VOL. XXX.

pected of Quixotism.

(WM. WHITE & CO.,)

BOSTON, SATURDAY, FEBRUARY 24, 1872.

{53,00 PER ANNUM,}
In Advance.

Original Essay.

PILLS FOR THE PARSON. "In the spirit on the Lord's day."

The man who talks at random, or otherwise expresses his views in ambiguous terms, possesses a certain advantage over the man who is accustomed to use precise language. The speech of the careless talker may admit of various constructions, any one of which, according to circumstances and the suggestions of policy, may be assumed to interpret the purpose of the speaker. It is as difficult to confine such a man to any definite position, as it is to hold an eel with the flexors, without the aid of pinchers. Indeed, one may scarcely be able to preserve his own integrity or a man. Now you think you see precisely where he stands; but the next moment he disappears altogether, and you know not where, either in earth or heaven, he may turn up next. It is seldom that we give chase to such a party, but have ventured out on this occasion at the risk of being sus-

BEECHER REPORTED BY THE "STANDARD," I suppose from the beginning of things this world was open to the influence of spirits. It is not impossible to believe that there is a spiritual influence which we can neither understand nor appreciate. This is certainly the doctrine of the New Testament. It was taught by the Saviour and the apostles that both divine and demoniac influences did roll in upon the human soul. It is natural to thinkers to repel everything they cannot prove by the senses, and therefore the doctrine of Sciritualism has not been generally accepted. Now I aver that there is nothing men so much need or so much desire to believe, as that there is wafted into this subare influences. much need or so much desire to believe, as that there is wafted into this sphere influences from the very heart of God. The demoniac powers are certainly not desirable, and should be carefully repelled. This transcendent doctrine of the New Testament is given to all. It its and harmonizes with our ideas of the divine life.

It cannot be presumed that Mr. Beecher had reference to the direct influence of God in the foregoing language, since the allusion to spirits is in the plural number. Nor could be have referred to a separate order of intelligent beings of supramortal origin, and superior to men in their individual attributes and essential constitution. On the contrary, it is manifest that he referred to the presence of departed souls, or to the influence of human beings who had already entered into the higher relations of the immortal life. And the subject that embraces the presence of such heings. and their various operations on the earth's inhabitants, he recognizes as the doctrine of the New Testament. He affirms that Christ and the apostles taught that the soul was influenced by such powers, both of a divine and a diabolical character. He then proceeds to assign the reason why 'the doctrine of Spiritualism has not been generly accepted." Re finds the cause of this skepticlam in the sensuous tendency of the human mind-the disposition to require that the demonstration of spiritual truth shall be made apparent to the mind through the physical organs of sensation. Yet, according to Mr. Beecher. "there is nothing men so much need" as that God should waft such spiritual and divine influences into our

It would be doing violence to the language to presume that in all this Mr. Beecher had reference alone to the presence and influence of his third person in the one divine personality. It is, however, worthy of observation that in speaking of the spirit he uses the word in the singular and plural numbers, ad libitum, seemingly in a very careless manner, and yet in such a way that he may either qualify, mystify or explain away the obvious import of his words. This lack of precision may afford an opportunity for a convenient retreat. If sorely pressed the spirits may be assumed to mean the Father, Son and Holy Ghost. Or Mr. Beecher may set up the common assumption that the spirits who in ancient times visited the earth are angels, or a distinct order of intelli- an outsider forever. To keep him out in the cold gences far superior to man, and originally created to inhabit the heavens. In consonance with this him in, Bro. Beecher, and make him welcome, so notion demoniac powers may be those ambitious angels whose fall was the theme of Milton and other Orthodox poets; or, possibly, vagrant human souls who are entitled to no place in heaven, and can't be confined in hell.

This last mentioned view of the subject found an able representative in the Beecher family many the place largely of ether, chloroform and moryears ago, when Rev. Chas. Beecher published his | phine, whose effects on the system are more vioand without a competent keeper. The powers below were presumed to be engaged in the infernal business of injecting the contents of the bottomless prominent that it is not a drug safe to use, except pit into this world, while all pure and good spirits, if not literally cooped up in some undiscovered recently come out concerning the extraordinary corner of the Universe, were either wanting in the disposition or the power to revisit the earth. The grand saturnalia of Satan was being celebrated this world were left without protection. Is this | ny a single chemist manufactures and sells half a the "transcendent doctrine of the New Testament," that so "fits and harmonizes with our ideas of the divine life "?

RATIONAL VIEWS OF FANTASTIC NOTIONS. Every thoughtful man should not only desire but welcome everything which lifts him or him the meaning of his thoughts. This teaches him the meaning of instinuights. This truth is not to suffer doubt because fantastic notions arise, and are sometimes ridiculous. This development is not natural to the lower faculties. Men sought astronomy through astrology, and through alchemy, loaded down, as they were, with ignorant superstitions; but they sought a verity, and found it.

When Mr. Beecher refers to a truth, we may and ridiculous phenomena, lie cannot, surely, have reference to anything he is wont to ascribe to the direct agency of the Holy Spirit. He | Every act done in the great work of human would not have the irreverence to admit, for a progress will ever live. Every act which tends to moment, that the Infinite Presence could be re- the annihilation of error is a little rock started vealed in such singular phases and superficial from the mountain top, which gathers force on its

speaking of that profane Spiritualism of the times-thus distinguished by theologians from the Spiritualism of God and the Bible. And yet he would not have us doubt the truth because 'fantastic notions arise." Hence, when he affirms that those who sought astronomy and chemistry through astrology and alchemy found a verity in spite of the cloud of ignorance and superstition that enveloped those subjects, he seemed to oncourage his hearers to seek a more intimate knowledge of God and the grand economy of the immortal life and world, through a familiarity with the facts and influences of modern Spiritualism. And yet, when he stands before the tribunal of public opinion to answer his interrogators, he reminds us of St. Peter. When, at a critical period, the anostle was closely questioned about Jesus, he swore he was not acquainted with him. standing, so long as he keeps the company of such If Mr. Beecher would reach the verity of the divine chemistry through the spiritual alchemy of our times, he must cease to be "a know-nothing," and stop using spiritual figures and celestial imagery for no other purpose than rhetorical effect. Here is another paragraph from the Standard's report:

THAT SPIRIT OUTSIDE OF OURSELVES. It is called, and is, indeed, a new faith. wakes up dormant-power, it ministers to our ne-cossities, it rovives, beautifies and fructifies. We are often conscious of being influenced by a spirit outside of ourselves. It comes unexpectedly, is uncalled for, and oftentimes unwelcome. In one sense, this is understandable. There is a way to prepare ourselves for the presence and action of the spirit. Men prepare themselves for friendship, for art enjoyment and development, for social pleasures and amenities, but refuse to themselves in a state of receptivity for the spirit This is all accomplished by ecoperation—by meeting the spirit and welcoming it. In this way, we can not only make the soul to fructify, but we car also successfully resist demonic influences. We are first to be made willing, and not set up antagonism to the workings of the spirit. How many men have been lovingly warned from evil ways!

When he affirms that it "is indeed a new faith," he of course makes no allusion to the doctrine of the Divine Plurality, nor to those ancient Angels whose visits were "few and far between," since the faith in those divine persons and angelic ministries is neither new in fact nor in Mr. Beecher's apprehension. In this case the reference to modorn Spiritualism is unmistakable; and yet he says" it wakes up dormant powers, it ministers to our necessities, it revives, beautifies and fructifles." All this speaks well for the influence of the" new faith," and the peoples' preacher talks as if he had been truly converted.

Again, he says, "We are often conscious of he ing influenced-by a spirit outside of ourselves.' We are left to conjecture what spirit that is; but he certainly cannot mean the Holy Spirit. That is as truly inside as outside, since it is all-pervading. That the spirit referred to cannot belong to the Trinity is further apparent from the fact that Bro. Beecher-speaking from personal experience -assures us that it is "oftentimes un welcome." Now it is obvious he must have in mind some indualized intelligat sciousness, and having a distinct personality, though perhaps in form invisible. But whoever or whatever that spirit may be.

we are exhorted to prepare ourselves for its visits. We must "not set up antagonism to the workings of the spirit;" but we must cooperate-" meet the spirit" half way, and "welcome it," if we want our "soul to fructify." When the Plymouth Church preacher is fairly warmed up by the fire of the "new faith," he is graciously inclined to the spirit, and for the time being follows his own exhortations benutifully. But ever and anon he gets cold; and then he "sets up antagonism to the workings." May the spirit that stands outside of Bro. Beecher (he knows he's there) continue to strive with him-knock him gently on his coronal extremity until he is "lovingly warned" to do the fair thing-to forsake "the evil ways" of those who go crooked instead of straight. Above all don't grieve that spirit away, nor leave him to be is a poor illustration of Christian hospitality. Let shall thy soul fructify in the light of his presence Amen! saith the spirit. S. B. BRITTAN.

The New Drug, Chloral.

Within a few years the new drug, chloral, has come into very general use as a sedative, taking elaborate Report on the general subject. In that lent and harmful. The public attention has now work hell was virtually represented as wide open, and then been called to it by the statement of the death of some individual from its careless use or an overdoge; and the fact has gradually become under regular prescription. Facts which have amounts of it which are manufactured and sold have awakened the inquiry as to the purpose for which such immense quantities can be used. In everywhere, and the poor "innocents abroad" in | England it is sold by tons a week, and in Germaton a week. The London Spectator offers a startling explanation of this enormous consumption of the drug. It says that taking chloral is a new and popular vice, especially among women, and is doing as much harm at least as alcohol. It is kept in thousands of dressing-cases, and those who begin its use become often so addicted to it that they pass their lives in a kind of contented stupefaction under its influence. The testimony of American physicians confirms the view taken by the Spectator. In view of these facts, it would seem that more care should be exercised in regard to its prescription, and that it should be emnot doubt, because it appears in fantastic shapes ployed, like alcoholic stimulants, only when the extremity of the case justifies the greatness of the riak.

free Thought.

SHALL VICTORIA C. WOODHULL BE, IMPEACHED

Mrs. Emma Hardinge-Britten has not always been as well convinced as now of the error of "launching diatribes for or against individuals" through the press, as those who have memories not seven years long are aware.

Soon after the Providence Convention, Mrs. Hardinge was in England. Our famous co-worker, having been misinformed as to my expressions at that Convention, assailed me sharply, and took occasion to inform the public that if such persons as I were to be allowed to call themselves Spiritualists, she would not be so named at all. The pacific counsel of Luther Colby who excused and defended her, induced me to forego a public reply to her attack. I only regret Mrs. Hardinge Britten has never found time to make a public correction of her misrepresentation of me, as frank and noble as was the private acknowledgment she expressed, when I next had the pleasure of meeting her. I should have been pleased then, that she did herself justice. But I have overlooked all this long ago, and only remember it to contrast the style of that day with the good manners of this. I am glad to see our friend lives, and learns like the rest of us.

The tone of her late letter upon Mrs. Woodhulls s very guarded in this particular, and is creditable to her progressive good sense and taste. Assailed and overwhelmed by missives from those who imagine they are in a "ruinous shadow" cast by Mrs. Victoria Woodhull, Mrs. Hardinge Brit. ton has not yet felt justified in "protesting" her abhorrence" of the sentiments of Mrs. Woodhull, for the reason she was ignorant of her sentiments. Instructed now, by the Steinway-Music Hall discourse, she finds no fault with Voctor Woodhull's diagnosis of the social sickness, but differs in toto on the means of remedy." Mrs. Hardinge-Britten credits Mrs. Woodhull with "a lucid mind," with "thoroughness," with "keen analysis," with "talent," " courage " and " sincerity." What she means by Mrs. Woodhull's "living out a theory," is not obvious. We imagine the lives of the two distinguished women are much alike, as there are points of similarity in their histories, unless we are misinformed. Each of them stands, as we are told, in happy monogamic relations with a compatible consort; each affirming that the highest and best marriage. The only difference we can see is that Mrs. Hardinge asked leave of the Established English Church to become Mrs. Britten; while Mrs. Woodhull affirms the rightfulness of her marriage as Mrs. Woodhull-Blood solely on the ground of mutual love and adaptation, and "lives out a theory" as a loving wife in a manner decided to be lawful by, the Supreme Court of the United States, Mrs. Hardinge-Britten differs from Mrs. Woodhull-Blood, while prophesying the good to result from the latter's work; but the difference is only as to the efficacy of law to enforce morality and order amongst the masses who cannot all be a law unto

Mrs. Hardinge-Britten asks very pertinently; "What all this has to do with Spiritualism, and ects of reform, right or wrong, acceptable or disasteful, should be forced upon a large portion of the Spiritualists as a representation of what

Evidently the answer must be-nothing; any nore than the futile enthusiastic sympathy of Mrs. Hardinge-Britten for prostitutes had to do with Spiritualism some years ago; and that Mrs. Woodhull has any more right to "force her views" than Mrs. Hardinge-Britten had to perambulate on her hobby, is not more true than that she has

peakers and speeches to be so filled with these views that the entire ranks of Spiritualism can find no representation except in allegiance with hese doctrines?

They are not. There is no paper or speaker that will not quote and report Mrs. Hardinge-Britten, or any critic of Mrs. Woodhull, as soon as the lady herself; always provided they manifest the same lucid mind, keen analysis, talent, courage and sincerity, that characterize the Chairwoman of the American Association of Spiritualists. "But still I ask, Must the entire body of Ameri-

can Spiritualists endorse her views, or consent to be represented by her?"

Bless you, no! It is pretty well recognized by American Spiritualists that every individual tub stands on its own relative bottom. That Mrs. Hardinge-Britten had nothing to do with the organization of the American Association of Spiritualists, probably was the misfortune, certainly not the fault of that body. That she had nothing to do with it since, may not be her fault, but it is no reason why she should misrepresentaits origin or brogress. There was no secresy, no haste, about the formation of the Association-the National Convention so resolving itself. The organization was, and is, of course, a creation of the people. Its Constitution is open to amendment; its principles catholic; its platform free. Indeed, this very catholicity and freedom have given its defamers their various texts. But says Mrs. Hardinge-Britten: "Mrs. Woodhull's election as the President of the National-Association of American Spiritual sts, therefore involves a supposed recognition of

American Spiritualist. Is this just? It involves nothing of the kind! We may as well say the reclection of Grant would involve a unnosed recognition of the habit of smoking. and the abandonment of speech-making, by every American Republican. Mrs. Woodhull was made President (ess?) of the American Association because she was an avowed Spiritualist, because she was a woman, and because a distinguished "ability." showed she was fit for the position. Her views on the social relations had not then been fully expressed; and, had Mrs. Hardinge-Britten aspects. We must, therefore, conclude that he is way downward and starts others at every bound. been present, I think she would have polled as

her principles and procedures on the part of every

large a vote as Mrs. Woodhull. Then would Woodhull, Claffin & Co. have cried. "Is it just?" Mrs. Woodhull or Mrs. Hardinge Britten would equally well have represented us in the one essontial point, inasmuch as both are Spiritualists: and, beyond that, no one has a right to assume that any American Spiritualist is represented by or responsible for either.

And thus, it seems to me, all need of apprehendon of danger from Mrs. Woodhull disappears. have more concern, as a Spiritualist with the Orthodoxy of Mrs. Hardinge-Britten, in her discourses, than for the action of Mrs. Woodbull as reformer. But, with Mrs. Woodhull and all that pertains to her aside, there is good sense in the proposition of Mrs. Hardinge-Britten "for a real and universal convention of those who believe

in Spiritualism." Mrs. 4. says:

"Lot there be a call lessed for a real and universal convention of those who believe in Spiritualism. Let us have no close communion—knots of persons gathered together in one city, or one clique, or one society; but let a general and free invitation be extended to all—the workers, if you please, as well as the theorists; the mediums, I beg to suggest, not being always left out in the cold; and none who are inimical to other some being rejected because that other some cannot hold fellowship with them. Let the conneil then and there receive written or spoken drafts of what the thinkers in our ranks may have to propose as a basis for founding our belief in Spirit-ualism, phenomenally, bractically, morally and religiously, upon: Can we not at last determine what and who we are?—what we know, believe and think?"

Evidently, Mrs. Hardinge-Britten is ignorant of the history and character of the organization she seeks to set aside. A really universal-that is, an international — convention of Spiritualists s an old idea. John Murray Spear worked to bring it about; and, during the past year of two the American Association of Spiritualists has had arrable agent, Hon. J. M.: Peobles, in Europe and Asia, trying to bring about such a consummation; but at the last convention, Mr. Peobles reported that, upon consultation with the Spiritualists of England, France, Italy, etc., etc., he was convinced the time had not come for such a movement, and so it was, with regret, given up for the present. Every convention of the American Association of Spiritualists has had delegates on its benches, citizens of, and accredited from the extremes of the continent. Most of the States of the Union have been represented there. With what justice, then, can Mrs. Hardinge-Britten insinuate that it has been a close communion of a knot of persons, gathered together in [from] one city, a clique, and that it has been composed of theorists, to the exclusion of workers, and that mediums have always been. "left out in the cold," while we have refused to "followship" those whose views did not harmonize with our notions? True, we are not directly charged with all this; but, as the "council" she has invited is especially notified to avoid such ovils, and as it is an attempted reform beyond us, the inference and invention assemble, if thought desirable; let it put Mrs. Hardinge-Britten in the chair; let the platform be thrown open "to all the world" and "the rest of mankind," and we shall see what we will

Mrs. Woodhull will be there, and there will be a "pronunciamento" in her Weekly, and a copy in every seat, She will present her propositions forcibly. At the other end of the catalogue Chauncey Barnes will be there; Peckham, of California, will he there; Dr. Bailey will be there; Schaff bethere, and all the "lunatics," som nambulists, and conrulsionnaires" and fitty people will be in attendance, if they can get money to pay their fare; but few will come from a distance, because your genuine prophet is generally short of cash." The conequence is, that the bulk of the assembly will be citizens of the place where the "universal convention" is held; and so the meeting will be "gathered in one city," and will, as a mob, reflect the local prejudice of the vicinity only.

... Such a gathering would be eminently disagree able, nay, unbearable to a person like Mrs. Hardinge-Britten. Nor is it what she really proposes. There is to be a "Council," who are to receive "drafts," documents, &c., and, in the light of these communications, judge and decide " what and who we are, what we know, believe and think." Now I beg leave to say that the various resolutions of our public meetings, local, state and national, are the very documents Mrs. Hardinge-Britten seeks to evoke again, and a careful study of the back numbers of the Spiritualist newspapers will give her all she could gain by a compliance with her call by the public. If our friend and sister will take down "Hayward's Book of all Religions" and read the account of Spiritualism there, and consider the forty-two affirmations made, and if she will take the trouble to read the Constitution of the American Association of Spirtualists, she will find a statement of principles oincident with those recorded in the book.

Mrs. Hardinge-Britten is late in the century with her suggestion; the work she proposes is aleady well begun. Living both sides the ocean, she has lost sight of the most important evolution of the age on this continent. It is, we trust to our benefit, that she narrows her range to our continent, and, becoming Americanized, finds ime to become interested in our peculiar life and institutions. We welcome her, at all events, and see, by the desires and hopes she manifests, that she should before this have been a working member of our American Association. In it she can find or create just that for which she aspires; if. there be need of organic reformation, or change in the course of conduct, there are none more powerful than her friends, no one more potent than she to effect it. Mrs. Woodhull now is, but Mrs. Hardinge-Britten in a few months may be our executive; and although we may heartily express our sympathy and pledge, our cooperation to each as such, none of us are bound to follow the lead of either, any further than our own ideas

of right may lead us. American Spiritualists have not done a great deal to enlarge the "opportunities" of Victoria C. Woodhull, for "enunciating her peculiar views." With a powerful journal in her hands, with wealth at her command, with faith "to remove mountains," with an intellect and inspiration to teach philosophers and statesmen, and a consecrated eloquence to enchain the hearing of the people; she assumed the service of the Spiritualists of America and the world, as Chairwoman and Executive of the American Association of Spiritualists. By her works we have known ber. She might have shunned unpopularity by refusing to become identified as a Spiritualist in so public a manner, but she "knew no policy but truth," and, accepting our standard, moved it gallantly and stepped holdly to the front. She has filled her great journal fearlessly with the arguments of our cause; she has scattered them over the world like the freeblown leaves of autumn, gratuitously by thouexands, thus popularizing our philosophy. In the great assemblies, her genius has called together. Spiritualism, her religion, has never been left unrepresented. She unfurled our flag freely in the last great National Convention of Women at Washington, and hung it, never to be removed, onthe wall of the room of the Judielary Committee in the Capitol.

To primeyal spiritual fossils, in love with inaction and death, this may be a disagreeable shock; it disturbs their aweet intercourse with the ghosts. of their grandmothers, and recalls their woolgathering wits from feggy "summer land " reveries, to grapple with the horrible evils of earth. Unpleasant, certainly, but bound, in the end, to be beneficial. Mrs. Woodhull may be carried too far by-hor righteons indignation at the infamiles of our legislation, but shall she and the American Association of Spiritualists, be excommunicated therefor? The place for Mrs. Hardinge-Britten. is beside her sister, Mrs. Woodhull-Blood; so her conservation may modify any undue rashness, her strength help when the yanguard wavers, and here be the hand to catch the banner should. our standard-bearer fall, and marshal us to triumph. E.S. WILEELER

Louisville, Ky., Jan. 30, 1872.

CALL FOR A CONVENTION - SHALL SPIRITUALISM ASSUME A PO-LITICAL ASPECT?

BY HUDSON TUTTLE.

The article in a recent number of the Banner by Emma Hardinge Britten, wherein she sliggests that a convention be called to lay a broad platform of the principles of Spiritualism, opens a wide field for thought, and while in the main I ondorse her position, I fail to see in the Convention, system-if so it may be called-early adopted by Spiritualists, the means whereby Spiritualism may be correctly declared to the world. If its fruitage was the result at Troy, most assuredly sinuation of our wrong doing is most positive. it is not what is demanded. For those results And it is as positively denied! That the mass con- at present have no criticism. They were the nocessary products of causes which have been operating for years, and sooner or later must have appeared. It is patent, however, that the oppositu-tendencies; long at work disintegrating the ranks of Spiritualism, then culminated, and that Spiritualists are now divided into two great parties. Day by day the line of separation between these is broadening and deepening, and by means of the present agitation they must in a measure become antagonistic.

One of these parties accepts, with Spiritualism, all the so-called "side issues," and eagerly grasps anything new which presents itself under the name of "reform." Mrs. Woodhull has been apparently accepted as the leader of this party, and has persistently urged Spiritualism forward toward political action, using it as a balance of power in favor of her peculiar social and political The other party, robbed of every semblance of

organization by its protest against the action of what should have been a representative Convention, may be called the conservative party, inasmuch as it believes in conserving the old truths, as well as accepting the new-of maintaining old institutions until better are provided.

I have felt unspeakable sorrow at the course of events, the division and inharmony among those who claim the proud title of Harmonial Philosophers, and the prostitution to the aggrandizement of selfishness and ambition. They who seek to force Spiritualism into politics, are the loudest in denouncing sectarians in their attempts to put their religious forms of helief into the Government! They are keen of scent when any of the churches lay the least weight into the political balance. What is the difference, between Methodism or Spiritualism entering the political arena? May the genius of our country preserve us from both! "Oh! the old parties are so corrupt! this would purify them!" "Oh, friends, the corruption lies not in one party more than another; your spiritual party would in a few years become as bad." The "corrugtion" is not in the party, but in the imperfection of human-mature; and should you organize such a party, you could not hope for more than half the Spiritualists to join it. Men think differently. Good and true Spiritualists are republicans and democrats; laborers and capitalists; believers in woman suffrage and opposed thereto; and in the late rebellion many fought honestly under the flag of the Confederacy! Would not the same difference of opinion exist?-in fact, dees it not exist among the spirits themselves?

Spiritualism, as I understand it, is infinitely above the petty strife of party, faction, or even nationality, and to narrow it to any issue, to cast its fate with any party, however strong, is to seal its doom.

What will be the gain? It will, if the party to which it is allied is victorious, become a great power, and the people all accept it. Granted that it will be successful, overlooking the irretrievable

disaster if not, and then what will be the gain of Its "great power," thits acceptance by all the people," They is? receive it as soon as they beome convinced of its truth, and this is the silent and prostentations result of growth, and admits not of coercion. Just in proportion as Spiritualism becomes described in politics, will it suffer the collection into the same ar ha-

self as one tandamantal, proposition, supported orate plan ceneral.

Mrs. Gregor But good astronom about to and The different and and the million of at her a, The personal event morning of a profile with

Are and this cardinal proposition gather the dethe quet communish with the departed there is our souls out of the slough and mire of egotism? of trade in the time of the action of strile, the in a late Ranner, son times paron. The world, The antagorism of strile, the in a late Ranner, son times paron. Type folks" of New England. I remember, heat of party, the agitation of factions siloners;

Lastly Toward ask What great principly of Jo cipit! (aliem is to be attiligated and observe pedic the to form the party playform? Asit immortality is a the fact of spirit communion? They are not determinable by the billion As it woman's softer to" Pray tell me what that have to do with Sphillpilliem no re than Cuthaligism. Is it the marriago relation." What has that to do with Splittsali-m more than with Presbyterianism? After twenty-three years of value endeavor to guilled to gether distinctive principles, on which jo found a spiritual organization, we are told that success is assured by carrying those principles into polities. What principles? Some whatever, That is not the intention. It is to make Spiritualism and of a horde of "leforus" united in an overslough "on existing institutions. In this organde Lam not ashained to say Lam a conserva-The For this the epithet yeoward das already been hurleil. Ithropery consists in scorning usage and frampling on the wisdom of the past, I am a To no, however, it off to as brave to sample, on a to ve thing as an old, and, in cither case, unless the act be performed for the sake of trith and right, it is the veriest sham of self-con-

I know of no reason why Epiri uglism should be pledged to the support of any political farty, or to man's tights, or the temperance cause or the labor question; or the "social grassion," more than Methodism or Upiscopalianism should endorse those issues. There are many and vital reasons why it should not - why it should remain the unipire of all truth, and the partisan in no strife. Just now a retition is circulating over the whole conntry, against the aution of a few big its who would put God and Christ into the Government. Spiritualists are foremost in its circulation, and at a time when then are plufting to put their religion Into the Government, through the organization of a great party! It would be as reprehensible to put Spiritualism into the Government as Christ. Our Government is and must be free, and hold its arm of strength alike over bigotry and fanaticism; The Christian religion is founded on spirit-phenomena as well as modern Spiritualism; and the latter has not yet produced a medium worthy of compatison with the ideal perfective of Jesus. Why then arrogate to itself political action, and claim the necessity for it, because, for sooth, the bigots are clutching at power? It will be time when they show their strength, and then it will be litheralism, not Spiritualism, which will be arrayed against them; for it can never employ the weapons of carnal warfare. Its strength is in the universality and purity of its principles, not in the brawny arms of its supporters. 🛬

ART GALLERIES.

The tstablishment of such institutions, and the

thornany creations of artistic taste and skill, as well to please as to edify and instruct, has been the eff ift of many of the great and good in ages. past; but pover, in the history of the world have there be a opportunities such as at present to do good in that way, True, there have been writes -guelt as Angeld Ripland and West - whose productions have survived the ages, vaptiviting, by their gentine and power of execution, the pale ment, and adultation of the greatest intellects. And may it not be held as an axiom, that there's Is to be found no learning so profound, no skill so great, or oratory so brilliant and overpowering, as that can be made to vie with, the power of an artist such as the school referred to, in the made of teaching and bringing out clearly to the understanding and comprehension of the mind that which is real Sthe tundamental principles of truth and justice, which underlie everything desirable either in science or religion! Such conclusion is chiefly based on the fact that words, as a vehicle of thought, are inadequate to convey truly that Which the mind holds in store and is ready to impart A. Ag for instance, no pen can write, no words can tell the pain, anguish and horror brought out in the world-renowned picture made to portray the despair of a frantie, stricken math. er, as the suddenly beholds her darling child clutched and held in the strong talons of an eagle as he spars away above the clouds. And thus the world comes to lament the absence of its honored dead, aid to "sorrow as those without hope." But, as it was in the days of Jesus. so now the persecuted few dwell in the light of a better gospel. They are not dead, but live. Angelo, Raphael and West; and the hosts of the great and mighty still live, waiting, earnest and willing, to guide and instruct, able; by an advanced science, to transmit to us, from the realms of light and glory, the scenes, and blessings of a higher life, to give us lessons which shall profit, exciting hopes that will not perish, bringing to us faces we may recognize as of friends departed, of our children when here, now advanced to manhood and womanhood; of the loved, still loving, patiently waiting to meet us as we cross the dark river. In this connection, it may be well to invite attention to the works of M. Millason, spirit arrist, as the most prominent in the discussion and illustration of the subject; and, in the opinion of the andersigned, it may without doubt be said that the power manifested through him in that line is truly wonderful. While at the house of the undersigned, he completed a picture com-prising a group of six, a weble outline of which will be attempted. At the head is the portrait of Fenelon, standing out distinct and prominent, beauing with the brightness and refulgence of an orb of light; next, a child, the embodiment of innocence, made radiant with the light streaming from the first; third, a young female, evidently of a mixed blood, indicating a Southern descent, s' inding meek and subdued, with bowed head, deference to the august presence, but able to bear his light; fourth, with face slightly averted, a ; 'ing girl-evidently one of Fortune's favorites

in carth-life-of passive and quiet appearance, as

one free of care; fifth, that of a man of medium | SOME FACTS, AND SOME GRAINS OF height, features coarse and forbidding, appears to have suddenly fallen within range of the light by the first, from which he precipitately escapes by skulking parily behind the group, and then seems, relieved by a dense, dark cloud, botter ward to the light, a Notwithstanding the bright, wise employed; and I now desire to rehabilitate light emanating from the child and, the next two impself in your columns, if you think what I shall figures mentioned, the same is greatly intensmed say will be worthy of dissegmating among your by the stronger light of the first, which indicates numerous readers. Perhaps you will remember his superior and estited condition. But, to be a long communication of mine you published in pendent fiets and philosophy of spirit hie. In appreciated, the pi ture must be seen. Each hig the Bunner some five or six years ago - a descripare is life size. It would prove to be a matter of tion of a rain of wisdom poured out upon a prino selticliness to gratify, maggraphic ment of pre-interest, and an ornament to any city, to provide vaticities of four or five of us at the residence of studing fally. Their voices come down sweet as and locate within its limits an art gallery, with Mr. Henry Beck, of this city, through the medistraits of delicture, musicannessalt and purify the appointment of M. Milleson at its head; and, timship of Miss Lizzie Keizer and Thomas Gales at the same time, would a complish much good. Forster: That communication, I full well recoland vanily at the learning this busy mait throughout the country. The above reflections feet, created quite a stir among Spiritualists

> н. -----Н.М., 18 К Far to befiner it Light.

OUT IN THE WEST. DI HARMALL & PILY. Oh, out in the West. . In the Lexitiful West Where the wenty oun sleeps On the wild prairie; breast, Where the brokeness naks In the old forest-stand On the blist, like an army To guard the free land; Where the brown ivy-clings, And the glory vines climb Over tangling beds, Of the tright-blossomed thyme And the white dotted tentil,

. Where the stuidy men are,

Make a village of homes. Through the dim words afar Oh, out in the West, In the beautiful West, Where the cool summer breeze Fans the hot hours of test: Where the song-birds are blittle As on light wings they fly Plitting offward in drifts Through the bright, snuny sky; Where the soft, moullitanist Of an antumpere waker, And in silvery clouds Overereeps the calm lakes; Or the flerce tempest blast

Sweeps along in its path

With a rush, live the ocean

When maddened to wath Oh, out in the River In the beautiful West, Over rivers and lands And the high mountain's crost, Where the red natives rove Through their haunts without fear, With trinkets and feathers. In their rule, simple gear, Yel, like the wild tribes, They must turn from their foe, For they hate the smooth tracks

Where the white-faces go; And the wigwam of barks And the swift-piercing dart Will be known but in leg onds And pictures of art. Oh, out in the West. In the beautiful West,

Where the bleak winter fronts Pringe the earth's ley vest Where the great open world; To the horizon's bound, Never tires the glad eye . With the landscape around, Yes! out in the West," 'Neath the lieaven's wile blue, Where the rough hand is firm, And the heart brave and true; Where the cabin and camp E ho love's lullaby, s the spot where the fored Eive happy-and die. Svints' Rest," Oak Lake, Minn

An Important Duty.

The weekly press is doubtless the greatest power in our country for sust uning or retarding the progress of humanity. Conventions, lectures, public meetings and many other more expensive agencies fall very far short of the quiet, cheap and wides pread eth leney of a well-edited and wellcirculated newspaper.

The importance of sustaining and circulating the Banner of Light as the leading agency for diffusing spiritual knowledge, is appreciated by few of the friends of progress. How many Spiritualists are there who would willingly contribute five, ton or twenty dollars to some local movement or tosocial hospitality who are living with out a spirithal newspaper, and who have nothing to offertheir beighbars to help them out of their ignorance and profudices? Reader, if you have a friend or adquaintance interested in Spiritnalism who takes no spiritual paper, do not hesitate longer to tell him that he is neglecting his duty to the public, and robbing himself of the richest intellectual enjoyment. If you have a candid friend who is willing to read and be convinced, tell him to take the Banner; tell him that it is more interesting than a novel-more instructive than all the old systems of philosophy, devoted to the highest aims of humanity. The longer he reads it the more he will thank you for inducing him to subscribe; and when you are surrounded by readers of the Banner you will find that you have friends and sympathizers in every liberal movement. Old forvism will steadily disappear from a neighborhood in which the Banner is well circulated. 🔆 J. R. B.

"Junius Unmasked."

In reference to the author of the Junius papers, as noticed in the Banner of the 10th inst, it may be interesting to your readers for me to state that, during the winter of 1805-00, while in Cincinnati, O. E. V. Wilson lectured for one mouth. At the commencement of one of his lectures, being un-der control, he stated that he should make some statements he wished to have remembered, and requested those who had pencil and paper to note remarkable statements that might be made. In that lecture, the controlling spirit stated that he was the author of the Junius papers. He also made, the statement that the globe was hollow, and was open at the North and South poles, being fundel-shaped at these points, and running through from pole to pole, hollow: and, before closing his lecture, the controlling influence announced himself Thomas Paine.

The whole lecture was characterized by that kind of spirit that Mr. Paine would be supposed possessed of, so much so that many of the audience concluded, before he was aunounced, that he was the controlling spirit. I took his words as they fell from his hips at the time.

Fraternally, . J. P. Cowles, M. D.

Truthfulness is a corner-stone in character; and if it be not fittilly laid in youth, there will always be a weak spot in the foundation.

It is astoplishing how bankers prosper so well, they en-counter so many checks.

WISDOM . . BY JUDGE CARTER, OF CINCINNATI.

FRIEND COLAY-Laddress you for the" Bansuited to his condition; as N h, a female of middle ner," because of our friendship and old associadisconnitive and discrete, and its supporters lose their trell to oppose the churches by forcing resistible that, although, while on ear higher was described to the company, and come to their trell to oppose the churches by forcing resistible that, although, while on ear higher was written anything for the Bruner, though this has the evening, [to the company,] the spirits will be refreshed, or she will get sick. For the rest of their value and babbling teachings, and come to written anything for the Bruner, though this has the evening, [to the company,] the spirits will be refreshed, or she will get sick. For the rest of their value and babbling teachings, and come to written anything for the Bruner, though this has the evening, [to the company,] the spirits will be recognition, the full knowledge of themselves enselves into the same at 1.1 ambitious and to truth of Spiritualism presents tyrainy of a last of and villainous husband. Forser, who had now sat down); he will be the and heaven, and all things appertaining thereto. Such obstacle now removed, she now presses for. Time, whether for the better or not, has been other-

From folks" of New England. I remember, friend Colby, you told me what a "lathering" you got from many quarters for publishing the many homely spiritual and material truths therein contained, and thus giving your endorsement of them. But I pronounced the whole scance a rain of wisdom, in which there were thousands of drops of pearl and er, stal and silver and gold; and I hold to the same opinion still, and you, I believe, fully agree with me. How well it is to make a stir sometimes! ---

Well, we have had another scance-something like that, and Lizzle Keizer and Thomas Gales Forster were again the mediums. On Friday night, Oct. 20th, some dozen or fifteen of us assembled, by invitation, at the house of Mr. Henry. Beck, now in Covington, Kentucky, just across the river, to hear and see what the spirits had to say and do through the mediumship of Lizzle and Thomas Gales." The kind hospitality of Mr. and Mrs. Beck gave us first a good supper, and, after being thus refreshed, the company adjourned to the parlors, all in a harmonious condition, save Lizz'e herself, who was suffering somewhat from fatigue of recent travel and indisposition. Nevertheless, after a good deal of spiritual conversation about a variety of subjects, among our normal selves, and some singing and music upon the piano, the spirits seemed to surround Lizzie, and finally to take possession of her, though not so effectually as usual, and about this came of it: The first spirit through Lizzle beckoned to Mr.

Forster himself, sitting on the other side of the room, and he left his seat immediately and came to Lizzie, who at once took him by both hands and seemed exultingly glad to see him-that is, the spirit seemed so. There was much handshaking, and finally, by effort, the spirit said:

"I am so glad to; see you, Mr. Forster! You are the only one in the room whom I know, and you know my father."

MR. FORSTER.-"Ah! whom have I the pleasure of-meeting?" SPIRIT .- "I am Georgie-Georgie Hale, of Syra-

cuse, New York, I left for the spirit-world some three months ago. I am the married daughter of Mr. Laselle, formerly of the Religio-Philosophical Journal of Chicago."

MR FORSTER,-" Is it possible? Oh, I knew your father well! He is an old friend." SPIRIT,-" Yes; but do you know he had left.

Chicago before the terrible disaster which has recently befallen that devoted city? Our family were always trying to persuade father to leave Chicago, but he always felt hurt about it, and would not leave until just before the awful calamity, and now he fully recognizes the reason why he was so much persuaded to get away from Chicago by the members of his family. He has thus avoided the calamity. Oh, I wish you would see him, and tell him I have come to you, and

MR. FORSTER .-" I will endeavor to do so." SPIRIT.-"Do. Good-by."

Other things were said of course, but this is of interest. Now there was not one person in the room, beside Mr. Poster, who knew Mr. Laselle, or about him, and do not now know, save what the solrit has told. Mr. Forster himself did not know of the decease of the daughter, or of the absence of Mr. Laselle from Chicago; and if this should schance to come under the eye of Mr. Laselle, he would be glad to hear from him in reference to it. The spirit did not take complete and perfect control of Lizzie, but seemed a "new hand," and spoke with effort and difficulty.

After this spirit had retired the trance condition of Lizzie continued, and now came a little child spirit through her, and, placing the hand of Lizzle in that of a lady-Mrs. Stulman-sitting next to the medium, she made exceeding effort to talk with her, and finally was recognized as the child of a friend, the lady declaring that she was assisted to come by a child daughter of the lady who was now standing beside her-" her daughter Clara," whom, too, the lady at once recognized. The baby spirit said, in a broken way to Mrs. Stulman, "I want you to kiss my mamma for me, and tell her I was here."

Another spirit took possession of Lizzie, still in france, and she again beckoned to Mr. Forster, who was sitting in his former place upon the opposite side of the room, in his normal state. Mr. Forster at once got up and approached Lizzie. The spirit in great gladsomeness extended both of the medium's hands to Mr. Forster, and grasped his, and seemed also disposed to embrace him.

MR. FORSTER -" Why, indeed, I am favored. I am glad to meet you." SPIRIT.-" Yes, I am glad to meet you. I am Doctor Chase, formerly of Philadelphia. I have

nothing more to do with 'indelible ink' now. I have left all that behind." Mr. Forsten -" Why, doctor, I am indeed

glad to meet you here. So, no more 'indelible SPIRIT.-" Oh, no, no indelible ink now. Ah, I have seen 'Alleen' here; he is with me. I met

him soon after my departure from your world." MR. FORSTER -" Indeed! 'Alleen,' your son?" SPIRIT.-" Yes; and we want you to tell the family in Philadelphia that we have come here to

MR FORSTER,-"I do not know how I can do that soon, because of my engagements else where." SPIRIT.-"Oh, write to them! do write them! They will be so glad to know about Alleen and myself. No matter about you seeing them per, you. sonally; write to them; they will be so glad to hear from us."

MR FORSTER .- I will certainly do so. Well, doctor, how did you find things in the world you

SPIRIT .- "You know I was a Spiritualist on earth. I found all things, and now find them here, just as I expected."

MR. FORSTER.-"I am glad to hear you say so, for I know you expected much of true life and happiness."

thing here. No need of them here-no use of cultivate that heaven within yourselves. Cast them here. Oh! I want you to give my love to about for no other haven or heaven. You already the Misses Grimes-especially Caroline, who is a have it with you; and if you have done aright, snoble friend of the cause - not forgetting Mr. and not violated any of the laws of God and Na-Dyott and wife. 1-but-but I can speak no ture, so soon as you get rid of your earth-form, more. The medium is not well-her stomach! I you will see it and appreciate it. Oh, that the must leave her-the other spirits, too. She must denizens of this world of yours would cease speak through him [pointing to Thomas Gales -their beautiful creation and adaptation to earth medium."

and help unmagnetize her-to relieve her; which the refreshing atmosphere out-doors, for relief, which she obtained, and soon returned to the parors, but no more to be under the control of the he clairvoyantly discerned a single spirit standing beside a lady who was playing at the plane.

with Mr. Forster, he at once, in an animated man-Lever had. Dr. Chase, and Alleen and family," Alleen, his son, died before him; and he, a strong departed this life some years ago."

I ventured to observe, "How about that matter of 'indelible luk,' Mr. Forster?"

"Oh!" says Mr. Forster, "Dr. Chase was, in his ble ink; and this is a great test, aint it?"

How prone mediums themselves are to seek and get tests for themselves, and how glad they are yet-who-was not, on occasion, auxious and solicare anxious for them; and I think spirits should ometimes gratify them.

But to my narrative. When Lizzie returned to he rooms, some music was again furnished by voice and piano; when Mr. Forster was observed could be seen and heard by all in the two rooms of the parlor. He took a chair immediately in the opening space between the rooms; and, very soon, the inevitable white handkerchief came out of his coat-pocket, and with both hands was slipped to and fro across his open mouth; and, with eyes closed, he began, or rather, Prof. Edgar C. Dayton, whom we also understood, knew by he manipulations of the handkerchief to be the Professor, began through him nearly as follows:

" My friends: Allow me to suggest that it is by no mean's my design or desire to give you an extended lecture this evening through my medium, you, for your encouragement, if not for your edi-

caion. Now, is it not a remarkable thing-at least o those who, being present, have not seen the like before, and who are not yet fully convinced among you, I observe,) - that I, a spirit, a real; live spirit, of and among the world of spirits, who passed away from your earth long ago, and have ever since, can now, in truth and in fact, be sitting among you, in this parlor, and, through my medium, be holding familiar converse with you? lelectable fact and truth! And you would too. conventional ways of thinking to which your

nal world, but you are not yet in the world of an advocate of the truth of the development or spirits, . We are all-all that is human-in the evolution of man from the animal creation, I anspiritual world; but the difference now between you and me is in the fact that you are not in the world of spirits, and I am; but when you have put off the gross material form-'shuffled off this mortal coil'-then, like me, you will be in the spiritual world, and the world of spirits, too. But you are, at present, though not in the world of spirits, as much in the spiritual world as you ever will or ever can be, or as I am.

world of spirits and in the spiritual world.

Understand me, we are all in the spiritual world-all of us: but you are yet upon earth in the spiritual world; and I have left your earth, and am living in the world of spirits. My world effects; but it is all of the spiritual world, and Man stands forth as the epitome of all creationyou are now just as much of a spirit, in fact, as all below him. In him are the animal, vegetable you ever will be, but you are yet clothed in material form-in the world of effects, or ultimates, and have not thrown that off, that you may live and materiality, you will be with us and of us— what is called sixty-four primates, or elements of in a spiritual body and form—which, indeed, you material existence, and that in the animal creater in now, but which, in this world of effects, is then there exist only thirty for of them, while in covered with what belongs to it for its life in and amidst matter.

But I have an advantage over you-all we that man possesses them all. So you see where spirits have that advantage. We are in the in- man stands, and out of what he has come, and is terior world-the world of causes-and, by proper made." means, we can see into your world of effects; and I now intervened, and impatiently asked thus, on occasion, we can be, too, in both worlds, question..... Lizzie Keizer, over there, who can also see into designated so!" our world. These you call mediums, and it is PROF. DAYTON.-"Well, Judge, is not a man their frequent privilege to see into our world; an animal? Has he not all the materiality of an but, of course, they cannot see so manifestly animal?" plainly into our world, and appreciate it, as we JUDGE CARTER.-"I do not grant you he has can into yours. We are, as it were, in the supe- the materiality of an animal. What materiality rior world-you in the inferior; and, beside, we be has, is of a much more refined and sublimated have passed in and through your world, and have - nature; 'quintessence of dust,' if you please." had its experiences. You have not had such ex- DR. OWENS here interrupted .- "Comparative perience in the world of spirits, and cannot have anatomy demonstrates that all the anatomy of a until you separate from your earthly form. So, man is also possessed by animals. He is certainly you see, we have the decided advantage over an animal."

all is, that you are now a spirit, and in the spirit- sound logic in that. I grant you that man has all ual world; that in your material form is your of animal creation, and all of the vegetable and spiritual form, which is the body and form which | mineral kingdoms too, and as well almost might death, your material form, and which is immedias ay that he is an animal. I am aware that the ately in the world of spirits-the interior world- old and modern scientists, because they had not the world of causes; so away with the false and have not progressed, have classified all Nature and vain teachings that heaven is a place or lo- into three kingdoms, the mineral, the vegetable cality, far off far away above the skies. There and the animal, and for want of a better place, SPIRIT .- "Yes; and I have found it just as I dium, Christ, well said, 'is within you;' and you differ with this, and I am in the habit of classifying expected. But, ha! ha! ha! no more indelible may depend upon it, friends, that it is nowhere Nature, if she is to be classified at all-which, by ink, and pens, and stationery, and all that sort o' lelse. So, see to it, friends, that you cherish and the way, I do not believe-scientifically or other-

As I said, this is no time nor place for any And then the spirit, through Aizzie, beckoned lengthened argument, or extended logical re-Dr. Owen, who was one of our company-a | marks-certainly no time or place for a lecture. physician and a good magnetizer-to come to her, I will cease speaking for myself, and will endeavor to answer any questions which any of the Doctor did, and led her out of the room, into you may be pleased to propound, as best I canthat is, giving my individual thoughts and opinions, and you are to take them as your own judgments may dictate, and not regard them as the spirits; although, afterwards, during the evening, convincing truth because I say so. We spirits are individuals, and according to our individuality, we look at things as they are presented. It After the spirit of Dr. Chase had ceased talking is the great fault of your world that too much is taken upon authority; upon the say-so or do-so of ier, observed, "Why, this is one of the best tests others in the past and present. This is the reason frming enginiers a ultain commission of well knew intimately for many years in Philadelphia, (by the way, I lecture through my medium upon that subject 'Man a Religious Animal,' on next Spiritualist of years' standing in Philadelphia, Sunday,) has fallen into so many errors, and adopted men's mere authoritative forms and conventionalities of religion, instead of real religion itself. This is the reason, as Judge Carter told you to-night, when he was talking about the ifetime here, a manufacturer and dealer in indel- Community of Shakers and their religion and their religious forms and ceremonies, why the Shakers have adopted their shaking and dancing as a part of their worship, from the example—and when they get good ones! So was and is Mr. as they think, and teach, too-of Mother Ann Loe, Forster. I have never come across one medium who indeed was a medium, and was shaken and made to leap and dance in her day by the spirits itous to get tests for himself or herself; and well of our world, that they might get and obtain full it may be so; for the mediums are so much em- control of her, as many mediums, as all Spiritaployed by the spirits in giving tests for others, alists know, are shaken and made to dance nowhat they seldom get good opportunity to obtain a-days. This is the reason, too, that the Quakers them for themselves. No wonder they seek and adhere to their broad-rimmed hats and shad-belly coats and plain clothing; because George Fox and Elias Hicks wore them, as a badge perhaps of humility. Yet your Quaker is as proud of his broad rim as your modern dandy who goes along your fashionable streets, is proud of his stove to change his position for another, from which he pipe.' And so I might pursue the subject, but I shall abide the questions."

A Mr. Charles was of our circle, and it is represented of him that he was a member of the Episcopal Church, but was paying some attention to the investigation of spiritual manifestations, and he was the first to ask questions.

MR. CHARLES .- "It may be foreign to what has been said, but I desire to ask the spirit what becomes of the animals of the earth? do they too inhabit the world of spirits?"

PROF. DAYTON, through MR. FORSTER -" I do not know whether I shall answer that question satisfactorily to you or not. Man is a religious for that, certainly, would be quite out of place animal essentially, and this constitutes the great and time here; but I will take occasion to say a and special distinction between him and all other few things, in a familiar and off-hand way, to animals; and this makes him an inhabitant of the world of spirits-really individualized as here-a real, true, living spirit as here, though without the material form, but with the spiritual form. And yet animals are in our world of spirits, but not as man'is. Oh! I have now the idea to convey to of the truth of Spiritualism, (for there are such | you, I think. Man exists in the world of spirits, as a spirit, OBJECTIVELY, while animals exist there SUBJECTIVELY. He exists there as a real, substantial, self-conscious individualized entitybeen a living inhabitant of the world of spirits, a spirit, an object-spirit-while animals do not so exist there, but only subjectively. Swedenborg has it right, and I shall use his thoughts. He says,

and says truly, that the surroundings of a spirit Oh, that you all could fully recognize this most in the world of spirits are precisely as his desires or ruling affections; thus his world is as his love s were it not for the prejudices instilled into your and if his soul goes out to animals, they will be minds by your early education in the forms and with him. If, for instance man carries with him with him. If, for instance man carries with him to the spirit-world his affection for his dog, his dog world has been so much used and accustomed, will be there, subjectively to him who is there of Yes, I am he that was Edgar C. Dayton while jectively. I hope I am understood." MR. CHARLES .- "Are you a believer in and adupon your earth-now a real, living spirit in the

reate of the Darwinian th You, too, my friends, like me, are in the spirit- PROF. DAYTON.-"If you mean by that, if I am swer yes. But Mr. Darwin was not the discoverer. of this truth, though he is now given the credit of it. This theory has always been a favorite one of the Spiritualists. Andrew Jackson Davis announces it, and it was long known before him. Chambers, in his 'Vestiges of Creation,' proclaims it, and as Judge Carter has told us this evening. Lord Bacon announced it three centuries ago. So that the truth is not so new. The fact is, as that old licentious Israelite of ancient days truly observed, There is nothing new under the sun. Darwin is right in the main in his ideas and analysis, but he is mistaken in his selection from is the world of causes, and yours is the world of whom man spring, and how he was evolved. and mineral kingdoms, and he was developed or evolved out of all in their scriatin progress. Now, scientifically considered, look at the difference and exist as a spirit, in the world of spirits, between man and the inferior animal creation. When you cast off your clothing of grossness Science has demonstrated so far that there are man, so far as discovered, there exist nitu-seven of these primates; and it will be finally found out

as I am now, using my medium's body for the JUDGE CARTER.-" Professor Dayton, why do purpose of rendering you conscious of the fact, you designate man as an animal? You call him and instructing you as I can. Now, there are a religious animal, and have announced that you some among you of earth, from your peculiar are going to lecture upon that topic on Sunday composition and construction, like our friend, morning next. I do not think that man should be

JUDGE CARTER -" Not so, indeed-the se-But what I wish to impress upon you most of quence is by no means conclusive—there is no remains when you cast off, by what is called you say that he is a vegetable or mineral, as to is no such thing. Heaven, as the beautiful me-, have assigned man to the last kingdom. Now I,

wise, into four; nay, into five kingdoms: the min- evening, when the services of Dr. Owen were reeral; the vegetable, the animal, the human, and the quired to help Lizzie out of her trance into her spiritual! The human, or man, is as much above, own proper person." and discretely above the animal, as the spirit is a ladder. To say of a man that he has much from such control." in common with an animal, and therefore is PROF. DAYTON.—"You cannot do that always, an animal, is saying by far too much. Indeed, the if the spirit wills you shall not do so. You cansame course of logic might well prove any ani; not take my medium from under my control."

tinctions and analyses; but I use the term animal, spirits take magnetic subjects, whenever they in the meaning of its derivation, anima, life-please, out of the control of their earthly magnetsomething having life-and in the common activers, as witness the case of Mesmer himself, who ceptance; but by no means to degrade man with more than once found his mesmerized subjects the beasts of the field,"

that. But, professor, another impatient question: royance was first discovered and elucidated." You speak in your instructive remarks of us! Dr. OWEN .- "That may be so. But the fact

the laws of God and Nature."

How can any one attempt to violate the laws of No magnetizer nor no spirit can take my medium God or Nature? It is to attempt an impossibility, from under my control-no ten magnetizers nor and the attempt itself must be under a law of God ten spirits can, if I will it to be so." or Nature? So no attempt!" -

PROF. DAYTON.—"Well, we won't dispute about "Well, I guess you are both right." terms. The fact is, as you say, no one can violate PROU. DAYTON,—"The spiritual body"has nethe laws, or any law of God or Nature, nor even cessarily more control over the material body, alattempt it, because the very attempt is necessa- though each is mutually affected by the other. rily under the law. But this can be done and is. By the way, I believe I shall lecture upon the and thus get yourselves into inharmony, discontent, distraction or trouble!"

and am satisfied with it. We do not understand there is a spiritual body.' But, my friends, it is the laws, and we may misapply them, and substi- time to relieve my medium. We must deal tentute one for another through ignorance, and thus derly with our mediums. I desire you to cultivate get our fingers burned and ourselves into sor- harmonious relations with your spiritual and nat-

and properly apply them."

such modern phrases, or things?"

PROF. DAYTON .- "Ha! ha! ha! Do you think, judge, I have been so long, through my medium | Dayton bade good night to Miss Kelzer in a poetle mingling with you modern folks of the world, strain, promising her the aid and friendship of the that I have not learned anything? I have eaught | spirit world in her labor of love; after which he up this phrase, as well as a great many others, made his adious to the company, and retired. through him. Ha! ha! ha! I learn, you see, a great many things."

JUDGE CARTER.-" A single other question, importinent. You speak of your being in the spirit-world long ago; might I venture to ask you how long you have been in that world?"

PROF. DAVION .- "This question has often been propounded to me through my medium, but I have always invariably refused to answer it; there is no use in answering it, there might be some harm. I have said little or nothing about myself, and always take care not to, because I do not crave the influence of any individual personal authority in what I may say-but only that of truth itself. I impose on no one what I say by authority of name, place, station or experience."

MR. CHARLES now asked—" Does the spirit believe in Christ?"

him and his divinity, just as I believe in you and ers. your divinity. Jesus Christ was the Son of God just as any other man; his divinity was the same inspiration as possessed by other men, but different in degree. He was a great and beautiful medium, and his nature was thoroughly inspired from God through the spirits of the world of anirits."

MR. CHARLES.—"Do you and the Spiritualists

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cause, now as ever, is in all things, through all things; permeates through and through the unitiverse, and of course can have no such personality and of course can have no such personality as contemplated by the so-called Orthodoxy, and there is three or one. Why how can you make either in three or one. Why, how can you make only have a personality. Infinity can have no personal form or limitation. It is beyond form or limitation necessarily from its very fact. It

could not be Infinite without." spirits can propliesy?"

PROF. DAYTON .- "Certainly they can; and prophecy is not dead yet. The old prophets of prophecy is not dead yet. The old prophets of the Bible and other autique times were but gifted could draw. The interest was very great, espendiums like the mediums of the present day. The mediums like the mediums of the present day. The spirits of old prophesied through them, and spirits can prophesy or predict future events through the mediums of to-day. The reason of this is already evident from what I have said. The spirits live in the interior world, in the world of causes, and of course this world of yours being the world of effects produced in the world of causes, the spirits first see "their" causes and from their experience the enlightened among them can tell pretty well what is going to happen with you. Many predictions have been made by the spirits through the mediums now living, which have been amply verified. This is known to the Spiritualists. And you see, too, from the fact of our spirit-world being the world of causes, how it happens that, at one and the same time, the same ideas and thoughts, in almost in the same language too, sometimes find expression in different parts of the world. Thus it has frequently occurred with poets, authors, discoverers, inventors and the like. These ideas and thoughts originated here, and

ceptible minds as occasions may offer." JUDGE CARTER.—" Perhaps in this, too, we can see the reason of the truth of Shakspeare's saying, that 'misfortunes come in battalions;' or of the old and common maxim, that 'misfortunes never come single."

were and are sent to you, to as many different sus-

There were some other topics touched upon, I believe, (as I write wholly from memory) in our genial, familiar and edifying conversation with Mr. Dayton; and it was, as upon other occasions, truly remarkable how conversational he was; and it was, indeed, a curious fact that there was that spirit of the other world talking to us and tures after I go to Louisville, where I next Suntaking part with us in our social time, as if he were one of us-using the excellent body of Mr. were the of us—using the excellent body of Mr. Forster for his purposes, to be sure, but, never-theless, as effectually in every regard as if it were theless, as effectually in every regard as if it were the Spiritualists of that city.

his own. And I must not forget to say here, that Forster for his purposes, to be sure, but, nevertheless, as effectually in every regard as if it were his own. And I must not forget to say here, that there occurred among us some conversational discussion on the subject of the control of mediums by the spirits, in which it was announced by Prof. Dayton that "the control of the spirit was complete, and that sometimes the need of an earthly magnetizer was required to get the medium into her or his normal state, as was witnessed this words and interest the least form to form the subject of the control of the spirit was completed. After what I have said, it will be almost need for the Spiritalists of this and adjoining of the Spiritalists of this and adjoining of the Spiritalists of this and adjoining description, Mrs. Curtis says, "Let the for the Spiritalists of this and adjoining description, Mrs. Curtis says, "Let the for the Spiritalists of this and adjoining of the Spiritalists of this and adjoining description, Mrs. Curtis says, "Let the structure of the color-of his eyes." Mrs. Curtis says, "Let the for the Spiritalists of that city.

After what I have said, it will be almost need-less for me to add that Mrs. Hull, since retiring field. Their numbers increased in spite of the structure, which it is an adjoining of the spite of the control of the spirit presence. This they have no five particular to the color-of his eyes." Mrs. Curtis says, "Let the for the Spiritalists of that city.

After what I have said, it will be almost need-less for the Course of the control of the spirit presence. This their numbers increased in spite of the structure, which it may be a correct description, Mrs. Curtis says the heat on Friday. Foh. 21.

Their numbers increased in spite of the structure, which it is color-of his eyes." Mrs. Curtis says the the color-of his eyes." Mrs. Curtis says the the structure of the spite of the structure of the spite of the structure of the spite of the structure of the color-of his eyes." Mrs. Curtis says the heat on Friday. Foh. 21.

Their nu

DR OWEN then said, "You say that the control above the man, as the animal above the vegeta- of the spirit is complete. I undertake to say that ble, or the vegetable above the mineral. The any good magnetizer can take a medium out of lines are discrete in degree like the steps of the control of a spirit; I can take any medium

JUDGE CARTER .- "I venture to suggest that PROF. DAYTON .- "The judge is right in his dis- in many cases it is just the other way. The taking upon themselves independent airs which JUDGE CARTER.-" I am quite content with he could not well account for, but by which clair-

violating the laws of God and Nature. How is is, we earthly magnetizers have more control over this? You use the old phrase and blea. We certifie subjects than the spirits, because these are of tainly cannot violate any laws of God or Nature?" us, and with us, and it is not at all derogating PROF. DANTON .- "You are in the right again, from the power of the spirits. It is our materialudge. I should have said attempting to relotate ity that gives us suparior power over the materi ality of the subject."

JUDGE CARFER - I still incontinently object. PROF. DAYTON, - Not so, if the spirit wills it.

MR. GRAHAM. - [who was one of our company]

done: you vainly substitute one law for another, spiritual body next Sunday evening, and prove scientifically the existence of the spiritual bodyshow scientifically what St. Paul meant when he JUDGE CARTER.-I can well understand that, intuitively said, 'there is a natural body, and ural bodies-let them, if possible, exist in harmo-. Prof. Davries.-"That is just the way of it, ny. To be sure, I know full we'll the temptations, and we should labor to understand the laws of the vicissitudes, the turmoils and the apparent Nature and of God applicable to our condition, miseries to which you are all more or less subjected in this material world; but, depend upon it, all JUDGE CARTER. "To quite curiously change these are for the better development of your spirthe subject, professor, how is it that you came to itual body, to prepare it for its purely spiritual use the word 'stove-pipe' as applied to the hat of existence in the world of spirits; its better nature a street dandy? You have been long, as you say, in a better world. Souls of the upper life are with in the spirit-world, and what do you know about the souls of this lower life, and we all come from one great and glorious source.

Previous to yielding control of his medium Prof.

And so Prof. Dayton relieved the medium, and it was high time in the hours of the night for our party to disperse and go to their homes; and so professor, and I hope you will not consider me we did, each one keeping what he or she could of the beautiful things we had seen and heard. For my own poor part, I thought that what had hapnoned would interest more than were present that night, and therefore have I thus written all from memory.

On last Sunday, according to his promises, Prof. Dayton, through Mr. Forster, delivered his lectures on "Man a Religious Animal" in the morning; and at night on "The existence of the spiritual body scientifically proven." And this lecture was certainly one of the most remarkable I ever heard, and should have been heard by the whole scientific world.

I think, then, friend Colby, that I have given you "Some Facts, and Some Grains of Wisdom," PROF. DAYTON .- "Most certainly! I believe in which, if you please, you may give to your read-A. G. W. C. Yours truly, Cincinnati, Ohio.

Banner Correspondence.

Letter from Moses Hull.

DEAR BANNER—In my swinging around the "cirkle," I occasionally "fetch up" to your paper. I would write oftener for the Banner, if I did not PROF. DAYTON.—"No indeed; nor I, or any true Spiritualist, can so think or believe. God Crucible has somehow slipped through my linder the parameter of the parameter in I and not realize the overcrowded condition of its columns. You will have learned, ere this, that my little Crucible has somehow slipped through my linder of the parameter of the parameter in I and not realize the overcrowded condition of its columns. true Spiritualist, can so think or believe. God the great first cause, the continuous living first know. Did you ever, in your younger days, go to spiritualist, cause, the continuous living first know. Did you ever, in your younger days, go to a sleight of hand performance? "Presto! either in three or one. Why, how can you make him well. Enough of this; your readers are not a personality of an *Infinite* God? Finite things interested as to how the Crucible went, or who only have a personality. *Infinity* can have no took it. As to its future history, that will tell it-

personal form or limitation. It is beyond form its very fact. It south." I have had a good time generally. J. M. could not be Impaite without."

MR. CHARLES.—"I will ask the spirit if these places, as he does everywhere. My audiences at the Greenlaw Opera House, in Memphis, sions have been made. Bro. Peebles's review of Rev. Mr Walk, my review of Dr. Crane, and Mrs. Hull's review of Rev. Mr. Jones, have thoroughly convinced the opposition that the think it will be about their only argument against

Spiritualism in the future.
You will remember that Memphis is the home of Miss Clara Robertson, the meditin of Brinkley College ghost notoriety. I have investigated, as far as I could, that ghost story. I think it is one College ghost notoriety. I have investigated, as far as I could, that ghost story. I think it is one of the very few true stories of the kind. I have had several sittings with Miss Clara, and know her to be a good medium. Could she be sur-rounded with proper conditions, few would give better tests of spirit presence and power than

Mrs. M. J. Mollis has the people of Memphis. and some in Nashville, just now thoroughly ex-cited on spirit manifestations. The phenomena occurring in her presence, both in the light and in the dark, are perfectly astounding. Skeptics always go away confounded, if not convinced. In her light scances, the spirits write on a slate, without the use of mortal hands, as they do in Dr. Slade's presence; the only real difference being, that they always write in an exactly similar hand to that used by them in earth-life, and there are usually tests connected with their writing. In the dark, spirits talk to members of the circles in their own natural voices, often giving crudite disquisitions on the Spiritual Philosophy, and always giving names, dates, and such other tests as may be needed to establish beyond doubt the identity of the spirit communicating. This week Mrs. Hull, Mrs. Hollis and myself

are working up Spiritualism in Nashville. This, you will remember, was the home of our ascended brother, J. B. Ferguson. Bro. Ferguson was deservedly popular every where, but especially so here. The Spiritualists of this city are now fully determined to organize and go to work in earnest Mrs. Hull will remain here and give a few lecday commence a two months' engagement. have heard so much of the good friends in Louis

of your space. I will try to use more of "the soul. Nashville, Tenn , Feb. 1, 1872.

Cheering Proofs of Progress from a Lectur-er's Notes.

DEAR BANNER-Since I wrote you before I have becured in four States—Missouri, Kansas, Nebraska and Iowa—and in most, cases I was cheored with the practical ovidence that I did semething to advance the cause; and this is easy pecially true with respect to my labors in K mass and Nebraska. Never in all my travels since I combarked in the field of spiritual labor, has it been my obecause to witness a more carnot and been my pleasure to witness a more earnest and been my picasure in writees a more carnesi and eager spirit of inquiry for the grand truths of Spiritualism, than was displayed at almost every point I visited in Kansas and Nebraska. Thousands in those States are exhibitly thirsting for the waters of spiritual life. The first place I visit ed in Kansas with a view of lecturing was Mary-ville, Marshall county. Twenty-five cents admit-tance was charged, which I think had the effect tance was charged, which I tank had the effect to keep a number away, as the people generally were complaining of scarcity of mony and hard times. While there a Methodist preacher ap-pointed the time, and gave notice through the papointed the time, and gave notice through the paper that on next Sunday evening he was going to "blow up Spiritualism"—and had it twice announced from his pulpit. I had no expectation at the time of being there to hear it, nor did he expect it; but it so happened that by the delay of the cars I was detained, so that I could not get away till the time appointed for knocking Spiritualism in the head the one-hundred-and-oneth time, and making it kick its hast dying throse. According ly, when the hour arrived, I repaired to the hall to winess the disastrous feat. But fortunately or unfortunately for the cause of Spiritualism, (I hardly know which) the Reverend gentleman backed square out. He "crawtished." He announced to the andience that, owing to a few miles' travel, which exposed him/to the cold, he felt somewhat disqualified for speaking on the subject of Spiritualism, and hence should post-poine it indefinitely. Then, selecting a text from Daniel, he proceeded to spin out a cobweb theory on miracles, which occupied an hour or more than the first of public debate, were as is the case everywhere—fraternize hest with the form, and, being under the head of some of our formoust men in polities, this wing is kept in a time. Some of his andfance, like myself were. on miracles, which occupied an hour or more time. Some of his audience, like myself, were time. Some of his audience, like myself, were unable to see how the cold could have a greater effect to disqualify him for speaking on Spiritualism than on miracles. My landlord remarked, isin than on intractes. By handon remarked, as we were returning to our lodging," He die clined speaking on Spiritualism because you were there; he was afraid you would appoint another meeting and reply to him." And it is true I had anticipated doing this.

From Maryville I journeyed to Washington,

where Brother Williams had advertised me for a course of lectures. Although an admittance fee was charged, my audiences were all large, and continued to increase from first to last. All classes of people turned out, from the blacksmith

to the deacon, except two elergymen who had been invited to attend, and perhaps declined for that very reason, fearing they might be called upon to "give a reason for the hope that is within them." Three editors and their wives, the Judge them." Three editors and their wives, the Judge of the Court, lawyers and doctors and other intelligent classes of society manifested quite an interest in the lectures by their attendance and attendion, and some of them by seeking a private interview with the speaker. Besides the citizens of the town, people came in from the country from one to fourteed miles through the howling and chilling at rms of snow and wind for several night in succession. Verily, verily, those who hungly for the bread of life shall be filled? And I cherish the conviction that the spiritual crumbs I served out will effect something toward accum-I served out will effect something toward accoun-

plishing that en l.
From Kansas I sought my way to Nobraska, where I found a still more eager spirit of inquiry alive amongst the people with respect to the promises and proofs of an immortal life as furnished by modern Spiritualism. My first point of operations was Nursery Hill, to which I had been invited by Bro. Hedges, whose wife is a strong spiritual tower, and who, by virtue of a power exerted through her mediumship and her tongue, is making some of the Orthodox-priests tremble in their radiatis.

days starving and freezing calamity on the plains She examines diseases by a lock of the hair, and of Kansas, I could not resist the mental importreats all manner of complaints. Her method of

parlor and a portion of the kitchen.) I remarked:
"I like these social gatherings, as they furnish
good opportunities for the interchange of thought, and for kindling up the warm fires of friendship; and I have no doubt but there are those present who have thoughts upon their minds calculated both to interest and instruct the audience; and I hope they will not keep us many minutes in sus-pense in waiting to hear them." But not a tongue pense in waiting to hear them." But not a tongue or lip moved till I broke the silence myself. Discovering they were determined to hear something more from me, I proceeded to unfold some of the moral beauties and moral obligations of our new faith, and to portray the power of love as a moral lever for the reformation of society. When I had concluded, and examined my watch, I found I had delivered another discourse of more than an hour in length, thus giving two discourage in one evening—one public and the other private—occupying nearly three bours' time. And this I have often done in the course of my four months' lecturing tour—given two or three discourses in one evening. On the occasion above referred to, after I had spoken twice, Brother Brown stated there was another subject the audience desired to the opinion that all their theories are not planted on a truthful or safe basis. was another subject the audience desired to hear me speak on, and accordingly I spun out another discourse of twenty or thirty minutes, making

three discourses in one evening.
I cite these incicents to show that an almost boundless spirit of inquiry, and an eager desire to hear and learn, is awakening in these new countries, thus presenting a fruitful field for mis-sionary labor. Mote anon.

The above communication was penned under the roof of the dwelling of Stephen Young, a man of peculiar dietetic habits, having eaten no animal food in the shape of meat or butter ford wenty-nine years. And by his side stands his son, now twenty-one years o'age, down whose throat not one mouthful of ment or butter have ever found their way. And both present the appearance of sound robust health. Mechanicsville, Celar Co., Towa, Feb. 4th, 1872.

New Hampshire.

develop as a clairvoyant, also as an impressional medium. It is hoped that this will soon place her beyond the necessity of so laboriously preparing her discourses. After she leaves Nashville she spends a few days in Louisville, then makes a short lecturing tour through Indiana, and, possibly, through a part of Michigan.

The severing of my connection with the Crueis ble renders it no longer necessary for me to reside through of the length and breadth of the land, elling a Baltimore, so I shall remove to my home ming us of the barbartism of capital punishment. Baltimore, so I shall remove to my home moing us of the barbarism of capital punishment, incland, N. J., the first of April. inoland, N. J., the first of April. and the mean inconsistency of depriv Forgive me, Mosses. Editors, for using so much of their natural and God given rights!

space. I will try to use more of the soil. A petition was in the hall remonstrating next time. Regards to all connected with against the proposed Amendment to the Constitution. Mrs. Kunlett made a mest powerful wille, Tenn, Feb. 1, 1872.

Mrs. Wiley spoke words of consolation at the funeral of a Mr. Davis here to day. How different they seemed from those I have been accustomed to hear from old theologians, steeped in the bitterness of their biggted creeds! Mrs. Wiley seems the embodiment of humanity, and/control--led-by spirits of the highest order,

Dubuque (lown Correspondence.

EDITORS BASSER Mrs. Mattle H. Parry, of Wisconsin, closed a course of five lectures hereout the 31st ult. The speaker has many friends in Dubuque, having lectured hereon two fermer occa-sions, the first time about lifteen, the second time some ten years ago, and on each occasion has she sustained horself went. Her feet him this week were given under very unfavorable conditions. and yet she drew a goodly number to hear, though they must sit in a half which it is almost impossible to warm in cold weather, and this week the moretry has been below zero most of the time. It is to be hoped we shall soon secure a centertable hall in which to talk upon our comfortable faith. A movement to that end is now in "Truggress.".

There seems to be no reason—which a little manly foremost men in politics, this wing is kept in a healthful state of activity, and is able to neutral-ize any effortincity tensplation designed to represe the freedom of conscionce. There is now a strong probability that our Spiritualists and Deists will join endeavor in the matter of securing and main-taining a pleasant lecture hall. I mention this for the information of liberal lecturers in other sections, who may some time feel disposed to come this way, and whose kind offices we stand nuch in need of.

We have a small circle of good mediums, who in the most quiet way possible are working the leaven of Spiritualism into the theological dough here, doing good to themselves, and opening the better way for others; but prior to Mrs Parry's, visits we have had no lecture on Spiritualism, out visits wo have may no recrure on spiritualism, our and our Universalist preachers season their sermons very highly sometimes with Spiritualism, and the more they use it the herfer Titoy draw the people. Their heavers, like babes in the hands of the doctor, swallow the pellet under the impression it is good Orthodoxy.

The recencianniversary of Paine's birthday was: proudly celebrated here. "Common sense" romi. the appeals from of all who heard them. We think niscences were called upin the most eloquent and Ethey have been a mighty power in the land and stirring phrase. The people listened pleased, hans, queted, sung and danced, and rolled up a long: list of names protesting against the insanezoropo-sition of tinkering the Constitution in deference to the cruel prejudices of hypocrites or bigots. If the Orthodox babies want to tumble their cobhouses down about their heads in the duje fest time possible, I don't see any other so economical way to do it as by warping up the Constitution in the way Justice Strong in his weakness, proposes, '85 hose whom the gods would destroy they first make mad."

Dabuque, Iona, Fit. 2, 1872

PEORIA.—R. Bolton writes; Feb. 5th, as follows: "The Spiritualists of Peoria; III., have been fed on spiritual food direct from the spirit-land. tremble in their pulpits.

Tremble in their pulpits.

Tremble in their pulpits.

Lt. was, about nightfall when Trembled the of Bloomington; III. She is a very fine inspirators speak that evening. But such was the eagerness of the people to hear something of "the good word of life," that they flocked in to my lodging parlor and filled it to its utmost capacity; Allars travelur and frowing calantity on the plane. of Kansas, I could not resist the mental importunities indicated in their countenances to hear me say something on the subject of Spiritualism. I began with the intention of speaking but a few minutes more than should be required for making an apoloiy. I found, however, at the close of this private lecture, on examining my watch, that I had spoken about an hour and a quarter. The next evening, on presenting myself at the door of the hall, for the purpose of delivering a public legature; I found it crowded to its utmost capacity with eager listeners, so that I had to clow my way through the crowd to reach the platform. Having addressed them nearly an hour and a half, I departed for my lodgings. But on reaching the street my landlord informed me that Brother Still, living a few rods from the hall, desired motor and a secting myself in his parlor I observed that nearly half the congregation I had addressed in public had followed me. I turned to my landlady, and asked her the purpose of the gathering. She replied by saying, "I believe you sometimes address private a uddence, do you not?". If Yes," said Is "private or public—it makes no difference to me."

When the andlence decking seated, (filling the parlor and a portion of the kitchen,) I remarked:
"I like these social gatherings, as, they furnish trins should seeme the services of Misses Grover and Crosby. They can be addressed, at present, as follows: Miss Helen Grover, care of Box 1571,

Rhode Island.
WOONSOUKET.—Isaac C. Ballou says: I send you again three dollars for the renewal of the most valuable journal for public and personal interest that ever, perhaps, came. To the con-sciousness of man. One essential object with me in ever continuing to read the Banner of Light-is, in the inspiration and quickening practice it seems to have with our spiritual natures; another object is, I take much pleasure in the circulation of your paper and its contents, with many of our esteemed friends in all departments of life. Their remarks to me often are, that it is a beautiful doctrine if true; but, seemingly, many prefer travel-ing in the same old theological beaten track that

SPIRITS BEEN BY A CHILD.—Wella Raphael, Anderson was born in New York, 19th May, 1863. He has a large, well-balanced brain, and, assuredly, is a very promising boy. His father and mother both possess many phases of mediumship. Mrs. A. says that her son, at one year old, saw the spirit of Owankawa, an Indian chief, and expressed great fear, running from him. This was the only time that she had ever known him to be ofraid of spirit presence.

the only time that she had ever known mm to be afraid of spirit presence.

At two and one-half years old, Wella-gave a splendid test to Mrs. Curtis in New York. His saw her bushand, and says, "Oh, Annty Curtis, get up off from that son; there is a very had looking gentleman sitting there, with red eyes; he looks dirry in the face." Mrs. Anderson replies. "It can't be red eyes my son?" He then missed bushed on a mahogany chair, and says, "This is his hand on a manogany chair, and says, "This is the color-of his eyes," Mrs. Curtis says, "Let the boy tell all about him." After he had given the description, Mrs. Curtis said this-was the head established his he had ever had of spirit presence. This hoy had given a correct description of her hus-

life.
One time, when four years of age, Mrs. A. found her son playing, peek; a-bob, with little Violet, an Indian girl. He was laughing and dodging from one side to the other; she turned

Rathand, 40.

WOODSTOCK - Gillman H. Washburn writes:
"Our cause is going on gloriously here in Woodstock. Shiitualism is quictly and peaceably-gaining ground, but we do not make much noise about it.

I hope Mr. Hazard's article on 'Blasphemy' will he published in pamphle; form and circulated throughout the country. It will open the eyes of the people more than anything I have seen

MORRISTOWN. Mrs. Harriet E. Pope writes: 2 Hear Ord Braner Although not a subscriber, (would be if abbert harrywar weekly arrival with all the warmth of one of your dearest friends. There is so much in each number for us to learn that we cannot learn elsewhere, that we call it our teacher. How a Spiritualist, if able to take them, can get along without the glorious old Banner, and firm, stanch, old. Religio Platosophical Journal, is more than I can tell. Mr. Pope re-cently held a debate with an elder, W. M. Allen (Advent), and we think came oil victorious, "Advent), and we think came oil victorious, "Manuthonov Scholl-purson losses this opinious but the rabble may think otherwise. Certain it dethates phylicarism stall loss in this place, and beginevers are added to our numbers. The thinking portion of our community do not sneer at us, if they cannot accept our philosophy, and there is a deep undercurrent of inquiry among the masses to know more of Spiritualism, both as to its phi-Assorbly and phenomena. I am glad that the Ran-ner is not alraid to endorse Nictoria C. Wood-hull in her striyings to secure ! qual rights for all, as far as, he the judgment of its editors, she is right, and I am really and he artily prond of Theodore Tilton, a man who dare do that he thinks a right even if the saids and press of the country condemn. Such men are an honor to the race and age, and we say, long live Theodora. Tilton, to speak out boldly and honestly his convictions of right. Not that other noble men dare not do the Same, but when Al others forsook that he dared to introduce her in Steinway Hall, despite the prejudices of higotry and conservatism.

Yes, hear Banner, the angel world will stand by you and him, as well as all others 'who know the right, and dare the right pursue.'"

J. L. Pottill writes: My report for January is as follows: Places visited, Vernon Tentro, Mor-ling Centre, Risso, Albert Lea, Banerof (Lyfe, Rose Creek, and Le Roy. Number of hourses, given, twenty; number 1 aning Association, twen-ty two; amount received, iffeedle choice and year-ly two; supports and productions and year-ty dues, \$1170, expenses \$244.

ly dues, \$11.70, expenses \$1.1.

The cause is progressing incly; opposition of all kinds has nearly coased. Theology has crawled into its hole, leaving use entirely alone, while it manipulates our government with its feverish, slimy hands. We do not get apposition enough to make it interesting. The people generally aroturning their attention to the philosophical aspect of Spiritualism, virtually admitting through their silence, its truthfulness. We mast keen pushing the cause forward, both by word and deed; ours will be the victory in the end. will be the victory in the end;
Le Roy, Main, Feb. 18, 4872.

NEW ORLEANS, han much -- hear flamer At the gains of Mr. Peebles's lecture that eyening. the following resolutions were unanimously passed, evineing the high appreciation in which he is held here by the people. The evening lec-tures have been uniformly crowded, and received set the "good tall rolling on," upward and onward over the crundding tomples of a creed-bound city Where it, J. M. Presign of 41 communities, N. J., have time March bet, declared to the Stationalists of New Orleans, three months, one on April, and two records, oddy that and hettine ingress in the principles of the Stational Philosophy (and

and,

Wherever, His method of bringing those progressive truths
before the public fund has been system error with charity
and fravernal kindness, as to meet with a cordial receiption
of Spiritualists and a treit approval even of impuring secta-

and, therefore, Renelect, That have of that has be tendered, him for his ontopoken utterances in behalf of medium hip, medium appritual phenomeny and the harmonial philosopy in all its practical tearings.

**Resolved, That we but sitter the rentiments of southern

Jointed, that we may meet the reasonages of someon spiritualists generally when we conflaily to tree Mr. Peebles to retent again; to head, to me the bread of dife, and point us to formanised linguis wayers, processing him our hearty

The localisation of the second tion of the truths, connected with Spiritualism, and the social and fractional relations growing out of them

Ready I. They we have Character revolutions designated the Spirituality papers of the country and the Medium and Daybreak of London, for particulation.

CAPL John Grass.

Simsorn Finns. Im J. M. Alles, M. T. Hynn, Committee

Tennessee. MEMPHIS AA. T. D. writed "Although not a

MEMPHIS. A. T. D. writes: "Although not a regular! in the spiritual ranks, I send a message from this southern point of operations; taking the privilege; so generously affected, of giving a hearing. 25% all, if not personal artivances. This is "grievous," thank, of our hidding God-speed to the champions of Spiritualism, Moses Hull and wife, and Mrs. Hollus, the line phenomenal medicum—all going-to-Louisville, stopping at Nashville to sow the seeds of reformation in that Caristian site. Wall loss, Jull sown rathest thoughts for to sow the seeds of reformation in that Christian city. Well has dull sown radical thoughts for Memphians, though not able, as desired, to meet the some of though round the decusion on the merits of 'Holy Writ,' only finding one rival into purson of his wite, who dissented and went to a Methodist church, and from notes, reviewed. the reverend's scattling sermon on Spiritualism sho drawing as Targe a house as the established "vicegerent," who holieved women must not differ from Paul's decisions of their speaking in public. Olive Logai, can, come now and present her Olive Logan can, come now and present her claims for appreciation. If not willing to be styleid an ultra-progressionist, she is a woman still, ripging the alarm of freedom by the fact of being a reformatory laborer, let the hobby bowing it may. Scetarian bigots will ignore her nevertheless, if advanced ideas are promulgate. The Young People's Spiritual Association hope to be able to secure the services of speakers sconfor unspecified time, and not remain idle while churches are thriving on the luxuries of the world, leaving—all—spiritual advocates in the manger, fighting for a legitimate birth.

manger, fighting for a legitimate birth,
E. S. Wheeler comes to us with flattering testimonials from Lewisville friends. We will be satisfied with an even exchange. The Curistians of that city will find a foe worthy of their steel, if they accept our Moses; and if high inspirational powers give prestige, Wheeler must fill, the bill here."

Ohio. ALLIANCE, Feb. 2d.-L. Wewrites: We had

the pleasure of listering to two very excellent lectures Wednesday and Thursday evenings of this week by the noted infidel; Mr. B. F. Under-wood. Bubjects: "The Popular Objections to In-fidelity," "Religion and the Bible," &c., He gave old Orthodoxy a general overhauling greatly to the chagrin of some of its professors, who were present-and some who were not present-as, the latter frequently "blow their horn" the foudest His lectures were well a tended; in fact, a large hall was browded both evenings, which speaks well for the intelligence of this place. Mr. Un-derwood rather doubts immeriality, but in giving the comparison of proof that modern Solritualism gives of a future existence, he said the Bobe gives gives of aduture existence, hospicitude from gives in more; the also said that "no said some and dariftle phenomena" of modern Spiritualism. We do not wishour fown logo ectively unnoficed in regard to the progress of liberal sentiments, hence I write this with the expectation that you will make a note of it in Decidarious of Banaca. will make a note of it in the glorious off R unter of Light, the starling ffit and of Truth, Justice and

New Jersey State Association of Spiritualists and Priends of Progress

Notice is hereby given U at a doubterly Convention will commence its sessions at Convention value of the commence its sessions at Convention of the analysis of the Convention of the 2d at 100 line as then find there is tall be agreed upon Mrs. Vigitaria U W. odroll, the statinal herome of the day, bays she will be a true both days, and given wandedress the flist evening (if it session, and other promined workers in the cause will. The true both days, the layer was address to our exercises. As far as possible agrounded atout will, he agreed to it the from a distance. Come II you can, and it to send an all of some chosening thoughts.

ELLEN INCENSOR, Sec.

This paper is issued every naturday Morn-ing, one week in advance of dute.

25 In questing from the Banner of Light, care should be taken to diet nguish between colitorial situates and the communications on beneath of their wisepfloories-pandights. Our columns are open for the expression of free thought, when not the correct of the contraction of the columns. aree we cannot undertake to endorse the varied shalles of equation to which our cor-respondents give aftersion

Banner of Light.

BOSTON, SATURDAY, PEBRUARY 24, 1872.

emico in the orther for Bullding, " WAS JINGTON STREET the experience of the Settle

THE AMERICAN SERVE COMPANE, HE NASSAU SE WILLIAM WHITE & CO.,

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Antician in the dimunications apportaining to the Killional Department should be a dressed to the editor.

Dishonest Mediums.

There is a periodical flurry among the secular and other prints and the disciples of Mrs. Grandy in social life upon the above subject, sometimes produced by a reflex action of the suspletons or misropresentations of the latter class upon the former, and sometimes spurred into life among the latter by the printed assoverations of the aforesaid cournals. Af the present time, when recent developments in New York and elsawhere -both on this and the other side of the Atlantic -have tended to excite many timorous Spiritnalists and to awake again the hoarse bark of dogged. akonticism, was desire to call the attention of our readers to a time editorial on the matter in the London Medium and Daybreak of Jan. 5th. This article occupies broad, humanitarian grounds, and counsels, as we ever have, charity in the judgment of our mediums, while at the same time it declares the necessity of careful examination of conditions, the taking of stops by which imposition can be prevented, and the prompt exposition of any who may be fully proved to have willfully made use of deception and fraud. It must, be admitted that it is a lamentable but also a demonstrated fact that many of our media. are without spiritual guides who are strong enough to always hold them against the popular tide or demand for the marvelous; and therefore; in answer to this domand, they seek to give; when, therefore, the spirits do not anywer their desires, they are often led to deceive. In such instances society is more at fault than theythey are negatives, sensitives, and do but reflected and both melt away into oblivion when the rising back upon the public that which the public de- sun lends its aid to bring outside an isothermal mands of them. The spirit-world sees the necossity (as well as the earthly believer) of holding a very close rein over its media, but it is not always possible to do it, inasmuch as it is not always possible to find a apirit who is strong enough to come en rapport with certain mediums when under the strain of inordinate physical surroundings in mortal life. It is indeed, as our English cotemporary in the course of the article re-

red to 34,946 avalize manifestations in circles composed of cartain ele-ments. Alere is where public mediumship, while it is a manifest aid to Spiritualism, is, at the same time, the means manker aid, to Spritualism, is, at the same time, the means of misrepresenting it. The great variety of people who sit with a public medium render, the conditions very unequal, at different times, and while a proportion of the sittings may be accountingly successful, other seames may result. In entire failure. If all investigators were, calar rational and unprejudiced truth lovers, no harm would result from such (addres, as similar expectences are met with in all scientific investigators). But the greater proportion of those who thus sit with mediums, especially in public, are not, only entirely ignorant, but greatly prejudiced, and both unwilling and incapable of excusing in any way the proceedings. We may add to this the invitable element of discording to the second of the condition of the conditions of the condition of the conditions. We may add to this the inevitable element of dis coestings. We may not to this the inevitance cement of this honesty, not in the mediums necessarily, but in the strangers who sit with them. And these unprincipled advanturies on the ocean of invaticism, with their ignorant doubts said their assertions of fraud distocted are the chief sources of signer stories which are affect respecting the tricks of precious

deception is brought to pass through no previous intent of theirs. It is ampossible, at this day and date, Nr any person who has at all investigated the subject, to enter piedea reis into a system of wide-sweeping, all-embracing denunciation, and if you would commune with the holy angels to proclaim that there are no true media. We have examined many mediums for physical and mental manifestations-among them D. D. Home, G. A. Redman, Annie Lord Chamberlain, Laura-V. Ellis and others-under test conditions which precluded the possibility of deceit, and in the presence of some of the most skeptical ladies and gentlemen in Boston, and no fraid could be detected. Still, now and then, extracts from the country press are sent us, congrammating the citizens of the locality with the exposure of another spirit-medium, and the honest friends of the cause are sometimes staggered at the revelation, which, if traced to its legitimate source, would be found, in the majority of cases, to be an unfounded fabrication. A good friend in New York State sends us an account that the Davenports, whose mysterious works have provoked the wonder of the civilized world, have been " exploded " and ignominionaly put to flight from Ithaca by the smart . ?) students at Cornell University. The reputation of the Brothers is of too high an order to be blasted by a newspaperparagraph. We have known them professionally, long and well, and sincerely believe, them to be honest men who never deny their vocation, while the Birs and Von Viecks, and others of their class, who alternately practice as exposers and then as genuine mediums, are entitled only to-and have in a measure received—the scorn and contempt of all truth-seeking individuals, whether believers in or opponents of the spiritual phonomena.

ship is established to our mind beyond cavil. But we do not claim for the great body of Spiritualists, or the mediums for spirit-communition, is found among mankind at large, and in the ranks of the professed believers of Christianity. In this connection read what our English brother

"Spiritualists are well aware of two facts, namely, that the phenomens are real, and that all human beings gifted with medium-hip are not homest. The latter fact is so gen-erally recognized in respect to mankind who are not medi-uma, that any labor taken to establish it would be a work of mm, that any laber taken to establish it would be a work of supercreation, beeing that it is the policy of most people to treat a mian as a neglectiff that it is the policy of most people to be wondered at, then, that tricks are occasionally palmed of as spiritual phenomena, even as gyptem its sold for flour, sand for sugar, and willow leaves for teat but who, in speaking of the merits of these articles, would descant on the properties of the rules ances with which they are sometimes adulterated? We answer, none but a fool: Why, then, in the name of common rense, should the consideration of the trickery discovered at spirit-circles be brought forward as an explanation of the phenomena. As well might our scientific friend, by Elimunis, endeavor to prove that, because sand is insight, there is, therefore, no sweetness in sugar."

This is precisely the state of the case. While condemning all mediums by wholesale, what clergyman in the United States or the world dare claim that all his brethren in the ministry are honest in conviction, and guided only by purity of action? While we take no special delight in referring to the want of probity exhibited by the

twenty Orthodix ministers now confined in sensual ends. the Auburn, S. Y. State prison-it does seem these other media who are controlled by the ings through Mrs. Conant: spirit of Church dogmatism and deliver their weekly sermons under the inspiration of a fat sale awake at death. ary, a respectable ' congregation, an operatio choir, and a shurch resplendent in velvet and We desire in this connection to call attention to

the fact that it has been the fate of Spiritualism to pay the penalty; which has attached to every movement of reform in all the history of the past. To every new thing which promises to act upon the public curiosity inevitably throngs a class of mountebanks-people without special employment or even average attainments-who demand a living at its expense, and the new reform or scionce (as the case may be is obliged to "groan and sweat under the weary load" of their Incubuslike presence till some circumstance arises which demands sacrifice at their hands-when, prestor adherents to hear the brunt of the emergency. of its most beneficent admonitions and results. And it is an indisputable fact in the history of the warm-hearted, steady-working disciples. Take for instance the opening history of the science of phrenology, which on being introduced to the world by Spurzheim and Gall, commanded a respeciful hearing, and immediately a thousand half-instructed disciples, attracted by the popular by the attraction of affinity to such persons here." interest, laid siege to bar-rooms, stage-offices, etc. expatiating upon the cranial developments of all whom they could inveigh into submitting to the process, at preposterously low figures, and by the most part they teach only the falsities of natumark, till hundreds of people became acquainted he shows a partial ignorance of modern spiring, and a certain proportion of unprincipled 1965 writings to justify me in speaking more strongly." sons have not scrupled to attach themselves to it for mere pecuniary gain. The precipitation of the admirable writings of the Rev. Wm. Mount! pane-both show the warm air, the strong lifeprinciple within the apartment or the movement, atmospheric or spiritual temperature.

In conclusion we would again urge the importance of honesty not only in the medium but in the investigator. How many go to the spiritcircle seeking for truth, with a lie on their lips, and a false name (if any) given to the medium, How many endeavor to deceive and browbeat the influences controlling, and often succeed, by their tormentingly uncongenial atmosphere, in entirely dislodging or isolating the spirit communicating, from the medium, at some very critical point in claim that they have discovered imposture! A large percentage of the stories in circulation concorning the deception practiced by media may indeed be unerringly traced to this source, and clearly branded as falsehood. Honesty is as necessary upon the side of the seeker after knowledge, as on that of the channel for communion. I was said by him of old:"Where the carcass is there will the vultures be gathered together, Did any of the skeptical patrons of spirit mediums ever reflect that the world unseen is peopled ual careass full of earthly pride of place, and exuding untruth at every pore of its swollen cuticle, think them, and the effort shall increase the suptided temple whither they may come without maxim (though trite and old) that in all the conditions of eternity as well as time, "like begets like."

"The Infinite and the Finite."

Swedenborgian denomination. He has written had called in to consult with him. Dr. Storer remuch and well in behalf of the theology of the cognized the latter, as the two entered the chamthink, the ablest, if not the most comprehensive, the humane spirit of those doctors who think they he has given us on the subject. He here dis know everything about healing to begin with, cusses, from the Swedenborgian standpoint, such and attempt to forbid all others from healing by great problems as the following: What is Matter? On the Belief in God: On the Natural and the Spiritual Faculties; God an Infinite Person; Man Immortal: On Freedom: Our Life our Own, and | blood was let from his arm. Their object was to yet God's Life; Revelation; The Bible; Swedenborg: Spiritism: Future Revelations, &c.

On most of these great topics Mr. Parsons expounds the mystical teachings of Swedenborg be properly attested in a court of justice. They with singular clearness and ability. He shows, or attempts to show, how a thoroughly Pantheistic theory of the universe may be reconcilable with a devout Theism, and how the doctrine of swer to the account of the affair by its Boston The fact of the existence of genuine medium- to us incomptehedsible both in Nature and in rev- | gy were there only because they were the dearest

elation. accepting the phenomena of modern Spiritual. position of his property. 'And still they wanted any greater amount of worldly honesty even than ism, believes it to be contrary to divine order, and the doctors changed so as to procure one who productive of mischief. "Spiritism," he says, "so | would bleed him, hoping in that manner to revive for as I have been able, not without some fort, to him sufficiently for answering an important ques-understand it, is the most purely natural belief tion, so as to secure to the denomination money that has ever been held among men, and its quick | which they might otherwise lose! Here were a and wide reception is a cogent proof of the present, band of rapacious ecclesiastics, prowling about feebleness and inaction of the spiritual faculties," the death-bed of a wealthy man, to get more itual faculties which man possesses, he could not ready legally given them. His family were solichave the first thought of life after death. But it itous only for his comfort and ease in life's bitter is equally true that the natural faculties may extremity; but these men, whose professed avoseize hold of this truth, make it their own, use it cation is the salvation of souls, stood there ravenor abuse it as their own." All which, sifted down, jous for more money at his hand. The contrast amounts, imply to this: of the thousands who her carries its own lesson with it. Dr. Haven precome persuaded of the fact of immortality through sumes to rebuke the correspondent of the Repub-Spiritualism, there are many who do not wisely lican for his account of the scene, and to warn appreciate the significance of the great truth; him that he will want their clerical help in a like many so immersed in the pursuit of wealth or the extremity. We should rather think not. small ambitions of this life, or so sensually disposed, that they do not give their thoughts to the relations which the character we build up for our- the Mechanic Apprentices' Library Association selves in this life may have to our happiness in will be held in Mechanics' Hall, corner of Bedthe next. But to condemn Spiritualism because ford and Channey streets, Bostos, on Thursday of this undeniable fact, is about as wise, to our evening, Feb. 221. Mr. John W. Day, of this city,

average Christian ministry, yet, in this day of ence because the recipient, instead of saying, like | Mrs. Nellie J. T. Brigham in Hartpastoral seductions and elopements and clerical Agassiz, "I have no time to make money," chose tregularities financial - to say nothing of the to use his knowledge for purely mercenary and

In the following remarks upon the subject of rather a mistake, at least, for "priest" and Spiritualism, Mr. Parsons merely reiterates what "sheep" alike to cry out against the "humbig," we have preached a hundred times in the Ban-Spiritualism, and hold up their hands in holy ner, and what our hest mediums have proclaimed, horror at the duplicity of its media. We main- we know not how often. If the name of the author tain that our mediums will compare - without were not appended to these remarks we might fear of detriment sax to deeds and character, with readily believe they were a leaf-from-the teach-

"The spiritual sensuous faculties necessarily awake at death. If only this were needed for man's instruction, if a knowledge that there was another world, and that man had a body and sensories, which would make it a home for him, were all that was required to make man wise, all men would be made wise by death. But death, of itself—or an awakening after death—does nothing to make men wiser or silier, better or worse. They rise in that world just what they were in this world. They may reject every supersensual truth and every religious truth and exclude every religious truth, and exclude every religious affection just as effectually and thoroughly there as here."

Throughout our late Reply to Dr. Phelps, we repeatedly laid stress upon precisely these truths, and claimed that, through Spiritualism, they had been made demonstrable, and that their importance, so opposed to the teachings of the old theology, could not be over-estimated. It is odd indeed that Mr. Parsons should now raise, as an they fall away, leaving the honest few among its objection to Spiritualism, what we claimed as one

Mr. Parsons says: "The external or sensuous world, that each project for reform has been so, spiritual faculties may be called spiritual, in so unfortunate in its early stages as to be judged by far as they belong to the spirit. But when they the simulated fanaticism of these half-believers, are not elevated by and governed by the higher rather than by the efforts of its cool-headed, spiritual faculties, the man himself is just as much an external man, or a merely na ural man, as he was before death substituted the sensuous 'spiritual faculties for the sensuous natural faculties which were open here. Such persons are very numerous in the other world; and they are drawn All this is in perfect harmony with the belief of most Spiritualists. But when Mr. Parsons says of the modern spiritual communications that, " for reason of ignorance often shooting wide of the ralism, and inspire only corresponding affections," with the two Doctors and their discovery only to itual literature; and we are glad to see that he is revile and ridicule. Through this early transition so far conscious of the doubtfulness of his posistage the great movement of Spiritualism is pass, tion as to add, "I do not know enough of their

We think if Mr. Parsons had found time to read such a defling element upon the clear frontlet of ford, he would have formed a different estimate noble cause is as natural as the depositing of of the spiritual elevation to which a Spiritualism, the mysterious frost tracery upon the window outside of the walls of Swedenbergianism, may lead. We would also commend to his notice the writings of Messrs. Wilkinson, Shorter, and Wm White, of England, and of Messrs. Dais, Tuttle, Edmonds, Finney, and others, in this country Mr. Parsons is too liberal a man to shut his eyes to facts; and, unlike some Swedenborgians, he abstains from denouncing as "Pythonism" all spiritual literature which does not acknowledge the infallibility of Swedenborg. The ultra Swedenborgians have simply made themselves a laughing-stock by their bigotry in resorting to such vituperation; and we are glad to see that Mr. Parsons, in the temper and caution of his remarks, stands far aloof from all such narrow minds: We can cordially commend his little the giving of the evidence, and then triumphantly volume as one that may be read with much profit and satisfaction by all Spiritualists.

Priests at the Bedside.

The death of Mr. Isaac Rich, a well-known millionaire of Boston, and a devoted disciple of Methodism, from whose immense fortune the priests of the denomination counted on receiving a legacy of vast importance, was attended by groves so scandalous as to shock all sense of pub lie or private propriety. He was stricken with with vultures as well as doves, and that a spirit- paralysis at his place of business, and in a condition of insensibility was carried home. The family physicians were summoned, who are So much for those media who are honestly de- is just the attraction which these vultures scent Homeopathists. They did what lay in their powcoived by their surroundings, and through whom afar off? If you would have pure thoughts, or for his relief, but all did not avail to restore him to consciousness. After several hours of anxiety. ply; if you would have honest media, go to during which the Methodist clergy had assembled them in the spirit of honorable inquiry anot blind in the room with the dying man, and while his faith for that is a quality belonging to the past; physician, Dr. Talbot, was called away to his office by urgent business, these ecclesiastics took rather than the undeveloped souls of the spirit- it upon themselves to call in an Allopathist, Dr. land, make your own spirit a cleansed and sane. Storer, and succeeded in overruling the wishes of the family to that effect. The Rev. Dr. Gilbert fear of defilement; for it is an undisputable Haven made haste to go over to Dr. Talbot's house and leave an order on his slate for him-not to return, as the family had concluded to call in Dr. Storer-who was not Mr. Rich's family physician at all, and against whose school of practice he was inflexibly opposed. Dr. Talbot, how-"Such is the title of a little volume from the ever, did not consent to recognize an order on his press of Roberts Brothers, and from the pen of slate with the simple initials "G. H." for their the well-known lecturer on law at Cambridge, signature, and he accordingly returned as soon as Theophilus Parsons. For many years Mr. Par- he was able. He was met in the hall and went up sons has been one of the leading minds of the stairs with another Allopathist, whom Dr. Storer great Swedish seer, and his present work is, we ber, but refused to see Dr. Talbot at all! Such is

laws that threaten fines and imprisonment. The clergymen stood in the corner consulting They wanted the dying man bled, and a pint of revive him so far as to be able to get a single intelligible answer to one of their questions from his lips, which, in the presence of witnesses, could did not want him to die until they had secured his vast property; yet Dr. Haven appears in a pharisaical card in the Springfield Republican, in ancorrespondence" explains much that may seem | correspondent, and solemnly states that the clerfriends Mr. Rich had. He denied explicitly that Like all Swedenborgians, Mr. Parsons, while they wished to meddle with the dying man's dis-Most true it is," he adds, "that, but for the spir- money from him than they believed he had al-

The Fifty-Third Anniversary Exercises of mind, as it would be to condemn any other sci- has been invited to deliver the oration,

ford.

-The lectures by Mrs. Brigham in Hartford durng the past five weeks have attracted unusually large audiences. The Opera House, where she about one million dollars. The institution will spoke, was crowded every session, and on one occasion the doors were closed after the house was all Europeans. Five hundred pubils are to be full, to keep others from attempting to crowd in provided for therein. The instruction is to be free and thus disturb the audience. The Daily Times, | to any who will attend, and the Pasha intends to in alluding to the meetings, says: "The unprece- break down the prejudice of the people against deuted popularity of Mrs. Brigham's lectures is the education of girls, by compelling his high offias much a matter of surprise to those who have eers of government to send their daughters. For the management of the affairs of the Spiritualist two years, they are to lay aside the vell, and Association as it is to the public generally, and study European literature in the European lannobody can feel a greater anxiety than they to accommodate the public."

Her lecture delivered Sunday afternoon, Feb. | be free to do 80. th; (just after the snow-storm) is reported at what they do not like. Mrs. Brigham's dis-tions men for the public ills around them." courses are calculated to set the thinking faculties into pretty active exercise."

Mrs. Brigham speaks in Music Hall, Boston, the last two Sunday afternoons in February.

A New Zealand "Fasting Girl."

The Otago (N. Z.) Daily Times, of Sept. 29th, gives an interesting account of a case kindred in general characteristics to examples which have occurred in this country and Europe within a few years. The article is called forth by the recep-Otago. The lady, whose name is Wilhelmina Ross, tiff. is the fourth daughter of Mr. Neil Ross, of Maungatua, and is twenty-two years of age. She took to her bed on the 1st of January, 1870, and since then has taken no nourishment except a little tea or coffee, and three or four small biscuits a week on an average. She fell into a trance on the 24th of May, 1870, and it lasted until the 21 of A ugust of the same year, being a duration of seventy days. During the whole of that time she took no nourishment, except that about eight o'clock each evening, a slight turn to one side would be noticed, and the muscles, which had previously been perfectly rigid, would become relaxed, when a little tea, water, or beef tea poured into the mouth would be generally swallowed. Since the datë last mentioned, she has not been in a trance, and talks rationally and cheerfully, but her left arm is paralyzed.

The matter is spoken of by the Times as a wellknown and remarkable case in that locality, and as reliable beyond doubt, whatever may have produced the phonomenon.

Mayor Hall, of New York, in Limbo.

While the tables are being turned in Mr. Beecher's Church, Brooklyn, by the invisibles, other tables are being turned in New York City by the visibles. Justice is most always slow, but generally sure. And so it seems in regard to Mayor Hall, who, long ago, partly to hide his own sins of omission and commission, and partly to secure the friendship (in case of emergency) of a class of bigoted creedists and high-salaried priests, caused to be arrested a poor spirit-artist, as a swindler; but, thanks to the honesty of the judge who tried the case, the accused was honorably acquitted, the court stating that the Government had failed in every particular, to prove a swindle; on the contrary, it had been shown, by the most reliable evidence, that spirit-photography was no myth but a bona side fact. Now retributive justice is being meted out to Mayor Hall. He has been indicted, and is under arrest for complicity in the stupendous frauds which have been perpetrated by the so-called "Tammany Ring." We shall watch the trial with a good deal of interest, as it is to the public at large a test case as to whether or no the honest portion of the people of New York have the power to see justice, meted out to the guilty.

Spiritualism in Quincy.

John J. Glover, a well-known citizen of Atlan tic Station, Quincy, whose poetic effusions have from time to time added interest to our columns, is active and earnest, in his devotion to the cause of angel communion, which has been, for various reasons, deeply endeared to his heart. A circle on each Wednesday evening is held at his residence, where friends (believers and skeptics alike) meet to enjoy the tests given through the instru mentality of many celebrated media. On Wednes day, Feb. 7th, a party of ladies and gentlemen from Boston and vicinity, to the number of twenty-including our reporter-met at his house. The afternoon was passed pleasantly away in so. cial converse; and in the evening, the guests-increased to about sixty in number by accessions from neighboring families, some of those coming in never having before attended a scance-proceeded to hold a circle, where Mrs. H. W. Cushman's music from the guitar, and the messages given by Mrs. Rose Collins, Dr. Grover, Mrs. Roundy and others, together with fine pianoforte selections, at intervals, by Mrs. Emma (Fessenden) Brackett, proved of absorbing interest.

Issued in Pamphlet Form.

Thomas R. Hazard's searching analysis of the question, "Who are the Biasphemers! the "Orthodox" Christiaus, or the "Spiritualists?" met with such universal approbation while running through the Banner, that we are induced to re print it in pamphlet form. It is a capital article for general circulation, and will be sold, by the author's request, at the very low price of ten cents, free of postage, for the especial benefit of Sabbatl and charity school children, and we hope friends will take an interest in the matter, and see that this powerful missionary pamphlet is put into the hands of those who will read it. It will prove to be an eye-opener to the truth and do good.

Thos. Gales Forster in New York.

Sunday, Feb. 11th, Mr. Forster commenced his yearly lecturing engagement in New York under very favorable auspices. A large and highly respectable audience greeted him, and a corres pondent assures us his discourses made a decided impression in favor of the speaker. His morning address was an expose of the platform of the speaker and what he proposed to advocate, which appeared to be very acceptable to the audience Mr. Forster is undoubtedly one of the soundest and ablest advocates of the spiritual philosophy now in the lecturing field, and will gather around him a strong and influential society. .

Harwich Port. Mass.

The Children's Progressive Lyceum meets at Social Hall every Sunday, at 121 P. M. G. D. Smalley, Conductor: T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A Robbins, Secretary.

Woman.

The Pasha of Egypt is exhibiting the progressve spirit with which he is imbued, by the building, at Cairo, of a school for girls, at a cost of be modern in its tendencies, the feachers being guages; then, if they wish to go back to the vell. and the barbarism that accompanies it, they may

In the name of the Rhode Island Woman Suflength in the Times, preceded with these remarks: frage Association, a petition was presented re-Mrs. Nellie Temple Brigham's inspirational cently to the Legislature of that commonwealth, speaking yesterday afternoon drew a full house, asking an amendment to the State constitution, Her manner is very pleasing, and the matter of so as to give to women the right of suffrage on her discourses furnishes food for thought, and the same terms as men; among the reasons asmany who go from curiosity are probably led to signed by the instrument, being the fact that go again from other motives-if not to accept all "conscientious women are coming to share the the speaker says, at least to weigh it, and reject sense of responsibility which is felt by conscien-

A case was recently decided by the Court of Appeals, of New York, involving the rights of married women, which it is well to put on file: The plaintiff was Doretha Rawson, who brought suit in her own name to recover four thousand' dollars for the loss of clothing and jewelry by an accident on the road of defendants, the Pennsylvania Railroad Company. The defendants claim that the bulk of the property, having been received by plaintiff from her husband, belonged to him, and the suit should therefore have been tion, by the editor, of some photographs of the brought by him. The Court aftirmed the judggirl, executed by Burton Bros., Princes street, ment of the courts below in favor of the plain-

Grand Spiritualist Fair.

Every Spiritualist and well-wisher to the cause of free thought in Boston and vicinity, should remember the Fair which commences its sessions at Eliot Hall. corner Tremont and Eliot streets, on Tuesday. Feb. 20th, and will continue them through the week. The special object of the enterprise, as stated in our last week's issue, is to raise funds sufficient to leave a hall for the use of the Children's Progressive Lyceum, for public lectures, and as a general headquarters for Spiritualists. It is to be earnestly hoped that all parties interested in the dissemination of liberal ideas will, contribute to the success of the undertaking, both by donations of ornamental and useful articles, refreshments, etc., and by purchases: during the continuance of the Fair. The hall will be open and a committee present to receive donations, on Thursday, Friday and Saturday, Feb. 15th, 16th and 17th; and all who have subscription-books are requested to return them to M. T. Dole, Secretary, as early as the 17th. Subscriptions will also be received at the office of the Banner of Light. Let the friends remember the glorious results of last year's enterprise, and determine that the present one shall not be found second in success to it; for the object is worthy of the best efforts of all. Season tickets can be obtained at this office.

Mr. Peebles in Troy.

We are glad to learn that the Troy Spiritualists are wide awake, and that their meetings are very fully attended. Mr. J. M. Peebles has of late spoken before the society there to the general 'acceptance of all. The Troy Press of Feb. 5th, in alluding to Mr. Peebles's lectures, says:

"One of the ablest advocates of Spiritualism in the country is with the Spiritualists of this city at present. In our opinion and possibly that of the majority of the Spiritualist congregation, he is really the most sensible speaker we have ever heard in that denomination. His pleasing manaters, to say nothing of his literary abilities, make him fairly beloved by all who know him in Troy." Mr. l'eebles paid us a visit Monday last on his

way to Harwich, to fulfill an engagement to lecture. We are sorry to learn that his health is not good; but we pray that it may be rapidly restored, for "the vineyard is large and the laborers few;" therefore we cannot afford to dispense with his useful services in the lecturing field for a long time to come.

. "The Western Star."

We are in receipt of a circular which informs us that a new monthly magazine is about to be issued, at four dollars per year, under the above title, devoted to the interests of modern Spiritualism, which will aim to present the "highest possible literary tone" in its utterances, and will contain leading articles on the Spiritual Philosophy, items concerning the cause abroad, commuacations from spirits, short essays and reviews. and a summary of passing events, etc. The circular further says: "The projectors of the WEST-ERN STAR propose to conduct their work in the broadest and most fearless spirit of truth, yet pledge themselves to uphold the moral, religious and scientific aspects of Spiritualism, free from all netty side issues or narrow fanaticisms." Persons interested in the new publication can address, for particulars, Mrs. Emily Ranney, 251 Washington street, Boston, Mass.

Indian Voters.

Senator Pomerov has introduced a bill which provides "That the privileges and benefits of the naturalization laws of the United States be and the same hereby are extended to Indians residing within the jurisdiction of the United States." Under this bill, before the benefits of naturalization can accrue to the Indian, he must renounce allegiance to his tribe, and prove by two competent witnesses that he is able to manage his own affairs, that he has for two years adopted the habits of civilized life, and maintained his family. He will then be entitled to own land in fee-simple -this land to be inalienable for five years, in order to test the Indian's capacity to take care of his property...

Biographical Sketches of our Spirit Mediums.

It is our intention soon to inaugurate the publication in the Banner of Light of a series of brief accounts of the labors and experiences of different well-known spirit media, that the world at general may become better acquainted with the life-lines of these remarkable individualsthe trials by which they have been surrounded, the opposition they have withstood, and the triumphs they have won.

Music Hall Free Spiritual Meetings. Mrs. Nellie Temple Brigham, "a sweet-tempered and harmonious soul," and one of the best in-

spirational speakers of the day, will lecture in Music Hall, Boston, the last two Sunday afternoons in February. She will be followed by A. A. Wheelock, of New York, the first Sunday in March; Miss Lizzle Doten the second and third, and Miss Jennie Leys the fourth.

The analytical physician and medium, Dument C. Dake, M. D., is meeting with good success in the West.

The First Returns.

Andrew Jackson Davis gave a practical turn to his late suggestion in the Banner that a general contribution be made on the 11th of February for a fund to relieve our suffering brothers, Austin Kent and Joseph Baker, to be forwarded to the care of Wm. White & Co., Banner of Light. Last Sunday, Feb. 11th, Mr. Davis gave his services for a lecture, which, with the collection, amounted to 305,25, as will be seen by the following note:

Washington, D. C., Feb. 12th 4872
MESSRS, WM. WHITE & Co.—As the proceeds
of the lecture of Andrew Jackson Davis, delivered yosterday at Harmonial Hall in this city, for the benefit of Austin Kent, and Joseph Baker, I en-close draft to your order-for 865,25. Yours truly, WM. HENRY BURK, No. M. Grant street.

No. 11 Grant street.

We also acknowledge the receipt of \$500 for Bros. Kent and Baker from A. G. Smith, Conductor of the Children's Progressive Lyceum of Painesville, Ohio. Bro. Smith says: "Our attendance was not large, nor is our donation; but it will add a ray of sunshine, we hope."

H. E. Thomas, Worcester, O., acting on Mr. Davis's suggestion, personally remits \$3,00 for the Kent and Baker fand, with the remark, " I am not rich in this world's goods, but I am very healthy, so I gladly enclose three dollars, the result or proceeds of six days' labor."

S. W., of Jersey City, remits "Two dollars for the lecturers' fund for the benefit of Kent and Baker."

"Margery Miller" on Canvas.

Those who have read with perhaps tearful eyes Lizzie Doten's beautiful lines with the above title, will be interested to know that, at the Art Gallery of Elliot, Blakeslee & Noyes, 127 Tremont street, Boston, there is placed on free exhi bition, among many other fine paintings, a picture illustrative of the poetic idea, executed by J. John, of Philadelphia. There, as in the word painting, we behold the scene where-

"Old Margery Miller sat alone One Christmas eve, by her poor hearthstone, Where dimly the fading firelight shone."

And the heart unconsciously travels back through the weary years in which "life's burden was hard to bear," and whose pilgrim traces are written on her face. The details of the picture are finely worked up, and the effect produced upon the visitor is a desire to see it again.

Woodhull & Classin's Weekly.

Those of our patrons who have recently subscribed for the Banner of Light, under the arrangement which gave them also the above-named paper free, are informed that a due amount of patience must be exercised regarding its arrival, as the names, on reaching us, had to be sent to New York City, entered upon the mailing lists of the Weekly, and the paper forwarded from that office by mail, thus occasioning some delay in the individual reception of that paper.

Our Sick.

MR. A. A. WHEELOCK—Last week A. J. Davis made a splendid appeal through the Banner of Light in behalf of Austin Kent and Father Baker, two good and deserving men. They are growing old and helpless. They need money and the loving pity of friends. The hope is that Mr. Davis's call will be heard and heeded. It has been suggested that the Banner of Light be the recipients of all good gitts for their worthy brothers. That is well, only be sure that the money gets into the Banner oflice. And now I want to thank you for your mention of Miss Rebecca H. Lyon, of Washington, All you said of her is true. She is helpless and destitute. I had the pleasure of seeing her in the sanless upper chamber of which you speak. Her sweet faith in humanity, her divine love of all beautiful things charmed and rebuked me. I wish people who are given to growling MR. A. A. WHEELOCK-Last week A. J. Davis me. I wish people who are given to growling would go and sit at the feet of this brave woman, and learn to suffer and be silent. That is not all. I wish every one of your readers would put into your hands a sum, be it ever so small, for Miss Lyon. She needs a pleasant room, and a good, genial woman to take care of her. For three years she could not brush a fly from her face, and she has very often been left to the tender mercies of flies and mosquitoes. If those whose duty it is, and whose pleasure it should be, do not provide comfortably for Miss Lyon, let the Spiritualists see to it that her remaining years are not clouded by discomforts. We have among us some wealth and a host of good hearts. The angels whilsper, "Feed my lambs." Who does not hear? Thine, H. F. M. Brown.

Thine, H. F. M. Brown.
We omitted to state in our last issue that Mrs.H. F. M. Brown and Miss A. W. Baker sent one dollar each to this suffering sister as a donation Who will do likewise? - American Spiritualist.

Movements of Lecturers and Mediums.

Prof. William Denton commenced a course of six lectures -to take place each Tuesday and Wednesday evening-at Bridgeport, Conn., before the "Priends of Progress and Mental Culture," on Feb. 6th. He also addressed a large audionce at Franklin Hall, Springfield, Mass., on Sunday even ing, Feb. 11th.

Dr. J. H. Dowey spoke in Fall River, Mass., Sunday, Feb. 11th, afternoon and evening, to good audiences. He gave such satisfaction that a desire was expressed to hear him √again.

J. William Fletcher, of Westford, Mass., spoke in Welles Hall, Lowell, to good audiences, on Sunday, Feb. 11th. He speaks in Concord, N. H., Angelos Hall, Feb. 18th. Permanent address, Westford, Middlesex county, Mass.

Miss Susic A. Willis spoke in Plymouth, Mass., on Sunday, Feb. 11th, and will continue there during the remainder of the month. She lectures in Essex the two first Sundays in March, and in Peabody the three last; in Vineland, N. J., during April; Ipswich, Mass., in May; Scituate, the second Sunday in June : and in the State of Missouti during Soptember, October and November. Western societies desiring her services during the winter will address her immediately.

Mrs. Julia B. Dickinson, the clairvoyant physician, is at present stopping at Nashville, Tenn.

William Brunton lectured to good audiences, on Feb. 4th

and 11th, at Newburyport, Mass. Mrs. Nellio J. T. Brigham lectures in Granite Hall, Chel-

sea, Sunday evening, Feb. 18th. Prof. William Denton will lecture in East Abington, Mass.,

March 3d, at 7 r. M., and March 24th, at 101 A. M., instead of the hours announced in our last issue.

D. W. Hull speaks the last two Bundays of February in Lowell, Mass. He will hold a discussion with Elder W. R. Jowell, March 10-20, in Crawfordsville, Ind.; speaks in-Joliett, Ill., March 31, cand at Kansas City, Mon during the month of April. He would like to make an engagement on his way West, for Bunday, March 3d. Would also be glad to give evening lectures in Massachusetts, until he returns West. A discussion is desired at Kansas City. Address care of Banner of Light Office.

N. M. Pierce, of Putnam, Conn., writes: "I have just returned from a tour through Manafield and South Coventry, Conn. I hold two very interesting meetings in the latter place, Feb. 2d and 3d. Truth is gaining ground in that place, and we may hopefully look for the fermation of a Spiritualist society soon."

MRS. EMMA HARDINGE-BRITTEN .- On Sunday, Feb. 4th, this lady, who is acknowledged to be one of the best and most elequent speakers in 'America, occupied the platform at Temperance Hall. Owing to the severe storm, the audi-cuces were not large, but the discourses were of the first orences were not large, but the discourses were of the first order. In the afterneen, the speaker gave a page from the
"Religion of Divine Humanity." In the evening a committee, selected by the audience, chose as a subject the following: "And in the days of these Kings shall the God of
Heaven set up a kingdom which shall never be destroyed;
and the kingdom shall not be left to other people, but it shall
broak in pieces and consume all these kingdoms, and it
shall stand forever."—Daniel ii: 44.

From this text was given a most powerful and interesting
discourse, enchaining the attention of the audience, with-

in

discourse, enchaining the attention of the audience, with-out hesitation or the slightest wandering from the subject. Her power thus to take a subject, without previous thought elaborate it so clearly and so plainly, is truly wonderful, and cannot be equaled.—Portland Monitor.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANKER .- First page: "Pills for the Parson," by S. B. Brittan; "Shall Victoria C. Woodhull be Impeached?" by E. S. Wheeler; "Call for a Convention—Shall Spiritualism assume a Political Aspect?" by Hudson Tuttle. Second: "Art Galleries," by H. Link; Poem-"Out in the West," by Marshall S. Pike; "An Important Duty;" "Juntus Unmasked," "Some Facts, and some Grains of Wisdom," by Judge Carter. Third: Same continued; Banner Correspondence, from Tennessee, Iowa, New Hampshire, Illinois, Rhode Island, Verment, Minnesota, Louisiana and Ohlo. Fourth and Fifth: Usual editorial department, etc., etc. Sixth: Spirit Messages: "My Child Poem," by Lita Barney Sayles; "New Publications-Opinions of the Press;" Obituarles, Seconth: Business Announcements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B Lynn; New York Matters."

Der Weishall publish in our next issue a criticism o ome portions of Mrs. Victoria C. Woodhull's noted speech on The Parsciries or Social-Freedom, a report of which appeared in these columns recently. It is from the scholastic pen of Mr. A. E. Newton, and will be read with interest, no doubt, by both the friends and foes of Mrs. Woodhull,

ZATA correspondent writes us to the following effect from Newport, R. Lice Is there any way that Lorentzial last week's Banner? I got none in due course of mai last Week's Banner? I got none in due course of mail, neither can I buy one in Newport." Why don't the liberalminded people of Newport see to it that some periodical dealer there keeps a full supply of the Banner!

Zer-Visitors at our Public Free Circles are reminded that each circle commences at precisely three o'clock, when the doors are closed and no one subsequently admitted Those, therefore, who desire to attend should bear in mind that they must be in the circle-room previous to three o'clock.

THE TREMBLE, (?) "COMMON SERRE"-Prof. H. Lummis-Methodist divine—is announced as about to review Prof. Deuton's "Common Sense Thoughts on the Bible," at the M. E. Church, East Ablugton, Mass., Feb. 26th.

Bif Dr. J. R. Newton continues to be busily engaged in his noble work of healing the sick, at his office, 35 Harrison avenue in this city, and in visiting patients out of town in urgent cases. He is truly a blessing to the human family.

OLD PAPERS WANTED .- Sir Edward Thornton has been auplied to from home to obtain copies of every newspaper, periodical and magazine published in the United States to be placed on exhibition at the International Exposition to take place in England this year. Publishers who desire to avail themselves of the opportunity to be represented at the English exhibition, will address a copy of their publications, of some date in February, to Joseph Dillington, News Agent, Washington D. C.

MRS. FRANK CAMPBELL -One of the very-best clairvoyant physicians and mediums for spirit-control in Boston, is the lady whose name heads this paragraph. We have known her as a medium for years, and therefore do not healtate to recommend her to the attention of those who may need the services of a clairvoyant physician,

The Banner of Light, a very able paper published in Boston, and devoted to the advancement of the spiritual philosophy, was ovidently imposed on to the extent of about two columns of valuable space, purporting to be an account of some wonderful physical manifestations of spirit power occurring? In our neighboring town of Perrysburg.—Morning Sun, Toledo, Ohio.

The above statement is correct. An anonymous scoundrel did send such a communication to this office, which unfortunately crept into those columns during our late sickness. and consequent absence from the office. We omitted to allude to the circumstance at the time, with the hope that we should be able to catch the rascal and deal with him as all such contemptible regues should be dealt with.

Spiritism Gone out of " Towne," by John Wothorbbo, Is in type and will be published in our next issue. This essay dissects Rev. Mr. Towne's late article in The Index on "Spiritism and Spiritualism" pretty thoroughly.

On the evening of Feb. 6th, the Earl of Mayo, Governor-General of India, was stabbed by a Mahometan convict, and oon after expired.

Phooness.--London was first lighted with gas on the 28th of January, 1807; by a German named Winsor. Bir Walter Scott observes in his diary, in 1803, "There is a madman in London who is trying to light the city with smoke."

WILD TEA!-A correspondent of the Boston Herald, who wrote to "Charles Yardley," the "wild tea" man, (who proposed to cure cancer by the use of the same mysterious herb, and whose apparently generous offer was published broadcast by the American press.) for information respecting that valuable product of Nature, received a letter from "J. Henry Smith," of Pittsburg, who offered to send him some of the article for the modest little sum of ten dollars!

The Spiritual Pitonia has been sent us by the Albany News Company. We need only to say it is the life of that eminent worker for humanity, J. M. Peebles, to interest all Shaker readers in its behalf. It is a most interesting volume—The Shaker. On the morning of Feb. 7th, a terrible railroad a

occurred on the Rockford, Rock Island and St. Louis Rall road. The night express, going south, collided with a northward-bound freight train, half a mile south of Upper Alton station, at Wood's station, whereby upwards of eleven perons were killed and wounded.

Laura C. Holloway, who has made a decided mark in jour-nalism, will give her new lecture on Charlotte Bronts at the Brooklyn Athenaeum next Monday evening week. Those who have heard the lecture speak highly of its merits, and those who know the fair lecturer speak more highly of her wish her the largest measure of success in a field for which she has many qualifications .- The Golden Age.

President Smith, of Dartmouth College, was in early life a inter, and thinks he is "a little better President for having een a printer."

> TRUE NOBILITY. He is most noble whose humanity
> Is least corrupted. To be just and good
> The birthright of the lowest born may be,
> Say what we can, we are one brotherhood,
> And, rich or poor, or famous or unknown,
> True hearts are noble, and true hearts alone,

The French assembly has approved of the report of its com mittee recomending amnesty to all communists under the rank of commissioned officers, and who committed no offence under the common law.

"THAT's So."-"A Friend of the Jubilee" writes som very halting rhymes about it. Why will people try to write poetry when they lack the first idea about it?—Boston Herald.

Holland journalism runs to specialities. That country has seven typographical, five mathematical and eighty reli-

Early on the morning of Feb. 5th, a fire-damp explosion occurred at Horton Shaft, forty-five feet below Pittaton, Pa., instantly killing three men and fatally injuring one. Several hours elapsed before the dead could be taken out, and the excitement and suspense of the families of the miners was intense.

New Publications.

B. B. Russell & Co. publish a Lipe or Father Taylon, the Sallor Preacher, from the pens and compliation of Glibert Haven and Collector Russell. It professes to be made up in the main of incidents and anecdotes of the good old man's long and honored career, which so spiced his life of benevolence and active charity that no ecclesiastical creed was long enough or broad enough to overlay his sterling character. The likeness that prefaces the blography is admirable, having a truly speaking look, and adds greatly to the value of the book. The men who go down to the sea in ships held Pather Taylor in almost idolatrous esteem. He was a sort of amulet for them in their perlious voyages, keeping them fast to duty and truth by his shining and nowerful words. In all respects he was a most remarkable man, and this handsome volume properly sets it forth in a fragmentary manner.

A PRACTICAL GUIDE TO BUSINESS is a compendious and extremely useful Hand-Book for all clasees of people, but especially for young men about entering on the work of life. its author, Lewis G. Welsh; has compiled a vast number of erviceable facts, rules and statistics and tried to deduce from them certain reliable principles of conduct and action. There are few lines of labor or preferment which he has not treated. The volume is compact with sound, practical sense, and will prove an invaluable guide. It is a subscription book published by J. Franklin Riday & Co., No. 3 School street, Boston, who will reat for its circulation with agents on liberal terms.

LADIES' NATIONAL MAGAZINE.—The March number has filled with a rich variety of reading matter, tashion-plates, steel engraving, etc.

Spiritualist Lyceums and Lectures.

SPIFITIBILIST LYCOUMS AND LOCIUPES.

MERTINOS IN BOSTON.—Maine Ball.—Free admission.—The Fifth Series of Lectures on the Spiritual Finlosophy commenced in this slegant and spacious ball last October, and will be continued every Sunday, at 2h PROCISETY, (except Feb. II and April 28.) Mrs. Nellie J. T. Brighsan will becture Feb Is and 25, to be followed by A. A. Wheelie C. Mass Lizze Doten, Miss Jenile Leys, Prof. Win. Denton and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced orice, can be procured of Mr. Lewis B. Wilson, Treasurer, Its Washington street, or at the half. Donations are solicited.

Boston - Eliot Hall - The exercises of the Children's Lycum on the morning of Sanday, Feb. 11th, were witnessed

She then satisfactorily answered such queties as were pro- Mr. Marrie Weresh Van von - From W. M. H. Marble

favored " her with mourlitten question as to what Spiritualism had ever done for the good of humanity, etc. In the course of her roply she referred to the dismal work done for the race by theology, which had bound down the soul of man as a captive, and spoke of the glorious 'recdem which came as a natural requence of a bolief in the spiritual philosophy. Still Spiritualism was nothing but a babe in wears-only a symbol of that which was yet to be. Spiritualism taught man that he was not the slave of theology, but the lovedprotegs of a higher and purer power than theology had ever conceived of. Hell was the foundation-stone of theology, and she would leave the ministers to portray it. She had rather depict the certainties of that state of life where the legitimate results of deeds done in the body (happiness or otherwise) would be met. She warned her lieurers against the hell of sin and wrong doing, and called upon the ministry to save itself, before arrogating, a claim to save others. At the conclusion she answered questions, as usual. Good singing was executed by Mrs. Minnie (Prouty)

CHRISEA .- Granite Hall .- J. Frank Baxter spoke at this place, to a good audience, on Sunday evening, Feb. 11th. East Aningron .- Phaniz Hall -Lills II. Shaw reports Owing to the unavoidable absence of the Conductor, the Assistant Conductor carried on the meeting. The song and Silver Chain recitation to open the exercises were well chosen. Six Leaders were absent, but kind substitutes were quickly found. The library was collected during the twenty minutes for convergation in the Groups, Recitations were given by Belle Holbrook, Nelde Dunn, Lizzie Vining, Minnie V. Lowell, Olive Holbrook, Amy Young Mary Barrows, Edith Vining, Susan Wheeler, Ira P. Lowell, John Lyon, Alfred Brown, Stephen Planmer, Lydla J. Holbrook, Hattie Beal. The Conductor arrived in time to superintend the wing movements. The previous question, What we know about animals," was spoken upon only by Ira V. Lowell, the time having arrived for the grand march, in which ninety-five children took part.

Mr. I. F. Lowell then presented the request of Rev. Jesse H. Jones to meet the society three evenings, to show how far and in what they were wrong, allowing them to ask : few questions. After much discussion it was voted not to accept on such unfair terms. Closed the session by singing

PREMIUM TO NEW SUBSCRIBERS.

A BEAUTIFUL SPIRIT PORTRAIT.

THE SPIRIT BRIDE.

An Extra Inducement to Subscribe for the Bunner of Light.

All persons who will send us \$3,00 previous to the first of April next, shall receive the BANNER OF LIGHT one year, and, in addition, a Card Photograph, entitled

THE SPIRIT BRIDE.

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

The BANNER OF LIGHT is the oldest Spiritualist paper in the world-substantial and reliable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speakers appear in its columns from time to time, to gether with original Stories, Essays, Spiritual l'henomena, Correspondence, &c. It also advocates the rights of woman, as well as other needed

We ask our friends everywhere to lend us a helping hand, and so enable us to continue our work-with renewed exertion-for the great good of humanity.

WILLIAM WHITE & CO., Address -, Banner of Light, Boston, Mass.

Special Notice to Subscribers.

Those of our patrons whose subscriptions run

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 he fore 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.

expire with two more numbers, and all are earnestly invited to renew their subscription within two weeks. Please be careful, when renewing always to name the place to which the paper is mailed, so we can readily find it on our books; and the same care should be observed when a change of locality is desired. Write the name, town, State and county plainly, to prevent mistakes.

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received,

| for which the friends have our warmest thanks: | |
|--|------|
| Carl F. Kriesche\$2,75 H. Osborne | \$! |
| Mrs. B Smith 50 D. Hoyle | 1,1 |
| J. L. Small 25 Amasa Bailey | 1,1 |
| Friend. 1,00 Friend. Mrs. R. A. Lathrop. 25 C. P. Collins | 1 |
| Mrs. R. A. Lathrop 25 C. P. Collins | |
| Mary Webster 100 Foling in the street. | 1.: |
| Friend. 2.00 Friend Y. S. 2.00 F. Joselyn. | : |
| Y. S 2,00 F. Joselyn | |
| | |
| Se standard diameters a | |

Mediums' and Speakers' Convention at Lock-port, N. Y.

A Quarterly Convention of Mediums, Speakers and others will be held at Lockport, N. Y. Saturday and Sunday, March leth and 17th, commencing at 10 o'clock, and holding three sessions each day.

Car Lockport friends extend a cordial invitation to all in attendance from abroad to share the hospitalities of their Anle speakers and other sources of interest and profit may

he expected.

Let this first gathering of the year surpass any of its predecessors in numbers and spirit to which end a fraternal invitation is extended to all train-seckers to attend.

J. W. Savana, SEAVER, Committee. GEORGE W. T. Feb. 10, 1871.

Acknowledgments.

We acknowledge the receipt of the following named sums, to be appropriated to the purposes specified below:

Averts Keny Print-Prom a friend in Rhode Island, Feb 18 and 28, to be followed by A. A. Wheely ck, Mass Late botten, Mass Jennie Leys, Prof. Wim. Denton and Mrs. Emina Hardinge, Reserved seats for the remainder of the term at reduced price, can be procured of Mr. Lewis R. Wilson, Treasurer, I'st Washington street, or at the half. Donations are solicited.

Flot Half.—The Children's Progressive Lyceum meets at 16½ a. M.

John A. Andrew Half, corner of Champy and Flot stricts.

—Test circle at 10½ x x , Mrs. Mary Carable, in four Lee time and answering questions 225 and 37 m. M.

Floyd.

Temple Half.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, in stairs). Circle morn in meets regularly at this place (No. 18, in stairs). Circle morn in the stair of the Half.—The Roylston-street Spiritualist Association meets regularly at this place (No. 18, in stairs). Circle morn in the stair of the Half.—The available of the Chalffelia. Fand du Lac, a) cests; H. S. Frve, Eambow, C. nn., 6 Cent-Total, \$ 240

reum on the morning of. Sanday, Feb. 11th, were witnessed and participated in by a much larger number thaneusual both of scholars and spectators, and were of a highly lifter esting character.

John A. Andrew Hill—On Sanday morning, Feb. 11th, Mrs. Mary Carlisle gave a well-attended and leighly appreciated test circle at this place, and in the aftergoon Mrs.

Sarah A. Floyd spoke for some thirty minutes upon the lays. Sarah A: Floyd spoke for some thirty minutes upon the laws of the spirit-land as compared with those of the earth sphere, centry W. Edoon, Fond du Lee, Seconda - Total, \$11.75.

on the evening of the sameday a "minister of the gospel" J. R. Chamberlin, Laconta, N. H. Shot., Total, \$1.00.

Ter follows. Miss Renzee v. H. Lvox, or Westington. From W. Ednon. For Jack via the and retail to W.M. will ref. A. Co., at the JANNALE of Libellia from Store. Its Washington street, Boston Ages.

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through the instrument slety of

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Messages indicate that forces over with them the characteristics of the k-exist lefe to it strop and swhichier for post
cress. But the so she chare there with sphere in an undeveloped site, even in the presence of the anchor condition.
We sak the resier to be eight no destrine put forth by
spirits in these columns that does not compet, with his or
her reason. All express as much of truthmastiff y perceive
some more.

The Banner of Light Proc Circles.

The Hanner of Light Free Circles.

These Circles are held at No. 158 Washington street, Brom No. 6, (by Starts) on Mostray, Texaday at 1 Thins BAYAFTRANOONS. The Circle Room will be purfer visited by Pickey, errors soon memoral periods three offers, after shield time to one will be admitted, Boats reserved for strangers. Constitutes will be admitted. Boats reserved for strangers. Constitutes will be admitted by the Strangers of Third has, mutil after six of oak Folk. Bito extends the strangers will be a stranger of the strangers.

og royate kijtings. Donath hy of flowers for our Ciscle-Room are colleited.

PET I main by office and for our Circles like in are a deleted.
The contest was accessed at the metallices, are often
proposed for the controlling intelligence by the charman, are
sent lift before posted at.

PRATED Entries—Vectors at our Prop Circles have the
privilege of placing a well-tile term in the table of an area by
the spring. Prop, write one or two proper questions, since
ling full bame to the same; put them in an envelope, real it,
and address, to the sprint with whom, communication is desired. At the close of the same to the facility will return Sired. At the close of the solar seaths Chairman will return the letter to the writer, with the answer (if one is given) on the enterope.

Invocation.

Thon, Infinite Soul, who art enshifted within all souls, who doth express thyself through every form of being, we would worship and adore thee this hour. We the living and The dead, would take counsel together, and ask for one more haptism of thy hely spirit of truth, one more experionce of thy loving kindness and tender mercy toward us. Wherever we furn, there thou art tominister unto our needs. Though we descend into hell, thou art there; and, because thou art, thou wilt finally liberate every soul from the darkness of despair; thou wilt finally bring every soul near to thee; thou will finally call home all thy wandering children, and give unto them that blossed state of peace and happiness from which the soul, in its partfuly existence, has been separated. We ask for these, thy mortal children, the blessing which comes from a consciousness of having done right. We ask that they may turn within the sacre 4-temple of their own inner lives, and there hold divine communion with thee, making resolves that shall, in the future, be unto the world as good fruits, as blessings, as divine harbingers of that better time when the soul shall more fully understand, its relationship to thee. Mighty Spirit, accept our thanks; give ear to our petitions; and to thee be our praises forever and evermore spoken. Amen. - Dec. 12

Questions and Answers.

CONTROLLING SPIRIT .- L am ready for your questions, Mr. Chairman.

Oves - What reason do you assign, for the annual diminution of the orbit of Polaris around. the North pole?

Ass First, then, it is necessary for you to provo to us as you seem to have done to your own satisfaction - judging from your questionthat such is the case. We deny it; therefore, in ... consequence of that denial, it is impossible to give any kind of an answer to the question.

Q - (From the audience,). I would like to inquire if, as it has been asserted, the animal creation are allied to us, is it right for us to gat them?

A.-Yes; why not? There are many things which are constantly being done on earth, and elsewhere, which, in the absolute, are not right; but yet they are forced upon the executors, whether they will or no. Now, then, you are so constituted physically that there is a demand in your natures for animal food. This very demand proves that it is right, for you to eat animals to sustain your physical bodies in that way. You are constantly eating up each other-yes, I mean what I say; you are constantly eating up each other in an almost innumerable variety of ways. One way is, magnetically. You are all leeches upon somebody, and you, in turn, are being hed. You not only eat up each other's phys ical substance, but you eat up each other's spiritnal substance. You are constantly imparting also to these animals, this lower order of life, those elements which, by and by, will bring them up to a standard 'equal to your own. They are leeching you, eating you up, magnetically and electrically, while you are eating them up bodily. Give and take is the law all throughout creation; and an all-wise Law-giver deals with all in justice, absolute justice. Q-Wall you explain what I might term a

"double consciousness"? - for instance: while sitting here, I may be conscious of being somewhere else, yet all the time recognize the fact that I am here.

A .- You are a double individuality, as are all others. You have a consciousness pertaining to the things of this life; you have also a consciousness pertaining to the things of another life-a. spiritual life. You have two distinct sets of brains, nerves and vital forces. Your inner life can be taking part in the circumstances and conditions of the spirit world, of that which is the spiritual part of this world, while your animal, physical consciousness can be, at the same time. taking part in the external crude conditions of this physical, animal life. Some persons called mediums, are more largely gifted, unfolded in the manifestations of these two distinctive spheres of consciousness; but all have it, and Nature and Nature's God are capable of bringing it out, at any time, into external experience.

Q -You speak of Nature, and Nature's God. I would ask the controlling intelligence if he has. any better evidence of the existence of a God than we have?

A .- Perhaps not: and yet, it is quite possible that I have; for they who study the kidden forces of Nature most earnestly are more likely to find out something more about Nature's God than they who care little or nothing about it. Now, to my mind, the existence of Nature would be an impossibility without God; but there are as many ways of defining God as there are souls to define this principle called God. To me, it is the principle of life existing everywhere. To my good Orthodox brother or sister, it is doubtless a huge personal being, endued with infinite facilities for governing universes, for creating, all things: I have no business to say that my Orthodox brother is not right to create a God for himself inthat shape, as I have to create for myself one which is a principle pervadid all things, since something, or-body, or power beyond all human

or spiritual analysis. My Orthodox brother cannot measure God only by his own senses. I can do no more. I have just as good a right to measure my God in my sphere, as he has to measure him in his sphere. Neither of us has a right, divinely speaking, to say that the brother is wrong, only so far as he

so far as the individual human soul is concerned, years to-day. will ever be but a creation of that soul, nothing Dec. 12.

Miles Thompson.

come back here and enlist in that business again. first year. I enlisted in the service of my coununless I've got something to say: having said it, and carried to Richmond; from there I was trans-Dec. 12.

Dr. Yooy.

thing, will amount to nothing, since my interrogativery, and I brokedown and went out. tor is a Spiritualist, and those who are troubling. I felt terribly bitter toward the South for a him are not. If they were, the case would be dif- while, but I got over it. Now I see that they done ferent. Myinterrogator bears the name of David as well as they knew how, and it is no use to find Collis. The wishes to know if I remember having fault with them; but there was a time when I him for a patient for a couple of months during think the hanging of every Southerner higher the winter of 1852; and if I also remember that, in than Haman would not have satisfied me. April of the spring following, I presented a bill of Now, if she wants to know about my death two hundred and twenty six dollars, which he from another source than this, let her write to paid. Yes, I remember it all. He furthermore James K. Williams, of New Orleans, La. He troubled about it. Well, I am sorry. The bill transferred to Andersonville. He survived, and has been paid; and if it was not crossed off of my is all right now, ready to be questioned from this books it was an oversight-a drunken one, no side of life. I hope she won't forget the fee. doubt, Dr. Toby. Good day.

Rosa Davidson.

Mother says, "Oh, my darling, come, and give been cooked a little—the water was dirty at that, me just one word through the Banner, and I will Good lay, sir.

Dec. 14. be so happy!" I have been trying for a long time to come.' My name is Rosa Davidson. I was born in Lowell, and I lived in Lowell until I was five [How do you do?] I am very comfortable just sick and died; and as father's away a good deal of the time, and mother's left alone, she mourns don't have anybody to take care of her. I want given the whole thing up. her to adopt her and to give her my clothes; she do n't I shall think she do n't love me.

Georgiana's mother is soon coming to me; then, become of her. She must do it if she loves me; if she do n't-I shall think she don't love me, and it aint any use for me to come to her. [Does your myself to that I left every other kind of belief. consin live in Massachusetts?] I don't know. She did live in Lowell, but she moved away.

William Cook.

One of my friends wishes to know if I am satis- ing to come back. sted-with my new life. Yes, I am, He also I was in this place about a week before I was wishes to know if I am satisfied with the changes taken sick—yes, I come in here. [Then you have that have been made here since I left. Yes, I seen me before?] Oh, yes, I seen you a good am. He furthermore wishes to know if I can many times. The old woman, she got a little boupoint out any way by which some of my most quet, of flowers-she could n't come, so she sent Well, I don't know as I can point out any special, the truth-that's what everybody wants. way. There are a great variety of mediums in Now I spose she'll feel pretty spunky about use all over the land; my friends have as free actiff. Some of her folks has been agin her for thiscess to them as anybody else has. For myself, I they's been kind of crowing over her because I could not tell whether I should be successful with didn't come. She's got the best of 'em now, she this one or that. Give me a chance to try, and I has. She'd better just hold on to this new reliwill see what I can do. I am William Cook, of gion, and she'll come out at the top-yes, she Boston, A was an Odd Follow; and a member of 4 will. And when she gets my letter 4 want no the Oriental Lodge. - " Dec. 12/

Sounce conducted by Rubbi Lowenthal; letters Good day, sir. answered by L. Judd Pardec.

Invocation.

Intinite Spirit our Pather and our Mother, we bring thee this hour our prayer and our praise. We come to thee, not in fear and trembling, but with the confidence of faith and abiding love toward thee. We ask thee, oh, our Father, for thy wisdom, as much of it as we are able to receive. We ask thee, oh, our Mother, for thy love, as much of it as we can comprehend, and appropriate to holy uses. We ask thee, oh Infinite Spirit abiding in all things, that we may meet thy law understandingly, and ever be ready and willing to obey that law, ever striving to keep in harmony with it, over striving to keep in time, the harp of our souls, that it may give out harmonious sounds. And yet, oh Holy One, if it be in accordance with thy ever just will and purposes, we would seek an especial blessing to rest this hour upon England's expectant sovereign, who, even now, seemingly rests in the arms of Death. Woask for him life, even yet a little longer. We ask in, behalf of hearts that are bleeding, of tender the that are torn and frotted. Oh merciful Father and loving Mother, we ask, if it is in accordance with thy will, restore him to health, and make him henceforth an honor unto the nation of which he may be chief. And for the mother who mourns as only a mother can mourn, we ask for strength for continued faith in thee and thine angels, for that abiding confidence in the purposes of an All-wise and Infinite Spirit of good, that is so necessary, in such dark hours as this. And for those who minister unto his neels wo would pray, asking that they may be humbly led by thine angels into greater light, into higher truth, into a more perfect understanding of thy law and thy way. And for thy dear humanity, we ask thy blessing that shall come to their consclous lives, filling them with peace, giving them an abiding trust in thee. Amen.

Dec. 14.

I promised to come here. My name, George. William Harris.

I promised to come here. My name, George. William Harris.

I promised to come here. My name, George. William Harris.

And Contraction: Questions and Answers; hard thours and the match in the consclous lives, filling them with peace, giving them an abiding trust in thee. Amen.

Dec. 14.

I promised to come here. My name, George. William Harris, I would be the conscious of the mother is a more forteen an approach of the mother is a more perfect willing them. The many forteen the match is not force to the match in the match of which is murderers; And Environment of Boston; the murder of Boston; the murders; Martha Hurchinen of Boston; Martha Hurchinen of Boston; The Martha Hurchinen of Boston; The Martha Hurchinen of Boston; The Martha Hurchinen of Boston; Ma in behalf of hearts that are bleeding, of tender

I promised to come here. My name, George I promised to come here. My name, George Monday, Feb. 12—Invection; Questions and Answers; William Harris. I was fourteen years ald. I Aley Crossgrove, of Whilemsburg, N. Y., to her tather in California; Antonio Nowell of Lebon, Portugal, to his son Jones: Mary Elzabeth Harris, of Watertown, Mass., to her to-day, at one o'clock. My mother is a Spiritualdied in Hoboken, of consumption. I left my body. to-day, at one o'clock. My mother is a Spiritualist. I promised her I would come here. She will hardly expect me so soon, but I want to give her this God, of which wo talk, about which there is a pleasant surprise. She thought I'd be weak, so much speculation, and but little else, is a and it would be months before I'd be able to acome back. I want her to know that I felt strong just as soon as I got free. They said I died last night, but I did n't quit the body until one o'clock

is wrong to us. The wisest and most condensed expression concerning God I ever heard was this:

I want to tell her I don't swer she has given to one of the great problems of the day is not a true one, but is given with such emphasis that many will believe it true."

"An honest God is the noblest work of man," yet how I shall try and when, I can't say now. I Now I have reversed the sentence, and yet have suffered very little in going, tell her, although I given it just as I heard it: "An honest God is the seemed to a good deal. I am satisfied with the Each Message in 194 Department of the Easter of Light nobles; work of man." There is a mighty truth change; nothing would induce me to come back unifiedlying that sentence, and it is this -that God, again to stay. Don't forget my age, fourfeen

Henry Turner.

Mother says she would give the world to know how I died. I'll tell her for a smaller fee than My old woman wants to know if it is me that 's that. The fee I ask is -that she shall set herself troubling her, that's bringing about all the dis- to work to satisfy herself beyond doubt as to asters that have befollen her of late. Not I've whether I have really come but from the dead got something better to do. If she didn't have to communicate this intelligence to her, or trouble enough with me when I was here. Thad whether I have not. My name was Henry Turtrouble enough with her. I am not the fool to ner. I am from Belfast, Me. I was in my-twenty-That's all I've got to say: Miles Thompson. (To try in the year 1861; went out in the Tenth Maine. the Chairman, i You know me. I never come In May, 1862, I was wounded, taken prisoner, ferred to Andersonville. I think, I might have Byed if I had stayed at Lichmond, but the poor accommodations of Andersonville were too much I have been called here this afternoon to make for me. My wound would apparently heat, and estatement which, according to my view of the then break out again, and finally it got the mas-

tells me he has lost his receipt, and is being was with me at Richsond, and was with me

Dec. 12. I am confounded weak. I didn't have anything to eat but a little meal and water for seven days. I could have stood it, I think, if it had

William Jones.

years old, and then my father and mother moved now. I've been trying ever since last winter to Cincinnati. We stald there about a year; then "to get back. I told the old woman, if I died, I'd father's business took him to St. Louis. I got sick come right back here the very first thing I did. after we had lived there a lit lo over a year-I got 1 ve been here a good many times, but I never could find things just right for me before.

I was carried away when I took sick-I had the all the time about me. I want to tell her if she guall pox. The old woman kind of thought I'd does I can't feel very happy; and I want her to die. Pdid n't think so; but I told her if I did I'd take my cousin Georgiana and adopt her. She's come right here. She's been looking for me ever a poor little thing; her mother's sick, and she since, and now she's about discouraged, and has

She's stopping now in Robinson's Alley, down they Il just fit her. I want her to be real good to by the Webster House. My name is Jones-Wilher, just as if it was use, and I shall come and Ham Jones - colored man. I was thirty-two play with her, and we'll have real nice times. Oh, years old, I believed in these things before I if mother only will do it I shall be so happy. If went away. She went somewhere my old wowent away. She went somewhere-my old woman did-to-see a friend of hers at the West End, and she saw some of these things, and she come if mother don't take her, I don't know what will home and told me a great story about it. I went myself and I got interested, and finally I got converted, and just left everything else and joined

I'm very well off here, tell her. I do n't think I should want to come back here unless I could be pretty, rich, and could always be well-and there's so small a chance here for getting riches and for keeping well, that it's pretty risky wish-

skeptical friends can be convinced, not only that me with it. I's in hopes I'd get something here, there is a life after death-some of them do not but I did n't - I did n't. I did n't think I'd be believe it-but that such as I am can return and back here this way myself; it's all right-the best communicate with their fellows that remain here, kind of belief that ever anybody believed. It is,

come here and put a letter on the table, and I'll answer it, tip-top, too, because I know I can.

Seance conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Monday, Dec. 15.—Invocation: Questions and Answers; "Oil Abed," to Explications of Sybil Boynton, to her children; Mary Kingman, of East Boston, to her mother, Tacsiay, Day, P.—Invocation: Questions and Answers; Katle Robinson, to her tarber; Clara Fu'ton Pope, to her brother, Rev. Justin D. Pation; Samuel Pinkerton, Jennie Johnson

Johnson
Thursday, Dec. 21.—Invocation; Questions and Answers;
Hannah Stebbins, of little Met. Martin Sweeney, to his
mother; "Belie Wilde Awake."
Monday, Dec. 25.—Invocation; Address; Samuel Gilden,
to his partner, Istac Powers: James Wallace, of Brioklyn,
N.Y. to his mother.
Monday, Jan. 1.—Invocation; Questions and Answers.
Samuel Wingate of Boston; Mary Purper, of Great Falls, N.
H.; Nettle Locky, of Manchester, N. H., to her brother.
Taksday, Jan. 25—Invocation; Questions and Answers;
Folic Clarkson, of Nastwike, Tenn, to his mother; Betsey,
Marston, of Exeter, N. H.; John Witnington, of Stockton,
Ca.

A! Thursday, Jan. 4—Invecation; Questions and Answers; made Louise Smath, of Tarrytown, Penn, to her mother; corpic Lewis, of Detroit, Mich.; Deberal, Alden, of Boston; homas Mertlan.

Monday, Jan. 8—Invocation; Questions and Senwers; Marchal Departs. garet Dennet of Pitter 12, N. H., to Elizabeth Dennet; Richard Jennings, of Minnetota, to his-brether: Mary Eagan, of hoston; Nelle French. Tiesday, Jan. 9.—Luvecation; Questions and Answers; Ruth Otlone, of Portsmouth, N. H.; Dr. Stephen Ball, of

The Christian Radical of Dec. 2d. in speaking years 2 wonths. of Mrs. Woodhull, says:

www.e were somewhat surpised at her youth; she is not near middle aged. Her features are not over comely, but definice sits enthroned on every one of them, and they are comely enough for that. There is much power in that woman. If her head would but lead her more rightly, she Tell mother, old Uncle Phil was the first one I met. He seems to be busy enough here; says he's sneer too much at her or at the work she proposes very happy, and I should think he was. He is to do. There is power that will make itself felt my mother's uncle. I want to tell her I don't most terribly. A sneer will not suffice. The an-

Written for the Banner of Light. MY CHILD-POEM

BY LITA DARNEY SAYLES!

I have looked o'er thy beautiest old ocean. And some to thy praise in the past, But I 've written a sweeter and fairer, A poem that ever shall last; When a seeming eternity's ages Have wafted thy waters away, My poem shall still be advancing

. And growing in grandeur each day. I have watched well thy "poetry of motion," Thy undulatorial grace But the poem to which I invite thee

Dutreacheth them far in the race. Aftere are ripples and flashes of laughter, There are frownings and tears all thine own, And the ebb and the flow of thy waters Are marrored within its pure zone.

As the years set their seal on its pages, Mare like it shall grow unto thee, For I fear from life's many disasters Exempted functor can be. Its ships may go forth heavy laden, And ne'er into harbor return; Its hopes may go down with its venture.

And live but in memory's urn! ?

· Not always life's ocean is peaceful, For storms often visit our way ; Nor can sunbeams forever be shining, For the night comes as well as the day. I hope for success on his voyage, That his morning and eve may be bright, But how many mothers exulted . That are weeping and praying to-night!

And so I "rejoice, but with trembling!" I dread, while I hope for the best, For the hirth of a soul is my poem, Which, being born, never can rest. It must seek, like the waves of the ocean, Still higher to climb on its beach, And strive, with all earnest endeavor, For wisdom beyond its first reach.

Bo I 've written a poem enduring, And grander than ever before. And I've brought it to gaze on thy bosom And list to thy musical roar; I will teach him to love as I love thee! To trace all life's symbols in thee, To restlessly ever surge onward * To a ligher and better, oh, sea! Watch Hill, Sept., 1871.

OUR NEW PUBLICATIONS.

Opinions of the Press.

"MENTAL DISORDERS, or Diseases of the Brain and Nerves," developing the origin and philosophy of mania, insanity and crime, with full directions for their treatment and cure, by Andrew Jackson Davis, is the title of a very attractive and typographically finely executed book, which we find upon our table with the kind compliments of the author, who will accept our heartiest thanks for putting us in possession of the highly interesting and valuable volume we determined it is from a casual perusal. The scope of the work is widely, comprehensive, and strikes us as eminently humans upon the important subjects which it so elaborately treats, and it should, in our judg-ment, he very generally read. It may be bought of Richard Roberts, bookseller, No. 1026 Seventh street, northwest. -- Washington Sunday Gazette, Feb. 4, 1872

VITAL MAGNETIC CURE; an Exposition of Vital Magnetism, and its application to the treatment of mental and physical disease. By a Mignetic Physician. William White & Co., Publishers.

This work contains a vast amount of informa-tion that should be in the hands of each one. The hints in reference to "unconscious magnetism e well calculated to do a great amount of good, he author points out the cause and cure of many of the difficulties that arise among the married or of the difficulties that arise among the married or those who sleep together. The suggestions the author makes in reference to "diseases remedial by magnetism," will be of value to all healers. The work abounds in good sound sense and practical suggestions, that have only to be read to be highly prized.-Religio Philosophical Journal.

LOOKING BEYOND, "a Souvenir of Love to the bereft of every home." By Rev. J. O. Barrett. Published by Wm. White & Co. Boston, Mass. Published by Wm. White & Co., Boston, Mass, This is the title of a new work on Spiritualism, containing selections of well attested evidences on that subject. The author says: "Herein you will find a 'sunny philosophy,' a balm for every wounded heart.' Its sweet truths and its consoling revelations from the 'better land' will be needed by all. For we are all journeying thither, and-do-ask for light on the way. Mine humble—but a single ray—while the great sun of heavenly benediction remains unmeasured. I may show you, perhaps, where its founts of divine baptism are. 'Come and see.'"—Union Advo-

Is Spiritualism True?—A lecture by William Denton. Published by William White & Co. This, able and logical discourse, bringing, in massive array, the irrefutable evidences upon which the sublime truths of our philosophy rest, ought to be read by the millions. It is just the orticle for offective missionary work. Send for article for effective missionary work. Send for them by the dozen and scatter them broadcast.

American Spiritualist.

Moral integrity of Healers—Persons who should use their services.

MAYWEEL ILOSSOMS, by Lois Waisbrooker, is a book of much merit, containing 264 pages, in which the reader will find much good thought, given at times in attractive story, at others in gems of poetry, at others in deep, philosophic prose. It is a book for both young and old the careful reading-of which will better those of any class of life.—Lyccum Banner:

Passed to Spirit-Life:

gills, ac.
Unconscious Magnetism—Sleep—The Marriage Relation—Incompanibility—The Remedy, &c., &c.
Letting Cass, &c., &c.
L MAYWERD BLOSSOMS, by Lois Waisbrooker, is

The salutary effect of the little life of Mabel upon her parents crandparents, and others closely associated with her, was of a very marked character. During her brief existence there was present with them, as it were in thellesh, a heavenly messenger; and it may be doubted, perhaps whether there is another in the world who during that period has done more or so much for their spiritual welfare. May the many tokens, pointing heavenward, which Mabel has left behind, continue to be mediums to the friends remaining upon earth, to elevate them toward the pure, good and happy life, for which our lleavenly Father is ever seeking to prepare us, and to which te has taken her. Heavenly raine.

From the residence of his parents, in Deansville, Onelda and A. J. Pollard, aged 2 years 9 months and 9 days.

and A. J. Pollard, saed 2 years 9 months and 9 anys.

The funeral services were conducted by the writer, at the Presbyterian church, who spake to a large and attentive audience of relatives and triends.

Father and mother, your darling little Horace was one of those brilliant meteors that flash upon us with hravenly laste, winning our depest affection, but duding earth too cold and uncongenial for delicate and sensitive natures, fly to the Sammer-Land, to make even heaven pleasanter by their presence.

resence.

"He is happy." Life is sweeter
To him now than e'er before.
Time speeds on—you soon shall meet him
On the ladeless spirit shore:
Hope and watt tou soon shall greet him
Where spood by is heard normore."

Dearstille, N. T., Feb. 714, 1872.

O. L. SUTLIFF.

From South Boston, Feb. 9th, Mrs. Caroline, Hill, aged 73

years 2 months.

For upwards of ten years she has been suffering with a severe cough, which at times almost called the spirit home, but would recover and for a time be comfortable. Her last sickness has been attended with much suffering, but she has had implied condidence in the preserce of spirits about her, and was reconciled and really to go home. On the morning of her departure 1 was called early to see her. I took her by the hank and she said: "Sing to me." I sang to her the world of "Best forthe West," and wille doing so her spirit passed gently away to the Summer-Land. Her companion, who has had the pleasure of her society for upwards of forty yedra, is now sustained by the proofs that Spiritualism gives; and her danghter also now knows that airhough the boxy lies in the tends, her spirit is with her, and she will meet her again.

May the watchful angels ever guide this family in the pathway of spiritual progression.

Sameel Groven.

life he has been afflicted with rheumatic difficulties that cul-minated in consumption. Patient and uncompilating, without a marmur, he waited with the full assurance that the time would soon come when he should tread the creen hills of summer-band, free from all earthly pains. By request of the deceased the writer performed the funeral services at his late residence on Liberty street, East Abington, Jan. 224 Canglon, Mass., Febr 4th, 1872.

From San Francisco, Cal., Dec. 3d, Mrs. Mary B. Morrill, formerly Mrs. Mary E. Reals, of Reston, Mass.

formerly Mrs Mary L. Levis, or to ston, Mass.

After a severe librase of three months, on a beautiful Sunday morning her spirit took its dight to prove the realities of that life, the ex-science of wholeishe had so often demonstrated to others. She was well aware of the change which was approaching, and after giving all directions, passed to the better life as quiet y as an inant reposes upon us mother's bossess.

Her work of mediumship in Boston and Sin Francisco gained her many friends, who will remember her with both Her work of medium-hip in Boston and, Sin Francisco gained her minny figorits, who will retic miser by with both joy and sadness—by that she has entered into her reward, sadness that she, as a faithful worker and friend, has gone from their sight. She held her last circle Sanday night, Nov. 12th, then took her hed, and never a terwards left it. Her finneral was public, and attended by many. Among her hist words were these: "Give my love to all friends in the East; I shall meet them all are in."

San Francisco, Cat.

From his home in Swanzey Centre, N. H., Roswell W. Royce, aged 11 years 6 months; formerly of Charlestown, N. II. "Over the River" he waits for me.

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tomb, her spirit is with her, and she will meet ber again.
May the watchful angels ever guide this family in the pathmay of spiritual progression.

Samuel Gröver.

Jan 20th, Joseph Dunn, aged 48 years.

Fur twenty years he had been a firm believer in the philosophy of Spiritualism, and for the last six years of his earthly

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THE WEST.

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LIBERTY.

It has been ador 2 and fearful struggle to gain

the little cost and religious liberty we now posness, and for which many a martyr has suffered In the contest with tyraphy. Tyrants have ever contested, in h by mel; the right of the people to think and air religiously or politically; and, even now, both Catholicand Princetand church hold that we are accountable for belief, however stoutly the schoolmen assett that belief is involuntary. Politically (too, we are pushed out of the party if we do not support the nominees of conventions, and endorse the official actions of the successful candidates. While there is much more of political liberty than in former times, still there is much to gain set, in both political and religious rights, in our own comparatively free country. It is not long since the Quakers were terrible heretics, who deserved the halter here and hell hereafter, although they are now among our most respectable citizens; and it is not probable that they are better now than were. those who were hung and hunted as wild beasts. It is not long since a man that denied God was doemed worthy of a prison in Massachusetts and plsewhere. The popular churches persecuted the weak ones, and they all combined to persecute those who were imperfect freedom from all creeds; while those who were not Christians at all were considered unworthy any society or any rights in community. There have been great changes in these respects, and much gained for natural rights and religious liberty; while the struggle still goes on, and some old-fogies are still trying to turn us back into the old wheel rute which we have abandoned, and where the State assisted the Church to make men comply with its established creeds: The late convention in Cincinnati was as near a fizzli as could be. The politicians backed out, and sent letters, while the D. D.s-assembled, and prayed for power to prog on our rights, with little. their prayers was the one that sent Francis E. Abbut to enter a respectable protest, which was sufficient to scatter their resolutions to the wind, and the other, which sent Chauncoy Barnes (an emissary of Christ to stir up a commotion that raised cries to have him put out of the hall. We were almost a hamped of the notice we had given this movement; when we saw the reports of its insignificant actions. In contrast with this, is the significant fact that, about the same time, we held meetings in 81 Lot is, to commemorate the birthday of Thomas Paine at a benefactor of the race, and all the Fading papers of the city made favorable reports and comments on the same, and not a-slur or word of Tidieulo accompanied them: and; judging from what we have seen and heard. it would be easier to put the "Age of Reason" fnto the Constitution than it would to put the Bible into it, or abstracts of either,.

On this point of civil and religious liberty, we consider the decisive battle fought, and the victory won for freedom; but, in the moral and social contest, the cause of liberty is yet weak; and with fow to defend it. The church has set up the moral code to govern the social and sexual relations of the race, with the same authority she did the belief in God and hell; and the timid people have not yet dared to inquire by what right she could say what is right and what wrong in social life, because she hangs her black cloud of total depravity over the whole nature of man, and of course declares he would be a demon without religious restraint, and a brute without legal restraint in social and sexual life. The whole subject of the relations of the sexes is now under a thorough discussion, and, no doubt, will be settled right at thet; but on what basis, we do not know. We have mever advocated the abrogation of marriage laws, nor do we now see that it would be bost or well to set them entirely aside; while we fully believe, if they were set aside legally, with full and complete protection for females and children, the state of society would not be worse than it now is, except so far as great changes always produce temporary disturbance and discords; We have the fullest confidence in human nature but we would guard and protect the weak and Innocent from the wickedness that has grown out of the deprayed and corrupting institutions of both Church and State. No one can read of the simple and natural lives of the nude inhabitants of the tropical; regions of America, as discovered by Columbus, and not see at once that licentiousness was not known till Christians brought it there, neither was it among the natives of any part of our country. Enlightened Christianity has run deeper into sexual corruption than any other part of the world, and yet has ever been legislating into morality and virtue, and against liberty. We have ever contended for a legal recognition of marriage and separation, and full protection for woman in marriage, the same as for the unmarried, and the legitimacy of all children, so far as rights and protection are concorned; but we have also often warned the strennous opponents of reform in marriage and divorce laws, that their opposition would, if perslated in, result in the final overthrow of the whole system, for it has long been evident that its tyranny would not be borne much longer by the suffering and oppressed, nor its injustice submitted to by the lovers of equal rights for both sexes and all people. Every one who has advocated reforms and equality of the sexes, with more facilities for divorce, even if an angel from heaven, has had to Bear the vulgar and scandalous abuse of the sensual tyrants who revel in the corruption and tyranny of the system as it is, and also the scornful contempt of the religious bigots who believe the present system Godordained, and hence sacred.

Civil and religious liberty must be followed by social and domestic liberty; but liberty never does mean license to trespass on the rights of others, in any department of life; and if, in social liberty, there is no license, we do not see why the weak cannot be as secure as now. Many times in life have we seen the tyranny that is exercised over the weak and defenceless wives by brutal husbands, who would be powerless to harm if the were not husbands, or if the victims were free; and many persons we have known who would submit to abuse as wives, and sometimes, though rarely, as husbands, that, without marriage, they would not submit to for a week; and everybody knows that thousands of innocent victims to marriage are yearly sacrificed and carried to the graveyard because the laws and tyranny of soclety are such that livorce is worse than death to them. If these laws cannot be so changed as to secure at least partial liberty, there will be a rev olution that will certainly overturn the whole so-cial system of Christianity. The blood of vic-

tims that cries from the ground for liberty will in time be heard, as it was in slavery.

We were forced into a close corner, some years ago, by a South Carolina writer, who, in his defence of slavery, said, Go home to New England, and correct your own system of government, where, in Massachusetts, you have many more fugitive wives than we have fugitive slaves; pull the beam out of your own eye, before you attempt berrynt and any and a state of pull the mote out of ours. Not the exact presents it to the human mind in its normal beauwords, but the idea, is quoted here.

> license, but natural rights; among which, is the right of each person to control his or for own body the same in marriage as out, and the right of all parties to contract, by civil confract and agreement, marriage, and to annul it the same as they could annul any other contract between law? them as equal partners. Neither the church nor the courts should be necessary to any such contract; except as the latter might be required to enforce them and protect all parties.

SELLING OUT.

Afresteemed friend from a neighboring State writes us about the selling out of the Spiritualists to V, C. Woodfall, alluding, as we suppose, to her election as President of the American Association. While we appreciate the honesty of our friend and his sincere devotion to the cause, we do not view the subject in the same light as he does, but, on the contrary, we view it as a thorough and complete conversion of a very talented ble. Hence, the radicals do not touch all the de-woman to our belief; and although she may not mands of the human soul; their sphere is limited. ough and complete conversion of a very talented in all points agree with any one or any ten of us, vered. Each supplements and complements the we do not see that as a reason why we should not other; each has a legitimate sphere in which to eccive and appreciate her talents and services. We certainly are not required to agree with heron the subject of marriage, unless we come to the belief from evidences collected and accepted. Individually we all have our own views on political and social questions, but agree on the tabooed subject of spiritual intercourse. If we have settled this after discussion, and agreed upon it, why may we not discuss other questions with a view get together and have a genuine and a glorious to settling them? Our social system is certainly revival of religion, and yet be perfectly free from bad enough to need a reform, as well as the political, and we hall every one who will join the spiritual ranks, as we look to that power to ultimately reform all departments of society. Personally, we have never feared to probe the social as wellas the religious system, and have ever as freely prospect of success. The only-find that heard spoken and written upon it as upon any other, and we cannot see or feel that any epithets or our spiritual cause if, as a body, we have not accepted the obnoxious sentiments; and even if we have, and they are true, we shall not suffer in the end. Resolutions are not binding among us, even though passed in our conventions. Errors will not hurt us while truth is free to combat them. If our sister advocates wrong principles or measures. let us show them to be so by candid and open argument, for which our papers are open, even her own paper, and, if we cannot show she is wrong let us not denounce her till we can. Personally we know nothing about her, but, reading her speeches and editorials and her book, we cannot but admire her for her frank, open and womanly defence of her sex and of the measures she advocates. Some of these we have advocated for many years before she came upon the public platform, and some we never have advocated. and are not yet ready to do so, but cannot say we never shall, as we are open to conviction and conversion to every truth, however odious it may seem at first sight. We found large prejudice against her at the time of her election, and have found it steadily wearing off, so far as our according quaintance goes and our correspondence extends.

PAINE CELEBRATION.

On Sunday, Jan. 20th, the admirers of Thomas Paine, and the lovers of religious liberty, metan goodly numbers at our hall, where our regular meetings, are held, and which had been approprinted for that day to the commemorative purpriated for that day to the commemorative pur-and the spiritual idea were to have a plain hear-poses of the Aurrice Hero of the American ing in Clinton Junction's best hall, than the Chris-Revolution. Col. Horace Fox was chosen Chairman, and L. S. McCoy Secretary. After the reading of the poem, "The World would be the better for it," Capt. C. M. Scott read a most able and eloquent oration on the contrast between Thomas Paine and George Washington-the one the hero of the pen, and the other the hero of the sword, in the American war for independence. We followed him as well as we could with an eulogy on the abused author, feeling as we did and do the great truth that the pen is mightier than the sword, and shall supersede it in due time. Others took part in the exercises of the morning, and in the evening we enjoyed a most interesting and instructive philosophical disquisition from our Secretary, In S. McCoy; who very ably wove the sentiments of Thomas Paine into the political and religious reforms of our country and the world. Being again called upon we added our most hearty approbation of the sentiments, and our highest appreciathen of the inestimable services of the author of "Common Sense" and "The Age of Reason," Taken altogether it was one of the most pleasant and interesting meetings we have had in St. Louis. and we all resolved, it we were in the city, to renew and extend it at the next anniversary. As we had more of intellect than mirth we had given up the ball, and devoted the day and evening to discussion; and it was well we did, as it, came on the coldest day of the winter.

DR. DANIEL WHITE, our old friend, who has been recently at St. Joseph and Topeka, has at length returned to St. Louis, where he can have a wider scope and more extensive and general practice in the treatment of disease, in which he is eminently successful. We are glad to see the Doctor back again in the "future great city."

Breedsville, Mich.

Feb. 31 and 4th, the annual meeting of the Van Buren County circle took place in Breedsville, The attendance was large. The following persons were elected efficers for the ensuing year: President, Robert Baker, of Breedsville; Vice President, Mrs. Lida Brown, of Breedsville; Secretary, J. H. Tuttle, of Decatur; Treasurer, Mrs. Frank Reid Knowles, of Breedsville. In our next issue we shall publish a detailed account of the proceedings from our own reporter.

Without having the 'ear of the critics before his eve and sublimely unmindful of the scores of ventures in the same sea of conjecture, some American author has launched a volume entitled "Junius Emasked." With some show of plausibility and not a little incentity he tries to work up of plausibility and not a little ingenuity he tries to work up a case for Thoma's Paine. The resomblances in sentiment and in style are pointed out with some adroitness. Were it not morally certain that the Junius Letters were written by Philip Francis by, an array of circumstantial evidence that is almost stronger than positive testimony, this new I lea at the bar of literary judgment would have a chance for a fair hearing; but as it is we are inclined to think that the argument is wasted on ears that are cull and minds that are made up. The book gives an interesting sketch, of Paine's life, but with such manifest partiality that the man is forestitudin the hero, and the reader is less inclined to wender that the author imagines that Paine write the "Letfers". der that the author imagines that Paine wrote the "Letters" of Junius " than that he did not write. Shakepeage's plays d Homer's "Hiad "- Gelden Age, Feb. 10th, on

One-tenth of the students at the Zurich University are

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

linton Junction, Wis .- Two Religious Revivals, and How they were Carrol time Rationalism is Su-perstition—Modern Thought Tramp.hs—Mrs. Mat-tic Hulett Parru Enlightens the Mctatude—Brure Words from a Brave Little Woman, etc., etc.

Religion is spiritual activity. Spiritualism divests the religious idea of supernaturalism, and ty-and-grace. Hence, in the divinest sense of the Still, we ask only that the law shall secure, not , term, all Spiritualists are religionists. By that word the victory is won.

> Science is good; it leads one on with safety. But who can dery the use and glory of those spontaneous emotions that come up from the soul; defiant, if you please, of the precise evolutions of

> True, under the old theological regime emotions have often degenerated into the most reprehensible and lan-entable species of fanati-cism. Then again, thrown into other channels, this enthusiasm has been instrumental in althat is good and true and pure and noble. Now, rational Spritualism shows one how to

destroy the old superstition; and also just how far it will do to allow the emotions activity in all

that relates to religious thought and sentiment.

The radicals, in their disgust at the old superstition, unceremoniously reject in toto all thos grand ideas of revelation and spirit control that add such brilliancy to the historic page. Fact takes precedence before everything, with one ex-- Phenomenal Spiritualism. The emotions, and all that relates to the spiritual nature of man-all these things are considered unrelia-In Spiritualism, fact and sentiment are both re-

work.
The philosophy of the supernatural is given by the Spiritualist; thus the old-time splendor of rev-

elation is retained—nothing is destroyed.

Spiritualists are economists. They treasure, as sacred, the good in the old, as well as good in the new; and the chaff in each is equally worthy of contempt,

Now then, this being true, the reader will at once see that it is a possibility for Spiritualists to any danger of running into fanaticism: And these religious, revivals are needed all over the

Reason is the basic ground; but the emotions are not stilled into dreary inactivity -there is the whole story, all in one sentence.

A LITTLE SERMON

like this the Banner reporter feels he has an inalienable right to indulge in; for, as he travels over the country, taking news-items right before the scandal heaped upon any one among us can hart face and eyes of non-onterprising journals, he sees Spiritualism in divers phaser, and listens to the praises and growls of sun-by individuals. All are unanimous on one point, however, and that is, that the Banner of Light, by its rational support of Spiritualism, woman suffrage and all reform movements, together with the fact, and energy displayed in the publication of items of local interest all over the great West and the South, as cell as in the immediate locality where it is p lished, grows stronger and stronger day by day, and commands, as it deserges, the respect and support of all sensible people. A PLEASING THING. .

"No public gathering of any size, among the liberals and Spiritualists through the West, is considered a success unsees a Banner reporter is present to add grace and spice to the occasion."—A Live Man. 1812.

With a grateful acknowledgment of the above flattering sentiment, the itinerant Banner repor-ter will call the reader's attention to the fact that, immediately after the great Darien Mass Meeting, in account of which this journal was the first to

A MODERN REVIVAL

Was started in Clinton Junction, Wis. This is a for miles west from Darien. There are a few Spiritualists in the place. Some time ago, our Spiritualists in the place. Some time ago, our good sister, Mrs. Matrie Hulett Parry, of Beloit, delivered a course of five lectures on Spiritualism. to the free thinkers of the Junction. The result was grand. People wanted Mrs. Parry to repeat her lectures. Therefore it was decided that on Jan. 22d, 23d, 24th and 25th, a revival should take place. Mrs. Parry, fresh from her victories at the Darien meeting, was called to conduct the core-

HOW STRANGE (?)

No sooner was it known that radical thought vals in Clinton Junction the same week.

A learned and noisy ecclesiastic was sent for.

The Christians united. The machinery was set in motion. The anxious seat was brought out, and oh, how tenderly did the old fossils gaze upon it. They had seen the days when, in revivals, hundreds crowded that blessed seat, and, when the Lord did his best, hundreds more floundered around, stricken by the "power." Would the Lord bless them now! so prayed the Christians. Firm in the faith that help would come, the many control of the con chinery, as we have before intimated, was set in

Now some carping critic will say we are unfair, when we claim that the revival of the Christians was a tremendous failure! Our statement is

A few overgrown infants gathered into the church in which the revival was held; and they, together with a few of the "elect," formed a forlorn

From reliable sources we were informed that the exhortations of the revivalists were attentively listened to; indeed things went to an extreme n this direction, for the sinners forgot to rise for prayers; or to walk forward to that delectable which had the euphonious appellation anxious."

' HOW DIFFERENT-

were things in the hall where the Rationalists talked. There no cumbrous machinery troubled anyhody. The meeting ran of itself; it derived strength in consequence of the vitality of the inherent ideas of the platform, to say nothing of the inspiration which a few hundred earnest thinkers

On Monday evening (21st) the exercises were opened by a harration of the marvels seen at Moravia, N. Y. E. Winchester Stevens told the story. He did it in an artistic way. Much interwas manifested in the matter. Mrs. Parry then delivered a short lecture on

"THE MINISTRY OF ANGELS." A brief period of social interchange followed. Come again to morrow night," every body said

to everybody.

The answers were all of the same import, but in expression there was the usual variety:
"You bet!" so said John, as he "hitched up
the mules to give the girls a slow ride home.

"I kinder like it, anyway!" thus old Farmer bawled out, as he prepared for a swift drive And so on, ad infinitum. Sure enough, the next night a large audience assembled. On the third night of the meeting the increase was visible still again. At this meeting Mrs. Parry's lecture was

prefaced by the recitation of a poem by MRS. L. E. HERRING. of Beloit. The poem was delivered in first class style, and Mrs. Herring was favored with a gen-erous round of applause. Mrs. Parry then ad-dressed the audience. Her theme was

"THE CHURCH OF THE HUMANITAPIAN." She said, in brief: This meeting of ours, here, is a revival of religion after the approved methods of modern thought. We must all divest our minds of prejudice. The search for the divine has been dear to the heart of mankind since time began. I see no divinity in anything so bright and clear and fair and sweet and tender and inspiring as in humanity. Human reason and com-mon years lead me to this position. The doctrine that reason is carnal is against the fundamental principles of radicalism and Spiritualism. Com-mon sense is a result of reason. Reason blesses. mon sense is a result of reason. Reason blesses. Abstract thought consumes the strength of the us in everything—in all that relates to this life. Physical body, without which thought becomes

All admit this to be true. But when we attempt to subject our religious opinions to the scrutiny of reason we are told that reason is carnal, and therefore a necessity of Nature. Great men have

roundgate doctrines which science has controerted. But a few such simpletons can be found, believe. But I do not trouble myself with such things. We did not believe in the ran or owner, ty. It is blasphomy to accuse the Great Spirit of the or sufferings. If the universe is the cause of all our sufferings. If we suffer we heed not look to God and say he is scourging us No; the cause is nearer home. We are getting rid of these foolish notions; we are ourgrowing sensationalism; we want to illuminate the whole world; we want to say "OUR Father!" where the light shines! come where the spirit is free! come where progress reigns! come to the new fashioned religious revival! come to a rational and progressive salvation. .(Applause.) THE LAST SESSION.

Thursday evening (25th.) the closing session of the revival took place. The hall was crowded, Mrs. Herring recited a poem entitled, "The Spirit Mother." The Banner reporter made a few introductory remarks, expressing his satisfaction in the success which had attended the meeting; he complimented the speaker on the ability and perseverance which she had displayed. Mrs. Parry could not remain with the friends always; after she went away the spiritual press must do

ts silent and majestic work, etc., etc. Mrs. Parry then delivered an able address on The Social and Political Aspects of Spiritual-sm." She was frequently greeted with applause. So ended the progressive revival in Clinton lunction. Holmes Hammond and lady, Mr. H Wooster and family, and others of the good friends of Spiritualism, were so happy over the

uccess of the meeting.

Spiritualists everywhere, go and do likewise.

. NOTES.

It is cold in Alaska.

It is cold in Alaska.
Robert Collyer has no intention of imitating Mr. Henworth. The lead is too thin.
Stephen Pearl Andrews writes for two New York papers. It is just as easy as one can imagine, to detect his sentences. [We have been struggling with "The Universology."]
The Beloit, (Wis.) Spiritualists are not very active at present. They own a cozy little church. Speaking will soon be resumed, in all htm:an probability. U. S. Hamilton is President of the society.

In Roscoe, (Ill..) our good brother, Jabez Love, the spirit land. She was calm and ready for the change. Bro. Love's keeps his little free church in good trim. The spirits have been aiding him in certain matters, and now, like a dutiful man, he is to devote a specified amount of "scrip" every year to sustain speakers. A few months ago Mary Love—a fair young girl of twenty summers—passed to the spirit land. She was calm and ready for the change. Bro. Love's home is overshadowed by the almosuhers of the appel-world. Spirits conthe atmosphere of the angel-world. Spirits continne to bless him.

tunue to biess him.

We learn that matters have been quite lively in Rockford, (III.,) of late. Dr. E. C. Dunn is a resident of this place. Col. E. Smith and A. J. Storey are among the prominent Spiritualists. Mrs. Mattie Hulett Parry has been lecturing here

with good success, There is great interest in Spiritualism in Lowell, (Dodge Co., Wis.) The State Convention

by the experiences through which she has passed. We trust that she may be kept at work contin-ually. She is an attractive speaker, devoid of

"ruins" in a street car. The Spiritualist journals are in running order, as the readers of the Banner of Light have before been notified. Lyman C. Howe closed his engagement with the man C. Howe closed his engagement with the Spiritualist society, Sunday, Jan. 28th. We learn that he made reference to Miss Susie M. Johnson, who succeeded him, in beautiful rhythm. Such things are so nice. CEPHAS.

New York Matters.

[From Our Special Correspondent.]

DEAR BANNER-Emerson, in one of his recent essays, says: "Whenever any skeptic or bigot claims to be heard on the questions of intellect and morals, we ask if he is familiar with the books of Plato, where all his pert objections have once for all been disposed of. If not, he has no right to our time. Let him go and find himself answered there"-a summary, but doubtless the only effectual way of silencing all quibblers, cavilers and their likes. We query how, if Emerson was an avowed and known Spiritualist, or 'Epiphanist," as Mr. Owen has it, he would answer one who should assail him with sharp and importinent questions as to the grounds of his belief. It is safe to presume that he would simply ask him, in return, if he had read the history of the ages, and thereby become familiar with the experiences of all nations and men, and the sayings and writings of the seers and sages, the prophets and poets—if he had opened and carefully studied the great volume of Nature; and if he had not, dismiss him with the command to do so at once, for everything in existence furnishes the evidence upon which he had reared the struc-ture of his faith and founded his convictions. So much for the belief and philosophy. Now for one of its alleged illustrations. Here is a man who, wenty years ago, heard a rap, which he supposes ecovered from the surprise and wonderment of that simple manifestation. He gives up his business, abandons his family, isolates himself from society and friends, refuses to eat coarse food, is content to neglect his person, considers cleanliness an absurdity, and civilization a humbug ness an abstruty, and crymination a numbur, rails continually against law, morals, society, government, marriage and everything, as fail-ures; claims that all things should be destroyed, n preparation for an universal reconstruction under his administration. He do n't like the lan squage, and is coining what he calls new words, and hurling them at the public. To free it of rats, he would scuttle a ship in mid-ocean, and sink it, with all on board, in about the same way he proposes to remedy all alleged existing evils in so-ciety. What of him? Simply, that he is another Simeon Stylites, who, in his insanity, ascends his pillar, outrages Nature by so doing, and Nature is revenged. His arm withers, his body becomes cramped, crippled and crooked, and in time use-less, leaving a scar upon his spirit. His mind is paralyzed, and the poor man is hopelessly dis-eased. It proves nothing against our faith, only that, if we would wrestle with the gods, we must, like Hercules, touch the earth to regain strength must be true to humanity, true to Nature; must mingle with men, have much to do with material things, come down out of towers and up out of caverus, be a man among men, jostle with the crowd, live in the world, attend to business, gain a competence, secure a home, love our family and friends, take an active part in the govern and friends, take an active part in the government, do our work in society, obey the law, be a true man and a good citizen; from heights of spiritual exaltation, mingle with gross matter; sweep the streets; despise nothing useful.

must be laid asule. We can't sloit, friends. Why must be laid asule. We can't sloit, friends. Why must be laid asule. We can't sloit, friends. Why mot hold them. The spirit is closely allied to manned we accept the logical opinions blindly? We protest against it! No matter though the faith is old, and has seen service. Our parents may have been sdeceived. Shall we cleave to their folly, the seen service. Shall we cleave to their folly, when careful research testifies to our senses and our judgment that such and such things are falsence. Nature 1 when the such and such things are falsence in Nature 1 when the such as the such and such things are falsence. The spirit is closely allied to material to its acceptance of the spirit is closely allied to material to its acceptance. The spirit is closely allied to material to its acceptance of the spirit is closely allied to material to its acceptance of the spirit is closely allied to material to its acceptance. The spirit is closely allied to material to its acceptance of the spirit is closely allied to material to its acceptance. The spirit is closely allied to material to its acceptance of their follows. Nature demands it. The eagle swoops downward to the earth for strength to gain still greater heights. In flights of the soil, its auchorage of the spirit is closely allied to material to the spirit is closely allied to material to its acceptance. Mrs. Parry then analyzed the cardinal points of attaining sublimer summits of thought and wis-Orthodoxy, showing wherein they were errone dom. The oak reaches downward as well as upons. In this connection she said, No one should ward. The wonders revealed to man by the mieroscope are as great as those of the telescope The atom is as grand as the sun. In the worship of God we cannot with impunity forget and lect humanity. In the exercise of the mind, the body must be cared for. We realize nothing except by contrast with its opposite. A life spent in the art galleries of the world will not make an artist. Theory alone never made a mechanic. But to come back to Emerson, for it is such a re-lief to quote others who can the better express your thoughts, exect and complete the structure you aspire to build. He says: "We are delicate all this is essential to the perfection of the Church unachines, and require nice treatment to get from of the Humanitarian. All creeds shall be cast us the maximum of power and pleasure. We aside. Cone, friends, into this grand temple! come need tonics, but must have those that cost little us the maximum of power and pleasure. We need tonics, but must have those that cost little or no reaction. The flame of life burns too fast in pure oxygen, and Nature has mpered the air with nitrogen. So-thought is the native air of the mind, yet pure it is a poison to our mixed constitutions, and soon burns up the bone-house of man, unless tempered with affection and coarse practice in the material world. Varied foods, climate, beautiful objects—and especially the alternation of a large variety of objects—are the necessity of this exigent system of ours." We know not to what celestial heights of thought those souls may soar that on the earth are only held by fierce passion's flame, are embodied in human forms repulsive to the senses and ex-pressed in deeds custom condemns. The fallen iere may there be among the highest and the brightest of the angel throng, and find, on returning to earth from the mount of infinite wisdom and love, it necessary to descend to what appears as the lowest form of life's experience, not daring to shine here, for fear of being as Dante says:

"Like Bemele when into ashes turn'd, For mounting the eternal palace stairs." knowing that the soul's effulgence, as he again.

"So shines, that were no temp'ring interpos'd,
Thy mortal pulscance would from its rays
Shrink, as the leaf from the thunderbolt."

And again the poet says a spirit spoke to him in Paradise of mortals, saving,

"The mind that here is radiant, on the earth

Is wrapt in mist.' REAL ESTATE IN NEW YORK CITY.

The Daily Tribune is responsible for the following statement: "A piece of land at the corner of Broad and Wall streets, measuring 721 square feet, or less than one third of a city lot, has just been sold for \$250,000 in gold, which is at the rate of about \$11,000,000 per acre!

To use a common slang phrase, "How's that for high?" Land selling at the enormous rate of fourteen millions of dollars per acre, over three hundred and fifty dollars a square foot, and nearly four dollars per square inch!

CORRECTIONS.

Mistakes occur in my correspondence of last Sunday, where it was stated that Mr. Forster would speak that day in Apollo, and Mrs. Smith in Lyric Hall. The former was detained in Washington, D. C., by the death of his wife, and Lyric Hall was closed against those who had rented it by the proprietor, on the ground, it is reported, that the lectures of Mrs. Smith were too sensa-tional, and calculated to injure the reputation of the hall. Dr. Hallock, of this city, coupled the desk in the absence of Mr. Forster.

Lowell, (Dodge Co., Wis.) The State Convention was held there last December. Quito a large sum has been raised to support liberal and spiritualistic preaching. Mrs. Parry, and Bros. Dunn and Barrett, have lectured in this place. The Banner of Light has an increasing circulation, all through this region.

Dubuque, (Iowa.) Mrs. Mattle Hulett Parry has been delivering a series of lectures here. During April this lady speaks before the Chicago Spiritualists—her second engagement the present season in that city. Mrs. Parry is ready to answer calls to lecture in any part of the country. She returns to the rostrum strengthened in spirit. She returns to the rostrum strengthened in spirit. prit, not to the gallows, not to the prison, not even to pay a fine, but no longer to be found loading uany. She is an attractive speaker, devoid of undue sensationalism, and knows just what to say, and where to begin, and when to stop. Address her Beloit, Wis. dress her Beloit, Wis.

Chicago: Messrs. Editors, we have seen the Phenix. It is slowly rising from its ashes, as sixed by several thousand laborers. Unlike about and trivial character of the punishment about a part of the punishment of the punis Alexis, the Banner reporter rode through the for so great and grave an offence, would seem to

CLERGYMEN IN TROUBLE. Some of the "D. D.'s" in this city and vicinity are very sorely herplexed over the action of one of their number inviting a Quakeress to preach in his desk. They oppose women speaking in the churches, and in the discussion of this matter one of them declared that he loved the women, but would not be dictated to by them. And yet such narrow-minded and prejudiced men assume to be the teachers (?) of the people! We can only laugh at such tollies, and wait until these children grow

to be men! New York, Sunday, Feb. 11th, 1872.

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