his mission to perform, and will force each one to perform that mission, whether he desires it or no.

QR .- You do not exactly get the point I wished to make. It was this: that Archbishop Darboy. did not himself believe what he was teaching; therefore he must have been insincere. He says Yo had no belief here.

11

A-Archbishop Darboy declared that he beleved in nothing-meaning these spiritual mania 'estations. He was a devout worshiper at the thrine of his religious faith. He believed in the enets of his church with all his soul. In modern Spiritualism he had no faith; and, like an honest pirit, he returns after death, to demonstrate to his brethren that he is now upon the side of this great modern spifftual question.

Qid-4 was reading an account of a late tournament in Europe, where, on taking out the ancient ing to understand, and if, you cannot obtain a was found it could not be worn by the present -do it. At least put all your prejudices under 12: A - Because a certain set of man, used for cer-

tions, one hundred or two hundred years in advance, does not prove that the race has either grown smaller or larger in stature.

Qa Does not having less vapor in the atmosubere produce leve admose tissue in the human system? And does not the size of men and ani- answered by " Vashti."

will be the largest man. A .- That is not a scientific fact.

the most water. large?

# Nellie Roberts.

but these are very nice.

Nov. 21.

somebody to look round.

treat my mother right. She's as good as he is, make for them. Amen.

just as good. He-took me away from her, and she went most crazy. She did n't know where I

was. I was in school. I just got the fever as

that needs the comfort. I -want-her\_to\_know\_I poor if deprived of it in the after-life? can come to her; how had I felt, when 1 found I was taken away from her, and was n't going to the spirit-world for all the needs of the soul-

I shall. I don't know.

mother. She thought so, she said; she did n't life. know, she thought so. She was one of our teachnow. I like my school very much. I've got a good many friends so quick.

Now this beautiful science of life is worth seek your spet, and stamp upon them, and be surecyour boots are thick when you do it. Take off your the Infinite Spirit, with a legion of finite spirits, will attend to your wants and lead you to a successful issue. Your friend now as ever, Charles Dickens. Nov. 21. 

Seance conducted by Rabid Lowenthal; letters

## Invocation.

O'r, thou who guideth the destiny of souls and nations and worlds, who art never absent from Qu -Why, it is the largest animals that drink any one of us, we hallow thy name, and, this hour, in the name of all the past, present and fu-A .- But is it drinking water that makes them fure, we worship and adore-thee. Beholding theo as we do, a living presence in Nature, a di-

vine power in our souls, we can fear no evil: for. though we have walked through the valley of the (The spirit took up the bouquet on the table.) sliadow of death, thou west with us, and thy life We have flowers a great deal better than these, sustained us and crowned us with immortality, Oh, Mighty Spirit, we ask to comprehend thee;

My name was Nellie Roberts. My father was a we ask to so understand thy will and thy way as white man, my mother was a colored woman. to ever walk acceptably in thy sight. We ask Ity father took me away from my mother, and that we may be in all things what thou wouldst them, performing their mission, doing their work, while Lwas at school, I died. My mother has have us to be. Oh, Mighty Spirit, as we behold ministering unto those who have need of just, come to the North I come here to find her, thy footprints everywhere, we seem to hear thee Vashti" says she'll help me find my mother, calling unto our souls, saying, "I am here! I am ("Yashti" is a little Indian spirit.) She said I here," And as thou didst speak through thy. could find her just as well. She said she'd send son, saying unto the weak and faithless one, "It is I, be not afraid!" as those words sounded over

Mother's living in Cambridge. I want to let lone Galilee, so may thy children, this hour, hear her know I died and got away from father; he'd thy voice in their souls, speaking of thy presence no business to take me away from her. I died, with them, and of thy loving kindness and watch-ther very much?] No, sir; because he did n't be satisfied with whatever change thou shalt Nov. 23.

### Questions and Answers.

QUES, - (From a correspondent.) There are quick as I could, and died; and now I've come many, who, during their earthly existence, dehere after my mother. I don't care a picayune rive great enjoyment from the privilege of playabout him. If he was good I should. He aint, ing musical instruments, particularly the organ. and I do a't like him. [Can't you try and make I would ask whether that privilege ends with this him good"] No, sir-won't go near him-want to life, or are there provisions, made for those who find my mother if I can, and go to her. It's her have cultivated a musical taste and would feel

Ass-There is the utmost provision made in see her any more. [You will be able to go di- this is no exception. There are instruments rectly to her when you leave here.] Yes, I'spect corresponding to the musical instruments that -

you have here on earth. So exquisite are they Madame Armand told me she thought after I in tone that, could you listen to them, you would was in the spirit-world 1'd be able to find-my be carried in feeling, if not in reality, to celestial

Q.-Does the amount of electricity in the earth's ers in school. I want to send my love to her. atmosphere increase from period to period, and, She has your-paper. Tell her I am going to school at the same time, does it become more refined? A .- Scientific minds, who have investigated in that direction, tell us that there is never any

were you not?] Yus, "Were you not lame?]
Yes, but I'm not lame now. Not. 23.
Sarah Caswell.
I am here to answer the call of my murderer— he who, in the year 18:0, separated me from an earthly life. Verily, the way of the transgressor is hard—and his way has been hard. And now, at this the eleventh hour, he calls upon me, ask-is is some star direct from another star in cycles. It will be here the state and prelamed the transgressor is hard—and his way has been hard. And now, at this the eleventh hour, he calls upon me, ask-is no estar direct from another star in cycles. The control is a state of the state and prelamed exceeds a state of the state is a state of the state is an externation and exceeding is an externation. The state is cycles. The control is a state of the state is a state of the state

I have this answer to give: No; that is a matter that rests between me and my God-with which the world here has nothing to do; and however I may respect the motives that have prompted this call, I refuse to answer it as they desire. Sooner or later, if I mistake not, my friends will see something of wisdom in the refusal. Walter Montgomery. Nov. 23.

# <sup>3</sup> Daniel Radcliffe.

To my wife, Hannah: Let me speak with you, and I will make some crooked paths straight, some seeming wrongs right. Daniel Radeliffe, of Boston. Nov. 23.

### John McGowan,

To my son in America I am come, bringing him the joyful tidings of the immortality of the soul, in which I did not believe when here. I wish my son, Alexander McGowan, to understand that I, his father, John McGowan, am a living soul-that I have been dead seven months, and that I shall feel unhappy until he becomes himself satisfied in the belief of the continued existence of the soul after death. I bring him the good wishes, the love of his mother, Sarah McGowan, and of his sister Jean. They, with myself, wish that he may learn for a certainty that the soul survives the shock of death. I am from Glasgow, Scotland. Nov. 23.

Scance conducted by John Pierpont; letters answered by " Vashti."

### MESSAGES TO BE PUBLISHED.

Monday, Nor. 27. -Invocation; Questions and Answers; thigail Hunter, of Huntersville, Ala., to her sons; Captain homas Hunt: Annue Uliman, of Cincinnati; Maria King-nan, of East Boston, to her mother; William Thompson, of

From her home in Charlestown, Mass., Jan. 13th, Mrs. Lucy , wile of Mr. Ruel Pratt, aged 68 years.

S., wile of Mr. Ruel Pratt, aged 68 years. Sister Pratt had long been a firm adherent of the doctrines promulgated by our glorious philosophy, and therefore was-ready to leave her mortal for an immerial form. When she feit the approach of "the angel change," she gave directions in regard to the laying away of the earthly garment, bade her di ar companion and children farewell, and them walted calm-ly the moment when she should enter her home, bright and beauteous, in the "Smmmer-Land." "Funeral exercises were performed at her late residence. No. 57 Russell street, Tueday atternoon, Jan. Bith, by the writer, assisted by a fing quartette choir, under the direction of Mr. C. B. Marsh. The services were attended by a large circle of triends, who thus evinced their esteem for the departed and sympathy for the bereaved sumily. J. H. CURRER.

From the home of her brother, James Abbott, just as the old year was laying aside its worn-out garments, Mrs. Lydia Thomas, aged 63 years.

Her spirit passed out of the mortal form in the full assurance that she was going to join those loved ones whom she knew were waiting to receive her, and to bear her to those blissful realms where no night comes.

And I saw the shifting angels Gathering round her dying bed.		•
While I felt their holy presence,		$S_{1} \in \mathbb{R}^{n}$
and their soft hands on my head		· · ·
Angel bands are now approaching	;	
"Come with us," they gently say	<i>;</i> ;	
"We will guide thee safely over		
<ul> <li>To thy home of endless day."</li> </ul>	_	
ALZIN	лL.	WIL
Landgrove, VI., Jan. 18th, 1872.		• •

Jan. 12th, in the winter of his life, Rodney Davis, aged 87

With a faith in our philosophy, for twenty years he waited With A faith in our philosophy, for twenty years ne waited for the facts of modern Spiritualism to confirm that faith; and when his fect touched the beautiful shores of the Hereafter, he was well prepared for the 1'fe before him. The fundral services were performed by the writer, from his residence at South Belchertown, Mass. on the light January.

ANNA M. MIDDLEBROOK. Springfield, Jan. 19th, 1872.

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

#### Quarterly Convention.

A Quarterly Convention of the Merrineac and Sullivan Co. Association of Progressive Spiritualists will be held at the Town Hall in Braziord, N. H., Friday, Saturday and Sunday, Feb. 2d. 3d and 4th. All Spiritualists, mediums and free think ers of said counties are contailly invited. Per order of the committee S. F. HURD, Sec'y Per order of the committee.

Tuesday, Nov. 29.-Invocation; Questions and Answers;

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Dec. 30,

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and many are the certificates expressing unqualified admira - the form of the copied the following: *threenfield, Maxs., Aug.* 23, 1870. DEAR MADASE-IN reply to your request to know how I liked the *Cream of Likes*, I would say the has taken the math from my face that had marred my looks for over five years, leaving my skin soft and, white. Yours with gratitude, Mass. Anan A. BAKER. *Northampton, Mass., Stept.* 8, 1870. DEAR MADASE-About six months are 1 purchased a box of your *Cream of Likes*, that 1 had heard highly recemmended for removing. Small Pox Pits, and of which 1 was amilieted. After using three boxis I could perceive that the Pits were gradually wearing away. T sen it for three more, used them as before, and found there more used them halt up they had nearly elapheared. I feel very gratful, and elser-fully recommend it to all who are afficied with Small Pox Pits. Yours with respect, W. M. PatoE. *Worcester, Mass., Oct.* 17, 1850. DEAR MADASE-Having used your *Cream of Likes*, broud certify that it has taken of my face a sear that was made in the stimy and left the skin smooth and clear like that of a child. I consider the Cream of Likes, at No. 37 Eas. Brook. For sale by MADAME BODINES, at No. 37 Eas. Brooking. **ETLIR FEKCA 1** 

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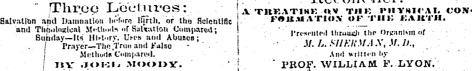
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Two years and we not red a lotter by the + rent frand eijerennet fan gater, deliven i misk hoge owhete he 5. a haene mahe fan wie i 130 pievel tie Firth? We have recently there is to particular, definers for larger  $\eta$  and  $\eta$  are a standard density of  $\eta$  are a standard density of  $\eta$  and \eta are a standard density of  $\eta$  and \eta are a standard density of  $\eta$  and \eta are a standard density of  $\eta$  are a standard density of  $\eta$  and \eta are a standard density of  $\eta$  are a standard density of \eta are a standard density of  $\eta$  are a standard density of  $\eta$  are a standard density of \eta ta richerski-sztaplati at historical dations. The Captula 18, fully satisfied that there is at open set about the poles of the garth -e-providy the North pole- and that it can be reached by elean or and an ander by fully apply the courrents, of warm water, which this into it from the Gulf Stream and felsowhere, but says, that all expectitions have as yet abandonest these channels, and horne to the west or east of them, and along the worst of Greenland, or into diamn's Bay, into hence into the courrents of frozen, water that rosurp to the South. The Caj tain to the ves that the difference, in clausticitie same fattudes of Eastern North America and Western Baro, elb owing to the Gulf Stream, which is thrown a rost terting shores of Europe by the during mo-tion of the early, and this, if the mountain further of Cen-Aral America were broken of a ti, 40 as to allow the currents to dowdut the friend's caste of surning. North by Cubaand Wynds, the shaf Stream winth to destroyed, or so changed as dada as that to the fatthe on both efter of the Atlantic, which would be fourful for finest Britain and Same den. The Captun has found old presidees in the way of. having her the ov tried, by following the Gulf Stream, by way at Sutrivingen and News Routhas to the open year and every explored on the have building funtion the believes and frozen wat, or returned with, little of valge except the, narrative of periley but he tolleyos it will goin be realized. and the open sea restrict in a perstance with this, theory, Weiwere glat to be a part of the Russian deler frien, who sere in the effer with Alexis, at the fortate, and be fiversing fronts with the Captantina i theising over this mark. We rere assured by Capit Bent, on it pairy, that there certainly are two cuttents Westing through Behring's Straits, one running both and the other South in a continue with his theory -- Il of which downs to us ration of an I planeithe.

While restanting upon ( 1,4 Bentle the bry, and the objeta. clear to treat at, we could see the same paint of prepairies that the same prepairies the third prepairies the Charter port from a king she to of and intervourse with the spirit world." All the explorate time have hereitof re bein 't in into the beings of certhes. Tray, or stranded, on the glouds of materialitie of lost in stin logs of super-station, moved of the a nil the material channel Plat has bug teen open, through the traiteways " of haunded tomach training should work and witcheralt. This was at 11 at 1997 by a list line and the same with 19 11 1111 had been hit nortivistion for the owned carofully examined; but interest and bigstry and superstition were ever in the way, and are yet, except to the few which are examined the spar-Rush then on an a sull Farme taberely, the true condition of the life beyond and those why see in it.

There is a wortherful resemblance between the joy regiona of Billy's Biy and the seas around threenland; full of deelerge, and which the Chitain very appropriately colored . blue on his maps, shading the heated regions (and warm; currents with red and yellow." How any person can turn into the place regions of the days or the frozen channels of Bible literature to fluit the spirit-world, is more than our reason can account for; neithers can we see the reason for coasting around the friden shores of Greenland to flud the Polar Sea, when there is even water to the eastward, at least several degrees further porthe. The same bigotist off strustions were prited against Columbus and his theory, and against Copernicus and Galileo, as well as against Harver and Fulton ; and proveridy we shall have to meet the same in every age, till man becomes a rationalized being. and times his reason to set ashle his ignorance and prejudice. -a glorious day, the dawning of which we await.

#### FOOLISHNESS IN HIGH PLACES.

Hon, William Strong; of the Sayrome Court, in his call issued as president of an association who seek the rulp of this government by a union of Church and State; for the Convention to assemble in Caterinati, Jan. 1st, has four. demanstions, which to gammi too riticulous for ally man worthy a seat on any is not as a Judge ?

It "A nation is the serviture of God," If this, is true, there are many Gold, for there are corrainly soveral nations, that are not the creatures of the Christian's God, nor of the

above all, unreduced to a philosophy. There must be a subtration that has not persize sounded, by a thread the confined and apparently Taurchus phenomenation clair to a note, measurements, dreams and a pairtuan manifesta-tions. With much imposition, there is much which cannot be identifically ignored, it remains to reader the myste-ty of three sparady, it remains to reader the myste-ry of three sparady, it remains to reader the myste-ing en under the law some regular and intelligible in-beroarise with the universe world. The universe world is destined to become his a newly discovered continent. We shall visit it, we shall hold communion with it; we shall would be being in inclined to it, we shall here of the movies of strict-new many thousand years could have passed with-est our being minimediate perhaps, between bely and sparate with the presentation in space peculiar to matter, with the presentation of the theorem bely and sparate with the presentation of the state of a spara-dent of the transfer to the state of the state of the means of the forms and instation in space peculiar to matter, with the present of the theorem is differed. So, we match the statement of the theorem is differed, is we match to find the theorem of the theorem is differed. So, we match the statement of the theorem is differed, is we match to the traffered of the statements of the theory of the world from the Atlantic to the Microsoft the restored the world from the Atlantic to the Microsoft the means of the tende to the statements of the statement observed by with from the Atlantic to the Microsoft the means of the tende to the statement of the statement of the statement of the statement of the statement the means of the tende and the statement of the statement the means of the tende to the statement of the statement the means of the tende to the statement of the statement the means of the tende to the statement of the statement the means of the tende to the statement of the statement of the statements have the statement of the

"THE ORIGIN, TENDENCIES AND PRIN-CIPLES OF GOVERNMENT," BY

VICTORIA C. WOODHULL. This is the tille of a nearly executed work of two hyndred

and forty seven pages, which every lover of our country, and every-moder of its test interest, should read, as it sees forth most ably many very important principles and measures wo cannot afford to 4 more-some of which we have advocated for many years, and which we trust will be ere long more forethly impressed upon the public mind. Whatever projudice may exist against the author of this valuable book, and white ver may be said of her, this work certainly ranks among the ablest productions of the century on the principles of our government and perpetuity. Those who have cantionsly watched our trials in the gast, and trembled for the future of our bation, will dul there are still "breakers ahead," which we must meet to avoid revolutions, and perhaps even Lady ones. Justice must be done to the opportuned classes. and sooner or later it will be, either by us or for us; and the lighther seen to see, that can guide us, is the light from the spirit-world, and it seems to us to shine somewhat brightly through the medilim-hip of the author of this volugue. "refrain from quoting from it, as there is too much that needs reading for any matice to be done to the lio & by extracts. Price \$2.00 postage 21 cents.

### LECTURES IN ST. LOUIS.

shir friends often write as to know about the prospect of lectures in St. Louis. We have kept up our meetings at Avenue Hall, same as last winter, having two lectures every "Sunday. The committee failed to raise money sufficient to "Myanymakers from abroad, and as our business conflues us here at present, we have lectured thus far, as we diffeix months list winter, taking whatever could be collected from ' the audiences, and july in the tent from voluntary contribu-Our meetings increase in interest, and are being established on a more permanent and rational basis than heretefore... The spirit of revival and excitement has died out in , this city, and the sensational and emotional phase of Spiritmalism seems to be entirely gone, while the solid basis of Intellectual sup-riority over rectarianism seems to be now fairly asserting supremacy. There has sheen much talk about building or buying a hall, but as yet it is only talk. But St. Louis is an important point, and will in due time be fully represented in the great movement.

## ANOTHER WORKER GONE.

Our sister, Mrs. E. B. Dauforth, late of Lawrence, Kansas, and formerly of Portland, Me, where we knew her many years ago, a good medium stemming the currents of Ontho doxy and popular prejudice. Since that early day, we have often met har and her husband; ever, faithful to the trust committed for them, and over working for the good caute. She had many frien is both East and West, who will be surprised to learn that she has very suddenly, and without much sickness or warning, been called to a better world, where she is sure of a good reception and reward for much acoud work done in this life."

PAINE CELEBRATION IN ST. LOUIS. In accordance, with pacylous mattee, a number of friends of .

free thought met at the Liberel Bookstore, No. 614 North Fith street, on the 1th of January, to take a cti at relative the strength he had that such a statement was a diabolical the Eithday of Thoma in motion of Mr. Hall, flow. Warren Chald was elected president of the Meeting, after which LI S. McCoy, was differ had extred to upon them. The public wanted to chosen Secretary. Mations being in order, it was moved and carried that Mr. Chase to invited to deliver a culory upon the "L fe ind day, the 25th of January : ath it was also further decided that Mr. Chase should be enquered to so li li spieches and addresses appropriate to the occasion from such other frier ds as he found advisable, at both the merning and evening sestions. It was decided to open the morning generation at ten o'clock, and that in the evening at seven, devoting the two meetings to the memory of the reglected here, It was decided that notices of the meetings should be insorted twice in the St. Louis Evening Dispatch, and three tones each in the Democrat, Westliche Post and the Repubheans, put that copies of these proceedings be forwarded to. the Banner of Light, Foston Investigator and Religio-Philosor highl Journal. The meeting trentadiourned, subject to the call of the

#### WESTERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

great writting (sister of A. B. Writting marks her people to fill their houses with liberal and epigitual litera-dobut as a Lectherr on Spyritualeon -Prof. M, ture. No matter if they did not get time to read it all, they Mcfeson, the Spirit Artist, but more -He elawicdates the philosophy of "Spirit Art" in the Mar-shull Academy of Mase <math>-Pe. Nonspaper Agents apin on head, etc., the theory of the second above become shared to be a sch-date of the spiritual and the believed it to be a sch-entide for the such as the case. [Applause.] Electrony or orriters. The following persons were shared to the the to be a sch-January 13th Tahe 14th, the Annual Meeting of the Cal-

hour (Lanty:Carile of Spiritualists took place in Perguson's Hill, Marshall, Mich. This of governor has the following persons for officers: President, E. C. Manchester/ of Bedf.r.f; Vice President, Mrs. Allen Fisher, of Marshall; Secretary," Chas, Fisher, of Marshall; Trepsurer, Mrs. S. N.M Beschastelland Jane, Crash. MARADALL.

is the county seat, and buists of a population. af five thousand people. It has many five stores and quite a number of, elegant residences," A one-hundred thousand dilar schoolhouse adorns the town. When travelers tarry at the Hern ion House. There are tak weekly papers in the place -the Statesman, and the Expender. The town is one hundred and eight miles from Detroit, and one hundred and seventy-six miles from Chica25. The Rev. W. M. Barrows, of the Congregational Church, is spoken of as a young and talented preacher. We wonder he does not hire the Academy of Music, take independent ground, and build up a large liberal society. It can be done in Marshall. We offer this suggestion gratuitously, and the following growl is also retailed at the same price. It is a notorious fact that, in a great many places through the West, a set of gawky, uncivil overgrown schoolboys are employed in post-offices. Young lattes are better adapted for such positions. Marshall has a Society of Spiritualists. The following are the officers: Mr. G. R. McKay, President; James Wells, Vice President ; Alonso Cloveland; Treasurer; Charles Finher, His epirit is often near mo. There was a grand unity between Secretary.

THE MEETING was called to order Baturliy (1.9h), at 21.30 r. M., by Mrs. Allon Pisher, Vice President of the County Circle, Mrs. Picher made a solay it (17 speech. She said: "In the also ing's emotions stirred such s sense of the Press'ent, it is my duty to call the meeting to "many were affected to tears.) order. I suppose I might call on some of the brothers to do it for me; but I have no intention of doing any such thing. These are the days of women's rights, and the women propose to show the world that they can work." "Typ-[danse.] 1. A general conference was then decided upon.

Dr. A. B. Spinney, of East Saginaw, was the first speaker. He spoke with great carnestness. Spiritualism came to him as a great light. He found food for the soul in the Spiritual Philosophy. Sympathy binds the world together; so in the other lifet hence there was a communion between the two worlds. He concluded his remarks by giving a detailed account, of the death of a friend, showing how faith in Spiritualism gives support in the hour when physical dissolution approaches.

Miss E. Augusta Whiting (sister of A. B. Whiting) was requested to favor the meeting with a song. She complied, singing with the effect one of her brother's places, entitled, Whene'er in sleep the eyelids close."

Mr. E. C. Manchester, Pre-blent of the Society, then took the chair. The appointing of various committees was next in order.

Mrs. A. E. Mossiop then sang in a most artistic manner Mr. McKay was the next speaker. He was glad to meet the friends. All must see the importance of entering into the work with znal. The cause of Spiritualishi was spreading. The papers were doing a great amount of good, and slowly, but surely, the world was becoming converted to. Spiritualism.

The Banner reporter then said a word. As he was the only representative of the splithual press present, he must reepond to the reference that had been made to the increasing power of the Sulritualist fournals. He had the honor of representing the oldest Spiritualist paper in the unirerse. He had specimen copies to give away, and desired to give them to those who rarchy, if ever, saw a Spiritualist ournal.

Mr. Brown, of Battle Creek, said he was happy to be present at the meeting. He had been a Subritualist for many years. He desired to have Spiritualists stand firm. He would eath their attention to a very small matter, seemingly; it was in reference to voting in conventions. Let the "yeas " and " mays" be heard; let everybody vote, and show that they have some opinion upon the matters which are presented for consideration;

#### Adjourned. THE EVENING SESSIONS

The conference was the much feature of the evening. It was opened by Mr. Westenfield, of Kalamazoo, who said in of Golden City. the first place that should all the world declare that Sphit- Correspondents will please address us at Sturgis, Mich. ualism was false, he would stand up and vociferate with all ....

ing. Spiritualists have the light of the world\_ The angels future, the sublime charity and humanity of the speaker. have come to them. What are they doing ? The Doctor of her refined zensibilities and devation to the work in which then referred to the representatives of the Spiritualist press, she is so effectively engaged on both sides of the Atlantic, Spiritualism in the West-A Grand Meeting in Mar. who were present. He was glad to see the energy exhibited and of her sympathy, for the fallen and the outcast. Improceedings in the new -3 transformer in part in that direction. He subscribed for every Spiritualist paper pressed with these thoughts, we can only exclassing the state of the in that direction. He subscribed for every Spiritualist paper pressed with these thoughts, we can only exclassing the state of the state in that direction. He subscribed for every Spiritualist paper pressed with these thoughts, we can only exclaim: God that he could hear of. Ha, believed it was a good thing for bless her! and inspire us all with a firmer faith and a subture. No matter if they did not get time to read it all, they Mrs. Tappan's slyle, 'on the contrary, is of the soothing,

> ill, Battle Creek ; Yice President, Mrs. C. Fisher, Marshall ; silence and inactivity. The spirit alous is active ; the heart Secretary, Mrs. M. E. Cornell, Battle Creek ; Treasurer, Mrs. 18 softened ; the luner congciousness is awakened, delighted, Ada Bishop, Albion.

HOW PROP. MILLESON GOT ALONG. he referred also to their spiritual significance. The Professor's address for the present, is Battle Creek, Mich.

THE CLOSING SESSION. Sunday hight a large audience gathered in Perguson's Hail. Col. D. M. For being colled upon, made a few practi- habits seems to be the only certain cure. At Binghamton, cal remarks. A resolution was carried, thanking the Mar- in this State, there is an asylum for it obriater, and I am shall friends for their generous hospitality. Mrs. A. E. Mos- told that the methods adepled for the cure of patients is to sop then presided at the organ. The President introduced

MISS.R. AUGUATA WHITING

upon unexpectedly to speak ; she was not in the habit of best she could under the circumstances, and that must anlighted to talk about. He had often told her that it had no end. And, said Miss Whiting, were my brother in the But not he is not here. He is gone-and yet he is not gone. us when he was on earth, and it exists the same to day. Oh, 'case, as it does in that of the patients at the asylum. dear friends, how beautiful is this spiritual philosophy! How it comforts one ! It has sustained me ! (Miss Whiting's emotions stirred such sympathy in the audience, that

Regaining composure, Miss Whiting took up her line of argument, and in a very able manner carried it through to the end. Her closing words thrillod the audience, and there was a holy hush for several moments after Miss Whiting retired.

Col. Fox said that he repoice I to know that A. B. Whiting had such a noble and learned worker to follow in his steps. He weldomed Miss Whiting to the platform, and hoped she would thoroughly consecrate herself to the labors of a lecturer on Spiritualism. (Applause loud and long.)

Miss Whiting is a young hidy of prepossessing personal appearance; is well educated, has a clear, ringing voice, enunciates admirably, gesticulates after the most approved methods, and is perfectly self-possessed upon the rostrum. Everybody was perfectly delighted with her address. She has every reason to be proud of her first attempt as a Spirjtualist lecturer,

Messre. Editors, put Miss Whiting's name among the list of lecturers. Societies, everywhere, give our sister a fraternal greeting; call her to your platforms. Let us all rejoice that one of so much intellectual culture and spiritual purity has been called to the grand mission of a teacher of the principles of Spiritualism. Miss R. Augusta Whiting may be addressed at Albion, Mich.

MRS. A. E. MOSSOP was the next speaker. She was attentively listened to, and spoke with her usual grace an i vivacity. . Mrs. Mossop is at present holding an engagement with the Battle Creek Spiritualists. She draws large houses, and gives the utmost satisfaction.

Brief speeches, followed Mrs. Mossop's address, and the Convention adjourned sine die. OTHER MATTERS.

We take great pleasure in aunouncing that Miss R. Augusta Whiting is preparing a biography of her brother The work will probably appear in April or May. J. M Peebles will write the Introduction. Such a book will command a large sale." The work will be issued by Wm. White & Co.

Golden City, Colorado : There is a flourishing Spiritualist Society in this place. It is officered as follows : Provident, Joseph Mann; Vico President, Oscar Bolcher; Secretary, W. B. Sarell; Corresponding Secretary, Gilbert, N. Belcher Treasurer, A. Rouney. Benjamin Todd has been lecturing here most of the time since last July. In February a debate comes off between Mr. Todd and the Rev. Mr. Mullen, a bright and shining Campbellite light from Rechester, N Y. The Banner of Light is a favorite with the Spiritualists

CEPHAS B. LYNN.

## FEBRUARY 3, 1872.

sympathetic otler-the witching melody of the harp, the song of birds, the music of the pipes, the deep moaning of the sea, the soft breathings of summer zophyrs, of potent, penetrating and persuasive power, husbing the senses into strengthened. A clearer and oner atmosphere surrounds, and, like a bright white light, inspires her hearers. The S Mr. Milleson had a good audience in the Academy of Mu- spell of poesy, artistic beauty, harmony and power is upon ele. His pictures were arranged nicely, and he delivered a . us, and a new glory fills the universe. We do not forget the speaker far from it, but behold and the option of the production, the speaker far from it, but behold and the option of the spirit, and, like her, remember humanity and see and feel God in everything.

An excess of indulgence or gratification in phy-lcal (and the same may be true of the mental and spiritual) vices or put rum, whiskey or other spirituous if uors into everything that is eaten, worn, drank or used about the establishment. In this way the inmates are completely extinted, To the audience. Miss Whiting said she had been called thoroughly nausented, and, as a consequence tasy what no upon unexpectelly to speak; she was not in the habit of more "fire-water" of any kind, and come out temperance delivering extemporaneous addresses. But she would do the men and temperance women, wondering how any one can be addicted to "strong drink." After such treatment as swer. She would speak upon the "Historical Evidences of ; they receive at the institution, former drinkers are ready Immortality." The subject was one that her brother de- to work for the passage of the most stringent anti-liquer law. Vice President Colfax is reported to have stated that the excessive use of tobacco resulted in or at least aggraform to-night, I should not stand define, yet, as a speaker, vated his sudden, and for a time dangerous, illness of a few months, ago, and that he had concluded to abandon the uso of the weed. Appetito had effected its own cure in his

> One of the most successful surgeons in our army during the late war of the rebellion, became so addicted to drink as to lose all control of himself. In one of his sober moments he decided what to do, and proceeded at once to Binghamton, accompanied by his heroic- and devoted companion, received treatment for his disease, and after six months' voluntary exile he came out completely cured." His conduct is worthy of the most enthusiastic admiration. He had the brain to understand his own case, and the indomitable will and perseverance to apply the remedy. It is to be hoped that similar institutions to that of which we have written above will soon exist in every State, and that drunkenness is to be recognized as a disease and treated accordingly, and not as a crime to bo put ished, and its victims ostracised from society, as is too frequently the case now.

Thomas Richmond, Esq., of Chicago, Ill., where he is well-known as a prominent and successful merchant in Llogmer days-the builder of the Richmond House in that city, and the author of a work under the litle of "God dealing with Slavery "-is now temporarily sejourning in this city. Mr. Richmond is one of the bioneer Spiritualists, and is now firm in the faith. He lott a considerable amount by the great fire in Chicago.

Charles Partiticge, Esq., among the first in the spiritual movement here, is now successfully engaged in mercantile pursuits on Broad street.

"The American Spiritualist," formerly published in Cleveland, Ohio, now makes its appearance hailing from New York, with Messrs. Peebles, Bacon and Wheelock editors-an array of talent, energy and perseverance that insures the BUCCEBE of the paper. · X. New York, Jan. 21st, 1872-

P. S .- Mrs. Tappan, on account of severe indisposition, has been compelled to give up lecturing for this winter, and by the advice of her medical attendant the will, as soon as able to travel, take steamer for Florida. This is a great disappointment to her audiences here and at Brooklyn, as wo all know it is to hereelf-for her heart is in her work, and she auticipated much usefulfiess from her movement to establish a pulpit in New York consecrated to the highest expression of spiritual thought by women and for humanity. Her only safety is in speking a warmer clime and absolute

Mrs. Hardingo lectures to-day at Apollo Hall; subject in the morning, "The New Bilde ;" evening, " The New Secial Order of Society." Prolific themes for her wonderful powers.

A Card to the Spiritualists of the South. In compliance with a beheat from my spirit guides, I have statted upon a Southern tour, and desire an immediato application for my services as a lecturer and medium for vatious spiritual gifts, from those who will cooperate with no in spreading the new gospel among the inhabitants of the Southern States. Having had many years experience asan investigator and teacher of Spiritualiam-having witnessed most of the plases of the phenemens, and carefully studied the science and philosophy, basides postesting several spiritual gifts, tuch as that of "healing," "i j caling in divers tongues," giving personal communications from my guides, etc., I hope to meet the tenand of-ull clatter, and wish to be notified where my rervices are required along the main routes of travel, so that I can minister to the spiritual wants of a section that has not been hitherto thoroughly canvasted by lecturers or medic.

old Jawish God. Most nations started with handitis, rollenger that we and were founded in the most bloody cruck By. Har testion is any tor, to an To be The it it les mation bet tor finited and here of the minere distinguism. There blante are the many paint of a sphere founded by their. Services of Thomas Paine," at Avenue, Hall, south east cor-the destroises mineres. Hour mation is founded by any Gody, shert of Washington avenue and on street, at he s. mon Supthey will not need to insert him in the Constitution. 1. Is Whith a with authority derived to m Gol." Hore, is a literhand else is authority would play a be good If the lest was Last: In this country of the voice of the

people is the vance of G d.", the analy G of from whom our nation derives its authority at a suffer. "A " It is un for the constant of terms thrift, the appoint-

Ruler, putting mount the Constitution" will not alter Is, and It is there to in a seless ; but we dony this proper sition for, our and other nations, in several of which he is not known nor recognized at all, neither as man nor God. Furthermore, it is not yet settled that the Jesus of Nazareth was the Christ or God Bearnate, as in India acknowledged in Chreeshus; but if he has rate I this nation thus far so successfully, without being recognized in its laws, we greatly prefer to let well enough abried, and so on we have since so many of us day, not acknowledge harmonic, nor know, that he rules us by fulfing over nay and offers. We are not as and that ours de a monarchiell government at all, and have we never chall find is to.

Applit is subject to the Bolds, the special revelation of the moral law." Mest absuil of all, and not worthy a Sunday school iclistar of ton weeks' training. "First, we are not, as a nation, subject to the folde, nor shall meterer be, s ven it , gress of our heaven-tern philosophy ; and, as we are now to prevent it the nation is when tout in a Bloody revolution." We have had chouch of Bode rule and Builde morals; they never can be forced on to the people of this country. The mett cruel, blody and wicked system of morals in the world is drawn from the Bilde, and enforced by its most devoted worshipers. St. Bartholomew and the Inquisition are yet fresh in our reading, and South American history is p nothing of those golden genes from the spirit-land, through yet before us, not to some the lesser persecutions of Quaskers, witches and hereites. Bilde morals, indeed ! Poly : The sphelous Granite Hall, in which the meetings are held, set to work in the pleasant duty of securing subscribers. my lea part of it, and the slavery of woman another part." Chattel slavery and heat murder are well sustained. If Judge Strong and his vice, presidents-among whom we no-Judge Strong and his vice presidents-among whom we not i the world makes it). d'rof, liendan-hag male great have the several fuvernors-ir any set of men, expect to felst ( amongst our, people, and mary and "terer puttion that. This tyranny on to the group be of this country, we give them notice new that it can only to done at the end of a worse and more terrible we than the peace have passed through. To attempt for set that nation back into the religious wheelruts of Spain, Romes Prance and Portugal, is a worse system of tyrangy than chattel slavery over was; and, cost what it may, it must and will to prevented. This little fire has not yet got started into a infroment that tentilies our enclose to be brritcht to tear, but when it der we will deluge it, and drown Judge Strong and his condjutors [

"WHAT WILL THE PEOPLE SAY,"

If they read the following extract from Winchell's Sketches of Creation see page 111 one of the popular standard works from the pon of a modern Christian author-no less than Alexander Winchell, LL, D, of the University of Michigan, and Director of the Seal Servey ?. Surely the world must move when such men advocite splittadism, and the spirits rap and thein the church of Henry Ward Beether, eren in times of prayer. Science and Christianity are both coming into Spiritualism, and we shall have to extend our arms to receive toth, however much they may iznore our name and repudiate our past'efforts to courince them of the truths they now begin to admit. If these writers had readour literature, they would have found their ideas and speculations on the future fully anticipated long ago; but they would not:

"There is nothing which it is reverent to pronounce in-scrutable among the works of Gr-1. It remains for us to penetrate the world of invisione things. We have already undry rumors and pretences-shadows cast before, perhaps-but as yet unsatisfactory and unintelligible, and, deeds hast thou sent before thee?"

. ....

President on or before January 25th. L. S. MCCov, Secretary, WARREN CHASE, President;

P. S .- Airankements are also being made for a ball on the night of the 19th. W. C.

Matters in Shelsen. Dran Bassyn-It, has been a long time tince I sent you

any "notes" from Chelees, respecting the growth and proonjoying, a kill of spiritual barvest, through the instrumentality of Pros. Forster and Baxter, a sense of duty to ourselves, and a desire to speak a mord of encouragement to other laborers in the field, compel us to krep you posted. Our meetings have been unusually increaseful this winter, with the best talent in the country to enlighten us, to say trance and inspirational mediums, that have been received. is usually well filled, and dy the so-colled first-class people. (though we despire the distinction when we consider ho thinking caps before have been compelled to do so now by the force of his logical argumer ts and gool, round common sense. The church is really beening terrified, and an almost frantic api est las leen made, in ore of our local papers, for the city fathers to take the matter in hand, and stay the troffers of such sacrile flous ideas. Dut, not withstanding the threats, the anathemas and the slanders of bigots, our banner still waves, and it will take more than one "Backus" in the local press to back us down. If the lsea ever was- dead, Sylvitualism has requecitated it; and

shen earthly foes undertake to array, themselves against the armies of the thies, they will find their defeat inevitable, Bro. J. Frank Baxter, the true, honest, upright medium, who has astonished and interested to many friends. by his wonderful medjumistic powers, has commenced public circles in the hall every Sunday afternoon, and, on the occasion of his first one, last Surday, had if filled to overflowing. The tests were excellent, and zave - erfect tarisfaction to all. These circles will be continued through the season. We extend congratulations to our friends everywhere, and call on them all to return that is to the angels that we are at last mastering bigotry and intelerance. A long life to the "Banner," and may it ever float tri-

umphantly till the world is naturally redeemed. Yours for pregreated J. H. C. Chilsea, Jan. 24, 1872.

When a man dies, the people ask," What property has he left behind him?" But the angels, as they bend over his grave, inquire, "What good

falsehood. The stirits had sayed him from a life of sin. Al unlism had exercised upon them. The public wanted to hear such talk.

This brought Dr. A. B. Spinney to his feet. He proceedwith a heavenly Merring.

Prof. Milleson of lovel, taking up the same line of lute; a primate, a principle eternal, without beginning and thought. He know that the splitts reformed thousands; he without end, a perfect sphere of diving light, that adescends knew, also, that they do 11 impart vitality to the children to earth for conquests over matter, and for all the knowledge References then made to his spirit paintings. such conquests and contact with the world alone can give He had brought them to Marshall, and had engaged the coming here for live's varied experiences, as essential to its Academy of Music in which to exhibit them. He found unfolding and development into a more perfect cancelousmust pay a license of \$5, unless the Convention ness of itrelf; to gain which, it becomes the governing, conwould endorse han to fore the county clerk. Would they do trolling and animation principle of many mortal temple. 11? He did not spe is for himself; \$7 was a small matter; not-in one physical but in several, not in one age, but in all, but there was a principle involved. Now, said the Profess- and not confined to one epoch, but to every epoch in human or, brothers and sisters, what will you do? Dr. A. B. Spinney and Mrs. A. F. Mossop spoke in favor of wiser than he know.

The tragic end of the late Col. James Fisk, Jr., made a the Convention endorsing Prof. Milleson. Mr. Chailes Fisher, of Marshall, objected, saying' that he understood profound impression upon the public mind, showing that that the Convention must recognize the Professor's exhibit he was a power in New York. Previous to his death, an attion as a just of the Convention. The question was dually put, and Mr. Fisher's "No" was "dilential letters, but the law stepped in, declaring "private the only this ; that ; fevented a undufmous vote in favor of correspondence sacred," and thereby prevented its publica course, so that a loonse fee should not be paid by a mee ity. No sooner is the principal dead and buried, than the press of this city-some of the prominent journals-violated

THE SUNDAY SESSIONS.

For such as that with a timense bundle of spectmen copies than to society, or to public opinion. The old Roman law so of the is ounder this with a timense bundle of spectmen copies zealously guarded the rights, privileges and reputation of of the Age under his right arm.

His reportorial zaze was scanning, a long list of subscribers that had been seenrel the previous day. There were exacts tons of undying affection between the

Chicago editor and the Yankee itinerant. And then both A short conference than took place. The regular address was delivered by Dr. A. B. Spinney. .

AT THE ACADENT OF MUSIC.

During Mr. Spanney's locture the Banner representative, determined that nothing should escape the reportorial observation, took a walk to the Academy of Music. Professor. Milleson was hard at work arranging his pictures. He kindly handed the reporter a "complimentary," saying, "Call in this afternoon !" The reporter bowed himself out, and returned to Ferguson's Hall-

JUST IN TIME

To hear Col. D. M. Fox speak-upon the Chicago fire. The Colonel portrayed, with telling effect, the awful results of the terrible fire. He referred, incidentally, to the loss which the Present Age hal sustained, and appealed to the friends for support.

The Binner reporter then said a few words. He rejoiced that selfishness and bigotry were passing away; he tehered it was beautifully exemplified among the Spiritualjet papers of the land. [Col. Pox's eyes here gave an approving flush.] How nice it was that there could be a healthy and epicy competition, and yet's perfect unity of the spirit! It was in that way he and Colonel Fox labored. [Applause.]. The Banner reporter quietly took his seat. IN THE AFTERNOON.

Dr. A. B. Spinney delivered another address. Prior to this, however, there was a conference meeting. Mr. Westenfield was the first speaker. He was an humble

worker; spoke in the trance, and desired opportunities. to labor for the alrancement of such a glorious cause as Soiritualism.

Dr. J. V. Spencer, of Battle Creek, was the next speaker. complish so little. Poor folks build churches, pay for preach | perceptions, earnest power and hopeful conceptions of the

New York Matters.

[From Our Special Correspondent.]

DEAR BANNER-Emerson says, "Be not deceived by curls fed to say that, Sjultuall in was the world's great reformer, and dimples; I tell you, that habe is a thousand years old." "Findehing out is aim in overy direction, Messing mankind What does he moan? Does he thus affirm his acceptance of the doctrine of the ancients, that the soul of man is abso-

affairs, He certainly meant this; if he did not he spake

tempt was made to injure him by the publication of his con-

Singing by Miss Whiting. This was followed by an ad, the order of the court, and every principle of personal dress, of which the Bunner reporter is too medest to speak, honor, by parading before the world this same private correspondence. This is what General Butler would designate in Bright and early on Sunday morning, Col. D. M. Fox, of bitter sarcasm, "high Journalism.". This shows that any Chicago, Giltoria-tief of the Present Age, appeared in person can better trust to the law for protection and jattlee,

Calm and service the Bunner reporter sat at his little table. the citizen, as to provide heavy penalties for a violation of either, preventing even the calling of auother a thief or a criminal, however notorious they might be, until so adjudged by the proper tribunals. That is the spirit and the letter of our common law to-day-it assumes the guardianship not only of the person and property, but the good name of all, yet this is violated daily, and men and women, especially if engaged in any great reform, are elandered most outrageously, which in my judgment is too tamely submitted to. Suits for libel are not frequent enough. The majesty, impersonality and liberality of the law, in this respect, need: vindication, and the sooner it is dong the better for. the morals of the community, the interests of all, and the advancement of our civilization and culture.

The Spiritualists (or as Robert Dale Owen-would say, the Eniphanists) of New York and vicinity have the opportunity, during the present morth, of listening to the inspired utterances of the two able, perhaps ablest exponents of the Spiritual Philosophy-Mrs. Emma Hardinge-Britten, author of "The listory of Medern Spiritualism,"-and Mrs. Cora L. V. Tappan, author of " Hesperia, an Epic of the Past and Future of America," etc., ctc.; the former at Apollo Hall every Sunday morning and evening : the latter every Sunday evening at Lyric Hall, New York, and on Wednesday even ings at the Masonic Temple, East Brooklyn. These two opposites in almost every particular, opposites in the high est artistic sense-like the lights and shades of Rembrandt's masterpieces, appear to better, advantage by contrast one with the other. They are so well and favorably known to the readers of the Banner,-that it is unnecessary for me to attempt a personal description of either. Mrs. Britten's oratory is of the rallying, enthusiastic order-the call of the trumpet, the song of the French Marseillaise, the roar of the sea, the rage of the tempest-awakening thesenses to the most intense activity; inspiring a consciousness of power, courage and personality. She infuses all with her own spirit of conquest and progress. Her gestures on the ros trum are not agreeable; they are too stagey, unnatural, and not artistic, the result of her early education. Yet we leave He had been a Spiritualist for many years; had been study- ! her presence forgetting all these, and remembering only ing to understand why it is that Spiritualists, as a class, ac- | the strong, noble, womanly nature, the sensitive spiritual

I will receive subscriptions for the Banner of Light, and obtain any of the publications of WM. WHITE & Co. for thore who wish.

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