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Griginal Essay.

BLASPHEMY:

are the Blusphemers! The "Orthodox" Christians, or "Spiritualists ?"

BY THOMAS R. HAZARD. .

PART III.

study of church theology, that the "heart of grace," or second nature, it imbues into its disciwicked than that which mankind acquire from any other sources. The priest is thereby trained and fitted to present himself to the world in a "beautiful outward" lamb like form, whilst inwardly he is full of ravening and bloodthirstiness, precisely as he ever was and has been since him. When thoroughly accomplished in cloister science, and flyted for his soul-darkening mission. it seems literally as impossible for the priest, whether Papal or Orthodox Protestant, to forego his ingrained cruelty, pride, arrogance, selfishness, self-conceit, craft and hypocrisy, and, above all, the unlignant nature he has imbibed from his theological training, as it is for "the leopard to change its spots," or "the Ethiopian his skin."

that priest Parris caused whole families to be destroyed, for no other reason than that some one member absented themselves from his church; and we know that, when the papal priesthood held full away, millions of human beings were supreme earthly delight, so the true-bred Papal hereafter wherein they are not to be permitted to gloat, over the torments of the enemies of Jehovah and "his only true church" in hell.

That Jesus of Nazareth was fully aware of the

irrect imable atrocities that are to be found nowhere else but in the priestly character, is mede plain by the fact that, whilst he ever addres od even the most denrayed classes of other men and women in terms of compassionate tenderness and forbearance, he seldom or never speaks of the priestly and temple orders but in language of severest denunciation. He seems always to have regarded them as a class of men so fearfully victous and chronically deprayed that any exhortations he might bestow on them in the direction of repentance or the mending of their ways, would be a waste of words. The terrible philinpic he pronounces against them, as recorded in Matthew," exceeds in intensity any invective that ever flamed from the lips of Demosthenes or Cicero. That the words of this fearful anathema were not addressed exclusively to the scribes and to their faith, two-fold more the child of hell than themselves." How truly appropriate, too, the climax of the curse, when applied to the long list of Orthodox popes, bishops, priests and parson that have persecuted, tortured and put to death the millions of martyrs who have laid down their lives, in the past, as witnesses (as Jesus did) to their highest convictions of "truth": of whom the past generations of men were not worthy, and whose memory cannot be too gratefully re membered and revered by us in this day; for it has been through their "stripes" that we have been so far "healed" and partially freed from the diabolical rule of priests and priest-directed kings. "Ye serpents, ye generation of vipers, how can

ve escape the dampation of heli?" How striking and suggestive, especially to "Spiritualists" of to-day, are these fearful words of the highlyinspired medium of Galilee; for they, above most others, are enabled, by knowledge derived likewise through inspiration from the other world, to fully appreciate their truth and terrific import. During the last difteen years, I have myself enloved the unspeakable privilege of communicating, not as I believe, but as I know, (so far as my natural senses enable me to know anything.) with the denizons of many of the "mansions," or spheres, that God has provided for his children of earth in the other world. During this period, I have received communications from many thousand "spirits" of departed friends and others, expressed in speaking, writing, and by many other methods, and through scores of mediums, of varied kinds and degrees of spiritual gifts and development, all of whom, with the exception of a few from the least developed spheres, concur in testifying that, so far from hell being paved with the skull bones of "unbaptized infants," as some of the Orthodox ministers preach, or have preached, the spirits of these innocents, even though they may have been murdered whilst in their mother's womb, are received in loving arms from on high, and grow and progress under the fostering care and guidance of angel guardians. amidst the indescribably beautiful gardens and fields their loving Heavenly Father has provided for them in paradise.

Through like testimony I also learn that the lowest strata of the lowest spirit sphere, instead of being "paved with infants' skulls," is the place assigned for the early probation of the most wicked men, and that its mosaic is thickly studded with the dark spirits of cruel and bloody tyrants and other murderers, and with those of multitudes of persecuting popes, bishops, inquisitors and priests, and even canonized saints, some of whom, tormented by blood-stained consciences, have been gnashing their teeth, in chains of spirit- | doubt by the fact that it has committed the "pions ual darkness, for hundreds and even thousands of fraud" of interpolating about two pages into years, without having yet discovered a way (in) the original homily as it appears in Pres. Edthe words of Jesus) to "escape the damnation of hell." There, all bigots and persecutors, who have delighted in inflicting pain and death on their joys in heaven.

fellow creatures, have ever gone; and there they will continue to go, as no intelligent reader of the record can fail to perceive that the abominations against which Jesus hurled the fearful "woes" are, one and all, those that most Papal and Orthodox Protestant prelates and priests are, as ever, peculiarly inclined to in the present day. Nor can there be a doubt but that, if Jesus | cal acumen to detect the fraud. For instance, | Christians commit more beinous and intense blaswas to rise from the dead and attempt to repeat the It seems to be a peculiarity attached to the that he formerly uttered in the lewish temple, (were it not that Spiritualists and Infidela would protect him) the Orthodox "children ples almost always becomes harder and more of those Orthodox priests that killed the prophets" and Jesus of Nazareth of yors, sould seize upon the person of the seamless-coated vagabond, and offer him up at Calvary's Mount or Smithfield's stake, a holocaust to the heathen Moloch they have installed in their temples of idol and hero-worship, and blasphemously inscribed with the day that Jesus of Nazareth so truly described This, loved and loving name. It is true that the horrible religious doctrines of Calvin (who, I learn, is yet in darkness) are not as openly avowed at the corner of the street and from the house top" or belched forth from the pulpit as they were a few years ago, but this is due rather to the outside pressure of public opinion than to the better culture of the priest. The congregations may have grown wiser and better than their creed, but their parson remains at heart the same, It is recorded in the annals of Salem witchcraft, The "snake" "is not killed," but only "scotched," and still seeks, in its willy, creeping, stealthy ways, to imbue its deadly poison into the mind and heart of every man, woman and child it can approach, whether through the press, the confessional or the Sunday school. I have now betortured and burned to death for like causes. As fore me a tract of sixteen pages, that I purchased the writhings and shricks of their victims on the last April, at the book concern of the "Presbyterack and at the stake have ever constituted their rian Board of Publication in Philadelphia," with the following imprint on the title page: "Sinners and Calvinistic priest can conceive of no heaven in the hands of an angry God. By President Edwards. Philadelphia Presbyterian Board of Publication; No. 827 Chesnut street." From beginning to end this tract is redolent with the wrath of an angry God, hell and damnation. In a cursory examination I find that the word "hell" and its participles appear forty-nine times, whilst the word "heaven" is nowhere to be found in the book. The following quotations may all red skeptical readers a little light on the kind of doctrines taught in the soul-killing Presbyterian Sunday schools of to-day, from which may God in his mercy deliver any infant relative of mine:

(Page 6.) "Natural men are held in the hand of God over the pit of hell. They have deserved the flery pit, and are already sentenced to it, and God is dreadfully provoked; his anger is as great toward them as to those that are actually suffering the execution of the flerceness of his wrath in

(Page 9) The God that holds you over the pit of hell, much in the same, way as one holds a spider or some loatherome insect over the fire, abhors you and is dreadfully provoked; his wrath toward you burns like fire; he looks upon you as Pharises of that day, is made plain by the fact that the Jews were not a proselyting nation, and therefore could not have compassed "sea and land to make" even one unfortunate "proselyte vennomous serpent is in ours. You have offended im infinitely more than ever a stubborn rebelled his prince." &c., &c.

"When God beholds the ineffable extremity of your case, and sees your torment to he so vastly disproportioned to your strength and sees how your poor soul is crushed and sinks lown, as it were, into an infinite gloom, he will have no compassion upon you, he will not forbear he execution of his wrath, or in the least lighten his hand. There shall be no moderation or mer or will God then at all stay his rough mind," &c.,

(Page 12 commenting on Isalah): "If you cry
to God to pity you he will be as far from pitying you
in your doleful case, or showing you the least regard or favor, that instead of that he will only tread
you under foot, and though he will know that you cannot bear the weight of Omnipotence treading upon you, yet he will not regard that, but he will tread you under his feet without mercy; he will crush out your blood and make it fly, and it shall be sprinkled on his garments so as to stain ill his ratment. He will not only hate you, but he will have you in the utmost contempt—no place shall be thought fixfor you but under his feet, to be tredden down as the mire of the streets."

(Page 16, commenting on a passage of Romans, chapter 9-b): "And seeing that this is his des gn, and that he has determined even to show how terrible the unmixed, unrestrained wrath the fury and fierceness of Jehovah are, he will do it to effect. Their will be something accomplished and brought to pass that will be dreadful with a wit-When the great and angry God hath risen up and executed his a wful vengeance on th sinner, and the wretch is actually suffering the infinite might and power of his indignation, then will God call upon the whole universe to behold the awful majesty and mighty power that is to be

seen in it."
Again: "Then it will be with you that are in an unconverted state—if you continue in it—the in-fluite might, and majesty, and terribleness of the Omnipotent God shall be magnified upon you in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and flerceness of the Almighty is; and when they have seen it they will fall down and adore that great power and majesty." (Page 14). "It would be dreadful to suffer this

derceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible When you look forward you shall see a long forever, a boundless duration before you, which will swallow up your thoughts and amaze your souls; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages—millions and millions of ages -in wrestling and conflicting with this almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains."

That the "Board of Publication" fully endorse the matter contained in the tract, is placed boyond

wards's Works. This is neatly done by doce tailing murderous crew of priests and Pharisons have the first sentence of the spurious addition into ever been divinely or otherwise inspired to do. follows:

" And it would be no wonder if some readers, who of you who finally continue in a natural condi-tion—who may keep out of hell longest—will be there in a little time; your dammation does not slumber; it will come swiftly, and in all probability very suddenly, upon many of you You have reason to wonder that you are not already in helf. It is doubtless the case of some vhom you have seen and known, that never de served hell more than you. Their case is past all hope; they are civing in extreme misery and perfect despair; but here you are in the land of the living, blessed with Bibles and Sabbaths and ministers, and have an opportunity to chain salvation. What would not those poor, damned. opeless souls give for one day's opportunity such as you now enjoy!"

The above quotation (as is readily seen) corre sponds almost exactly with the language and sentiments of the original, with the exception of a life. the change, of style to adapt it to the use of Sale bath schools, as is evidently intended. Nor is it less detect the cheat, but swallow all down as the of the Presbyterian Church, the Rev. Jonathan Edwards.

stronger Sabbath school strain, from the last page of the interpolation: "And you children who are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many of the children of the land are converted, and are become the holy and happy children of the King of Kings?"

The extracts I have made afford fair samples of the matter contained in this religious tract that with the customary aid of "pious fraud," so as to elsowhere in the latter half of this boasted nineteenth century!

ertly cultivated and enforced in the pulpit by proven as fallacious and fruitless as all previous thousands of "raw-head and bloody blone" ones; and above all, to instill into the minds of but every nation armed to the teeth, and ready to ful Calvinistic and Orthodox kingdom of heaven. pounce, like blood-thirsty tigers, each upon its the joy of these few is to be enhanced by witneighbor, for any real or fancied injury or in-nessing the eternal terments of a majority of sult, and every denomination of creedists glar those who sucked the same doting mother's ing with malignant eyes on each other, and on all who do not fall down and worship before their father's knee as themselves. particular "head" of the blasphemous beast. whilst the reeking "harlot mother" from whence they all originally sprung, sits brooding and concan best circumvent an 1 strike her concealed dage ger (now rusting from enforced lack of use) to the hearts of each and all who refuse, at the command-of ber Jesuitical ministers, to bring gifts,

and bow in worship at her bedizened shrines! The day may be nearer at hand than many suppose that Spiritualists and liberals will be compelled to meet in deadly conflict the malignantbigots who have been long plotting to blot out both civil and religious liberty in the United States; nor is it impossible but that the papal and Protestant Orthodox Christians may temporarily. forego their hate of each other and unite for the purpose of crushing out religious freedom through the introduction of an Orthodox Churchi dogma into the Constitution that all of them may support without doing violence to any of their creeds. Should they succeed in their crafty schemes, and the sword again have to be drawn in defence of dominton over the mind of the child, and he can these inestimable human rights, I ardently hope and trust that it will not as heretofore be used only to destroy the ignorant, priest-ridden sayages that the chief clerical conspirators ever manage to place in front of the fight, but that these may be so far as possible passed by, and its doctrines and doginas he foists upon the impresheaviest blows he made to fall on the heads of the freedom-hating priests (whether Protestant or papal) who set them on, and on those of the vile demagogues and political or judicial knaves who, from greed of lucre, place or power, are now aiding, or who may in future seek to aid, n accomplishing their unhallowed designs.

I trust there are no readers of the foregoing remarks who will accuse me of manifesting an unchristian spirit-in the discussion; but that on the contrary they will credit me with having striven as far as I have ability, to imitate Jesus of Nazarath in his considerate tenderness of spirit when speaking of ordinary criminals and sinners. And further, should they notice that I have in anywise failed in extending a proper Christ-like se verity toward those "serpents and viners" and other Orthodox "hypocrites, whited sepulchres' and " blind leaders of the blind," &c., that Jesus so often and eloquently thus characterizes, that it will not be attributed to any intention on my part of avoiding imitating the pattern and example that was set by the gentle Nazarene for his followers in these as well as in all other respects, but because I am not gifted with his than most are aware of and that, though suc-power of language to give my sentiments the full cess may at first incline with them, the final force of expression that he possessed and applied so infinitely more pungently and effectively than any other denouncers of the ungodly, persecuting, ed forever.

the last of the original, so as to make the two sen- . In closing, I flatter myself that I have suctences parts of the same paragraph. The senti-ceeded in proving, in the judgment of all unorthoment and language of the spurious addition are dox and unprejudiced readers, that, by the more also made to correspond so nicely with those of assertion, maintenance and propagandism of their Edwards's, that it requires a good share of criti- atrocious dogmas and doctrines, the Orthodox Edwards's sermon closes with the words. I. place | phemy against the great God of the universes, (in same words in the Orthodox, churches, of to day | below in italies, followed by the matter added as | whose loving embrace, as Spiritualists hold, all his creatures repose in unquestionable safety, secure in the consolousness that, in their progress, are now in health and quiet and secure, may be there all things, however dark may be their surround-(Hell, of course) before to-morrow morning. Those ings, will be made to work for the eternal good of Those ings, will be made to work for the eternal good of all.) than any man or men, by the mere exertion of their organs of speech, though their lives should be devoted to profabity have the power to commit. Addressing his childlike disciples. the spirit through the organism of Jesus said. "It were better that a millstone were hanged about

a man's neck, and he drowned in the depths of the sea, than that he should offend one of these little ones." And how, in the name of all that is holy, let me repeat, can a greater offence be committed against "little children" than to entice or force them into a Sabbath school, and, whilst their minds are plastic cand as easily crooked and twisted to any shape as a young and growing vine, train and teach them to regard their loving Heavenly Father in the light of a brutal monster, who made the first man and woman after so bungling a pattern that they comprobable that any child would mistrust, much mitted, within a few days of their creation, and before they had acquired knowledge or experience infallible production of the great Pope GREGORY [sufficient even to know that they were naked, a sin so unpardonable in the eyes of their mally. nant Creator, by the mere eating of some tempts. Here is more of the same sort, and in a still ling fruit that he had seemingly placed in their way, for the express purpose of entleing them to: disobey him; as to subject not only themselves, but countless my rinds of their progeny, to efernaltorment in such awful hells as Calvin, Edwards. Faber and other reverend fathers of the Orthodox churches describe? — How blasphemously insult ing, too, to the benign attributes of the God that Jesus and the Spiritualists trust in, and so lovingly revers, to distort and poison the minds and souls of these little unreasoning children, by teaching them to believe that, with the exception the Calvinistic branch of the Orthodox Church of the discrable fallure of the plan to save manthink worthy of endorsing, and even amplifying kind from the terrible consequences of "the fall." by the universal drowning experiment, the great better fit and furnish it for the good work (with Creator (although, as Barnes says, he could, at the help of "Godly instructors") of "teaching the any:-Hme, save the world if he wished to) negyoung idea how (not) to shoot" aright in the Sab-Lected for centuries even to propose his latest bath schools of the "city of brotherly love" and and final method of salvation, to come in the faroff future, through the vicarious atonement of With such awful conceptions of the Delty: bloody-bones experiment that the aforesald Rev.

his only (to be) hegotten Son-a raw-head andtaught in their infant Sabbath schools and cov- Dr. Barnes asserts (and 4s evident to all) has breast, and were dandled on the same loying In some respects, the quality of vegetable and

mental growth seems to be the same. Begin with a vine or even-tree, when it is young, and its stem triving, in her secret dens of iniquity, how she and branches may be trained in any direction and made to grow into any form. But when it has attained to maturity, it is even less difficult to bend, in almost any direction, the full-grown, natural tree or vine, than it is to straighten out that-which-had-been-artificially crooked; and the more intricate and unnatural the folds, so much the more difficult to reclaim them. If skillfully intertwined, they will-brank rather than rehead to the position Nature designed them to occupy. So with the human mind, - Give it over, in infancy, to the manipulation of the priest—that traditional enemy of God and his prophets that John saw was to usurp the dominion over the great hearted, divine truths taught by Jesus of Nazareth, throughout all the nations of the earth and cover it all over in their countless idolatrous temples with "names of blasphemy"-I say, give this monstrons fungus of humanity, the priest, exclusive readily, by his manipulations, train it to assume any form of thought or worship that host suits his interests, tastes or superstitious belief, and the more inconsistent, unreasonable, monstrous, past comprehending, mysterious, and intricate are the diffe material, the more diffigult (if not impossible) will it be for truth to enter and reaseers thority. In view of this acknowledged and self evident truism, does it not become the duty of Spir itualists and of all liberals and honest hearter skeptics and infidels, to exert themselves to the utmost to save as many of these little infant brand. from the burning and soul-destroying influence of Orthodox teachings in Sabbeth schools, even at the risk of these being subjected to other degrading earth vices and influences, more repulsive externally, but not half so injurious to their eternal welfare as are the blasphemous conceptions o the Leity and other malignant dogmas they im-bihe and suck in, as it were, with their mother's milk, in Orthodox Sabbath schools.

Man especially should all prograssive minds laborin this direction, who feel that the generations are probably already or soon to appear on the stage of action, who will have to meet and maintain against the machinations of the priests and their bigored adherents, as before referred to, the great question of religious-freedom, in the same spirit that our fathers did that of civil, and their sons still another-that of the universal right of man to personal freedom. I often hear in my ear of late a voice as that of a bird in the air proclaiming that this great battle with the priesthood, who have sat so long like a hideone nightmare on the nations, is to begin sooner victory will be on the side of the friends of mental, civil and religious progress, and the malign power of the priesthood be broken and extinguishTTEMS ABOUT SPIRITUALISM IN EUROPE-ALFRED DREUX.

PERSONAL BY DR. G. L. DITSON, A

We cannot but ocugratulate the editors of the Return Spirate of Paris, on the success which has attended this able journal, and more particularly at this time (Jan. 1872), when it is entering on ita diffeenth year. The trying, the tragic events which encircled them like a wall of fire and involved in a common wreck almost every publishing establishment of this kind, save the Regue Spirite and the Recue des Deux Mondes, seems to bave served the former a double purpose-imparting a firmer conviction that the spiritual lives while the material perishes; and that now, more than ever, new energies less demanded to lay before the people those sublinie, truths it-bas so long advocated; and which alone can render them truly free and truly happy.

Some apt remarks are made in the introductory chapter respecting re-incaination, and some surprise manifested at the world's delay in recognizing it; but the editors should remember that Allan Kardee's works are not generally read hero, and hence we lack that learning which his able works have imparted to his country n.en. If reincarnation be a truth, however, our brethren on the other side of the water may be sure that sooner or later-we shall rejoice in n

 Notice is also taken of Messrs Crockes's and Cox's new (2) jeychie force, but the Refressays this is nothing but the fluid perispedal of spirites. . Half of the produce of M. Babin's Trilogic is to be given to the cause of Spiritualism, and half to an institution for orphans, founded by M. Prevost. These two Spiratualists, unknown to each other, unite in the half of Theoretians, A new book by Mare Bapits in Letters and Paysias, is mentioned

as extremate discioning.
From the Gazette de Torino the Revue obtains an raccount of the todowing phenomena. Not far from Savigtiano there is a house owned by a Mr. Massic for some time it has been visited overy might by a crowd of turbulent spirts, who ignore the usual laws of trar quality and good education. Their buchanalian riots and disorders partake of The character of the lower regions. Windows are shivered, a 3d crockery is burled, at the visitors, These spirits when in the flesh must, have been a veritable set of rascals. These disturbances findly by reaching the ears, of the Profest, of Police, he said they must stop, and so sent four carabiniers with a marshal to lostall themselves in the house and arrest the equalle spirits in their acts of depredation. The impudent spirits, however, had no regard for efficial dignity, and hence went on as usual, broke the windows and crockery, tipped iver the tables, and did all sorts of mischief. Under these circumstances, what was the poor marshal to do? His orders were peremptory to Arrost the disturbers of the peace. Not having fulfilled his instructions, he was liable to the mit itary rules for disobedience.

Some years since, at Spa, there was a beautiful girl, Elizabeth M., eighteen years of age. Beed in-ing an orphan, she went for awhile to reside at thousands of "raw-head and bloody bone" ones; and, above all, to instill into the minds of ministers and priests, how can we expect the status of morality in the (so-called) Christian nation to be other than what it is—a shame and relation to be other than what it is—a shame and relation to be other than what it is—a shame and relation to be other than what it is—a shame and relation to be saved and go to glory in that dread only are to be saved and go to glory in that dread only are to be saved and go to glory in that dread only are to be saved and go to glory in that dread only are to be saved and go to glory in that dread only approached for event she blushed, and with a natural timidity refused his request, "You will not do it, then," he said; "well, you will repent of it, and ere long I will make myself known to you.

Blizabeth on reaching home, recounted what had happened; but her aunt said it was probably some one who wished to frighten her

That evening, when at table, a noise was heard like that of a cat scratching; but nothing could be discovered that produced it. This continued through the whole evening to the astonishment of all in the liouse.

The next day at dinner-time, the soup having been sêrved, a porringer and, spoon suddenly disappeared from the table by some invisible power. The news of these events spread rapidly through Spa, and neighbors came in to spend the hight, to hear the poises, see the sights, and marvel. A year passed, the family suffering incredible an-

One day, a rich man of the town being present, he jocosely addressed the author of these diabol-lans, and said: "Here are the keys to my wine-cellar; bring me six bottles of wine." The keys at once disappeared, and within ten miontes the wine was on the table. Another day the spirit was told to bring some things from the grocer's. The things were brought.

During this time Elizabeth, occupied more or less with thoughts of her encounter in the street, elt that she was under the influence of neero nancy; and with cause, for about two years from In beginning of these mysterious manifestations do began to affirm that she was abased by the oung man to whom she had refused her handbut she indeed endured the most cruel forments. the in fact saw him constantly at her side, som tlines caressing, embracing, then pinching her; sometimes throwing himself upon his knees and asking forgiveness, then again thrusting pins into her and laughing at her injecty.

Finally the prince-bishop of Liege came to see ier, and summoning all the clergy of the neighborhood, a consultation was had concerning her ase, and it was determined that she was ob by a demon. Ceremonies were ordered by the bishop for her retirf, and one of the Capuchin fathers, named Maximilien, was charged with them. He began by a bist of twenty days, and on the eleventh of August entered on his office of xoreist, which was to last cleven days. A good fleet was apparent, though noise was still kept up in the apartment adjoining that of the young potient. On the lifth day, when Maximilien was this prayers he was thrown out of the window of his cell. His brethren tound him, with his leg proken in several places, and took him back to his oom, where he expired in great agony a few days

Seeing that the girl was no longer termented, she was removed for the house of a relative ad-joiling the church; but she fell into a state of marasmus, and died on the 27 h of December folowing. To ere are these still living at Spa, says Dr. Lezaack, who remember all the circumstances

of this wonderful case.

A former number of the Rerus relates the following two from dream-land. "On a recent visit to an old lady friend at Antwerp," says the vritor, " she told one that she had several time had money stolen from her secretary drawer, and could in no why find a clue to the mystery, while the loss placed her under no little embarrassment. Lively a thousand frames, disappeared, and a child of her own household began to be suspected. Feeling ill over the matter, she nitered a most fervent prayer and fell asleep. During the dream or vision (whichever you, choose to call it) which then came to her, she saw her liftsfor workdream or vision (whichever you, choo

man plunging his hand into the box containing-her jewelry and bank-bills marked so there. than pringing and hank-balls marked so that they could be identified. Waking on the instant she called a commissary of police, who at once proceeding to this may's house, from I the articles and the more your arked as I store stated."

I wish also correspond to the Apply subogical pho-nomerous which has control in the Vosgessin the little yellogs of Spicourt, and cannot but remind little viriage of Sibs or an earlier and relation the redder, (that deeply interesting case if Brodslyn, N. Wywh; h has several times been partially given to the public. The definacy of sentiment who has kept the average lady in the latter gry from wishing any notometry to sawine regarding her strangely amornal situation, has been very properly respected: yet I cannot but thank, if she would lift at to her presente those who camel ight would life to ber presence these who came lightly recommended for worth and homesty and who worth that some good might result but to beg and the reality. But, which we cannot hold commintou with that once by the physical devices a strange and wried destroy, but us, in our dearts, bless that kind again who so extendly watches cour by ministers of a strange and wried destroy. It us, in our dearts, bless that kind again who so extendly watches cour by ministers of a reasonable, and nround her hed. Tune will reveal mere to us than we raw know; a bright sport all minued by a celestial rather, will by and by heed our earnest

In the village af-result of Samour, near "In the wilding alterest) of Sancour, hear Charmes, eyoing girl hashwelf more than twelve, years without taking any scarrishment. She drinks and eater absolutely horhing, and, though note setting, she comes every week, on feet, to charme, to make her little purchases. I tusticity of from the common hallows facts, and not one will know the doubts the statement. The other week is the factor will be statement. The physica use of the neighborhood attest these affirmations of hers, but are who lly mable to give any stephnic explanation of them. The sable of Ejumenides, the Cretan philosopher, who, entering a cave, sleet for fity years, may not, per-

ing a cave, slept for fity years, may not, perchance, he as absurd as is generally supposed. I have wished to make to you these statements regarding this freak of Nature, thinking, perhaps, that what is an origina to politosophy might yield to the investigations of psychology." I do not know if Mr. Peobles mentions, in his valuable of helicycle work, Serie of the Ages, this strange deing, Lamenides, a contemporary with Solor. It is said that he had the power of souding his seal out of his body, and recalling it at pleasure. It is added that he had familiar intercourse with the gods, and possessed the power of producy. He haved in retirement, and on the spontaneous productions of the earth. A commentator cays that, "Perhaps, in the hours of pretended in spiration, he had the art of appearing the allysin sensible and entranced, which would ing the ally insensible and entranced, which would easily be inistaken, by ignorant speciators, for a power of dismissing and recalling his spirit." Diving honors were paid him at his death. He

West doubt See agreat medium.

M. Aifred Drieux, Anthor of Reformes Society, has passed to the higher suffered the age of thirty-tive. His outly-departure seems to shave been deoply regretted by all who knew him; for nogn-deeply regretted by an who knew him; for his affable manners, his frank, and highly spirit-nal conversation, attached every one to him. His talents were of a superior stamp, and he bade talt to be mpy a belty nebe in the temple of family

Written for the Ranner of Light.

THE TRUE REPUBLIC YET REMAINS TO BE.

. BUT WILLIAM BRUSTON.

We board Columbia's sail is free from ancient forms of strife, The thratidem, lies and wrotchedness of old monarchial life The Charch, and State no longer clique to tread our conselence out.

And touch us cringing ponitence; when Reason dares to

Those bonds of cruel force our Pilgrim Fathers broke in dwiein. And built their home by Plymouth Bock, no more to wear

the chain. Yet saw they not full Precedom's trust, and cross'd her char-

Though brace as stalwart advocates to claim the rights of

We take their gains and ask what their, ambition never mought.

Demanding scope on every side, beyond their widest thought ;-

Worsenk to know whate'er exists of Truth and Justice fair, To head and sieak the glowing words pure prophet hearts

Yet herald not the cry abroad, "We're free from East to West-Are free as air, from North to South, to love and serve the

since exilative to hush such speech, to stay such swelling

Till we with manh pol's glorious strength sublue the rebel

Religion calls of "Alaftelet," and clings to papal power, Endeavots still to show the Light, and stigmatize her dower,

Then where Effathic pure and Just, in faith and practice

Have patience, friende! this true Republic Yet remains to

The true Republic is not here, though shadowed forth in In more than Rome or Athens knew, to cheer the patries

We cannot rest with Washington, nor grant content with further of the new gospel of spirit intercouse,

Since what we have instructs us still in other things we W.1;. L.

The State of lenger counts us tools, obeying despot's will, Yet seek her usliken danighters need and plead the franchise · 60:1-

Sees these our seeds" divinest friends, our mothers, eleters, As logislative of her-marks-men's pleasant household

Corruption creeps from place to place with greedy vample,

1214. While foundal yokes opproes the poor, beshaming modern

Extended knowledge lies unused in realms it seeks to crown,

With Nature's broad embracing love, and Art's supreme Discordant social notes ascend from mansion, but, and State

Expectant pity stands in hope, and reformations wait. The "New Departures" make advance to meet these crying

And write our fair Republic words in pure Republic deeds, To cease the sandtimonious cant, our schools and Senates wite wh.

needs.

Apply the quick transforming power our " celebrations Let individual life asidre to work till all are free.

For know, my triends, the true Republic yet remains to be!

Not yet the great United States that makes her children biest. Reserving each his proper rights, which nothing may mo

Ah, no! not yet, such rision blinds aught save the eagle's et als

Buch. walchewords, only gass writt those whose "Banner" beams with "Light."

We live to etheme a fftile plot to serve our selfish ends, Pursuing this or that dark way, it fond success attends;

And so we wist at we'nig which pays, and sorn the truth -that pleads:

And grasp the present's feeting show, while future good re-

And round us rise the rathest weeds to say the strength of earth.

Preventing dowers of Paralise that else would spring to birth!

How can i lest Republic grow, while thus we traitors prove To all that gives a Government the wis lom worthy love? Pray cease expecting fleaven will come to judge and change. this State.

The earth must care and live for earth till men are just and We see the golden harvest grow, and truth and virtue bloom,

Let us preserve and live them more, reversing fate's dark

'T is ours to make the coming race as pure as manho-l's "prooting all the tares of time, till earth doth Eden seem.

is ours to make the nation great, in faith and practice

to I build, my friends, the true Republic that remains to be !

Banner Correspondence.

THE AVONAN MOVEMENT, MASHESTATIONS, (i) — Bore Boson - Remembering my promise o send you some "Notes by the Wayside," I embrace the first opportunity since leaving Boston to do so. The call for the Woman's Convention to be beld in Washington, on the toth, 11th, and 12 hold armary, inspired me to direct, my wanderings thirberward, where I found a warm wellcome and not hiex itement over our great chaintonic and non-new content over on great or in-gones of treedom and equal rights, viz: Vic-toric C. Wo shall. The morning of the 10th was bright, and the air of that soft and boliny fresh-ness so posultar to a Southern climate and so agree able to one, who is suddenly transported from the rights of a Boston winter

tron the rifers of a Boston winter.

Lincoln Hall—specious and heaviful—was real study well falled, and on the platform a go dly Henry M. Robirson, is an active worker in the number of those noble women who so whole lives are devited to the capse of moral reform, socially, applies weekly circles are hold, at which is anywon-jetically and religiously. As President of the vitient state given, and much light thrown that the trip assigned her—and sugarined by the last Sunday evening Mrs. M. S. Townsend at his religion, but not one can be thrown at the min. Our energetic and warm-hearted Secretary, Spring, but not one can be thrown at the min. Our energetic and warm-hearted Secretary, Spring was really and the proposed for the second of th this great reform movement. Mrs. Cuppy Smith, bighly inspirational and eloquent Addie Ballon, number who are working for the suffrage, and who added to their chorts their own peculiar and felling addresses. Mrs. I. Beocher Hooker and Mary F. Davis were also in their places, while Mr. Banks from Rhode Island, and Davis from New York, represented the working-men's association, and who claimed that the woman's suffrage would be an equal benefit to them as well as to the women, the sharers of their labors, &c., &c.

And now I come to the one who, though last, is civil marriage bond; that it will come in the functional that is Victoria C: Woodhull; who, ture there is little doubt. Our divorce laws, how having been selected by the angel world as our ever, must be amended to meet the demand of representative leader, is proving by her logical the times, arguments how justly she has been selected. But the times. inspiring many of her sex to arise and put on the whole armor of a warrior in the cause of justice and truth throughout the land. Her nobility of and truth throughout the hand. Her nothing of characters will earry-her so far above the netty standers and evil denunciations of an Orthodox' world, that scarcely the hem of her garments will be solided by them, and pure and bright she will wear a crown glittering with the jewels of eternal truths, that will bring to earth the barmonial era and a blossed millennium to the children of the carth sphere. dren of the earth sphere.

The interest of the Convention increased from

The interest of the Convention increased from days to day; and, that spacious, hall was literally jamined on Friday afternoon and evening. The closing speeches were made by Lanra De Force Gordon and C. Fannie Allen, a purely inspirational speaker of Washington City. A poem of considerable length was listened to with great interest, and delivered with remarkable pathos, with a few remarks from Miss Anthony, congratilating the women of the United States that at last we had succeeded in getting a hearing before the Judiciary Committee of the Congress—a fore the Judiciary Committee of the Congress—a -calm and patien, hearing of our petition, claiming our rights, as citizens of the United States, under the fourteenth and lifteenth amendments of the

Thus closed this memorable Convention, and your correspondent, proud and happy to have been present as one of its delegates, bade adjeu to scenes of so much interest, and the hospitable friends that had spared no pains to make a welcome true; and, with steps northward, was burried through the space that intervenes, and New York in icy coldness burst upon the view in the

earliest dawn of the following day:

My first thought on reaching New York City was
of Dr. Slade, No. 210 West 43d street, whose won-

deful powers as a medium for spirit intercourse ago attracting so much attention.

In a same with him; a spirit-brother, giving his name, shook my arm, and hands pulled my clothing, rapped upon the table, wrote messages. to me on a slate, with a pencil only about the size of a large pin-head, which was laid under the slate on the table, untouched by human hands, and within my sight. Beautiful polkas were played upon the accordion, and the instrument was played upon when I held it brone of my resist the temptation to look around to see who resist the temptation to look around to see who was pulling my clothing, so real did it seem that there must be some one, present, in the body, beside the doctor and myself, but I did not see the spirit-presence. These demonstrations were allnew to one. Similar ones are common through the country, and I have often read of them; but, although I am not quite like the unbelieving Thomas, who could only be convinced through the analysis of seeing and fading I am highly best and properly the convented through. his own senses of seeing and feeling, I am highly gratified with these demonstrations from my pirit-friends, and wish to bear testimony to the BERNARD BURTON.

BROOKLYN, Jan. 18th - Dear Banner : In ac-

cordance with your desire for Lyreum reports, I enclose the following from Brooklyn: at their ball, in the Brooklyn Institute, corner of Washington and Concord streets, the evening of Dec. 28th, 1871. The exercises were of a very interesting character, many of which consisted of songs and addresses entirely original and written for the occasion. The main feature was the production of a pretty fairy operetta, written expressive for the occasion, by the Guardian of the Lyceum, Mrs. Ada E. Cooley, entired "True" was the production of the Echoes." It was well performed by about the Echoes." It was well performed by about the Echoes." It was well performed by about the production of the Brokes and appreciative audigreat pleasure by a large and appreciative audionce. The entertainment received an additional interest from the presentation to Mr. J. A. Wilson, the Conductor, of a valuable cane; also, to Miss Clara A. Cooley, the Musicale-Directress, of a beautiful ring, as testimonials of appreciation from the Lyceum; after which, the usual refreshments were distributed, and the evening's entertainment closed with dancing, into which all ages

entered with zest.

This exhibition is to be repeated, by special request of many influential critzens and friends of the Lyceum, on the evening of Jan. 31st, when an equally enjoyable affair is anticipated.

This Society held chiefr annual election of offi-cers on Thursday, Jan. 4th, on which eccasion the following officers were reflected: Mr. J. A. Wilson, Conductor; Mr. A. C., Klip, Assistant Conductor; Mrs. A. E. Cooley, Guardian; Miss Thirza S. Wilson, Assistant Guardian; Miss Clara A. Cooley, Muscal Directress; Mr. H. Dickinson, Treasurer, and Mr. W. H. Allen elected S-cretary. Linder this efficient corps of officers, the Brooklyn Lyceum cannot but he a success. All communications to the Society received at the residence of the Secretary, 322 Pacific court, Brooklyn, N. Y.

APULIA.-M. A. Wingar writes: "Surely the light is breaking and ushering the dawn of a brighter day. Mankind never go back upon the Spiritualism proper does not reign here, most surely Orthodoxy is at a very low elb and receiving all the time?

Missouri.

(being mostly) medidous and some trance speakers, or who spoke under spirit control.) desired to have meetings and conferences where we could give utterance to the hospirations and messages given us from the spirit-world; hence the inauguration of another Society. We cannot be held in the light of secoders, for we did not belong to the other Society. other Society. All good mediums are welcomed among us.

Masachusetts.

SALEM - Abbot Walker, Jr., writes, Jan 20th: The Spiritualists in Witch town successfully contime their meetings in the old Lyceum Ruiding, and the speakers engaged this season rank among the best. Our President, Walter S. Harris, deserves great credit for his manliness in presiding so long at meetings which are considered, by the uninformed, disreputable. Stones may be thrown at his religion, but not one can be thrown at the man. Our energetic and variable arter Secretary.

equal to the releasing the result of the proof of the Hoodley read her instructive lecture on diseased deed of them and our cause. The latter rave an marital and conjugal relations. It gas so well interesting account of a recent trip to the Rocky liked that a vote of approbation was passed after Mountains, and what the women are doing in its delivery. This was the production read before that western world. Laura Le-Forer Goulow the Massachusetts Spirimal Association, and chained the listeners with a humorous account of caused much comment at the time. The Boston a canvass just finished in California, stump speak. Herald denounced it, and tried to make the writer next to reach our hour hearther district for Lerself as a candic our anything but a rock way are while the truth ing throughout her district for Lerself as a candi-date to the State Senate, for an independent is shalls one of the ourest and bravest women earty, whose platform is "equal rights" for all, that lives "It is time that the inside of this "whited Light De Force Gordon is and will be a power, in sepulchre" was seen. This short and physical sepulchte" was seen. This moral and physical stench has been covered up by perfumed silk and sating and time broadcloth long enough, while min-Mrs. M. Joslyn Gago, Mrs. B. A. Lockwood, and discorrected employ their time more profitably by Mrs. E. C. Daniels from B. ston, were among the preaching spiritual development than endeavoring to advance the covardly way of saving (?) one's soul by another man's merits.

We admire your determination to defend Vic-toria C. Woodhull in speaking what to her and others is absolute truth. All progressive thinks ing men and women must admit that what she a says is true, although most perhaps feel that a wing to the undeveloped state of humanity the time has not come for sindering or omitting the

of her I need say no more. Boston has recently your petition to Congress, protesting against heard from her own lips the elequence of her evangelical dogmas being gratted into the Constibeavenly inspirations, and her name is passing rution of the United States, Enclosed you will from heart to heart throughout the granks of our find a list of forty-nine names, which we obtained spiritualistic armies; her true moral courage is for that furpose. Many libralists will open their eyes and begin to grumble when this Orthodox trap—is sprung upon them. If they would preserve their rights let them be "up and doing "an ounce of prevention is worth pounds of cure."
We do not doubt that in the end fruth will prevail over error, but much mental and perhaps physical strife may be avoided if we nip this infringement on our rights in the hud.

> -BOSTON, Jan. 19th, 1872 - Dear Banner: Will 1. HOSTON, Jan. 19th, 1872 - Dear Banner: Will your please permit us, threugh the columns of your valuable paper, to express our thanks to Miss Rehecca. Bowker, of Boston, for the favor conferred upon us ther skeptical friends) in giving us the opportunity of witnessing the spiritual phenomena given ab the residence; in this city, through the mediumship of Dr. Roundy and Mrs. Mottlew. The mediumship of Mrs. Helen Matthews. The manifestations were con-vincing. Bells were chimed sweetly, raps were the room. We felt what seemed to us little soft to one of knowledge and truthfulness, ay, thank-cool hands, patting our heads and faces. But, best of all, our names, and the names of a number of our departed friends, were distinctly snoken in a rich bases. heard in different parts of the room, electric lights were seen, sweet perfumes of different odors filled the room. We felt what seemed to us little soft, in a rich basso voice. A number of other tests were given in the same rich tone, which we know did not proceed from the lips of the mediums.
> Their general deportment is enough to win our confidence in their honesty, if nothing more. They were seated beside us at the table, their hands placed upon ours, during the manifesta-We will admit the ice of our skepticism tions. is broken, and our hearts truly bless the have been instrumental in giving us light from

beyond the grave.

Respectfully, J. S. & J. M.

P. S.—We withhold our full names, on account

of family connections. LYNN .- S. S. Gibbs, Secretary, informs us that the Spiritualist Society hold regular meetings in Callet Hall, Market street, supported by pub-scriptions. We have a free public circle at ten scriptions. o'clock, for free discussion, tests, &c., which are generally well attended. At one o'clock the Childreu's Progressive Lyceum meets, under the con-ductorship of A. C. Robinson. Our lectures commence at three and seven P. M. Last Sunday closed the engagement with Miss Jennic Leys. At own hands, while those of the foctor were with each lecture the hall was filled to overflowing, and hundreds were turned away for want of room. Her lectures were much admired. I. Fra-zier is President of our Society.

NEW ORLEANS.—J. L. Smith writes thus: It may interest the thousands of readers of the Banner of Light to know something of our epirit-nal progress in Louislant. Spiritualism has not so many strong footholds in the South as North and East. Our people, through clerical manipu-

lations, are strongly prejudiced against it.

Mrs. Rice gives dark se inces each ovening of
the week. These are attended by those seeking. tests of apirit presence. Mrs. Hollis is spending ten days in our city and giving remarkable tests. She is a resident of Louisville, and is now in Memphis. Mrs. Bowen gives reances three even-The Children's Pregressive Lycenm is now in a very flourishing condition, which is due to the great efforts of afficers, for the past few years, with us for a few weeks. Mr. J. M. Peebles, who having commenced with a small roll of members visited us last spring, is now closing up his recent two months' engagement. Since he came, there had widetermination to never cease "progressing."

They gave their fifth annual Christmas exhibition at their hall, in the Brooklyn Institute, corner of Washington and Corect.

They seem to have graduated.

Much of the hostility to Spiritualism in our city rises out of the supposition that it ends to over-throw society, by inculcating all kinds of "isms."

As I look at it, Spiritualism has to do with phe-nomena, with science, and with religion, but should not have to do with politics and every

wild fancy of the brain. The Banner is our favorite paper. I am now reading Mr Owen's "Debatable Land," and Mr. Peebles's "Biography." Both interest myself and

Our political storm, telegraphically trumpeted through the country, is calming down very State that can afford the luxury of two leg islative bodies in session at the same time. It is a fact as humiliating as true.

A happy New Year to you and your co-workers in Spiritualism. Truly yours, J. L. SMITH.

Maine. UPPER STILLWATER. - A. Rigby writes:

"The Spiritualists of this place have recently been favored with a visit from Mrs. E. A. Blair. She stopped at my house two weeks; and I consider her a very wonderful and high-toned medium. She has awakened a great interest in our usually quiet village. She has Executed some very fine painting, always being thoroughly blindfolded, and, at every sitting; given many fine tests. I will give you a few. A gentleman and his wife game trend. tine tests. I will give you a few. A gentleman and his wife came from an adjudning town for a picture, strangers to all. Sue gave them a cor-tect description of their family here, also in spirit-life; described perfectly a little son that was burned to death. His acrostic was given on the Missouri.

KANSAS CITY.—Dr. Perkins says: We notice in the Banner of Jan. 27th a letter from our brother. Alonz, Crawford, speaking of the society of Spiritualists of this city. It is true we have two scieties calling themselves Spiritualist, but the brother in speaking of "the Society of Spiritualists" (or Second Society of Spiritualists" (or Second Society of Spiritualists") calls them "seceders" from the first Society. This is what we wish to correct. The facts are substantially these: a number of us who had recently lost his children, described her very minutely, gave her name, stantially those: a number of us who had recently lost his children, described his children, described his father, mother, brothers and sister that passed

away many years ago, in the old country, giving the names correctly. From appearances, I should should be embraced throughout the judge he left with his faith somewhat shaken. She has painted some very beautiful landscapes representing scenes in spirit-life, also in earth-life. T have a very fine one—size, 22 x 28 inches, thoughtful in this direction, as its occurrence It was introduced when I left for my place. She has painted some very beautiful landscapes representing scenes in spirit-life, also in earth-life. Thave a very fine one—size, 22 x 28 inches, thoughtful in this direction, as its occurrence of business, at one o'clock. I returned about four. My wife said, 'The artist has painted you a landscape, and says you will recognize the place'. I walked letter the said and says you will recognize the place'. I walked letter the said and says you will recognize the place'. I walked letter the said and says you will recognize the place'. I walked letter the said and says you will recognize the place'. place.' I walked into the sitting-room. It was pinned on the wall. I exclaimed, 'It is San Francisco harbor;' and it was a correct view of tras. I saw it in 1856.

from darkness into light, as I was brought up unit was the only warning given that she was destined der the strictest teachings of old Baptist theoly to be translated to the better land, ero the shadow ogy. I have seen all phases of mediumship, and of sin had rested upon her.

E. D. consider Mrs. E. A. Blair one of the best and most convincing, and solvise all, if they do not wish to lose a rich treat, to spend an hour with her and the invisibles whenever they have the opportunity. She will be in Bangor through Feb-

SKOWHEGAN.-W. P. says: "Mr. Denton gave us at Skowhegan a course of five lectures on Geology, which were a success, having been pre-viously opposed by the clergy, who read let-ters from their pulpits, and advised their "sheep" to stay away. The audiences increased every night.

Lynas C. Howe in Chicago.—On Sunday, Jan. 2stb, Bro. Howe closed his present engage-ment with the First Society of Spiritualists of Chi ago. Although the day was one of the most inclement of the season, the West Side Opera House was filled with interested listeners to their eloquent teacher. At the close of the morning lecture, Judge Holbrook offered the following resolution, which was unanimously adopted by the large and intelligent audience in attendance:

Resolved. That we, the members of the Perst Society of Spiritualists of Chicago, and who have attended the lectures of our brother, Lyman C. Howe, during the present menth and many times heretofore, take pleasure in giving expression to the high esteem in which we hold him as a man and as a speaker, strong and truthful in-tentiment, clear and logleal in expression, at once natural and phenomenal, and the peer of any in the field; and we commend him to the kind regards of all who seek for the truth as delivered by the eaints who speak through him with understanding and power to edification

This Society has a legal organization under the statutes of the State, and is now in a more prosperous condition than it has been for several years past. Miss Susie M. Johnson follows Mr. Howe, commencing the first Sunday in February. Bro. Howe has been engaged to lecture for us durng the Sundays of April, May and June next Parties wishing to make engagements with him for week evenings, in the vicinity of Chicago, will please address him in care of

lease address him in care of
S. J. AVERY, M. D.,
President First Society of Spiritualists,
95 West Randolph street, Chicago.

CHICAGO, Jan 25, 1872.—Dear Banner of Light For years I have been alive to the interests be Spiritualism, and have ever been the medium's friend, appreciating their high calling, for through this glorious instrumentality I was led like a child out of the old ark of the covenant on to the spiral pathway, up the everlasting mount of eternal progression. Blessings on the spirits! blessings on our mediums! my daily prayer; for by their aid my idolatrous life of faith was changed

My life one year ago hung by a thread. My whole body was full of corruption; a large abscess on my right side, a scrofulous running sore on one of nly limbs, cancerous development on the side of my nose and lips. After receiving skillful treatment with no apparent permanent good re-sulting, at last with life and hope about departed, To consulted the analytical physician, Dumont C. Dake, M. D., of this city, and under his treatment was speedily restored to perfect health, and am now better than I have been for twenty

Dr. Dake has my lasting gratitude; he is a true Spiritualist, a genuine medium, a physician of high order, and one of the leading lights here in the West, and his great success, further than jus-tice, needs no encomium at my hands.

Respectfully, Mrs. MARGARET HARROLD. CHICAGO.-In a private note from Annie Lord Chamberlain—who is now in Chicago, stopping with her sister, Mrs. Jennie Lord Webb, at 105

touched me and others, and two or three faces were seen, one of which I feel satisfied was your former associate, C. H. Crowell.

Notwithstanding the great fire, the Spiritualists of Chicago "still live." They have lectures each Sunday. Lyman C. Howe has filled the desk acceptably on two occasions. Miss-Susie M. Johnson is to follow him; and in March, the three last-Soudays, Mrs. Emma Hardinge Britten is to be the speaker. In "phenomenal mediumship" Chi-cago is not behind the times. I visited the Baugs Children one night last week, and really remarkable manifestations were given in their presence. The mediums ages are respectively seven nine and twelve. The two younger ones are tied securely; and then placed in the cabinet, when spirit hands are seen of every size, after which the spirits until them. Then the oldest/sits outside the cabinet, but places her hand through the aperture, and under such conditions the matruments inside are played upon. After these manifesta-tions have ceased the three mediums sit at a common extension table, and one holds a slate under it, when different spirits write on it. A chair laced at the table and unoccupied, danced like a

I have good reports from Mrs. Maud Lord and Peter West, both of whom I hope to meet ere long.

Connecticut.

DANBURY, Jan. 29, 1872—To the Spiritualists of Connecticut, No. 2—Dear Banner: My attention having been called to an article in this week's Banner, signed "F. H. R.," and addressed to the Spiritualists of Connecticut, I consider it but just and right that you should give prominence to this article and the accompanying circular, which places Gov. Jawell sonetaky in concentral to the this article and the accompanying circular, which places Gov. Jewell squarely in opposition to the proposed amendment to the United States Constitution. I, among many others in Connecticut, opposed Gov. Jewell last year, on those precise grounds; but now that he has placed himself in opposition to the movement, I believe it to be the days of avery one expressed to the union of avery one of avery one expressed to the union of avery one of the other of the oth duty of every one opposed to the union of "Church and State," every one who is looking for the com-ing of that "kingdom" of truth which is to be; to assist in the reclection of Marshall Jewell as Governor of the State of Connecticut;

HENRY PERRY.

O The circular letter of Gov. Jewell was published in last week's Banner.

was Virginia

Among our exchanges I take especial delight in a perusal of your columns, laden, as they are, so richly with "the words of eternal life." Although I find some things I cannot subscribe to, I find that some things I cannot subscribe to, I find the some things I cannot subscribe to, I find that some things I cannot subscribe to, I find that conviction which rests upon the evidences of the schees and admits of no peradventure. I the day passed, the morrow came; and with it, upon a large transfer of the schees and schemes the scheme transfer of the scheme tr have ever been an hungered for spiritual food, and the great want grows upon me, increasing with deeper yearnings as the years glide on. What have we in earthly treasures that we would not part with, if thereby we could obtain tangible assurances of the life to come? Not that we dishelievers in infunctality - God forbid! but there are moments which come to us all, in which we bindly grope among the shadows, when the infinite Hand seems to have parted from our own

saved the life of one of my little ones, who at the time was drowning in a tub of water outside the casement, and entirely beyond my sight or hearing. The words I uttered describing her dying condition, were so simultaneous with the thought that I was as much startled as though they had I saw it in 1850.

I shave been investigating spirit philosophy for the last lifteen years. My house has ever been a home for all mediums. The Dayenport brothers stopped with me one year. It was through their most wonderful manifestations I was brought don't, but the far-off look in her heavenly eyes from delivers into light on I was brought and was much startied as strong their while an impression of been spoken by another, while an impression of their truth fell like a vision upon me. A similar presentiment could have saved the life of another child who since died from the effects of an accident, but the far-off look in her heavenly eyes was the only warning given that she was destined

District of Columbia.

WASHINGTON.—Desiring to impart to the world through the Banner something of importance in relation to the humanitarian movement, and which I have been drawn into by the invisible powers, I wish to bring to notice some remarkable evidences of this movement, which have been brought about by the noble guides of this property of Philosophysics. Mrs. Hattie J. French, tranco medium of Philadelphia, who was brought here by spirit, direction. Coming to Washington to attend the Woman Concoming to washington to according to washington to the vention. I was unceremoniously brought in contact with Hattie by spirit-power, and urged to remain here, to aid her in bringing together forces seen and unseen; to rear a temple of art in the Metropolis, dedicated to spiritual workers, where the two worlds could blend into that grand boly marriage recognized by the masses, based where the two worlds could be the masses, based upon ture scientific principles, giving light to all who are earnest seekers for truth. We have taken rooms here, intending to make this place the nucleus for the spirit-world to cone; open wide the door, giving free demonstrations to the inthe door, giving free demonstrations to the in-quirers, thereby rearing a temple of love in the hearts of many wanderers on earth. We have already met with success, our rooms being con-stantly filled with inquirers of truth, and all ex-press their extreme satisfaction with the different phases of mediumship which Mrs. French posgo away with something to think allour, expressng themselves in language that gives their hearers to understand they have heard something they could not forget.

While yet we are in embryo we feel there is room to grow. We need the helping hand to establish a Free Circle Room, feeling confident much good can be done for the grand cause of truth. Any contributions will be thankfully received and appropriated to the cause. Hoping soon to send you encouraging proofs of our new work among a floating population of 23,000 peowork among a noating population of 2,500 people and the assurance of our spirit guides of meeting with success, I will close for this time. Address Mrs. D. B. Briggs, Corresponding Secretary, Washington, D. C.

God and the Cincinnati Convention. The subject treated by the Convention for the sectarian amendment of the United States Constitution, has called forth the earnest remonstrance of many able minds. We desire to call the attention of our readers to the following communication from E. P. Goodsell (a man well known among the Spiritualist and liberal fraternity in Connecticut,) published recently in the New Haven (Conn.) Daily Journal and Courier. We are glad to see that both in its editorial columns, and by the admission of this fearless article, that paper plants itself firmly against the bigoted innovation. The document below touches the subject on the true chord, and its reasoning is clear

and conclusive: "A call was issued about two years ago in the interest chiefly of the Pré-byterian clergy, a meeting of which hody was, in answer thereto, largely attended in the city, of New York; and whose avowed object was the alteration, by amendment, of the Constitution of the United States, so as to cause it to recognize—

First, Almighty God, as the source of all power.

Second Legac Christ on the Chief Puler of Na-

Second, Jesus Christ, as the Chief Ruler of Nations, etc., etc. And now, other newspapers have published a similar call for a National Convention of Christians to meet in Thomas Hall, Cincinnati, January Ghamberian—who is now in Chicago, stopping with her sister, Mrs. Jenuie Lord Webb, at 105 Park avenue—she says: I liave visited Moravia, as I wrote you I intended to do, and must say the manifestations there are wonderful, although I did not have the pleasure of witnessing what many others have. At the first sitting there was comparatively nothing—simply a few raps; but at the second there were raps, loud and distinct, electric lights, a voice spoke several times, hands touched me and others, and two or three faces were been, one of which I feel satisfied was your the weight or measure of influence carried out.

the weight or measure of influence carried out, thus far, through the issue of such a 'Call,' but briefly to scan the meaning and intent embodied therein. And first, such a law, if it be eincted, would compel the people of these United States to acknowledge Almighty God in strict conformity to and in accordance with certain rules of manifestation of his Almighty power; that is to say, that no person shall be permitted to be his own judge, or arbiter, as to the manner or form in and though which suck Almighty nower may be and through which such Almighty power may be and through which such Almighty power may be made manifest to individual souls—to each individual man and woman. No person then will—be permitted to express, andibly or otherwise, any manifestation of God's power to their mertal vision or perception, except it be sifted down and measured by the prescribed rule. And this sifting and measuring process of the genuineness, or the right of these partial in the first of these partial in the first of the superior of the process of the genuineness, or otherwise, of the views of others pertainin! to the Divine power and will and their manifestations, must then be performed exclusively by the so-called Doctors of Divinity, together with their

Judges and adherents. Should such an alteration of the organic law of this country be made by Congressional enact-ment; [and the subsequent ratification by the States] who among the people is so blind as not to see that all liberty of conscience and right of individual or private judgment whould thereby be abolished? And I will ask one more question, viz.: Are the people of these United States pre-pared to bide the fissue of the enactment and en-forcement of such a law? E. P. GOODSELL. Boston, Mass., Jan. 28th, 1872."

THE DEATH OF TWO ROSES.—The truth and beauty of the incident we are about to relate should render it immortal: For seven years a delicate moss-rose, nursed by the youngest daughter of a family residing in Buffalo, N. Y., (also Rose by name.) had burst into bloom upon her birthday, the 26th of November. Those who watched it upon that day have said that they could almost see the leaves recede outward from its heart, until the latter, invisible the previous evening, disclosed its ripe, rich redness. A few days previous to the last anniversary, about the 23d of the month, Rose the maiden went upon a visit to her sister, in a beautiful region sixty miles away, [Glen Iris,] leaving Rose, the flower "i' the bud," to bloom unheeded by its mistress. The birthday came. The mother of the absent girl sat at her cowing by the window, casting at times sad glances at the blossom, as it slowly unfolded, and thinking of her own sweeter Blossom far away. She had looked upward at the clock, which pointed near the hour of twelve, and was just about to rise when, from the very centre of the rose, a tender leaf dropped

The day passed, the morrow came; and with it, upon a train that thundered into the city from the beautiful region, came a messenger with news of the sudden death of the daughter Rose, at a few minutes before twelve o'clock upon her seventeenth birthday-as nearly as can be ascertained, upon the precise instant of the fall of the leaf. She had been attacked with diptheria, and before news of her illness could be forwarded home, the Fate had fallen! Her remains were brought to the city and interred, and in the meantime the rose at home had faded, withered and died before the burial. The plant is now lifeless, and will bloom no more

One reason that the world is not reformed is, because every one would have others make a beginning, and thinks not of himself.

The Worcester Gazette says boys run away from the School-ship to avoid prosy speeches addressed to them by visitors.

as the first

Written for the Banner of Light, THE MYSTIC. BY THOMAS WICKERSHAM

Alone alone, I sit alone.

I know no one, I am unknown, With mine no heart-strings intertwine, . . No other soul communes with mine. There is a mask on every face That makes me stranger to my race,

There is a wall round every heart

That fences them from me apart. My proffered faith engenders doubt, My heart's own love meets hate without; I give my trust and am deceived,

My soul's own truth is not believed. One loving heart-one kindred mind I rock in valu through life to find; All hearts my sympathics clude-Earth-life is one great solltude.

H. I sit alone—another sphere— Not earth—another—hovers near; Another life-another love-Flows through the ethereal space above.

A pure white flame that burges sin : An inner sunshine floods the air-A love divine is everywhere. I sit in silence, dreaming dreams:

I sit alone-there glows within

A seeming vision faintly gleams-A glimpse of forms that float in light; I see the folds of drapery, white,

I sit in silence, dreaming dreams: I dream they come through mellow beams-The Æms from the lucid day Of their Pleroma far away.

111. I feel the touch of glowing hands; An essence new my soul expands; My inner spirit breathes a breath Of life that has no fear of death. A holy presence full of love, A downy flood of light above; Aroma fills the dewy sir-Oh, Love Divine, let me come there !

As one who floats in summer air; 'Mid perfames sweet as living prayer, Chasped in some loved one's fond embrace. I lose all sense of time and space. Within thy soft, serene control,

I live, oh Universal Boul! Mid light that glows without a sun, I live and love, oh Holy One!

free Chonght.

IMPERSONAL REFORM.

To the Editors of the Banner of Light: .It is nelther my sphere nor usual practice to answer anything that may be said of me or of the movements in which I am ongaged, untess through it it is made to appear that my positions are erroneous, or arguments fallacious, in which cases it is my duty either to acknowledge the error or make the argument clear.

No mero denunciation of principle, nor ungenerous insiquation regarding the motive for its advocacy, either deserve or demand attention. Therefore, those who make them may not hope to excite a controversy by so doing. But when assumptions are persistently maintained, which, though false, may carry misapprehension when there is no means of analyzing their truth, there is excuse, if not justification, for reply.

I would not have it inferred that this communication is for any other purpose than that last mentioned. Least of all would I have it supposed that I have any intention to notice the many criticisms which have appeared in the spiritual press since I was elected President of the American Association of Spiritualists.

It is not necessary for me to attempt to apologize for the action of that Convention; and I do not think any who composed the Convention deem it necessary to thus applicate. presume the Association had, first, a right to call itself 'The American Association," and, having organized, sec ondly, a right to elect its own officers."

If there are Spiritualists who do not approve of the organization, its purposes and action, and who have never joined in its Conventions, they certainly show a sad want of consistency by whining and scolding about them. A more sensible method would be to attend the next Convention and by their overpowering numbers ensure the right sort of action and the election of proper officers.

I shall be glad, however, if my election yet produce no result, than the new interest wi up, making manifest the fact that there is a genuine desire to preserve Spiritualism from the inroads of outside (?) reforms. I hone this interest may continue potent enough te call together all the spiritual elements of the country at a coming Convention.

And right here I will state that I am entirely in favor o Emma Hanlingo-Britton's proposition for calling "a real and universal convention of Spiritualists," and will add to her proposal that it cannot be done too soon. The movers in this matter, whom Mrs. Britten intimates are not a few, will find in me an carnest helper. I am certain the American Association will zealously forward it; and I promise I advance, the moment the Convention shall organize, to tender my resignation as President, so that no personal objection to me shall interfere with the objects of the Convention And I hope all others will be found equally ready to sink per-

bonality for the common good. But I must confess to not a little surprise that Spiritual ists can conceive, because I am President of the Association, that they are therefore committed to every idea I entertain or advocate. I had not a large knowledge of the personel of Spiritualism, but my acquaintance with its literature was somewhat extensive. From that I had, somehow, obtained the idea that Spiritualists were a very individualized sort of people, caring little for whatever opinion persons entertained, so that they believed the facts of Suiritualism. I hope I was not mistaken; but it begins to appear that I was, since some of its great apostles, who have done a great deal for Spiritualism, have been set in tumuit, lost Spiritualists may be held to have adopted "The Princi-

ples of Social Freedom" on account of my connection with it. And my surprise rises to astonishment when I learn that Spiritualists are absolutely in danger of being "thrust into fields of reform, head and shoulders, and be committed to all sorts of opinions, whether we hold them or no."

(By the way, who are "we Spiritualists?" The text of the Constitution of the United States, which recites, "We, the people." has turned out to be a very indefinite expression. It occurs to me that this later one, of "we Spirituallate," mayche equally indefinite.)

I understood my election at Troy to mean the approval by the Convention of what I said about reform: but I did not understand that, after I was elected, I was to shut zf stood, all miracles and supernaturalism must of necessity mouth and conceal what was struggling for expression. I rather felt it to be an inspiration to give utterance to all that I could say, not only upon the subjects mentioned there, but on all others as well. I presume I was wrong, I may, however, be excused for being so, since, when spoke of the "Rights of Children" and the "Wrongs of Women," an enthusiasm kindled in the hearts of those who composed the Convention which said to me, God speed! I must have misinterproted its language; and I am thankful for the kindly information given me so early in my course.

If-reform in Spiritualism is to be limited to those two subjects, and if Spiritualism stands in danger of mortal injury when I step outside of them, it is quite too small for me. I have not even yet, said all I have to say about reform; and I hope never to be able to say all that is given me to say, since I desire fresh discoveries and new departures every day. I believe in truth, let it be found where it may-even if it come from our Nazareths; and let it lead where it may-even if it he to a Calvary; and no sect, party or power shall ever hold me responsible for the use I make

When it was objected to my candidacy at Troy that i would injure me politically, I said, if woman-suffragists accepted me, they would have to do it Spiritualism and all. Bo I now say to Spiritualists: if you accept me, it must be

Humanity is larger than Spiritualism; and I belong to

protection of the community in case of such interference; and everybody is entitled to protection against meetin the bame case.

I know of no person or persons who have any right, any authority or any capacity to dictate to me as to whom, or how long, I may love. Is am equally unprepared to determine it for anybody else. Emma Hardinge-Britten, Hudson . Tuttle, and their associates, I suppose, are commissioned for this purpose, since the former assumes that she knows who are and who are not fitted for and entitled to freedom duce it, I shall say they are presuming as spors; and I share not say one thing for the public, and quite a different thing for the private car.

If Spiritualists permit the building of an iron frame, by which to measure its adult growth, from the moment it is done its death-warrant will be signed and scaled. I do not believe Spiritualism is destined to any such confinement; ndeed, I know it is not; I know it is to become large enough to embrace all humanity, and that it will embrace all humanity; and I also know that no advocacy of any reprogress. It is destined to revolutionize and reform all present ills, not only those deemed moral and social, but those also denominated political ills, since all reform has a umon origin—the struggle of humanity for Freedom, Equality and Justice!

And I am sure Spiritualists will think at least twice be fore they are found obstructing the progress of these princi

ples, In conclusion, permit me to assert that I have no personal cause of maintain. I propose to obey, so far as in me lies, a guldance superior to my own knowledge; and that guidance commands me to speak, and I speak. I cannot yield my allegiance to it; and if its mandates carry me where Spiritualists cannot follow, let them not say that I desire to ommit them to anything but the truth,

VICTORIA C. WOODHULL.

WHAT DISTINGUISHED MEN OF SCI-ENCE KNOW ABOUT SPIRIT.

What if some eminent physician should acquaint us that the coexistence of spirit with matter was a delusion ?-that. "when we die, that is the end of us"? We should naturally reply, "Well, what of it?-what do you know about Yet no one, perhaps, is more competent to judge than ie. His whole life is devoted to science, in the study of the numan organism, and, if possible, he could have detected a spirit in that organism, and its relation to it, when emboded or disembodied. Next comes Tyndall, standing in the ront rank of science. He thinks that this spirit business is all bosh. "Well," we reply, "what slo you know about it?" What are the qualifications of this man to judge, beyoud another's? He deals with forces (material forces). Light, he finds, proceeds from luminous and illumified masses, the transmission of which is in the form of waves impinging on the retina of the eye. That is material; the sense of sight affirms it. Electricity next engages his at-tention; and, whether it is found in the form of an elastic fuld, or is simply an instantaneous moleculus expansion, it matters not. The conse of feeling, he finds, is cognizant of its passage, as well as sight, in the existence of the electric What has this to do with spirit? Haxley stands forth and follows in the wake of Tyndall; and, while he denounces spirit communion, what do we find his stock-intrade? As a teacher of natural history, he has, perhaps, but few equals; can tell you all about the forriliferous beds of the earth, the Bilarian, Devonian, Curboniferous, Secondary and Tertiary formations, the fauna and flora of allclimates, in the past and prepent, and is especially noted for his study of the mollusen-all of which is tangible to the feel, and identified by the sense of sight; but what has this to do with spirit? With as much propriety might one ask Greeley "what he knows about farming." Helmholtz advances his opinion. As a scientist, he is eminent; can describe to you the laws of motion; will tell you that heat is the cause of motion, and that motion is the correlative of heat; that heat is produced by friction, chemical action and falling bodies; that the sun is, in a measure, our Father, our God, and to him we must return. Heat and mo-tion are detected by the sense of feeling. The sun we see, his rays we feel; and as to our return, if such an event should come to pass, it will most assuredly be sorely felt, for a warm reception will await us. What, then, is his peculiar fitness above others, in pronouncing judgment upon spirit force? Dr. Carpenter, the English eclentist, is preeminent in the elucidation of the principles of physiology and anatomy; but when he tells us that heat is the vital force that moves our teing, that the plant germinates, the embryo develops through the agency of heat, and without it life would become extinct, with as much consistency. he might appeled us that life is due to oxygen, and no germination or development could possibly take place without it. Both are indispensable agents, and are tailgiple, in to

far as the sense of feeling is concerned. Mr. Huggins, very distinguised in astronomical science, and contributing to the world a knowledge, confirmed by spectrum analysis, of the composition of the stars, attempts to juvestigate spirit-phenomena; with the firmanent he is familiar, but that has to do with matter, and the sen-cof sight is gratified.

Mr. Crookes, an eminent chemist, investigates; what are his facilities? He can give you the qualitative analysis of water, air, rocks, plants, and even our bodies; can give a quantitative analysis of all substances, to the smallest fraction of a grain; but what does this profit him in the search of spirit-force? But their keen insight and active research in the pursuance of their studies fits them unquestionably for the detection of any deception or trickery that may be practiced in the exhibition of said phenomens, and, to the credit of these exhibitions, it can be said that through the searching investigations of these last two mentioned gentlemen, no trace of fraud was apparent. What claim then have these eminent men enumerated above much your attention as persons of the slightest authority on the existence of spirit, embodied or disembedied? They deal with matter and material forces-forces identified by one, or made of our material senses, and as neither of these senses can detect spirit, it is entirely outside of their scientific study or research. Spirit in the body can be detected by only one class of people-peop o possessing and having the power to use the inner or spiritual senses. The clairveyant who, with his material eyes closed, can read a book from beginning to end, and can tell what ovents are transpliring hun dreds of miles away, can tell you something of spirit and the spiritual sources; so can the meamerizer, the psychometer, the medium, through whom messages are given from the spirit-world, and through whose spiritual sight spirits are seen and described, tell you not only of the existence of spirit, but of spirit-communion. A knowledge of the sciences, I am aware, is fatal to bigotry and superstition, and just in proportion as the material forces of the universe are undervanish and that is what is taking place to day. The religlous and the scientific world are unsettled, question ing in fact their immeriality, doubting, in silent meditation; the very existence of blirit, and never will they be at rest vatil they accept in full faith the testimony of the clairvoy-Ant-of a spirit within the form, and that of the medium of a spirit-world; to these it is not a belief, but, through their peculiar organism, calling into action their spiritual or inner senses, it becomes to them an actual knowledge; but to the unbeliever, immortality must ever remain a doubt,

for never, through all time, will the material senses or mat ter in any form, detect or recognize spirit. Quincy, Mass. - L. B. RICHARDS.

CRITIQUE NO. 2,

N VICTORIA C. WOODHULL'S PUBLIC ADDRESS ON THE SO CIAL QUESTION.

While here in our winter quarters amid the snows of Upper' Canada, the mind will revert to the happy scenes of Valden Pond Grove with its delightful surroundings. At the Spiritualist Camp Moeting held there last summe very interesting addresses were delivered on the Social Question; also at the Convention held at Plymonth, we had

the pleasure of listening to the able speech from Victoria C. There is a joy in these reminiscences: on memory's walls

humanity first, and to Spiritualism so long as it does not are hung-pictures pearly and golden; as of Italia's painting; power, is the mission of the spirit-world, and the highest

humanity first, and to Spfritualism so long as it does not interfere with my first allegiance; and I should be false to overy principle of truth and honor, did I permit any limitations to be placed upon recent lectarations of individual rights.

I have never been commissioned, however, as some appear to have been, to determine who may exercise those rights, or who are entitled to freedom. I only know that nobody shall limit me in my use of them or of my freedom; and I am perfectly willing that every living intelligence shall claim and exercise the same things in their own way, so long as they do not interfere with me. I only want the protection of the spirit-world, and the highest duty of makind.

I should first all so-called supermatural revelation—with the some them of the spirit-world, and the highest duty of makind.

Review, I at all so-called supermatural revelation—with the same time in the sounce inhabited in your columns, we should indeed wonder if the hame of the woman who dates to utter the truth for truth's sake and the good of her makind.

Far frem being surprised and shocked beyond measure to see Mrs. Woodhull's sentiments published in your columns, we should indeed wonder if the hame of the woman who dates to utter the truth for truth's sake and the good of her mission of the spirit-world, and the highest duty of makind.

For frem being surprised and shocked beyond measure to see after the came through Moree, Charse, and like the production—whether it came through Moree, Charse, and the date store the came through Moree, Charse, and the product of the spirits who once inhabited in your columns, we should indeed wonder if the hame of the woman who dates to utter the truth for truth's sake and the good of her makind.

Far frem being surprised and shocked beyond measure to see Mrs. Woodhull's sentiments published in your columns, we spirit all the cault.

Far frem being surprised and shocked beyond measure to see Mrs. Woodhull's sentiments published in your columns, we spirit all the truth for the sp

This may all be true; but, before they can determine it for "fanning the flame of human love, and raising the standard me, I shall demand their authority; and if they cannot pro-, of civil virtue among mankind!" May GAIL AUGUSTA.

All mid in homore place by the spinisheric investment of the age. If we reconciled believes in which is acquaining surveives the first operation and peaks to the post of the surveight and depth, we may perhaps, not agree that it indisplemental and depth, we may perhaps, not agree that the posttion of those who wordly the principle rather than the man. It out of Holes describe apprehence, the soul gives what it had ago all if hath, so it be close for the good of minimity, why need we question as whether the surveight in the first of the control of the control of the soul discuss what it had ago all if hath, so it he close for the good of minimity, why need we question and gallow, let us fix to prove outsides may write the control of the control of the soul which who will be recommending the prison and gallow, let us fix to prove outsides more worthy the companion chapter of the attended of even mental in the law been turbulent and degraded, or jested and homoristic and the soul was severed and the control of the form, however unpopular it may be, can over impede its months These questions I propose to answer through the opposition to Sphitualism, are clow about taking any active part in the matter, for the reason that St. Paul is reported to have said: "Let your women keep silence in your churches, for it is not permitted unto them to speak, but they are commanded to be under obedien e ; and if they will learn anything, let them ask their husbands at home, for it # a shame for a woman to speak in the church."

I admit that this is very emphatic language; but however much St. Paul might have been inspired in some things, my opinion is, that, when he made these declarations, his insufration was running at a very low chb. A Methodist friend recently said to me that he should have no objection to woman suffrage if it were not for the Catholic women, for come over here and set up his temporal kingdom right in our very addst.

There are many politicians in Vermont who are in favor of woman suffrage. -But those politicians are like all other politicians the world over-they steer their crafts for the

present popular current. I have frequently heard it remarked that corporations have no rouls. . And I am inclined to believe that many politicians are constituted after a very similar fashion. If they have any souls they are yet in embrye, and have made but little advance from Darwin's monkeys. I-will mention one instance to prove that my views are correct in regard to politicians. A man in Vermont, who was one of the Council of Censors that proposed the wom in suffrage amendment to the Constitution of the State, obtained a seat as a delegate in the Convention that was called to act upon the said amendment, and in that Convention (in accordance with voted to destroy the creature of his own making. And I have been informed that this man entertains a hope that he may, at some future time, represent Yermont in the

United States Congress. A majority of the men and women of Vermont are avowedly opposed to woman suffrage-the men from a desire to retain and continue to exercise an usurped power. Many of the educated young men are preparing themselves for the gospel ministry, and knowing, as they do, that there are now some women who are making themselves nobular as pulpit orators and expounders of the gospel, and in view of the fact that women are possessed of a much higher order of moral and spiritual development than men, they can readily see that if women are allowed the free exercise of the hallot that in the short future, the truth of Shakspeare's words will be verified, where he says, "Othelle's occupa-The married women, from the force of habit 'tion 's gone." and education, at the time of their marriage, promised to obey their husbands until they were parted by death; and ny ought to be abolished in this age of progression, women still continue to submit to it, and appear to emissior the obligation as Joing morally and legally binding; the unmarried women, from the fear of being called free loversand consequently failing to get husbands-and perhaps a small portion of the women of Vermont sympathize with Mrs. Sherman and Mrs. Dalghren and their one thousand associates, and, like those women, wear the chains of servitude, but, in common with them, their chains are so thickly covered with silk velvets that, their galling effects are not particularly unpleasant or disagrecable.

Perhaps woman suffrage in Vermont suffers more from the influence of the New York Tribune than from any other one cause. The Tribune has in times past justly earned a reputation for candor and reliability, fully equal to any political newspaper published in the United States, and its many readers in Vermont accept of it as a second "gosnel :" and its so-called arguments in opposition to woman suffrage, although presented in a way of ridicule, are accepted as incontrovertible truths. These several bindranees that I have mentioned, for the want of a better name I will call deadweights; and perhaps I cannot better illustrate their deloterious effects than by giving a small sketch of the carly history of Vermont. I can recollect that in my boyhood it was an almost universal practice for the people to carry their grain to the "grist-mill" on horseback. They used long hag that would hold about three bushels, and after putting in the grain, would divide it into two equal parts, lay it across a horso's back, carry it to the mill, and after being ground, return home in the same manner. And I have it from tradition, that some time before my remembrance many of the first settlers, instead of dividing the grain in the bag, put it all in one end and placed a stone in the other end to balance it, frequently using one much heavier than the grain, and consequently the whole bag full would slide off to the ground .- And this is about the manner that we man suffrage has been moving in Vermont,

NEW YORK.

Central Association of Spiritualists.

Central Association of Spiritualists.

This society met pursuant to call at West Winfield, N. Y.,
on the 2rth and 28th of January.

The first day was decoted mainly to business. Mr. Warren of Whitestown, N. Y., gave an interesting account of
the experience and trials which himself and wife-formerly
Miss Jennie Reed—have had in writing what is termed a
"New Revelation" at Chicago, and at Yorkville, N. Y. The
first volume is published and was exhibited at the meeting.

Mr. A. E. Dety presented the claims of the Religio-Philosophical Journal upon the Association, stating that a "food
filend" whose name be could not give had offered to take
one half of the subscribton price upon hisself, leaving only
one-half to subscribers. The evening session was addressed
by Mr. Warron Woolson, of Hastings, N. Y., and by Mr. O.
L. Sutif, of Ohlo.

L. Butiff, of Ohlo. L. Sutiff, of Ohio.

At the opening of the second day a series of resolutions was considered and adopted, as given below:

Whereas, Catholicism has increased in the last ten years,

id that it meets the wants which Protestantiam has falled

Resolved. That the great law of love which Jesus Christ promulgated eighteen hundred years age, as the highest moral law, is sufficient for the present day and occasion.

Resolved. That to live by this law, obey it in its purity, and make a practical reality of it in our lives unto the whole protherhood of man, contains the whole duty we owe to God, and is the highest and only system of faith and practice much sufficiently and the whole surjective that the whole surjective is the whole surjective that the whole surjective is the whole surjective in the whole surjective is the surjective in the whole surjective in the whole surjective is the whole surjective in the whole surjective is the whole surjective in the whole surjective is the whole surjective in the whole surjective in the whole surjective is the whole surjective in the whole

tice which Spiritualists have the right to teach.

Resolved, That to explain this law, which is sufficient for our salvation, so that all can understand it in its purity and

in a private letter to the writer of this atticle, six years ago. There would are deeply suggestive of thought, for there is no pertion firall, the vast field of reform that should more amestly engage the attention of the true philanthiopic reformer than the education of children. Imprement are early made upon the young and plastic mind, the effects of which future ages cannot effice. The future course of the which fature ages cannot effect. The fature course of the child depends very much upon its early education. Man is a child-of circumstances, always acting in accordance with the internal forces of his being and his external introductings. How important, then, that children be surrounded by such influences—moral, social, intellectual and religions—as will tend to develop the higher and better qualities of their nature, thus-fitting them to go forth into the busy world and religions and act well their part firthe battle of life.

Spiritualists, he it sald to their shame, oftentimes rend their children to tindholox Sunlay schools, where their young minds are indoctrinated with the superstitions and mythologies of a harbstonia age—where they are taught to the surrounder their children to tendholox Sunlay schools, where their young minds are indoctrinated with the superstitions and mythologies of a harbstonia age—where they are taught to the follows by income the dead part, and to ignore the grand, glorious lying persent. Parents attend spiritual meetings, and drink from the fount of ever-flying inspirachild depends very much upon its early education. Man is they willd all yote, while the Protestant women would all their nature, thus flitting them to go forth into the busy stay at frome, and the effect of it would be, the Pope would world and resist its manifold temptations and net well their

neetings, and drink from the found of ever-living inspiration; their children attend the meetings of some Orthodox reet, and are fed on the dry husks of theology. Is this the way to protect "children against the bewildering, blighting, demoralizing influences of the popular theology "?

The devotees of sectarianism lose no opportunity to imress their religious views upon children. They enter alike the house of the Christian, laffeld, Spiritualist and nothingarian, carrying their tracts and papers, and cordially invitting the children to attend the Sunday school. Through the inpledges made to his constituents previous to his election) silience of Sunday, rehalf, thousands are annually received into the folds of the churches. The Suiday school is the great recruiting office for the church.

To counteract this " bewildering, blighting, demoralizing influgion of the popular theology," Is the work of the Progressive Lycetin. The name of Andrew Jackson Davis is inteparably connected with the Lyceum movement. Through the mediumship of this noble and gifted man the angels first introduced this system of education to the world. On the 25th of January, 1863, Mr. Davis organized the first What wonderful progress has been

made in less than eight years ! The nathors of the book under review -the Lycenn Guide, by J. M. Pechles, J., O. Barrett and Emma Tuttleby ability, education and experience are highly qualified to prepare such a volume. They have performed their delicate work in a most acceptable manner, and are cutified to the

and pathetic songs in our language," The Color Decaytment is relentifically and admirably ar-

ranged by Joseph John, Professor in the Philadelphia Academy of Fine Arts.
"The Gulde" gives than and conclusation for the emy of Fine Arts.

"The Gubbs" gives plain and concluse directions for the organization and conclusing of a Lycenius. The exercises a have been constructed with strict reference to presenting the best expressions of truth, moral purity, such as latter of the concentrations.

As illustrating the character of the work, we make the

dlowing extract from the preface;

"We have also endeavoyed to make our work cosmopoli-Spiritualism is finding its way to all countries and al Its enduring have is the coming generation, and The Lycenum is the foundation on which the perpetenty or as sublume pholosophy rests. As it belongs to mankind, it chould not be partnewed to a nation, nor billiarished under national chisigns, but its binners (fould be stamped only with colors emblem the of the breadest and most catholic teach). in Ly count is the foundation on which the perpetuity of its

trath We commend this valuable book to the careful attention of Lyceium and those who are interested in the proper education of children. Angels will speed it on its holy mission,

and bless its authors.

The typographical execution of the work is creditable to the publi-hers; and the low price at which it has been sold places it within reach of all.

Auburn, Ohio.

A Response.

BY LYMAN C, HOWE,

Spiritualists, Lecturers and Societies, everywhere, Greeting: In the Banner of Light I find a proposition in the nature of light. Ind a proposition from A. J. Davis which seems to me eminently practical, and which I hope every lecturer and society will heed, viz., that ineall act in concert, on a specified day, for the benefit of Austlia Kent, and Joseph Baker, and each give "one lecture for the benefit of these two unfortusates, or take up a special collection in their behalf." I propose to act upon this suggestion, and my object in writing this is to echo the appeal and stimulate others to join in the good work. Many will doubtless feel the impulse fo-respond in deed, who, having no guaranty that the action would be general, and feeling the weakness of their own finances (as the writer of this,) may conclude to leave this labor of love to others more blessed with

Brothers and sisters, I intend to act in this matter, whether few or many join in the work. I have given hundreds of lectures for nothing, to a public that was much better able to pay for them than I to give them. Why hesitate to give one-now in that was much outer ability payout desired to give them. Why hesitate to give one-bow in behalf of the helpless and suffering. I think L cannot better celebrate my fortieth birthday. Feb. 11th, 1872—the day suggested by Bro. Davis as "the silver-white day," for this most practical prayer and rational thanksgiving. I would suggest also that not only lecturers, join in this pentecost, but societies and all private citizens he advisable to this hundred of love, and enroll their mitted to this banquet of love, and enroll their names among those "who love their fellow men."

I propose to devote the proceeds of one lecture—one half of my Sanday's work—and the

Protestantism has increased only-twenty-seven per cent., one-half of my Sunday's work—and then take a thus proving that Protestantism is a decided failure in meet-collection besides. If a lecturer can give \$10 or ing the demands of the age: therefore Resolved. That we regard the spiritual influx of this see the only means to save us from the intolerance of Rome, definition to save us from the intolerance of Rome, definition of this second that the means to save us from the intolerance of Rome, as much more; then let all private individuals definite means to save us from the intolerance of Rome. as much more; then let all private individuals who read this call, join the concert on the specified day and send in their mite, and the heavens will rejoice and the earth he made plad! May we not hope to hear from extarers and societies, with a generous donation for these cons of God? Who answers!

"I tire for those who love me, For those who know me true,
For the heavens that rinile above me,
And the good that I can do." -Present Age. Chicago, Jun. 20th, 1872.

SPIRITUALIST MEETINGS.

Arraysi, N. Y.—"The Pirst Solety of Spiritual ats" meets spoday. President, Dr. G. Leftitson, Secretary, Baragion Lodge Pop.; Freather, Dr. Ditson, Solety of Ancara" Ascon C.N. J.—The "First Spirituality Solety of Ancara" old meetings each Sunday at 4 P. M. H. P. Fairfield, President Challient's Progressive Lycoum obers at 10th A. M. W. do n. S. Conductor; Mrs. Emmeline E. S. Wood, and Psa.

Atterna, Micro-Regular Sunday meetings at 105 A. M. and I will not t Pellows Hall Main Street. Children's Pro-cessive Lycenin meets at same place at 12 M. Mr. C. Care,

rector and Sects lary.

Then severally Str Y. Spalatnal Istan before a related the first and Child Sanday observer mouth. Mrs. If V. Weilland, is encaged to speak until the first of May h.

Tixmonol. May. Phogressive Lyceum meets every Sunday at Lown Had, at help a m. C. F. Hiwood, Confundary Mrs. S. F. Howard, constitution.

MIS S. F. Howard, confident.

Hammorton, S. J. - Meetings held every Sunday at 104 A.m., at the Spirith alpel Hallon (1994) Steed, F. S. Farkburst, President: Gerry Valentine, Sungassy, T. Georgia et al., M. Pechica, Gundalan.

Commen's level and the distribution of control of the Lowering Mass.—The First Spiritualist Society oncess in Weals Hall. Levelines at 2 and 7 is not A. B. Flor producting Lossy Marrison, it for company so to A. M. Grison, frequency Children's Lossy to Leveline meets, at 10 Sec. 35. Group of E. Golden, Company 17 (Mrs. Mary 2), Friting Company.

Guardian.

Marchipeter, N. H., The Spiritualot Association held anethres awary Strides affection and exching at Lycain Half. H. M. Sullivan, Prior lent: F. H. Sannders, See Y. M. Sullivan, Prior lent: F. H. Sannders, See Y. M. Sullivan, Prior land Association heldingetings in Herry S. Half every Susalayant H. P. M. James Lowe, President: Mrs. Sarah S. Foster, Sevietary.

President, Mrs Sayah S Folter, Sections.
Milleonic Mass, "Chaldien's Progressive bycenin meetical Washington Hall, at H. a. H. L. B. Folten; Conductor; Mrs., Corpletin Wales, Guardian's Mrs. Massico n. Musical Director; Herry Ambers n. Secretary.

Toon Hall. The Milleof Spiritual St Association Londinged in mag. 41 John Hall the first and third sunday violench month, at 2 and 43 r. B. S. B. Fedory President, J. L. Smith, Cor.

at 2 and 3 f. f. M. d. B. Fedoug-President, J. L. Smith, Cor.
Sec.
Middlerono, Mass—Meetings are held in Soule's Hall
every other sunday at IJ and 24 f. R.
Millan, O. — do lety of Spiritualists and Liberalists and Children's Progressive Lycoma, meets al II A. R. Hubson Tuttle,
Conductor, Elmina Tattle, Goardian.
Now and Science of Spiritualist Association held
meetings the second of all lets Standay in each in tall, in Condhasso I Hall set 10 f. A. R. and 12 f. M. Progressive Lycoma
mobils at the same hall on the first and third surday at 13
p.m. II. J. Bates. Conductor, I teleoad N. Merritt, Goardlan (M. C. Merris, Secretary Spiritualist S. Merritt, Goardlan (M. C. Merris, Secretary Spiritualist S. Merritt, Goardlan (M. C. Merris, Secretary Spiritualist Research Hall for the
Greeslest, March [L.].
Sew York California, The March Conductor Progress
(ve Spiritualists hold meetings every Sonday in Apollo Hall,
comed Broadway and Sibestice). Lectures at 19 f. M. M. and
17 f. M. C. defence at 24 g. M. P. E. Fartsworth, Serritary, P. O. box Met.

The Musical Department was under the charge of that "prince of ballad-eingers," James G. Clark, who "has a national fame as author of some more best sacred, pariotic and pathetic songs in our language."

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rouriand, My = 10. (pr. ti. d. Association ngets regularly a Vemperator Hot, 194 Conferes street. Conference Sandy Legistation of the Interest Street. Conference Sandy Legistation of the Interest Alberta Ferton Corresponding Secretary.

Planou in Mass (These, officials Association hold meeting Secretary).

Planou in Mass (These, officials Association hold meetings exery sociation in Association for Holding Masses, Alberta Interest Frogressive Lyceum enects do the same hold. In Holdard, Conductor, Alberta Bosingson, Guardiol, Cham Robotan, Interacting Masses, Masses, Cham Robotan, Interacting Masses, Scientific Masses, Andrewsky, Mas

good neuron, Musician.
Spatialist Association-bodisprofts
spatial Spatialist Association-bodisprofts
spatial Spatial Radial 2 and 7 r M. Harrey
sman, Spatial Spatial capacit. Part Min. Dentel.
29 11,13 and 25. SALEM, MASS. - Inocom Hall -The Spiritualist Society hold ections every Saman, at 24 and 7 P. W. Walter Harris, estimat; Henry M. Robinson, Secretary; Mr. Athy Lyler,

reasurer... stand, M. Hall - Pree conference most fire are tight by the corresponding surroundists every Sunday, at H. S. St. Joseph, Mo. "Spiritualist meetings are held copyry Sunday at their dock older C. Render, President, Mrs. C. J. Refer, Vice Tresident, W. R. Swan, Esp. Secretary, George Sutert, Licesque.

George Septert, Licasorer, Sr. Liot 18, Mo. - Loginies every Singlas during the Winter, in Avenue Hall, corner of all street and Wast facton agenue, at 41 a, u, and 42 r. u. Scats tries, polycit in her expenses, Springericity, 16, -416 (Challefrents Progressive Laycius meets every Sunday morning at 9 o'clock in Capital Hall,

moets every Sanday morning at 9 o'clook in Capitar Hall, southwest corner fath and Adams streets. W. H. Planck, Confuctor; Mrs. E. G. Planck, Garajdian, Say Francestor Cat. — Spiritually), and other Etheral Thinkers meet for conference and discussed twery sunday attention at 2 o'clock, at Pash, way Hall, on Pestatrick, Saraism Sto., Cat. — Spiritual ets hold meet have every Sunday at 2 o'clock, in Prone et Hall, 3th street Mrs. P. W. Stephens, preaker.

They N. Y. The Processive Substitutible Society 2013.

Stephens, problem:

They, N. Y. The Progressive Spiritually, Society, hold meeting every Suntay at Lyonum Harl, No. 10 Thad street, at 164 x m, and 17 n, m. Spockers another-the-frammay and March. A M. Presides; April, Mrs. Jonne Lays. The Children's Progressive Lyonum meets at 17 n. m.

dren's Progressive Liceum magical 13 p. M.

ATHELARD, N. J.—Friends of Progress meetings are held in Plumatree Hell every Sunday at 163 A. M., and in the evening. President, Mrs. Lifen Dickerson: Vice President, dealt Gage; Recording Secretary, Mrs. Lucinda Ladd; Corresponding Secretary, Mrs. May L. Lifetson: Treasurer, C. B. Campbell. The Children's Profressive Lyceum meets at 124 p. m. Dr. D. W. Alem; Conductor; Mrs. B. M. Ladd; Guardian; Lucias Wood, Musical Director; Mrs. B. M. Ladd; Guardian de.; B. F. W. Teamer, Liberatian: Henry Willem, Assistant do. Speakers desiring to address said Society abould write to the Corresponding Secretary.

Wiemprofes, D. C.—The Fifth Society of Progressive

when my on the operapoints seed they of Progressive Spiritualists meets every similar in Harmonial Hall, at ILA, mend Tyr. M. Wissia Miller, President of U. Herrive Vice President of U. Wissia Miller, President of U. Herrive Vice President of U. Wissia Enter a Product Rechain Release Trees urier. Extends visiting the effy will obtain all needed information by calling on any of the above named officers. Woncester, Mass. -The Spiritualists hold mertings every Sunday, atternoon and evening, in Hortigulana, Hall.

New Jersey State Association of Spiritualists and Priends of Progress.

The Frecultive Rear left the above named Association fact a Vinelant, Jamellet, and agreed monthle following order to revenuents for the year [842]. The holding of Quarterly inventions in February, at Cainden; in May, at Jersey Physconventions in Echaraty, at Caindon; in May, at Jersey (19); in August, at one of the popular summer reserts, ether Long Branch, Atlantic (19) or Cape May (in November, the Anna May Meating of New Branch, ether holding of extra conventions, if deemed advisedle, at such places as may be desired. Dr. II, T. (1916) of Philadelphia, Pa, was unait mounly invited to better in this State, selecting times and places to suit his own convenience. It was decided to employ missions ries, if suitable arrangements can be made as to persons and means. The Spiritualists, and all other references, in or out of the State of New Jersey, are carnestly requested to employ the in this movement. Any person can be one a norm, ber of this Association by singing the constitution, or causing the same, and contribiting yearly to the funds.

WASHINGTON'S BIRTUDAY.

the same, and contribiting yearly to the funds.

Notice is bereby given that the first Quarterly Convention, will commens it is sossions in Control Hall, extract of the and Plum streets, Camben, at 2 o clock v. m., Feb. 21st, closing in the 22d, at such time as then and there shall be agreed upon. Mrs. Victoria C. Woodhull, the spiritual infolue of the day, says she will be with us both days, and give us an address the first evening (21ct) systom; and other prominent workers include the cause will be present. The lyceum is expected to enliven our exercises. As for as possible accommedations will be secured to those from a distance. Come if you can, and if not, send us aid and sont chorring thoughts.

ELERN DICKINSON Secretary. L. K. COONLEY, President.

Fincland, S. J., Jan. 30th, 1872.

TT This paper is issued every Saturday Morn-ing, one week in advance of date.

24 In quoting from the Banner of Light, care should be taken to dist physical detection officeral articles and the on taken to disk phish detwien editorial articles and the communications—internate the factories of correspondents. Our following are open for the capitation of free thought, whom not be personal, for the capitation of free thought, who have to personal, for the capitation of the thought to show the personal states of contents to which now in the personal states of contents to which now in the personal states of contents to which now in the capital states of contents to which now in the capital states of the capital states respondents give illierante

Bunner of Light.

BOSTON, SATURDAY, FEBRUARY 17, 1872.

Office.in the "Parker Bullding," WASHINGTON STREET Rock Sobtetion was

THE AMERICAN NEWS COMPANY, HONASSAU ST WILLIAM WHITE & CO.,

WILLIAM WHITE, LOTTING COLBY, & INVESTO, RIGHT Litting Colleges of Language Williams Luit 8.

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Spicitualism a Necessity.

The multiplying evidences of the acceptance of our holy faith by those within the churches, ontablishes more and more strongly the fact of its ; necessity for the human race, and particularly for the growth and development of trie civilizat . tion: From time to time, we meet with such proofs in different parts of our common country, and always reproduce them when they serve to point the moral which the church leaders still refuse to see. We have recently fallen in with a public discourse, preached by Ray, Sumner Ellis, in-the Universalist Church of Newark, in which he discussed the deep need of Spiritualism and its work on the human mind at this present time, and laid down certain grave propositions in respect to it as a belief, that challenge the most serious popular thought. It is also interesting to note that, while the Universalist press generally remudiates Spiritualism with an air of lofty contompt, in one instance certainly, and that a somewhat distinguished one a prearbor of that denomination has thus openly and freely proclaimed The necessity for a general reinforcement of religious faith through Spiritualism, and declared it. in his bellef, to be the "new departure" of the world in its progress toward a higher level of truth and a loftler and purer conception of human destiny. Such language is timely, and proceeds from a source not to be silenced with sneers.

We will repeat some of the more salient points of his discourse, as we find them reported in the. columns of the Newark Evening Courier, accompanied with decidedly favorable comments by the editor. Though he admitted that he had no personal knowledge of the phenomenal characteristics of Spiritualism, known by the title of the manifestations, he nevertheless thought that that did not hinder him from enjoying a clear view of the general subject, as, he remarked, that some things in Nature and art may be best seen at a convenient distance. He asserted that Spiritualism came in answer to a plain demand of human nature; in other words, that it is a necessity of the world of man at the present time. The spiritual element in religion had been restrained and nearly extinguished; the world has awing away from its spiritual centre into an empty realm, where the immeasurable distances revealed no recent traces of angelic footstops; spiritual things have become unreal; the idea of immortality is growing vague and dreamy; coldness and skepticism are more and more common. And the obvious reason for these things he averred to exist in the church and the long maladministration of religious affairs. There are no desert spaces in Christ's conception of the world: the very dir was by him peopled with spirits and angels; they signalized his birth, and on some of the most critical periods of his career made their appearance; he allowed no unpeopled realins, desert solitudes and spiritual separations.

Christ-he said-revealed the close pro of supersensual and divine realities, and exposed to recognition their influence on the soul. He edustantly recognized the presence of the Father, the immanence of God in all things; and, by his wn-life on earth, he most beautifully interpreted the mysterious sympathies that unite us in such close relations with the invisible world. The trouble with the world is that the perception of these things has been obscured. In the first place, the church had exchanged faith for authority-the spiritual for the material. The fight of Protestantism itself has been made quite as vigorously for power as against it. Then, too, the age manifests a decidedly strong tendency to scientific materialism. A skeptical and athelstical philosophy is rapidly subverting faith. The senses are becoming supreme, and carried life itself away into their degrading captivity. But Spiritualism-these are the precise words of the speakor-brought back to thousands the sense of the divine nearness. It came to annihilate the spaces between our daily life and the objects of our highest aspirations. It summons the faithless out of their dreary abodes, the comfortless ones from the vacuity of a semi-pagan theology; and many classes came rushing out of the shadowy regions of a barren faith, to satisfy their hunger and thirst for divine supplies. Spiritualismsaid he-is but a new departure from the Mammoth Cave of existing theologies. No lenger are men to contemplate God and heaven at such unrecognizable distances.

It secures to every one just what he wants, viz: vital contact and communion with spiritual beings. This is what the old theologies render impossible. Let its crudities be what they may; he believed that Spiritualism has a mission on earth, and a most important one. Separated from all its outside incongruities, and stripped of all possiof God: Nothing so approved it to his mind as the two spheres of being, and its unyielding con--viction, as the leading teature of its faith, that astrong spiritual influence is breaking in upon us from the unseen world. We must live more interiorly, and ascend to higher levels, if we would feel the living pulses of the Divine nature within. That life is most perfect that, in its higher functions, disengages itself most effectually from the shackles of temporal affirs, and the slavery of mortal passions and earthly pursuits. Spiritualism was summed up by the speaker as a forcible protest against a cold faith, an uncertain hope, and a theology that chilled and crushed the tender sympathies of the human heart. And thousands, rising suddenly out of all the churches, have come together like a great army gathered in a night. Many break away, from the intensity of their individualism, from all existing organizations; but not a few are to be found in the churches still, accordant in spirit, and devoted in every Christian work. When another regular clergyman gives public utterance to the real yearnings of his spiritual faith after so impressive a manner as this, he may count on our prompt readiness to report and commend his seasonable discourse.

The Press on the "Religious Amendment."

eript of Feb 24:

"A 2724 deal of Sanatorem was manifested at the socalled trel group Constitutional Convention of Concinnations
this week."

We indeed agree, for once, with our neighbor. A great deal of fan vicism was manifested. We see it first in the "hiller than thou" feeling that prompted men to imagine that the movement was necessary; next, in the blind folly -we will give it no further designation, which led the projectors, unauthorized by the parties, to seize uponthe names of public men without their consentplayed determination to force the nation to how to Convention" was carried on as to its own mour-

The Boston Journal, in speaking of the Convention, while in session; sums the matter up conclusively, as follows:

the Migna Charta of our country," but added that the defect, in their opinion, has been "amply remedied" by the religious acts and supressions of Washington's Administration. The President in his reply, observed that "the path of true plety is so plain as to require but httie, opinical direction;" to which consideration be says, I we ought to ascribe the attended of any, regulations respecting religion from the Magna Charta of our country. Washington added a hearty tribute to the elergy—to whom the religious injeppats of the query here were wisely left—saying: In the progress of ingradity and science, to which our diovernment will give every furtherance, was may confidently expect the advancement of true religions and the completion of our happiness. These are sound and still pertinent expressions not to be improved upon, certainly by anybody in the Cincinnati Convenupon, certainly, by anybody in the Cincinnati Conven

The Boston Post, in an able editorial, presents the following undeniable statements:

"The recognition of the Trinity and the Bible in Gov-ernment is put forward for adoption precisely like any po-litical dogma, and deserves to be treated with no more in-Altical dogma, and deserves to be treated with no more in-tribular respect. If the framers of our Constitution studi-ously refrained from laying any sort of ecclesistical bar across the conscience of the citizen, they had the best of-reasons for it, derived from the same photografter and expe-rience, whose exercise stamped their work in all its features as a mosfel of human wisdom. The litting of a mere corner of the historic curtain revealed bloody. Inquisitions, St. Bartholomes Massacres, Thirty-Years' Wars, and frenzie is maddened mundered mondes as the first of structure for maddened, mindered pooples, as the fruit of struggles for perpetuating the Christian faith by force, 2 0 0 0 With the frightfully impressive knowledge of the inevita-With the frightfully impressive knowledge of the inevitable results which the mercet smattering of historical reading yields, those who still insist on such an experiment imusate held to be willful plotters against real religiou and free government together. 9 9 % And the public men, whose corrupted amotition inspires them with the greatest indifference to the safe restraints of the Constitution, will show themselves, on the surface, the most approachable to the insidious but destructive purposes of this revolutionary movement. movement.'

As a "specimen brick" to show the character up the Hypocrites," and which refers specially to reform, s id; Justice Strong of the Supreme Court of the United

"Who is Mr. Justice Strong, and what special virtue au-thorizes him to launch his condemnation at his country-mey! Our first forcible recollection of Judge Strong is con-nected with his Judgeal career in Pennsylvania, just prior to his clevation to the Supremo Bench. At that time cer-tain of the great railway corporations of Pennsylvania found themselves hampeted is an attempt to create a coal-famine by certain provisions in their charters which render-ed in Sective the transportation of each attails in virtue for ed infrorative the transportation of coal at a given rate per The miners were digging out the roal at one end of the line; it the other were millions of people easer to re-ceive the fuel; between the two stead the great corrora-tions, anxious to charge such excitation, rates of freight as to larbid the free transmission of the article; and, by thus engineering, a 600 femine at one end and a coal guit at the other, grind down the coal miners' wages and force the coal consumers to 1 ay greatly chlamed prices for their coal, The charters, with their positive requirement of a foll of but so much a ton for transportation, stood in the wave of but so much a ton for transportation, stood in the waved, the operation of this scheme. How to evade that requirement, became the question, and Judge Strong found the answer... He decided that 'tolls' did not mean rates of troight. So far act tolls' were in question, the companies must conform to their charters. But toal was not an article made, amenable to 'tolls,' the companies might lawfully charge what they would on this article; and, fortified by this decision' the coal famine set in on one side and the coal famines. cision, the coal famine set in on one side and the coal glu on the other. Consumers were robbed mercilessly by heavy advance in coal, and the miners driven almost into lutarrection by the reduction of their hire. The great corporations profited by the theft and oppression, and Judge William Strong put it into their power to perpetuate the wrong. He would pretend to windicate the drivine law? Not so can be hide the scandal, the injustice, the brazen-truckling to power of his conduct in the case of the Pennsylvania coal troubles, where he wrested the law of his country to purposes of extertion and fraud. So This anjust judge, this perverter of the law, this servant of Mammon makes himself the head and front of an effort oprocure, for soth, the recognition of Almighty God in the Constitution of these United States. Out upon the whited sepulcher! heavy advance in coal, and the miners driven almost into

It is exceedingly pleasant to the disciples of free-thought to see the staid and conservative, as well as the out-spoken and fearless, among the secular press, hastening, even at the incentionary stage, to wash their hands-even though it be a la-Pilate-of the whole matter. The sessions are closed, but the bigots who go from that Convention to their homes may rest assured that the tocsin of alarm, is ringing on every mountain height from Maine to California, and that the friends of points designated.

Spiritualism in Providence.

the cause is rapidly increasing. A E Carpenter delivered two lectures there to appreciative audiences on Sunday, Feb. 1:h.. The rest of this Townsend Hoadley, followed during March by Mrs. Emma Hardinge-Britten.

J. M. Peebles in Troy. N. Y.

Troy, on Sunday, Feb. 4th, to a fine audience. He West Harwich. In his annual visits there, the is a favorite with the Trojans, and his labors people come in from the neighboring towns to there will not be unfruitful. His address while hear his strong and outspoken elucidation of in Troy is 235 Eighth street.

Prison Statistics.

There is no use in going about reforms by cry One of the most gratifying signs of the times ing "You're Another!" for that only irritates which has yet fallen under our notice, is the al- without convincing; it is no argument, and most entire unanimity with which the secular wretched abuse. So that we never should underpapers of the country condemn the recent con- take an analysis of the contents of a State Prison clave of hights held in Cincinnati, Ohio, for the in any State by proclaiming the prevalent Orthopurpose of insculating the United States Consti- doxy/among its occupants. Words not choose to tution with the virus of religious infolerance, retort upon Orthodoxy in the spirit in which it-We give below the statements of several of our caldresses us; but for all that, we are not forbidcotemporaries. Says the Boston Evening Trans oden to say that of the general inhabitants of our State Prisons, take them from one end of the country to the other, the religious creed all but universally held, knowingly and unknowingly, is the Orthodox. That is to say, a very large majority of the inmates of our prisons hold to the same dogmas in relation to a future state that are held by rigid Orthodoxy. A small proportion profess to believe in total annihilation after death, but the great body are substantially Orthodox, holding to the identical sentiments which are preached in the Orthodox pulpits and set forth with such as per the case of Gov. Jewell, of Connecticut— emphasis in the Orthodox press. Therefore wes to advance their "vanse," we see it in the dis- "may consistently declare that like the churches, the prisons are substantially Orthodox, which its decree in matters of religion; and lastly, in the must be a source of great comfort to those who rigid manner in which this "so-called 'religious' cherish a faith yielding such beneficent results. We find by way of illustrating and enforcing

these views, an article in the Rachester Express that is strikingly pertinent. The writer cites the an hority of the invisibles for the basis of the prediction that in a few years prisons will be among conclusively, as follows:

"The National Convention at Cincinnati to secure a religious amendment of the Constitution does not seem to
make much headeny. Visionary imprictivables of one
kind and another gather about the meeting and distract its
proceedings. The whole object of the moviment is active
to the border line of fanalizion that it is no wonder some of
its advocated although with the best of matives, turn up on
the other side. The question, was fully considered by the
framers of the Constitution, and was unwellingly relinquished by many of the best mon of those days. The
churches of Massachusetts and New Hampshire convened at
Newburyport near the close of 1750 in addices to President
Washington, stated that they should have been glad to have
seen 'some explicit acknowledgment of the only true fool,
and Jesus Christ, whom he has seen, inserted somewhere in
the Magna Charta of our country, but added that the effect,
in their ordinion, has been 'samply remedied' by the reliin their ordinion, has been 'samply remedied' by the reliin their ordinion, has been 'samply remedied' by the reliing the things that where. He also states, of his own
knowledge, that within the walls of Auburn and
Sing Sing Sing prisons, there cannot be found a single
convict that believes in the brotherhood of man
taken within the walls of Auburn and
some single prisons, there cannot be found a single
convict that believes in the brotherhood of man
tamily. This is in the fact that fully
one-fourth of the people of the United States believe in the final overthrow and destruction of
devil. The Assistant Chaplain at Auburn has been
obliged to own that during the three years of his
acquaintance in Auburn Prison, there had not
been an inmate who believed in the final happimess, of all men.' This is rank Orthodoxy and ness of all men! This is rank Orthodoxy, and nothing less. Every one of the prisoners is known to have held a belief in an Orthodox hell, or else doubted the soul's immertality. And we are now going to state the most significant fact of all, viz.: that there are some twenty Orthodox clergymen in the prison according to report! What does this all mean? Can Orthodoxy yield no better fruit than this? If it were Spiritualism, now, that was responsible for thus populating the prisone of the land, is it likely that Orthodoxy would ever tire of wagging its tongue against the faith of Soffitualists?

Isabella Beecher Hooker on Spiritualism.

The late Woman Suffrage Convention, Jan. 10th, 11th and 12th, at Lincoln, Hall, Washington, D. C. seems to have become decidedly spiritualized in its tone, if we may judge by the large number of our representative speakers who attended, and participated in it. Outspoken Spiritualist advocates were allowed free use of its platform, when at its previous sessions about twelve months since the leading ladies objected to the request, by Mrs. Victoria C. Woodhull, that some of them who were then present might address the house. What progress has been effected in this regard may be inferred from the following earnest atterances at the opening meeting Jan. 10th, of those public men, who are the first to "show of the latty whose name heads this article, (a themselves on the surface "of this movement, we member of the Beecher family,) who, referring to give the following extracts from a recent article an elegnent address just delivered by Mrs. Woodin the New York Sunday World, headed "Show hull on the relations of Spiritualism to political

"If Spiritualists have brains enough to compre-States, who has made himself so prominent in the hend, and soul enough to come up to the position effort: alists will rule the world. . • I believe ever human being is evangelical who loves his God and his neighbor as himself. We, too, believe in the power of spirits of whom Paul has spoken, and that they are with us to-day in every good and honest work. If any are doubtful whether our work is of the Lord or devil, let them come

Gov. Washburn.

We scarcely had an opportunity to praise the explicit withdrawal of, Gov. Jewell, of Connecticut, from all connection with the movement to place the crown of Old Theology on the head of ofir free Constitution, when the Convention's procoolings reach us, announcing, at the head of the list of vice presidents, the name of Gov. Washburn, of Massachusetts. There is not the doubt about Washburn's case that there was about Jewell's, for he suffered his name to remain on the call, along with those of the others, and therefore had abundant notice of what was intended if he had desired to correct it. But he accepts the post tendered him, thus confessing that he personally supports a movement that aims at nothing less than the complete subvention of our political freedom. It is with deep regret that we care called upon to challenge the severest public criticism of a Governor of Massachusetts, for action that directly betrays all the treasures of liberty. Let Gov. Washburn read and ponder the immortal Bill of Rights on which our noble State is founded. Let him/ consider the deeds of men like John Adams and James Otis. He has chosen the wrong road entirely. The people cannot endorse such a candidate for public office again. He represents the power of a hierarchy, not the law of political liberty.

The Indians.

Telegraphic despatches from Washington anliberal ideas are preparing themselves, by multi- nounce that the House Committee on Territories tudinous petitions, to strangle the serpent of reli- met Feb. 1 for the purpose of hearing arguments gious bigotry upon the floor of Congress, and pro- from the residents of the Indian country in relaclaim to the world that progress, not retrogression, Ition to the territorialization of the same. A is the motto of free America. When such papers large delegation of Indians who had been apas those above named together with a multitude pointed at a general council of the nation to proof others) feel called upon to rebuke the measure test against the territorialization of the country ble disguises, he believed it to be indeed the child | as fanatical, the battle is more than half won al- were present, and were heard through Col. W. P. ready. Let every friend of untrammeted reason Ross in an able speech of an hour's duration. the intimacy of the relations it recognizes between | see that his name is signed to the counter petition, The address of Col. Ross was characterized by copies of which may be found at the offices of the, the feeling that it is represented pervades a ma-Banner of Light and Investigator, Boston, the In- jority of the inhabitants of the territory, hostile to dex, Cleveland, O., and other points. Any per- any governmental organization other than alson forwarding a list of tauthorized) names can ready exists. At the next meeting of the Com-have them affixed to the petition at either of the mittee Col. Bondinot, a highly intelligent, welleducated Indian, is to be heard in an argument favoring the granting of civil rights to the Indians with whom he is associated. He represents that his people are civilized, and are entitled to the We are informed that regular meetings are rights enjoyed by other citizens of the United being held at Union Hall, and that the interest in States before the law. He says they are tried and punished in the same manner as other citizens, but are not allowed to testify or serve on juries. They are a prosperous people, generally month the desk will be occupied by Mrs. M. S. engaged in agricultural and mechanical pursuits.

West Harwich, Mass.

Our friends on the Cape are to have a spiritual feast set before them. On Tuesday, Wednesday Fresh from his glorious work in the South, Mr. and Thursday evenings, Feb. 13th, 14th and 15th, eebles opened his two months' engagement in | J. M. Peebles has been engaged to lecture in Spiritualism.

J. M. Peebles on the Banner Free Circles.

This will-known gentleman, writing recently bears witness to the reliability of our Message Department. We heartily wish that other speakers, meeting with parallel cases, would favor us with the information, in accordance with Bro. Peebles's suggestion at the close of his article:

"Traveling extensively, and that by an impulse almost irresistible, it is not an uncommon thing to hear of the messages verified, published on the sixth page of the Banner of Light.—Seldom do we notice them, however, from a back of time Pressed with labor, it is often difficult to decide

Pressed with labor, it is often difficult to decide as to the most important work for the hour. Recently, in Helena, Ark, we met Mr. H. Carnes, the personal friend of Gen T. C. Hind man, who was assassinated in 1868. The General had heard of and thought upon the subject of spirit communion, and said to this Mr. Carnes, whom he considered a 'little luny' upon the subeet, that he really wanted to know more of the Pass- | would totter to the ground, a shapeless ruin. phenomenon denominated Spiritualism. Passing suddenly, by violence, into the world of spirits, he says, I promised a friend that I would the cross? If he did not, then of course he did not rise from was this friend referred to; and this gentleman informed us that, with the exception of a single word, (the conversation all.) the communication cially and politically. The Banner message sounded just like him. Thousands of these mes-sages are doubtless recognized by friends, that never reported back to Boston—a rank injus-!! As the Banner of Light is not based upon the selfish plan of helping those who help it, but should make it a point to report these message verifications.

The "Good Men."

The best men of the age, as goodness was reckpolitico-theological work with honest intent to do God service. They of course come short of their design just at the point where they have thought to employ material forces for spiritual purposes. Government and Religion are not to be confounded; if the world's dear-bought experience teaches anything, it teaches that. Yet to-day we have a party of fanatics that recklessly invites a repetition of the dark and bloody scenes of the past, pleading and professing a stricter regard for God and his attributes than every one else in the community. They know too well that success, were it even possible for them, would not make men any more religious; all they care to know is: that it would secure for themselves a lodgment in the entrenched places of power. Little think they, too, that the pit they plan the digging of is one into which they may be forced to walk themselves; for let numbers once make the Romish swept instantly out of sight and recognition.

Victoria C. Woodhull at Music Hall.

full and exhaustive treatment at the hands of this Josus. John, only, tells of the spear-wound, and the blood talented and inspired advocate of reform on the and water which came from his side at the same time—which evening of Thursday, Feb. 1. As we shall print the Protessor proved was a physiological impossibility, the discourse in full at an early day, we will but whether he had been alive or deal; and John continued, refer to it at present. The embodiment of activ- during the whole narrative of the resurrection, to bolster ity, this lady does not pause after her speeches to up his story, in which none of the others agreed, in order note their effect upon the minds of her audience, but speeds away-railroad trains permitting-to other localities and scenes of labor, leaving the seed sown to germinate, and fructify under the influence of that unseed power which, atronger than individual force or mental acumen, is ever working for truth in the hearts of humanity. It says secretly, for fear of the Jows-to Plate for his body. a favorite maxim with her, that the American people invariably and naturally tend toward the bandonment of any principle or system, when a better and more perfect one is demonstrated to them; therefore she busies herself with the pre-

Improvement in Protecting Buildings from Fire.

William D. Baker, of East Abington, Mass., has patented a plan for the prevention of conflagrations in blocks of buildings, which is a great advance toward architectural safety. Between contiguous houses he puts a narrow tank of .iron proceeding from the ground to the top of the roof -in other words a hollow petition between the two-which is furnished with an induct for receiving water from a steam engine, or a main, asthe case may be. This partition, on the alarm of fire, can be instantly filled with water, which, under suitable pressure, rises from the induct to the top of the buildings, where it is made to flow out upon the roofs by educts, thus wetting said roofs, and sustaining at the same time a column of water between the house on fire and the one in danger.

Special Notice.

Those who subscribed for the Banner previous to Jan. 1st. 1872-as per our announcement four weeks before-were to receive, in addition, Woodhull & Claffin's Weekly. IT-SHOULD BE DIS- one. Then there is the difficulty of his finding a suitable TINCTLY UNDERSTOOD THAT THE CONTRACT CEASED AT THE COMMENCEMENT OF THE NEW Itions, or the meeting with so many clairvoyants who were YEAR, and that those who have since remitted the price of subscription for the Banner, with the expectation of receiving both papers, will be disappointed. However, in lieu of the Weekly, we shall send to those who subscribe within a given time, a beautiful picture, entitled "THE SPIRIT BRIDE."

The Counter-Petition.

Send to us for printed copies of the petition against having a religious creed inserted in the United States Constitution, then obtain signatures and re-mail them to this office to be forwarded to Cougress. Hundreds of names have already been added to the petitions on our coun-

by the North End Mission Fair, there will be no meeting.

The next Sunday, Feb. 18th, Mrs. Nellie J. T. Brigham, a fine inspirational speaker, will deliver one of her choice spiritual discourses.

Mrs. William H. Conant of Lexington, Mass., (formerly of Nashua, N. H.), visited her old home recently, taking with her sixty-two volumes of those excellent books, "Mental Cure" and "Vital Magnetic Cure," and sold them all. She not only benefited herself, but has placed in the hands of her friends books that will be invaluable to them. A good example for others to

Call for a Convention—Shall Spiritualism as sume a Political Aspect? is the title of an article from the pen of Hadson Tuttle, which we shall print in our next issue.

Did Jesus Rise from the Dead? Prof. Willam Denton considered the above question at Music Hall, Boston, on Sunday afternoon, Feb. 4th, in the rom the South to the American Spiritualist, thus presence of h large audience, notwithstanding the snowstorm of the previous day. Starting out with the statement that we live in what is called a Christian land, and that fifty thousand priests are loudly proclaiming Christianity to be the only true religion, he said it was his purpose to examino its basic propositions and see wherein is vested its power for the redemption of mankind. The foundation stone offer that man lived after the death of the body-was found in the resurrection of Christ. Paul-says: " If Christ be not risen, then is our preaching vain, and your faith is also vain." And the same writer even ascerts that if Christ is not risen, those who have fallen astrep in Christ, or, in other words, those Christians who are dead, have perished, and the believers, in him are, of all men, most miserable, Upon this one asserted fact-of the existence of which he thought he could prove we have no evidence worthy of the

acceptance of a rational man-hung the very life of Chris-

tianity. This gone, all was gone, and the whole fabric

investigate, sometime, from a Yankee standarding, the dead. According to Matthew and Luke ho was suspend-and return, if possible. Mr. Carnes, of Helena, edon, the cross from the sixth to the ninth hour-or from to ed on the cross from the sixth to the ninth hour-or from 12 M. to 3 P M .- three hours; according to Mark, from the third hour (9 o'clock) to the ninth hour, 3 o'clock hair hours. word, (the conversation all,) the communication was literally correct, and immistakably his. The test was conclusive. Another gentleman, standing by, verified the statement of Mr. Carnes, addiction process and elders, as soon as it was day, or at half past 5. ing by, verified the statement of ear. Values ing, 'I knew Gen. Hindman personally, financially and politically. The Banner message half-past 8); the process of Jesus being bound, taken be--(for which at least one hour would be necessary, making it fore Pilate and examined in the Hall of Judgment tone hour more-half-past 7); his being sent to Herod, his examination, etc., (one hour-half-past, 8); his being again taken back to Pilate, his scourging, the crown of thorns, etc., (one aims o build up the great, principles of the Spir-itual Philosophy, and as it is the only Spiritualist ing his cross-so said by some of the evangelists, and conand a half hours-10 o'clock); his march to Golgotha carry ournal that has a message department set apart tradicted by others—and his crucifizion (one hour) would for the spirit-world, all lecturers, all media, and bring us to 11 o'clock, and therefore, he dying at the ninth all interested in the liberal principles of the age, hour (according to the testimony of all the evangelists), could not have been suspended for a longer period than four hours-the shortest period claimed by the New Testament writers baing three hours, and the longest six.

Was this sufficient to produce death? In this connection, the lecturer quoted from Josephus and other. historical auoned in the theological calendar, plunged into the thorities, to prove the time insufficient. Among other cases cited was that of a young Turk, crucified at Damascus in 1247, who lived from Friday noon to Sunday noon following The convulsionnaires of Prance had been known to remain three hours on the cross-cone of their women having been so tortured twenty-three times, yet recovering on each occasion. Kitto had set the time necessary for the death of a healthy adult (and such the lecturer thought Jusus must have been, from his out-of-door life and simple habits) at thirty-six hours: and Smith's Dictionary of the Rible Isld down that the victim of crucifixion had been known to live three days, and that death "was at last the result of gradual benumbing and slow starvation." The insufficiency of the time to produce a fatal result is chronicled by the fact that, when Joseph went to Pilate to beg the body of Jesus, that dignitary "marveled if he were already dead." It was not at all probable, to the mind of the Professor, that Jesus died from crucifixion in three or six hours, but rather that he passed into a state of death-trance, whereby both friends and foes were deceived, and, being taken down from the cross, was placed in the tomb of Joseph of Arimathea, within whose cool embrace he recovered his consciousness. branch of the Christian Church a majority in the Finding himself in a tomb, and wrapped in grave-ciothes, country, and this Protestant movement will be he (In accordance with his own belief in his Messiabship) considered that he had truly passed the change called death, and thus had fulfilled the prophecies concerning him. The legs of the two others crucified with him were broken (to hasten their death, that they might be removed "The Impending Revolution" received a clear, before the Sabbath), but nothing of the kind occurred to to fulfill the prophecy (f) of Zechariah: "They shall look

on me whom they have plerced." The lecturer than proceeded to contrast the varying, contradictory and totally irreconcilable accounts of Matthew, Mark. Luke and John as regarded the resurrection : All agree that the body of Jesus was put in the temb of Joseph -though Luke asserts that Joseph went boldly-and John They also agree that the resurrection occurred on the first day of the week; but after this inextricable confusion settles down upon the narrative.

A person by contrasting the accounts of the four infalliblo (?) men concerning the number of persons who first visited the tomb of Jesus, the time of day and purpose of their sentation of the proofs of her views, and trusts, visit, and the appearances seen by them, would be led alclusion that they referred to sions, rather than to one and the same.

The lecturer gave as his idea of the case that Jesus, arising from the death-trance in the tomb, was discovered by Joseph, who secreted him in his house and clothed him in the raiment of his gardener (which was why he was militaken for the gardener by Mary in one of the accounts); that having (as some of the stories said) sent to the disciples to to Galilee, seventy miles distant, there to meet with him, and finding that they considered his resurrection an idle tale, he decided to meet with them in Jerusalem-and did so. After conversing with them-he went out toward the. Mount of Olives, leaving his disciples secretly, that he might not compromise his friend, to whose home he returned; was taken sick from the excitement to which he had been subjected, died and was buried secretly by Joseph, who atterward kept his own counsel.

Regarding the ground taken by some, that the spirit of lesus appeared to his disciples and was supposed by them to be his veritable body, the Professor said : Spiritual appearances to-day are too common for us to doubt the possibility of them in past time. But if we accept the spiritual appearance of Jesus, how shall we then account for the disappearance of the body, in which all the evangelists agree, and the general belief in the resurrection of Jesus, which could only take place as the result of the disappearance of the body from the sepulchre? And if we accent the statement that he ate with the disciples, and that he claimed to have flesh and bones, his appearance could not have been a spiritual medium by whom to make so many remarkable manifesta-

able to see his spiritual body. Since there must have been some appearance of Jesus after death to account for the known facts of Christianity, and since the appearance was not a spiritual one, it must have been a physical one-the appearance of the man in proper person, and this could only be in consequence of the crucifixion having failed to extinguish life.

The Professor considered that his views of the case harmonized the facts recorded, with the operations of that natural law which never sworved to the right or the left. The great secret of the wide spread belief in the resurrection of Jesus from the dead is to be found in the fact that men in past times, in order to save-themselves from the dread of utter annihilation, clutched at it as at any straw that promised to save them, but we, whose souls are irradiate with the knowledge of man's life after death, given fresh from the spirit-world, do not need that straw any longerlet it go down to the oblivion it so justly merits. We are in a life boat planked with safety down to the very bottom, Music Hall Free Spiritual Meetings. and can fearlessly ride every storm and buffet every wave Feb. 11th, on account of the hall being occupied | The remarks of the speaker were attentively followed, and received with frequent applause.

A Beautiful Picture.

We have just received card photograph copies, 10 by 12 in size, of an exquisitely beautiful picture entitled "SPIRIT OFFERING." It represents: a half life-size figure of a most lovely girl just blooming into womanhood. On her head, which is enveloped in a white veil, is a wreath of white roses, and in her hand she holds a cluster of lilies See advertisement.

Henry Stevens. [The following spirit message was given at the Banner of

Light Public Pres Circle, Feb. 1st:] Say, if you please, through your paper, that Henry Stevens, of Philadelphia, desires to communicate with his friends, with reference to a

law-suit that is coming on in February.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER -First Page: "Blasphemy," Part III., by Thomas R. Hazard; "Items about Spiritualism in Europe -Alfred Dreux," by Dr. G. L. Ditson. Second ; Poem-" The True Republic yet remains to be," by William Brunton; Bunner Correspondence from various localities; "God and the Cincinnati Convention:" "The Death of Two Roses." Third : Posm-"The Mystic," by Thomas Wickersham; "Impersonal Reform," by Victoria C. Woodhull; What Distinguished Men of Science know about Spirit," by L. S. Richards; "Critique No. 2, on Victoria C. Woodhull's Public Address on the Social Question," by Mrs Gall Augusta; "Woman Buffrage in Vermont," by Harvey Homer; "New York-Central Association of Spiritualists;" "The Lycoum Guide," by George William Wilson; "A Response," by Lyman C. Howe; List of Spiritualist Meetings. Fourth and Fiftle: Usual editorial matters, items, etc. Sixth: Message Department; Obituaries; Prospectus. Seventh: Advertisements. Eighth: "Elitorial Correspondence," by Warren Chase; "Items from the London Medium and Daybroak;" "Western Locals," by Cephas B. Lyun; " Now York Matters"

CD We now have for sale in pamphlet form the speech of Victoria C. Woodhull on "The Principles of Social Freedom," delivered in New York and Boston, and published at the time in this paper. There has been a constant call for this speech, and the public can now be accommodated. See advertisement in another column.

If It will be seen, by an article in another column, that the Spiritualist Fair is to be opened In Eliot Hall, on Tuesday, Feb. 20.

John Wetherbee has a very cosy "ghost story in the "Commonwealth" of Feb. 31, entitled "John Bunyan Cox." When we say "cosy ghost story," we mean that the story is cosily told. John never does things by halves.

MESMERISM - Prof. J. W. Cadwell has given a very interesting series of exhibitions of psychologic power at Hampshire Hall, 538 Washington street. Boston, for some two weeks past. Horatio | tained, and is fortunate in having one of the most efficient G. Eddy has also become associated with him, and gentlemanly of conductors, Dr. McGuire." enhancing with his cabinet manifestations the interest of the entertainments.

Pennsylvania had a railroad accident at Scranton, Feb. 1, whereby on the Liehigh Valley line two passenger cars were thrown from the track, one striking upon the ice in Lehigh River, and the other lodging at the foot of an embankment forty. feet high. The stoves were overturned, and the cars set on fire. Eight persons were killed, and about twenty seriously-injured.

A gentleman who resides in the Fourth Ward, A gentleman who reades in the Fourth Ward, and occupies a prominent public position, has been very much disturbed, of late, by strange noises in his house, such as groaus, rappings, etc. He sat up nearly all night, not long ago, with a pistoriu his hand; but, although his could hear objects moving around him, nothing could he seen. This is, we are informed, an indisputable fact. We are personally acquainted with the gentleman, and know that his courage cannot be questioned. He is strictly temperate, and not questioned. He is strictly temperate, and not given to superattious feelings... His wife has been so annoyed by the noives that she could not at any longer, and yester-lay they moved from the house, and took up their abode on Manhattan street .- Piltsburg (Pa.) Leader.

Schamaka, a town in Transcaucasia, was recent ly destroyed by an earthquake. Scarcely a building was left standing, and thousands of the inhabitants miserably perished.

> WORK FOR ALL. If a hand hath such a stain
>
> It will no'er come white ggain,
>
> Let it not drop idly then.
>
> It may save God's race of men;
>
> It may work with him below,
>
> Where the white hands fear to go.

The last issue of James Burns's " Medium and Daybreak." London, says that on Sunday morning "the lesson read was a chapter from the recently published biography of J. M. Peebles. entitled 'The Spiritual Pilgrim.' The reading was descriptive of the journey of a medium's spirit to Del. Sunday, Feb. 11th, and the two last Sundays of Feb. a high sphere in the spirit-world, where the be-John resides, and directs mediumistic agencies for the promotion of spiritual knowledge | gagements. Address Ancora, N. J. upon the earth. This was intensely interesting, and attracted the attendance of Aaron Nite, one of Mr. Peebles's spirit guides, who was seen by clairyovants on the platform. The address of Mr. at the usual hours. James Burns seemed to interest the audience considerably, and several expressed themselves as having obtained a new view of the subject presented. On Sunday next Mr. Morse will speak in

MENTAL DISORDERS: OR DISEASES OF THE BRAIN AND NERVES (William White & Co., Boston), gives the ideas of Andrew Jackson Davis ton), gives the ideas of Addrew Jackson Davis on mania, insaulty and crime, and on their treat-ment and cure. It is not written from a point of view attainable by ordinary science, as is Dr. Mandsley's "Physiology and Pathology of the Mind," a critical notice of which we once published in the North American Review (January 1868) but rather from the serene elevation of whom is granted the privilege of an insight denied to common flash and blood. Such a work we nied to common near and broom. Such, work you confess we know not how to deal with; and we therefore refer the curious reader to its pages for information .- The Index, Jan. 27th.

SENSIBLE. - The Boston Journal says, "A great many sensible doctors, who think more of their patients than their dollars, refuse to participate in the vaccination fever which is now rag-

THE BANNER OF LIGHT.-The publishers of this paper, which is an exponent of the spiritual philosophy of the present day, and one of the most baral publications of which we have any knowl edge, offer a splendid premium to new subscribers for one year. It is a card photograph, 10 by 12 inches, entitled "The Spirit Bride." The original copy of the picture is a superb crayon drawing, executed in the highest style of art, by a medium artist, (Mr. E. Howard Doane,) while under the control of spirits. We have seen the original which is in the Circle Room at the Banner Office 158 Washington street, Boston, and may be examined, with many others, at any time, by those who choose to visit the room—and consider it one of the most lovely sketches we have ever seen. It may be viewed for hours, and the gaze will still it may be viewed for nours, and the gaze will still linger upon it with pleasure, and continually discover new beauties. The price of the Banner is \$3 per-year. Published by Wm. White & Co., 158 Washington street, Boston.—Haverhill Tri-Weekty Publisher.

The death of Mrs. Fair has not been corrob orated. A recent telegram from San Francisco says: "Mrs. Fair has been granted a new trial by the Supreme Court, on the ground that the court erred in not allowing the defence the closing argument, and in permitting evidence to be taken of her former bad character as to chastity."

MRS. BLAIR, THE SPIRIT-ARTIST.—In another column with the found the advertisement of that "wonderful medium, Mrs. E. A. Blair. We had two most beautiful paintings burned up, which were executed by spirits, through her han i, while her eyes were perfectly blindfolded. They were admired by everybody who saw them. Let every one who has a dollar to spare for something beautiful send for a receiping of her work.

We will the social Evil," and the supplementary lecture on "The Social Evi tiful, send for a specimen of her work. We will guarantee that all who send will never regret it. -Religio Philosophical Journal. ___

Buy the truth and sell it not; also, wisdom and instruction and understanding.

Spiriualist Lyceums and Lectures.

MENTINGS IN BOSTON.—Music Hall.—Free admission.—The Fifth Series of Lectures on the spiritual chilosophy commenced in this slegant and spacious hall last October, and will be continued every sunday, at 15 REGISERY (except Feb. II and April 28.) Mrs. Seille J. T. Bricham will lecture Feb. II and 75, to be followed by Miss Lizz e Doten, A. A. Wneeleck, Prof. Wm. Denton and Mrs. Emma Hardinge, fleserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 185 Washington street, or at the hall. Donations are solicited.

Elint Hall.—The Children!** Eliot Hall.-The Children's Progressive Lyceum meets at

John A. Andrew Hall, corner of Chauncy and Essex streets.

-Test circle at 10½ A. M. Mrs. Mary Cardyle, medium. Lec-ure and answering questions at 2% and ½ r. m., by Mrs. S. A.

Temple Hall.—The Boylston-atreet Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; eyening, lecture.

Bosron.-Eliot Hall .- The severe snow-storm of Saturay had the effect to thin the ranks at the session of the Children's Progressive Lyceum; but those who did attend made up by interest the lack of numbers. Singing, marching, calisthenics, the roading of original essays upon "The Proposed Amendment to the Constitution of the Unived States," by W. A. Danklee, and "What is True Religion?" by Miss Georgie Cayvan, performance of a musical selection by Alice Cayvan, and twenty minutes' conversation in the groups, composed the exercises. During the meeting, several selections from Warren Sumner Barlow's p. em, "The Voice of Prayer," were well rendered by Georgie Cayvan. At the close of the session, a meeting of the group leaders

John A. Andrew Hall .- On Bunday morning, Fob. 1th, goodly number of investigators and believers assembled to listen to the words of Mrs. Cardele, the medium, at the regular public circle.

In the afternoon and evening, Mrs. Sarah A. Floyd spoke to good acceptance-the audience in the eyening being ospecially large. The Society carrying on the meetings here is in a highly prosperous condition.

A series of dancing parties, for the benefit of this Society, is held at Ellot Hall, each Wednesday evening, and will be resumed after the Pair.

A grand fancy dress ball will be given at Eliot Hall, by the rlends of this Bociety, on Wednesday evening, Feb. 14th; under the management of T. W. Tuttle, C. II. Huggins I Bimpson and G. D. Buzzell, the floor directors being Mrs. P. B. Simpson and Mrs. L. E. Hursey.

Temple Hall .- J. H. Bickford, Secretary Boylston-street Association of Spiritualists, informs us that large audiences ontinus to attend the meetings convened at this place, and that Mrs. Bowditch is giving great satisfaction as a public medium. "In the afternoon we have a general circle, and in the evening a conference. Our Lyceum is also well sus-

CHRISHA .- Granite Hall .- Prof. William Denton called forth the highest enthusiasm of his audience at this place, Sunday evening, Feb. 4th, by a lecture wherein the varying views of heaven-or a state of life after the physical change called death-inculcated by different religious (Christianity mong the number), were compared with the teachings o the Spiritual Philosophy. Good music, by J. Frank Baxter. CAMBRIDGEFORT - Everett Hall .- Prof. Cadwoll and Horatio G. Eddy are to give a scance at this hall, Sunday evening, Feb. 11th .

Movements of Lecturers and Mediums. Prof. Denton wil speak in Music Hall, North Bridgewater, lunday, March ild, at 11 o'clock p. u., and Sunday, March Hth, at 7 o'clock g. w. Ho will also speak at East Ablagtin. landay, March 3d, at 71 o'clock P. M., and Bunday, March

lith, at 21 o'clock, r. u. Mrs. Abbie W. Tanner speaks in Bangor, Me., during Febwary, and in Lynn, Mass., during March. Hor permanent

uldress is care of Jos. B. Hall, Portland, Mo. Mrs. Abby N. Burnham's permanent address is No. 1 Clinton place, Charlestown, Mass.

Moses Hull's permanent address is Vincland, N. J. Mrs. Elvira B. Hull has entered the lecturing field. Her incourses are said to be very able. Her address is Vincland, N. J.

Mrs. Sarah A. Byrnes spoke at Pall River, Mass., Sunday afternoon and evening, January 28th-the hall being crowded on each occasion. She addressed the Spiritualists of Cambridgeport to good acceptance on the evening of Pebruary 4th, at Everett Hall.

Mrs Clara A. Field of Lowell, lectured at Fall River, Sunday afternoon and evening, Peb. 4th-good audiences greeting her notwithstanding the storm of Saturday. She speaks in Milford, N. H., Sunday, Feb. 11th.

Mary J. Wentworth will speak in Exotor, Me., Fob 11th-Bradford, Peb 18th; in Charleston, Peb, 25th; and in News post March 4th. Her permanent address is box 40, Newport. Me.

A. J. Flehback is to lecture in Norwalk, Ohlo, during Rebruary and March.

Dr. H. P. Fairfield is engaged to speak in Wilmington, April in Philadelphia, Pa., Would like to

J. Madison Allen's permanent address is Ancora, N Joseph D. Stiles will lecture in the Union Church/North Tunbridge, Vt., Bunday, Peb. 11th, forenoon and afternoon

New Publications.

THE AMERICAN ODD FELLOW IS a sterling monthly, and the Pebruary number more than austains its previous high reputation. The contents are both interesting and instructive and pleasingly varied. Published by A. O. F. Association, No. 96 Nassau street, New York,

MERRY'S MUSEUM for February is at hand. This number shows that it has not lowered its standard as a first-class magazine for boys and girls. H. B. Fuller, Boston, publisher, THE ILLUSTRATED ANNUAL of Phrenology and Physiognomy for 1872 has been issued by S. R. Wells, editor of the Phrenological Journal, New York. Its contents are new and interesting.

Briggs & Bgo., Rochesten, N. Y., have issued their annual catalogue of flower and vegetable seeds. It makes an elegant book of one hundred and thirty pages, and is splendldly Illustrated with colored plates. It is nobly worth twonv-five cents. Send for a copy.

THE RADICAL for February is an excellent number. Among the able articles worthy of attention are Civilization-Organ ized Brotherhoods, by W. C. Gannett : Labor, and Capital; Impediments to Knowledge, by Charles T. Sprague; Infinite Life, by J. V. Blake; several good poons, and so forth,

"Junius Unmasked."

DEAR BARNER.-The author of the above-named work says, on page 277, that he nowhere finds that Paine ever mentioned Junius. Since the book was printed it is discovered that in Paine's "Prospects on the Rubicon," published in England just prior to the publication of the "Rights of Man," he makes an allusion to Junius in these words:

"The brilliant pen of Junius was drawn forth but in vain, It enraptured without convincing; and though in the plential of of six rage it might be said to give elegance to bitterness, yet the policy survived the blast."—[Page 14.] Paine was preparing once more to try to revolutionize England, and lest it might be suspected that he was Junius, he cunningly inserted this passage. The correction will apnear in the second edition. The discovery of the passage

only strengthens the proof of the identity of Palne with Junius, and an allusion to the Scotch in the san graph makes the demonstration more complete that Paine rew the Declaration of Independence.

WM. HENRY BURB. Washington, D. C., Feb. 4, 1872.

THE SCIENCE OF EVIL, by Joel Moody-Grane E Byron, Topeka-is a book which will well pay the perusal of the speculative theologian. Bach reader must pronounce his own verdict on the conclusions Mr. Moody reaches, which are beyond our province of discussion. The last chap-ter on "The Social Evil," and the supplementary ers to withstand them, and for thinkers to cure them. Messrs. Crane & Byron inform us that this is the first-literary work published in the State. Paper, typography and binding do the highest credit to the firm.—Daily Times, Leavenworth, Kansas.

A Fair of the Spiritualists of Boston and vicinity will be held in Eliot Hall, corner of Tremont and Ellot streets, commencing on Tuesday, Feb. 20th, and continuing through the week. The special object of the Fair is to raise funds sufficient. to lease a hall for the use of the Children's Pro- Steen gressive Lyceum, for public lectures, and as a general headquarters for Spiritualists. All Spir Fin. itualists, wherever they hold their Sunday meetings, are interested in this movement, it being the only hall in, Boston under the exclusive management of Spiritualists. We earnestly urge upon all friends of Spiritualism and of liberal teachings to contribute useful, ornamental articles, refreshments and money, according to their ability, to this object, which is so worthy of their best efforts. The half will be open and a Committee present to receive donations on Thersday, Friday and Saturday, Fab. 15 h, 16 h, and 17th, and all who have subscription-books are requested to return them to M. T. Dole, Secretary, as early as the 17th. All persons author-

bearer and signed by H. F. Gardner, Chairman of Committee, and M. T. Dole, Sucretury, Subscriptions will also be received at the office of the Banner of Light. PREMIUM TO NEW SUBSCRIBERS.

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out with the present volume, and who interd to continue the paper-and we earnestly hope all. will-are requested to remit for another year hefore the new volume commences, as that course will prevent the loss of any numbers of the paper, and save much extra labor in changing the names in our mailing machine.

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SPIRITUAL PILGRIM: A Biography of James M.
Peebles. By J. O Barrett. Preface by Emma
Hardinge. Wm. White & Co., Boston.
Mr. Peebles and his biographer remind us of
James and John, two other beloved apostles of anew doctrine. Mr. Barrettloves his brother James
with a fervor that is only born of the spirit; so let
us call them soul brothers.
John has not only been fellow-worker, but he
has been the govern of James Jovinely Cith.
Congress Record Ink, Stationery, &c.

has been the servant of James—lovingly, fairlifully doing the things that needed to be done. He been over and about the Green Mountains gathering items of interest that are linked with the early life of the young pilgrim. The vine-covered cottage, the old red school house, the woods and waterfallering Vermonthamlet are in some way, historians. John has heard what the ad to say of James, and translated their stories into idain pross,

Mr. Barrett has done a good work, for which we

give him thanks.

The custom is to find fault with whatever does not bear our stamp; according to custom; we want to pick a few thaws with Mr. Barrett's work.

He has portrayed the victories of the Pilgrim. He has portrayed the victories of the Pilgrim. We see him now, standing firm-footed upon the green hills of life. How did he reach the upper land? Did he have no grand defeats? Did he ever stamble and fall? We, who are pudding along life's lowlands; we, who are out-regoling our hands through the mists and shadows; calling in vain for light and a guide; we who totter and tunble worder if the shiring-goals in the side. tumble, wonder if the shining-souls up there have ever known by bitter experience our frials and lears. If they have, why then, may we not hope sometime to reach the holy hills and join the song of deliverance"-Lyceum Banner.

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Press has the following in regard to it:

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We gladly add our testimony to the above. after a thorough (rial of this excellent remedy, Our friend, Dr. J. E. Briggs, has had over twenty years practical experience as a pharmaceutical chemist in Troy, N. Y. His tather establi-hed, a drug business (in that city) over forty years ago, as practiced medicine and "magnetic healing bracian for two or three years, and is also it-brarian for the Children's Progressive Lyceum, and has been an active member of the Surriualist Society in Troy, N. Y. for many years.—Amercan Spiritualist.

Married:

In Mariboro', Mass., Jan. 28th, by Rev. Calvin Stebbins, William B. Temple, of Mariboro', to Emma L. Howe, of West-

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Since our last report the following sums have been received. or which the friends have our warmest thanks: H. Anderman J. Mireb 5 to 12 W. Find on an C. G. Puffer-consists to Laura for Force Got-fon 25 J. S. and J. M. 56 A. Miller. 1 to days A. E. McCow 1 of J. C. Newman. 5, 65 reset

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while in an absormal come iron called the trance. Messages indicated that a conservery with them the characteristics of the a conserver is conserved by the second of the second conserver is the second conserver is an indicated conserver alloying second conserver is an indicated where the reader to the conserver is described to the conserver in the second conserver with its or her reason. All express as much of truth as they perceive who more.

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Invocation. Infinite Spirit of all good, in thy name we are

here assembled, praying for that baptism of fire which shall quicken all our impulses for good, for truth and for all those higher things in life; praying for a better appreciation of thy loving kindness toward us of the wisdom which is displayed In every living thing by which we are surrounded, of the power which meets us on every hand, and plainly says unto us, Thus far and no farther. With Mighty Spirit, we thank thee for life, with its crosses and its crowns; we thank thee, and we Limity ask that we may tread life's boards acceptably unto thee. May the darkness of our own ignorance flee away before the brightness of thy wisdom, and may thy kingdom come unto us at all times and in all places; and when we are darkened and overshadowed by evil, leave us not then in temptation, but deliver us from all evil, for thine is the kingdom and the power and the glory; forever and ever. Amen. Lice. 5.

Questions and Answers.

Controlling Spirit If you have questions, Mr. Chairman, I am ready to hear them.

Quys - From a correspondents. We see hi the material universe that vegetable matter decays and returns to earth, englishing the same. Is there anything analogous to this in the great spirit realm?

ANS -Yes, there is y for in that great spiritual realm there are all the various conditions of matter spiritualized that there are Lere. Every sinyet so it is, Every time that Nature makes a perceived until the lapse of years-ages it may be. Geologists can follow the record of Nature from age to age learn how she has progressedhow her steps have all been constantly ascending; and geologists, with us, observe the same, Spiritual bodies, with us, which are made up of attenuated matter, die, as these bodies diechange forms, for it is a necessity of the soul. God, and in its passage through matter it is constantly changing that matter, wearing it out of one form, resurrecting it into another perpetually. Through all conditions of being this work divine spark of intelligence and power-and it serve him well. has need of a form through which to express itone form it takes and so goes onward and upward; through inde nito ages it aspires toward infinite wisdom and infinite truth.

O-Will the controlling spirit of your circle please give an explanation, or his opinion as to the following imperfectly described othenomena: after looking for a few minutes in the atmosphere.

I can see sparks of a silvery color, more like a swarm of bees than anything else I can compareit with. They move about in all concervable disrections. In a few minutes I lose sight of, or look beyon I these, and see something that closely resombles an eye or a soap bubble. These appear small or large, according as you may imagine them close to you or more distant. Some are rise. ing, some descending, and some are driving away like a balloon in a gale of wind, seldom two together. They are apt to move contrary to my will, as in any other direction, and I can trage one for a long distance, or till some object hides it

A-As I have no knowledge of this particular case, I can only give rather a general answer, and the only feasible one which suggests itself to me-which is this: the phenomena are produced by the disordered action of the optic nerve on the camera observa of the eye. Since we know of such cases, or analogous cases transpiring with others, it is fair to suppose this, at least, may be the case with our interrogator, Dec. 5.

Daniel Page.

I wish to communicate with my adopted son James: I wish to speak with him. I have been told that, if I came here, I could call his attention to the fact. My name, Daniel Page. I died of cancer, near twenty wears ago, in Hampton, N. H. Dec. 5.

William Jones.

We are not all of us pleased with the record wehave left on earth, and I, for one, could I have the privilege of living my earthly life over again, would live a different one-at least I would do so

I am anxious to communicate with those of my family who remain on earth-anxious for their spiritual good, and for mine; and I am here to desire them to give me the privilege of thus communicating with them. I am William Jones, of Portsmouth, N. H. I died there, twenty-two years ago. , Dec. 5.

John Barker.

1 am John Barker. How is it? Have my friends made up their minds that I am dead? [1 presume they have by this time.] I judge so, from certain thoughts which have reached me.

Now, all I have to say in answer to these belong, or who have had them without giving utterance to them, do really desire to know whether this Spiritualism is true or false, let them go

forth. , , , , ,

Thomas Hammond.

I have received so many calls, in the shape of wishes to know when and where and how I died, that I have finally overcomegny prejudiges to return, and am here. My flame was Thomas Hammond: I hail from Albany, N. Y. I was a private in the famous Seventh New York. I was wounded at Gettysburg, taken prisoner and earried to Richmond, and died there in prison. My mother and sisters do not know what was my fare. They knew I was in that, battle, but they did not know whether I was taken prisoner, or whether I was killed on the field, and buried there, or what became of meg-

for star gers. Do where well the selmitted. Peats reserved for star gers. Do where we have the for Star gers. Do where we have been a self-star gers are of surprised entities.

We show shays for the restarys, until after six periods r. M. sides gives an epiciate entities.

The questions answered at these scances are of surprised for the controlling functions among the achieve. These propounds from the controlling functions by the charman, are sent in by correspondents. Visitors at our Free Curley have the formal for the controlling functions at our Free Curley have the first period of the charman, are sent in by correspondents. The current period of the controlling functions of the controlling functions. I hope, in behalf of the glorious cause which opens the doors for us, they will acknowledge it. Dec. 5. Good day, sir

Dr. John Stearns.

Will you be kind enough to say in your paper for me, I; Dr. John Steams, of New York City, would be happy to communicate with those friends who have signified a desire to communicate with me. When they will furnish me the requisite means—the proper medium—I shall be only too happy to answer their request.

Clara Bryant.

I want to thank you for receiving my mother's message to my sister. My name is Clara Bryant; my mother's name, Georgiana Bryant. I died before she did, and I was the first one that met her, so she did n't get lonesome nor homesick; and I hope Georgie will get her message, and will always do as mother wants her to. And I want send love to father, because I love him dearly. want to tell bim I am his guardian spirit, and I shall watch over him, and defend him from danger, and, in all ways that I can, make him as happy as I can. And I want him, for me, to stop swearing, because it is best that he should.

Seance conducted by Eather Henry Fitz James; letters answered by "Jennie."

Invocation.

she has not had before to herself. She reaches a of life of their own nourishing. And when we Thomas J. Hunter. higher point in life than she had over gained be- are tempted, and darkness is about us, send fore, though this constant upward progress is not abright brothers who are wiser than ourselves to lead us into ways of wisdom and to teach us of Dec. 7. thy truths.

Questions and Answers.

COSTROLLING SPIRIT,-If my brother has questions, the Indian will answer them.

traction and repulsion," based on the elements will scarcely be fanned by its breeze. inherent in and constituent of the will faculty?

ANS .- It is right to say that the Great Spirit abiding everywhere controls all things, the good gassistics (then, as the soul is the inner life-the, and the evil, and maketh all to serve him, and

Q.-Do good mediums ever make mistakes in their predictions

mind can understand for itself. The mistakes well." Albert, to Victoria, of England, made are always in the majority with all medinms-the highly gifted, and those who are not; because there are none perfectly developed.

A .- Since mind that still finds a lodgment in the human body is quite as capable of influencing these sensitive subjects as are those that have

escaped the physical body, this is quite possible. Q .- I would like to ask respecting those words of Jesus, " Before Ahraham was, I am." Warn not a higher intelligence, speaking through him, that claimed to have lived bef , e Abraham, and of this hour, knowing that thou wilt grant our re-

not Jysus himself? have had reference unto himself. ____ Dec. 7.

-Lulu-Hooner.

thinks of me as way off, I cannot come to live thee. Amen. with her; and I-want-to-come and live with her, very much. Aunt Abby told me to tell her she was very wrong in her ideas of life. She does hope that, before she changes worlds, she will change her ideas of life; because, if she do n't, she will be greatly disappointed, and totally un- and flowers that mind could imagine, with nothfitted for the duties of the beautiful spirit-world. I am Lulu Hooper; I lived in Jamaica Plain, Dec. 7.

Ben Waters.

stranger, it's pretty fair, to suppose, since we are but the condensation of what there is in the have the power to come back, that it's all right atmosphere contiguous to the plate upon which we should. I used to believe, when I was here, these figures are transcribed. Motion and light that, if there was a God-I wan't fixed on that produce the picture. One of the most natural of boint at all-but if there was, and he was n't ca- all conditions in Nature is the artistic beauty with pable of controlling all things, and didn't control which all the seasons are decorated. Spring, 'all things, he wasn't worth a -. I know that's summer, autumn, and even winter, all come under true now. I told my brother so. He's what the hand of a skillful artist, and lo! the result is you'd call an itinerant preacher. He told me that your earthly abiding place, although a purthat unless I repented, and made a confession of gatorial state of existence, is made beautiful for my sins, I should be damned. Well, I don't seem you. to be yet; and if God has any notion of doing it. Q.-Why are not spirits more just and generous seems to me, he'd better be about his work, to their servants-the mediums-employed by But if there is a God, stranger-and I believe them to do their work? If they have power-as there is-I do n't think he 's capable of damning they claim to have-to control money matters anybody; because, to me, to be a God, is to be an and hestow rewards as they see fit, why are such intelligence infinitely good and all-wise. Now, faithful servants as Austin Kent and Joseph what good could it do to have me or anybody else Baker left to starve or beg, and eat-the bitter damned? None, in my mind. According to my bread of charity in their helpless, suffering old brother's preaching, he would shove me into hell, | age? Is it right? is it just to receive their faithful and keep me there to all eternity. It would be a clabors for so many years, without any just or adelittle more rational, if I did n't like, to give me a quate compensation given them in return? thoughts, is this: if they to whom these thoughts chance to come out and repent; but, no! that was n't in the programme.

come to die, you'll want religion; you'll want a in the hands of a Power which leads us whitherso-

leave no stone unturned, and rest assured if they ' did n't want it, and I've come back after death, Hessage Departments do the angel of God will roll away the stone and I don't want it now, so that is all there is from the repulchre, and their dead will come about it. My name is Ben Waters; my brother's Dec. 5. name is Joshua, not the old fellow that commanded the sun to stand still - I say, not that old fellow, but Josh Waters. My brother is good enough in his way-his way wan't mine and aint mine. I thought it would be a deed of charity to come back and tell him he's wrong, even if he did n't believe it. More than that, he figured me down to a pretty low degree. Now I'll run him up on the scale-be's just as sure of eternal salvation as he thought I was sure of eternal damnation. I'll go further: I'm just as sure of eternal salvation. I've seen enough of this spirit-world to give me confidence to say that. I never was in the habit of affirming anything but what I was pretty well satisfied about. I was satisfied that Josh's God was a foolish kind of an affair, any way. I said so, and it shocked him most terribly. I come back and repeat the same thing, and would aree him to use his common sense about these things-give up such a Gbd as this and worship one more in accordance with Nature. with goodness in all degrees, and with wisdom. His kind of a God is one of his own make-up, and is nothing but a fool. As the story goes, he created the world, and pronounced it very good. On looking over it after a while, he found it very bad, and determined upon its destruction. He nonred out a great rain upon it, drowning out all the poor cusses except a few. Then again, his satellites in heaven got up a war amongst themselves. He found out who the ringleader was, and kicked him out. Well, if he had been God he'd ought to have known from the beginning what that angel of light would turn out to be. The truth is, the whole story is a monstrons humbug, and there's not much reliance to be placed upon it, no more than on Mother Goose's Melodies, which I believe are the best of the two. They date a long ways back of the Christian Scriptures. [What authority have you for that? | Chinese and Persian

records, from which they were taken. If Josh doesn't believe what I say, let him set his wits to work, and hunt 'em up. My chief objust is to conveit him to a rational religion, if I can. He can go it blind if he will, for he's sure to be saved only I should hate to see him making such a ridiculous appearance on this side as I see some of 'em' making, and he will if he comes as he is now. I am from Missouri, from Boones ville. Good day, stranger. Dec. 7.

Walter Scott Hunter.

I communicated with my father in Philadelphia three days ago, and he then told me that if I could and would come here, and answer certain questions which he at that time wrote down, and Thou Great Spirit, whose children we are, we put in his pocket, he should believe that I had reask that thy blessing may rest consciously upon sturned from the dead and communicated with this council of the living and the dead. We ask him; and that Spiritualism was a truth. The first that the books of the better life may be opened question is-"Give me your name in full?" Walunto these thy children, and that their senses ter Scott Hunter. Second, "Your age?" Senmay be quickened and educated so that they may teen years, ten months, and four days. Same gle particle of matter has its corresponding particle and them correctly and well. And for these of the place where you were born?" Montgomery. ele with us. Negetable life, animal life, mineral thy children who still walk in the shadow of a Ala, "Name of the place where you died?" life, changes with us as with you-takes on new human life, we ask that, when the heautiful pres- Shrevesport, La. "How many brothers and sistypes, higher forms, better conditions at each rays, out closes for them, the beautiful future may be ters had you?" Not any, to my knowledge. "What obttion, though it is not immediately perceived; opened unto them with joy and thanksgiving, were your last words here?". Tell my father decreases it is Every time that Nature makes a May they find plenty of game in the land of the do n't regret joining the army, and I died as a revolution with you, she gathers something that hereafter, and fresh fruits hanging from the tree soldier should die. From Walter Scott Hunter to Dec. 7.

Prince Albert.

I have been requested to come here, giving whatsoever I might be able to of advice, or words of wisdom or truth with reference to coming events. I have to say then, "Be strong, strong in that integrity which belongs to the inner life, and faithful unto guardian bands of spirits, who will QUES - (From a correspondent.) Is it right to ever be faithful unto you, and unto the nation; say, "Good and ill will are alike the result of the, and the cloud which may for a time portend de-The soul is a flery spark of jugelligence, bein of anavoidable operation of the laws of Nature—at struction will pass so lightly by, that your brow

> That great events are about to transpire, the thinking mind must observe; but that they will result in evil for England, I do not believe. Rejoice, then, be of strong heart, and the darkness will be but twilight, and the stars that will follow will be more brilliant than any that have ever on the nation. Hold tightly the right A.-Yes; and for reasons which every scholarly hand of God through his angels, and all will be

· 1) ec. 7.

Seance conducted by Quinsigamond, an Indian Q .- In predicting, do they not read the mind of council chief, and great-grandsire to the medium; the person to whom they are making these pre- letters answered by William Berry.

Invocation.

Our Father and our Mother God, hallowed be thy name, and all that thou hast made. We come to thee this hour without fear, for between thee and our souls there is that perfect love which Asteth out all fear, and bringeth us very near to thee. We ask for thy blessing upon the services ot Jysus himself?

A.—Of that, we do not know. That Josus was come evil with good; we ask for wisdom with well aware that he had lived another life, and which to wage hattle against all error; we ask many lives, before the one that he was then liv- for that loving kindness which shall see good in ing we docknow; therefore it is possible he might all things; which shall behold thee, our Father and our Mother, wherever we abide. We ask, oh, Holy Spirit of Infinite Truth, a baptism from thyself which shall make clean the record of the I want my mamma to know that, while she present moment, and bring us one step nearer to

Questions and Answers.

QUES .- A correspondent in Ypsilanti, Mich. asks: What is the cause of frost on our window panes producing the most beautiful trees, shrubs ing of the kind in Nature near.

Ans,-"With nothing of the kind in Nature near?" This is asserting a good deal, since there is quite as much of invisible Nature as there is of visible Nature. These frost-pictures that come [How do you do?] I'm all right. Well, to you in so many fantastic and beautiful shapes

A .- It is not for us to determine whether it is just or no. This much we all understand-or at My brother used to say to me, "Ben, when you least if we do not it is time we did-that we are systematically to work, ascertain for themselves, | faith to sustain you." Well, I have died, and I ever it will. Some of us it leads into dark valleys

that the course of the grain of sand is marked out, ence with them. Jean Paul Brittan. as is the course of the soul and the body. I bear Dec. 11, lieve that we all have our orbits in which to move -as worlds do-and we cannot swing out of them at pleasure; neither can any one, any group, any universe of spirits force us out of those orbits. We live, move, and have our being in them by force of inexorable law. Who, then, is at full if our brother or our sister is in poverty? If there were no poor, the holy condition of benevolence could not have its perfect work. All the various faculties of the soul that run in that direction to her husban1; George William Harris, of Hooken, to his mother; Henry Turner, of Belford, Me., to his mother; William Jones, of Boston, to bis wife mother; Henry Turner, of Belford, Me., to his mother; William Jones, of Boston, to bis wife mother; Henry Turner, of Belford, Me., to his mother; William Jones, of Boston, to bis wife mother; Henry Turner, of Belford, Me., to his mother; William Jones, of Boston, to bis wife mother; Henry Turner, of Belford, Me., to his mother; William Jones, of Boston, to his wife mother; Henry our brother or our sister is in poverty? If there variety everywhere, since there are no two forms b variety everywhere, since there are no two forms brother, and conditions exactly alike, and since this law of Monday, Feb. 5.—Invocation; Questions and Answers; or conditions exactly alike, and since this law of Monday, Feb. 5.—Invocation; Questions and Answers; or Nature runs through humanity, it is reasonable Level of Nakutle, Tenn.; Edmund Lewis, of Central City, Col., to bit wite. to expect that there will always be poor as well as rich, ignorant as well as wise, good as well as bad, and they who grumble least at the wise working of an Infinite God will run fastest toward the goal of peace and prosperity. There is in life an ample law of compensation for all. We know this, having demonstrated it beyond the possibility of doubt; not one is left out; every single soul comes under its benion rule; all will receive just Dec. 11. what they need, and no more.

Delphina Staples.

My name was Delphina Staples. I lived in Kittery, Me. I have been gone twenty-one years, in October, I died of consumption. In religion I was a Baptist. I was fifty-two years old. I come back to find my brother William if I can. I am very anxious to have him know something about this blessed way of return. Perhaps he does know something about it, but I do h't know that he does. I want him to know, too, that his wife Susan is very auxious to communicate with him I think it would make her very happy to know that he would be glad to hear from her. Good-Dec. 11.

James Collins.

[How do you do?] I am well. I was sick, but am well now. I come here to bring the news of my death to my wife. She will, no doubt, be glad to hear of it. [Think so?] Yes, I think so. In her last letter to me, she, said I might as well. be dead as alive for all the good I was to her. So it's pretty fair to suppose she will be glad to hear that I've gone over. My name is Collins, James Collins, I am from Fall River, I died in Marysville, Cal. I was sick most a year in all, had a kind of consumption; finally had hemorrhage of the lungs, and away I went, that was the end of me here. I am glad of it, too. I lived here fortysix years, and seen more rough life than smooth. I rather like the change.

Yes, Sarah, I am dead. You can get married again just as soon as you've a mind to-if you can find anybody fool enough to have you, that is. I am disposed to be kind of liberal, you see. Well, the truth of the case was, she wanted more money than I could furnish, so we used to row it occasionally. After one of the rows I went to California, thought I'd see what I could do there; but I was too sick to do much. I kept constantly having letters from her sending for money. I sent it to her when I could, and when I could n't I did n't, till in the last one-she said I might as well be dead as alive for all the good I was to

Well, old woman, I'm dead; let's see if you'll be any better off now .- I'll come round occasionally and see how much better off you are from fear to year. Maybe you won't find anybody that'll be any more liberal with you than I was, and then again maybe you will. For the chap's sake, I hope you won't.

Well, captain-general, (turning to the chairman,) I like the change pretty well. I don't think I'd come back if I could, not if I could have the chance of the best there are here amongst you. The hest aint half good enough for me, from what I've seen since I've been over-t'aint half good enough. [You prefer the chance on vour side then?] Yes, I'm going in for chances now: think I shall win.

By the way, I'll send a word to Sam Phillips. The word is this: Sam, you're welcome to the two hundred dollars you won out of me. I hope

two hundred dollars you won out of me. I hope two hundred dollars you won out of me. I hope to tit'll do you much good. I've got nothing agin you, and when you come on this side I'll do you a good turn if I can. Although it was an unfair game you played, it was all right according to your cranial make-up.

Dec. 11.

Lucy Tyler.

[How do you do?] I don't know how I do. I feel sick since I come here. I want to tell mother I am waiting for her. If I could only speak to her before she comes—because it will be a long while before she comes—I shall be so glad. Tell her old Aunt Dilsey was the very first one I saw here. Sho's been awful good to me. I come from Shrevesport, La. My name was Lucy Tyler, I was eight years old. I would have been eight years old if I'd lived a week longer. Last August I died—I had a fever. Mother thinks if she could only know whose hands I fell into in the other world, she would be reconciled. Tell her owner, and the ment of the paper itself, then know that the time for which you have paid. When these figures correspond with the number of the paper itself, then know that the time for which you have paid. When these figures correspond with the number of the paper itself, then know that the time for which you have paid. When these figures correspond with the number of the paper itself, then know that the time for which you have paid. When these figures correspond with the number of the paper itself, then know that the time for which you have paid. When these figures correspond with the number of the paper itself, then know that the time for which you have paid. When these figures i. e., the time for which you have paid when a least as early as three weeks before the subscription expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper itself the number of the paper itself the number of the paper itself the him the interest the paper itself the number of the paper itself the number of the paper itself the number of the paper itself the num other world, she would be reconciled. Tell her I am with old Aunt Dilsey. She and I have a heap of good times. [Was she a servant in your family?] She was, but she's free now. Tell her Aunt Dilsey sends a heap of leve to her.

I have n't seen father-de n't know why. Tell mother I wish she could find somebody that I can speak to her with. I would tell her a good many things to comfort her. Dilsey will, too, if she'll let her come. I shall be so glad if she does find somebody. Good-day, sir. Dec. 11.

Jean Paul Brittan.

I would say to my beloved parents, whom I have recently left, that the sadness which is evolved from their human natures comes up to my spirit-home like great thunder clouds, obscuring for the time the vision of beauty that I might otherwise have of my new home. I know that this is natural, and it is well; but I want them to understand that every thought of me reaches me. If it is a thought of sadness, it comes with its accompanying gloom. If it is a thought of joy, it comes with its accompanying light. If I were not

of humilitation, of poverty and sickness; binds our I know from the records that I have been permitted brows with thorns; presses our sides with spears; to view in that beautiful fand of souls, that they nails us to the cross again and again, while who are soul-related to each other will meat some it crowns with flowers, and gives them again in a sphere more harmonious to the true passages that are pleasant and peaceful over unfoldment of the soul's highest virtues. I know which to tread this mortal life. They who believe, that those hearts that yearn for loved ones gone in a God-power or presence, altogether wise, al- will by-and-by be satisfied. "Ask, and ye shall together perfect, will of course believe that all receive," is written everywhere in Nature, and these various conditions are conditions of good, especially upon the human heart. Now, then, as of absolute necessity. For one, I believe that it calls loudly for those taken from it by death. they are. I believe in the infinite goodness of an re-union must come, because there, is no such All-Wise Intelligence governing each one of us, thing as injustice in the realm of Nature and specially as all of us generally. I believe, as Nature's God, I shall soon be able to return to Jesus did, that not a sparrow descends to the those I have left, bearing unmistakable test-eviground without our Heavenly Father's notice; dences of my continued love, and of my pres-

> Seance conducted by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Tuesday, Pres. 12 — Invocation: Questions and Answers; thes Thompson, to his wite; Dr. Toby, to Davil Collis; Rosa David on of St. Louis, to her mother; William Cook, of Bos-

Passed to Spirit-Life:

From his home in Dexter, Me., Jan. 22d, Fran't E. Crockett,

Mr Crockett was much esteemed by a large circle of friends. Mr. Crockett was much esteemed by a large circle of friends. He was a firm believer in Spritualism, and as the veil grew thin he had the assurance that his faith was not in vain. There was, nothing painful in the transition from the mortal to the immortal, for death was swallo sed up in the victory of angels. When dyint an expression of joyous recognition lit up his face, as he exclaimed: "On, mother: Abby, Stella and Lettle are here!" and then, without a struggle, his soul was free to go with the angels to the better land.

The tuneral services were performed at his father's residence in Dester, Jan. 24th, by the writer, assisted by a fine quartette choir. The services were attended by a large circle of friends, who thus evinced their esteem for the departed, and sympathy for the byteaved family.

MARY J. WESTWORTH.

From Lowell, Mass., Jan. 17th, Mr. William A. Tinkham.

From Lowell, Mass., Jan. 17th, Mr. William A. Tinkham, aged 53 years.

Mr. T. was a firm, unwavering Spiritualist, true to the cause he lovel to the last. Although his sufferings were intense, the hord, them with great patience and fortitude. His only regret was in leaving his dear companion, to whom he was greatly attached. The same heautiful philosophy which sustained him will comfort and console her. For some wonths past all Indian physician, Dr. Wabosham, had through his mediumship done much bor the affilied. Although we shall miss his earthly form from our ranks, we have the assurance that he has gone to a higher sphere of usefulness, from whence he will return, laden with rich treasures from the great storehouse above.

L. W. H.

From Plaistow, N. H., Feb. lst, Willie Bartlett, only child of John and Estelle Welch, aged 15 months and 15 days.

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SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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THE NEW DEPARTURE.

We may not destinate an interstant what is include to the may be actable to So officialism, and her to may not be one pared to an ato the are have more liberard or not allo polices we are breating the new decoracy of Vallace herein-As we were not part of the thin errors a viscon the profits constitued we could not push not putting the reandar reed took dirkste withorther eldfiller filligearted 11 k. etgelt ettigt not treelf divide leaded prescribes "In process we are duly To same after officed an oppositor level for ty for the aboute, arrivability found a history we convey the best interests of the people to be hest superved. In Spritialism, We have Your distingsty planted I with the most advanced radie. and rational wing, but never with the function and supstitions wings. We have no hope of a huracle or my manifestation of either tivine or highly beings, left we have long been extended that some obstacle prevented a successful organization of the Spiritualists, and where we have Looked abovely into every execute, he have found that social differences and wrangling and grouping on moval character, the relation of the series has mently been the disportant and disturbing close of deviation and dissolution. Salettaalists do not agree in the marriage question for on what are the true natural and Just relations of the sexes, and since they exen it arreason these questions, nor meet with out-discussing them it seemed assents at that a therough understanding of the question should be reached, and that with a thorotich knowledge of what is the natural and true relation of the seves, and how marriage is related to these, tawal. That she bit system now in force, both of marriage and director, and also the sortal and legal relations of the mexes are rotten and fast going to decay, is certain, but what is to supersede them we do not yet know. We have often completion of the old but have never fully mapped out the new, but we have ever been roady to see and hear all sples on the sortyl questions as on any other, and where unting the truth have over been roady to defend it. If the new departure means stought a social, and spiritual declaration of natural law and right, we do not object to it, whether it be on social or any other question. Spiritualism may not be able to carry all the reforms of the day, but it will not be able to succeed if arrayed against any natural law or equitable homen tight. We shall be found on govern constian Inhora we concerve the right to be involved, and whether in paintings or Binguigatism shall be with each and exprys new departure if it sooms to us to be for the feat interest of the race. There sooms to be some division among our friends on what they dall the how departure, and we har some of It is more personal than one; rinorphe, has with us we have no personal teethers, and his are to gived, and hence can may out has levely on any question as it arrest by itself, where it comes to fore us for decision.

AUTHORITY. . .

A Roman Catholic paper in New York, which dones the Equitority and gard or critical of Saint Peterraparthal Palvinget his authority to erest a church from Satan and sthat it was Saren that Leve 4 mis his accursed doctrine, and that blarger the examplar of them, has left if in his own unequivously sentences, that he held conversations with Bitani," and it treater two the greaterizable of wrotested florestes capie from Syan, We have sublim Animal in feliter same that the order the Syan and his religious distrinutas to squarant disquir 1955 tetrability of this sla Poter. In tart, we alve have they that the routet tenen in the old saint since we read of his carsing awearing and Ising, and fear his an everyors are somewhat given to the same tricks when it is convenient for south purposes; and hence we flo that military this whiter is really so well acquainted with the day in as he profends to be. - 11 this Catholie Church is the great enemy of Satan and his kingdom and interests it is not likely he would give them knowle edge of his affairs which his friends doenot possess. At this ago, and in this country, it is simply to boulous for any paper-roller me or other to talk sectionally about Astali, as If such being did really exists. Reheath is the only proper war to treat such, nonsedue, one intempt of the while subphot, however openital fan imaginary Bilan may be for the proservation and perpetuity of the Cytholog or Profestant

The animus of the article, from which we quote is of the and this could reach and arouse the followers of the old mother church to the carrying out of its spirit, we should soon be engaged in a war of exteriningtion of one or the other wing of the Christian religion. Fortunately for all parties, the 8t. Poters and the Pope are powerless to perseonto beyond the testie of boills and anathemas, which now fall harmless at our feet. The days of Satan, saints and priestly authority are nearly at an end. The Protestant is too much entightened to be united on any system of perseeuting pility, it is not the power; and the Catholic is too Ignorant to content with the intelligence of the age; fand Spiritualism is already strong enough to take the sting out

THE CAUSE IN ST. LOUIS.

New interest has been awakened in our city the present winter. In addition to our regular Sunday meetings at Avenue Hall, we have yory interesting total datherings In the same hall every Thorestay evening, and, by the energy and interest of Bro. Charles Tuckett, another hall has been leased for one year, suitable for the Progressive Lyceum. for dancink and sings watth festivities, and the Lyceam will soon by resuscitated and to full operation at Ticknor's Hall. corner of 4th street and Washington Avenue; and also. every fuerday evening, will be a sociable, with missic and danging from cieb: r. w. to twelve. This new half and arrangement is well fitted for the Lycoum and for social and dancing parties, while Avenue Hall, which is neatly cirpetof, seased and furnished it also feculiarly a tapted to our Sunday meetings and literary entertainments, but not suitable for dancing nor for Lyceums. The cause of Spiritualfam now seems to be growing up on a permanent and substantial basis in our city, and, sith migh carried on at present by our; own causins, there are signs that at no very distant day we shall be able to have help from Mr. Denton and other able advocates of rational and scientific philosophy of aplintual are and intercoursel. We have passed the ont and region phase, and, we trust, are on the solid

MINE AND THINE, vs. MINE, THINE, AND OURS.

NO. IV.

Charlty. Were duties correct and complete there would be no need of Charity: Charity is a voluntary act; and the-dalpg of those things not imposed by duty or obligation. The necessity of charity, to the extent manifested by so many asylums. Free Masons' and Old Fellows' societies, and many others, toveals most emphatically that the course pursued in the management of the presimition, distribution and consumption of wealth is very imperiect.

Charity may be aspendered also as a make shift or substitute for Duty, and if used extensively as such, may be at t to be the cause of postporting the establishment of Duty indefinitely: To receive through Charity that which should be enfoyed by right is humiliating. Our rights to receive benefits from each other are very few, and I may say trifling We simply enjoy the right of not being injured by each other by avaults, murder, toldsery and standers, but against fininging each other chrough industrial speculation and ha d bargatutug we have norghts whatevever. For injuries retune by the injuries inflated by industrial speculation are too numerous to be relieved by the present style of Charity, and it is for this that revolutions, riots and conspiracies fre-

these necessities their demands are gradually increased until they become such as to tax our utmost to comply with them. Pauperism is now consuming the vital powers of the English people, it is simply romons. War is demanding excossive nebtary supplies with all that the ingenuity of art and science can invent; and that all the population shall be converted into a military comp, as already done by Germany. Paper money is carrying us along rapidly to the ultimate consequences of speculation, with its frauds, suimfings and over reachitizer together with a general demoralization. Limits general is but the expression of the powers of for-tions over misfortions, of theistronic over the weak, of the igitell gent over the ignorant, and so forth. How the evils aris report because necessities have to be overcome is an ex reedingly difficult problem to solve. Their ultimate conexequences cannot long delay in arriving, and compel us to feart, by sterm experience what has been neglected by apathy and indifference to human rights. Real charity has ever to be commenced and its work dofie. True charity is 1 to highter. After the need of vegetation, it produces a hunstrely high more than it consumes. At the rate of disc cent's a worth of charge a month for every individual, and employed solves to principal the rates of gain which money dy new exacts a could tory up the whole wealth of the world in one condicated years. At the rate of twenty-five cents' worth rod active charity a month for every citizen of the Unitedstes all the wealth of the country could be bought in tenor twelve years, were the principle which has enabled A. T. Stewart to gain over fifty millions to be applied to make this -fund productive.

The principle by which manopoly gains and accumulates realth has been known ever since commerce existed, yet the majority of the people have suffered as if no such firthciple, were known. How humanity could be so utterly stup; I as to have neglected to avail itself of the powers of this principle to earl hi every one-twast andling ... The people are beginning, through exoperation, to take advantage of this principle, up to a certain degree; but it is still surprising that they are yet so hind; and cannot see the whole extent of its heneficent powers. They commit the fully of making dividends annually or semi-annually, thus dispersing a power that should remain as a unit. All the co-perative societies of the world export collectively command as much wealth as one shade monopolist (A.T. Stewart) can. This proves that they have something jet to learn. Communists do not take advantage of this principle as much as managaly doos, as altogether they cannot show as much wealth as Rathschild. This principle enables any rich manto start a course of action which would eventually enrich the shale of the people of this country (the United States) without spending a single cent; and the people could cooperate with him also without spending a single cent.

A. T. Stewart, with his money could start a store, annonneing that the net profits would be employed to create productive capitals in favor of the purchasers that afforded the net profits. At the rate of net profit now paid on commodities, the customers could have accumulated sufficient expital to go shead by themselves after ten months. What Mr. A. T. Stewart has to do is to have the charity to loss the capital without gathing interest for ten months. By this course he merely abstrong from grining. He does not lose anything; therefore he would not have to spend a single cent. The people purchasing at this store, by affording the same net profits that they would have to afford elsewhere, would also help to make this plan so cessful without spouls. ing a single cent.

papers that Benjamin Franklin bit in his will one thouand dollars, to be used in loaning to young married mechames of good character small sums at a pertain rate of interest, which interest should be added to the capital; and that at the end of one hundred years the city of Beston was to own the amount accommissed. As the time when 4 read of Darlen. The Rev J. C. Crawford was invited to the stand, it the one to have and distance first season to be one humbred. Howard: Mr. Moderator and Brothers and Sisters—I hardand ten thousand d fors. Here's a sample of transharity. Were the Bovernments of the people and the Churches of the geople as clearly this as Bondamin Franklin was, and the here before you. I cannot see that spirit communion condevide a few millions to establish mail try commercial stores serious religion. Phenomena do not constitute religion. where the net gradis would be em, loyed in creating product. Three things, in my opinion, are essential to religion. 1st, tive capitals in fivor of the engiomers, these millions would tive expenses in fivor of the customers, these millions would. The sentiment of a God; 2d, A belief in immortality; 3d A grow up into thousands of millions in twenty years. By holy and kindly feeling for all marking. The sten of God. this course it would be only a question of a very short time. to enrich the whole of the people. Again, were the parents, age, because it proves the fact of a life beyond the grave. I of the white from attending the public schools, to subscribe twenty-five cents a week for each cruff to establish unitary about my position. What do I tell them? I tell them they stores in favor of their children, by the time they finished education the children, wo It find themselves with wealth and emissionent. To obtain this result it would more. When I find those who are not satisfied with the old not exceed the cost of a suit of clothes for each child. By arguments, I give them the new. Spiritualism has beautisuch a course of charity the world would be soon redocumed ned my Christiably. I get no new decirines from Spiritufrom its affections, and by all being wealthy, the necessity alism." The reverend gentleman then adverted to the of charity would coase; and by the establishment of duty Christ-ides. He said, substantially, "God is the creative to accordance with the burs of Mine. Thine and Ours, the necessities of war, money, hireling-hip and competition, that was Christ-the Christ. Jesus the Nazarene was but a would cease, and political, ecclesiastical and industrial mo- man. But this Christ controlled Jesus, hence we have

It would not be amiss were See Masons and Old Relious Is the grand basis for religion." very inflorest the tinggo can utter or the pen transcribe; to take this form of productive charity into consideration, and establish Unitary Mutual Industry for themselves:

SENSIBLE.

The St. Louis Democra, in some brief strictures on the call and the object of the Cincinnati Convention of January

" Belief is beyond reach of constitution or law. "In a free" country a man has the civil right to be an atheist. a mere detailed in Jesus Christ. It was a detail a any proposal, however well meant, to put a theological

As the editor says, this notice and the objects of the conrention would attract little attention and be utterly unworthy notice were it not for the list of him rable and notable names attached to the cart. To us this is a warning to toware of men in blat places, as it is certain that corru. t men do often zet int i power and occupy honorable places and need constant watching. Such we conceive to be the case of Julize Strong of the Supreme Court, who is Presidang of a society, the object of which is, if carried out, certain ruin to this government and country i but which canmot be carried out with out civil war. Hany man is, foolish enough to believe beigen girt the Jewish of Christian redigion into the Constitution of this country we hout a civil war, he is too meak or jumpeant to be one of the Judges of th Suprema Court. The jave will says every one of the public-men who give their indicage to the actions efforts to ruin the best government in the world, however secure they may seem to be in the offices they had . We have watched this little fire for several years, and see who are trying to buff it into a flame by their conduct breath of tublic and frirate endorsement, and we warn them of con-

Items from the London Medium and Daybreak.

WHAT HAS STIRITUALISM DONE !- Two things (a correspon lent observes) Spiritualism has done, and with a breadth and completeness which skepticism cannot destroy. In an age of growing materialism At has clearly demonstrated the fact of apiritual existence; and, ill a period of universal

such act of a period extremes: and, in a period of universal self-shieses, it has frawn four natures outwards, by uniting us with beings beyond ourselves. These are sterling advantages which no denial can overcome.

Mr.J. Stokes has left at our office a piece of worth which was stitched by the spirits in the following manner: Miss. Stokes prepared the machine for action and worked a few sittless. She then retired, and in a few minutes the machine communical works to a few manners the machine communical works to a few manners. chine.commenged working, and in a few minutes the machine.commenged working, and in a few minutes the mapiece of cloth. No person touched the machine while this

"THE DIFFERENCE DETWEEN US.",

was being done, and the treatlet were 'heard in operation'

Mr. Barrett compensed his discourse by reading from a

sa when it is being worked in the usual way. The experiment occurred in darkness.

public scance, giren some most satisfactory tests, describ-ing-sixth real-accuracy the death-scenes of persons who died violent deaths in Australia and New Zealand. In some cases she gave names with great accuracy, and many de-taits of private character. Such acts occurring at each sit-ting am, be this he the critainty of the power exhibited, and aid investigation in arriving at psychological truths.

bargatining we have not rights whatevever. For injuries received from such a souther, we have neither remety nor
federation of a souther, we have neither remety nor
federation can the tests of this and Thine permit them to
federate. Those who are retiment to the conditions of minfortune by the injuries influence to independ speculation are a large humber of adherents from among the better edu-cated classes. The Spiritists have a chirch, largely and fashionably attended, as well as a monthly periodical; and a cumstances. MFP Stevens's remarks created a tremendous clergaman belonging to the Church of England has been sensation and it is for this that revolutions, field and compracies frecontinuous to the Church of England has been quently occur, as a means to remely the evils which exists the surpended to his archideacon, oaing to his sympathies with the movement. One of the most remarkable features in the architectures which are created by an imperfect routine are both numerous and ruinous. Among these necessities are to be ound that of charity, of populations of content and modern times, from Escalablus down to Sir Asiley Cooper, whom they and paper money, of war, of competition, dc. By obeying

WESTERN, LOCALS, Etc., BEPORTED FOR THE BANNER OF LIGHT.

Spiritualism - A Grand Mass Meeting in Darien, Was , Jan 19th 20th and 21st - Symposis of the Ora-tions of the Spiritmaist Speakers - What a Universalist Corgyman said etc., etc.

There are thousands of Spiritualists in Southern Wiscon sin. Darien is one of the many strongholds of the new theclogy. From the Marshall Mich. Convention, the itinerant Banner reporter followed his "reaming valise" to Da-

The meeting was called to order Friday evening, in the Town Hall. Mr. John Williams, of Darten, was elected Chairman, and Mrs. A. E. Spanishing, of Belott, was chosen Secretary. An interesting address was delivered by E. Winchester Stevens, of Janesville; others made short speeches, and general good feeling prevailed.

SATURDAY DOTH MORNING, quite a large numerice assembled in the Town Hall. The

thist thing in order was a conference meeting. Mr. Lexider Ellis, of Marschester, Ill., remarked that he had been a Methodist for many years. Spiritualists needed the baptism of the Hely Spirit to make them more zealous. There was no need of going to Morasia, N.Y., for weatlestations; with the right conditions, the same kind of manifestations could take place everywhere. Mr. Ellis said it was his opinion that Spiritualists should be less censorious toward the Church. Christianity was a processity to a great many people; the Church prepared the way for Spiritual-

J. O. Barrett said he liked to oppose the Church. He did not believe in compromising the truth. The Church had been the enemy of progress. Throughout the country the sters, as a body, are enemies to Spiritualism. Why? Because they find that in Scarifulliem exists an influence which is fast destroying priestly power in the land. We should all be on our guard. Look at the efforts to put God in the Constitution. I will fight such efforts, said Mr. Bar- tempting, not only the restoration of the Bourbons, but, igrett, with all my strength! fight, but in love, and with the spirit of justice illuminating my soul! [Applause,]

The Rev. J. C. Crawford, of Brothead, a Universalist clergyman, was called out. He responded, and commenced by saying that he had believed in spirit-communion for the last thenty (20) years. He was a pioneer of Spiritualism. It had affected him differently than it had his brother, J. O. Barrette for he (the speaker) had remained in the Universalist ministry, endeavoring to harmonize liberal Christianity with Spiritualism,

A motion was then carried, inviting Mr. Crawford, to de liver an address during the afternoon session.

Mr. II. S. Benjamin, of Waupun, an officer in the Penitentlary, said he thought there was a chance for greater harmony among the workers in Spiritualism. He wanted to tee more progress exhibited. The combative attitude held by so many, so far as the Church was concerned, he de-

J. O. Barrett then delivered the regular address. His

theme was Mr. B was very emphatic in his declaration that Spirituallets lower above all others, as true religionists. He surveyed the ground work of the bistoric religions, and remincked to his attentive hearers that spiritual manifestations were identified with the earlier phases of the religious idea. The gospel of angel mini-try was dear to him. He Some throw or four years ago I read in one of the daily felt that he was under spirit guidance. Jesus was a Spiritualist; his light and glory were still abroad to-day. Closing, the speaker insteted that all should realize that a divine religion was involved in Spiritushem.

. THE AFTERNOON SESSION Opened with most excellent single 2 by the Spiritualist choir ly think it fair to be called upon to speak so soon. But Univertalist ministers are always ready for a debate, so I am how beautif Lit is 1. Spiritualism is the great blessing of the wilcome it, gladly. My Universalist brethren catechise me have their methods of teaching people concerning immortality: I affirm that I have, all their methods, and something power. The first thing that he created was a spirit, and Jesus Christ. This Christ led Jesus into the wilderness, and

J. O. Barrett then, said a few words. He was astonished to find his brother to full of Orthodoxy. All the objections that had been presented should be answered.

E. Winchester Stevens then reviewed Mr. Crawford's position, rejecting that individual's conception of Christ and Jesus. Mr. Stevens showed that Spiritualism did introduce new doctrines-into the world. The vicarious atenement wasserxploded by Spiritualism. Did his clerical brother. know that fact? True, spirit communion did not constitute, narrow sectation poloit, and yet believe in the influx of light from the spirit-world. Referring again to the Christidea, Mr. Stevens stated that he was inclined to believe that Jesus was under the cuidance of Elias the prophet. Spir. finalism, said the speaker, is not an appendage to Christtimity; it is entirely distinct from that system, but its plat form is free; hence Mr. Crawford receives a respectful hearing at this time. These liberal Christian ministers, who talk about the "efferve cence" and "ecum" in Spiritualtem, should come down from their cushioned pulpits, and go to work and help evolve order out of chaos if they are so progressive in their nature. And with this pointed utterance E. Winchester Stevens closed his remarks.

THE EXENTRO SESSION Swinday evening the hall was crowded. The choir favorof the large audience with the sweet harmonies of song. Mrs. Mattle Hulett Parry, of Beloit, was the regular steaker. Her theme was

"THE RELATION OF DOCTRING TO PRINCIPLE, " The speaker held the large audience admirably, and, in tores clear and distinct, elaborated the philosophy of "doctrate" and "grinciple." Doctrine was the form which the faith of individuals assumed. Doctrines were changeable; the world of principles endured forever. How foolish it is to pin our faith upon any specific doctrine, as a finality ! Progress is the watchword of the day. Spiritualism is from the world of principle, hence it will endure forever. Mrs. Parry's address was listened to with the utmost attention, and at its close she was greeted with loud applause.

THE SESSIONS ON BUNDAY, 21st. The Town Hall was crowded at every session on Sunday. An interesting conference opened the forenoon meeting-Messrs. Williams, Miles, Ellis, Jabez Love, Mrs. Miles and others, making practical and pointed remarks. Singing by the choir,

Mrs. Olive Barrett then read in a very effective manner a oem entitled: "The Famished Heart;" J. O. Barrett' was

SEANCES AT THE SPIRITETE STREET NOT THE NOTIFIED - Not Withstand. Were deeply analytical. The points raised by Mr. Crawford e uniavorable weather, the physical mediums. Mesers, sand Williams, are in the power and highly saits and Williams, are in the power and highly saits in in the Banner of Light. The points between the crampture physical saids are proposed to the said of the power and highly saits in in the Banner of Light. The points between the crampture has been select, which no doubt has facilitated in influence of sectarianism even in its most liberal types, and the glorious freedom of Spiritualism, were clearly and the experiments.

And the gloriogs receiom of Spirit lands, were clearly and During these last two weeks Miss Lottle Fowler has, in forcibly presented. And then leaving his MS, Mr. Barrett seared away into the charmed atmosphere of genuine eloquence, thrilling the audience by his answer to the oft-repeated question, "What go al is there in Spiritualism?" IN THE APPERSOON.

E. Winchester Stevens opened the Conference by giving faces and forms there appeared to him. He recognized them. His darling mother and his eainted grandmother, both ap-

Singing by the choir.

Mrs. Lou Herrin, of Beloit, recited a poem in fine style, Mrd. Mattie Hulett Parry then delivered an excellent disconservative grounds of progress. It was broad and catho- fixed everything sacred to the possibility of perfect children,

hearing.

IN THE EVENING most of the speakers present participated in the exercises..

during the Darien meeting ... Suc has been apprehenser lat that we are governed by a Supreme Intelligence, an immufor many years. Her advertisement appears regularly in table law, and the universe, so perfect in all other respects,

Mrs. Mattle Hulett Parry has returned to the lecture field Last Sanday Mrs. United. tinue to crown her pathway. try. Societies tender a cordial welcome to our sister. Moment at Lyric Hall.

ories of her beautiful inspirations, years ago, still lieger. A Committee of the United States Squate has been in sec-

her medlumship.

comfortable-for which that individual returns thanks. Matters in Spiritualism are lively just now (Jan. 22) in

> New York Matters. - (From Our Special Correspondent.)

DEAR BANNER-Napoleon, a prisoner at St. Helens, commenting upon the royalists of France, who were then atnoring the lessons of the revolution, the republic, the consulate and the empire, were endeavoring to reestablish the old order of things, uses the following forcible and impressive illustration, showing that institutions once dead shall not live again? The mummy of one of the descendants of Sesostris, which had lain for ages in the interior chamber of the great pyramid, was clothed with all the trappings of rightly, and placed upon the throne of its ancestors. When the priests of Memphis wished to present it to the homage of the Egyptians, it orumbled into dust, and was no longer In a condition to bear either the breath of the atmosphere

or the warmth of the sun." The very attempt to take a stop backward, as Napoleon had predicted, resulted in another revolution and republic, which culminated in an empire under one of his descendants. I commend the lesson of the above to the careful and prayerful consideration of those foolish higots who are now laboring so assiduously to have our country revert back to the dark ages, to subordinate the State to the Church, to elevate the prelate and priest above the civil legislator and ruler, to ignore all statute law, and put in its steel the decrees of a Protestant pope and his council of cardinals, by injecting into the constitution of free America a theological dogma; and not content with a simple recognition, but asking that it be enforced by appropriate legislation-an appeal which contemplates a restoration of the Inquisition, with all its horrors; for how otherwise can a church dogm's be enforced? And every one not subscribing and submitting to it when constitutionalized, and its enforcement legalized, is to be persecuted. outlawed and ostracised, politically and socially. What an absurdity! What consummate folly! What an atrocky! Even if they succeed, the inevitable effect can only be revolution and bloodshed; and, with such an issue, no one can have any doubt as to the final result of the conflict. It cannot be presible that there is any one so blind, so stupid or so idiotic as to imagine that the American people, will tamely submit to the destruction of their liberty of conscience. If they do, all such persons are hopelessly insane, and should be sent to the asylum, there to be placed among the incurables, in straight jackets, and carefully guarded; for such men are dangerous to themselves, if not to others. For myself, I can only say that, if it is possible for a majority of the American people to consummate and tolerate such an infamous scheme against progress and liberty, they do it at once; and that, if such an evil exists in our midst

of justice, liberty and peace (worth all they may cost of blood and treasure), to abide with them forever. To write a book, compose a poem, deliver a lecture, o preach a termon that would be popular with the crowd. who only demand the startling and sensational, would not be creditable to any one professing literary tastes and abili-In conversation with one of our publishers he remarked that there were two things that would make a new book sell-excessive praise or abuse by the press. If the former then persons who had an interest in the subject treated of, and wished to gratify a literary taste, would purchase; but abuse paid the best, and brought a crowd who wanted something sensational -something low and vulgar; and to grat-Ify a morbid curiosity, they came after the work in the belief that it must be of that cast or the press would not have denounced it." So authors who think, because their books do not sell by the million, that they are not appreciated. and that their works are worthless, may make a great mistake in such a supposition, and wander far from the truth. Time is the best judge of any work of art-that is the test which really determines its worth. To paint carve, sing, write and speak for posterity, should be the nim of all artsts. "Be not so careful of the light upon your statue,"

it may speedily culminate, and the issue be presented

equarely for final adjudication by the bloody hand of war. For then, in the words of Milion, "Methinks I see in my

mind a noble and puissant nation rousing herself like a

strong man after sleep, and shaking her invincible locks;"

and, out of such a contest, the people gathering full sheaves

public square will test its value!" Telegrams received from Mrs. Cors L. V. Tappan by her riends here, announce her safe arrival at Jacksonville, Florida, on Thursday, much benefited in her health and strength, by escaping from the severe climate of New York the rea voyage and the mild and genial atmosphere of that State producing an effect that gives her every encouragement to anticipate a speedy recovery and an early return to her work in this city. Her physician, however, insists that she shall remain in Plorida until we have warm weather, about the first of May or June, and in the meantime keep perfectly quiet and not think of returning.

said the great Angelo to one of his pupils; "the light of the

Mrs. Laura Cuppy Smith, of California, lectured to a large and appreciative audience at Lyric Hall, last Sunday even- 1.8 ng, upon the Social Problem. She spoke with power and eloquence, and presented her cause with ability and an iniomitable spirit, taking the Woodhull side of this question, She championed her acknowledged leader nobly and heroically. There is no denying the courage, earnestness, energy and persistence of these agitators of the necessity of reforming society. They are beating the bush most vigorously, even if at random, and something sooner or later will come of it. Animated by a noble desire to benefit and elerate humanity, they are sure to persevere in their work, and command, by their zeal, the admiration, if not the approval of all. The undeniable fact that the pocial evil exists in society, gives them a good starting point, but what they propose to do about it is not yet clearly defined. It is no remedy for the great evil of prostitution to abrogate all law upon the subject, to relieve it of all restraint, to make it universal, to denounce as the cause the marriage relation as it now exists, and putting those husbands and wives who happen to quarrel with each other into the same category; they may quarrel, and in every other respect be true to their marital vows, and therefore do not deserve such reproach. The fight is in them and must have expression, and woe betide the person who interferes to stop it, unless able to cope successfully with both parties!

But this is digression. I know of no better remedy for the evil than to invoke the strong arm of the civil law to crush it, by heavy penalties, by crowding it into close and dangerous quarters, by placing it under a legal ban, making men and women, guilty of this crime, to the station-house, court room and prison; punish it at least as consultation in the station of the unitary. it subject to a "descent by the police." the marching of the court room and prison; punish it at least as severely as stealing is pupished; apply the law of force, if necessary, to a detailed account of his tour to Moraria, N. Y. Spirit the fullest extent, and depend upon the law of love afterwards! The organ of these latter day reformers commands silence upon this great and grave question, unless one has peared at the Moravia scances. Oh, how happy it made | devoted his life to its investigation, so we will wait until him. He rejoiced at the opportunity of parrating such cir- those who have so employed themselves have discovered a remedy, and then determine for ourselves whether efficient or not, in the mean time gesting assured that, in this advanced age of the world, it is impossible to revive and put vance) age of the world, it is impossible to revive and put in force the stern, stolcal and savage severity of the Spartans under Lycurgus, who outraged Nature, violated the divine law, degraded women, enslaved men, tortured the young, destroyed true parentage and marriage, in fact sacrificed everything sacred to the possibility of perfect children, street, Boston, Mass. tans under Lycurgus, who outraged Nature, violated the course. This was her subject: "Whither are we tending?" divine law, degraded women, enslaved men, tortured the This lecture was an able argument, covering the radical and young, destroyed true parentage and marriage, in fact sacri-

lic in spirit, and received a most attentive and respectful assassinating all whom they considered prime thy imperfeet, by casting them into, according to Pidts a, Fa deep place, called Apotheta, which is a deep exert near the mountain Taggetus," there to die. In this way the Spartane. Resolutions were passed, thanking the Datien friends for proposed to reconstruct society, and failed, as their disciples their generous hospitality, and thanking the choir for the -if there are any-must fail. Better have a philosophy sweet melodies that had added so much to the harmony of that recognizes that whatever is is essential; that the deformed and idiotic have as perfect souls, as sublime a future. and are born into the world for as high and grand a purpose Mrs. A. B. Severance, of Whitewater, Wis, was present as the wisest and the best. To reason otherwise is to deny the Ranner of Light. This good sister had kind words to is defective in this, and humanity alone are aliens, having say in behalf of the Banner of Light. May prosperity con- no business here, and, for being here, are to be severely

Last Sunday Mrs. Britton closed her engagement at Apolafter an absence of eight (* years, She is a first class speak- lo Hall, and Peb. 11th Thomas Gales Forster commences his er, and will receive calls to lecture in any part of the count for a year. Mrs. Laura C. Smith speaks again this evening

with thousands of Spiritualists. Time has strengthened sion here for several days, investigating alleged Custom House frauds. Investigation without legislation amounts J. O. Barrett and his Olive renewed old friendships at Da-rien. Mr. Barrett's permanent ashress is G'en Beulah. Wis-plighted faith of the ropublic, violating the law, and rob-He is ever active. His Biography of J. M. Peebles, and that bing the national treasury, as men connected with the Inlittlucian . Looking Boyond, bless the reading public. dian service have been in the habit of doing for many years, the J.J. Johnson and his estimable last welcomed the those investigating committees generally report that there Banner reporter to their happy home, and made him very, have found the guilty; but there is no law to punish; and consequently they permit the criminals to escape cut free, and notify all the world, by their report, that such crimes Clinton Junction, Wis: Mrs. Party is delivering a course of against our Government and people can be committed with lectures in that place, and Mand Lord, of Chicago, is giving impunity, thus giving aid and encouragement to the enemys. CEPHAS. The Sand Creek and other massacres were investigated most thoroughly, but nothing came of it-no law to punish! A little more legislation, and then to investigate alleged frauds will not be so farcical as now. New York, Feb. 4, 1872.

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