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Written for the Banner of Light. ANGELS. BY ANNE VANCE.

I feel their touch upon my hair. Upon my cheek and on my brow; I know that they are everywhere, That they are with me even now.

The air grows softer as they move, The day seems brighter when they come, And all my soul melts into love. And longs for its immortal home.

For there the smiles are true as heaven, And all words mean the speaker's faith, And promises are never given That can be broken, e'en by death.

For in that beautoous summer-land Death dare not show his nallid face: None there can feel his bony hand. Nor measure life with life's disgrace

I had a friend some days agone, Dear as my heart, and fond as true; While winter beat, or summer shone,"

All truths to her white soul she drew. And I was happy in her smile, Nor knew a grief if she was nigh.

Nor saw, stamped on her brow the while, The chilling truth that she must die. But after dismal days had fled. -

And I was weary with my sighs, I saw her whom I deemed was dead. Like a crowned angel from the skies.

She stood beside me, white as-light, And pure with heaven's own purity; Since then, no death can dim my sight; Since then, there is no death to me. 1424 Corcoran street, Washington,



"The Mutual Relations-Between_Anolent and Modern Spiritualism,"

Address Delivered before the National Convention of Spiritualists, in Lyceum Hall, Troy, N. Y., BY ROBERT T. WALLOCK, M. D.

Reported for the Banner of Light.

After a thorough weeding out of "old-time" sayings, and a sweeping condensation of the wisdom and inspirations of the ancient seers and prophets of his race into the simple statement that. fidelity to the supreme central fact of the universe, and faithfulness toward all that lives with-In the sphere of one's individuality, Jesus said : And, so impressed was he with the importance of "Think not that I am come to destroy that law. or to undervalue the inspired men through whom its cognate truths have been revealed. These two unitary principles are the central i leas around which cluster whatsoever of truthful declaration or of illustration beloug to the law and the prophsts: and I am not come to destroy either, but to Qu1611." Thus (in substance) spake the great Spiritualist of the first century concerning the sacred records of a, people whose living inspirations had even then, ages before, died into history. Eighteen centuries have passed since that memorable commentary upon the law and the prophets which had preceded him; and the Spiritualists of to-day, looking over the records founded upon his life and teachings with a like discriminationthat is to say, after setting aside the misconceptions of his disciples, the compromises of Paul and the metaphysics of St. John, cutting through all these and coming down to the basic fact and doctrine of what to us is ancient Scripture, the modern Spiritualists, like him of Nazareth, have to say to the multitude about us. "Think not that we have come to destroy the validity of the work that he performed, or principles which he revealed, or to undervalue the life that he founded upon" them; but, on the contrary, rather to say with him, "To this end were we born, and for this purpose came we into the world, that, from the richness of a living experience, we might bear witness to the truth. For what, in reality, is the central fact of these Christian Scriptures? Is it not the immortality of life brought to light? Surely, we are not here to destroy that truth, but to reaffirm it-to give it are a disgust, its fragmentary character a puzzle; broader utterance, deeper and wider significance. The arts of Jesus-what are called the miracles-Hes beyond the body. Ourselves being witnesses thereof, to deny or try to destroy the substantial veracity of the record, would be treason to our own experience. By way of detraction it is often affirmed that Jesus taught nothing new; that the Golden Rule | lization, rests upon faith in the truth of the story is as old, at least, as Chinese history, and that his precepts are in nothing superior to these of the Stoics. &c. With these thinkers, the originality of the ethics of Jesus being refuted, there is nothing left of him. In fact, with French philosophy for basis, Renan might have written his life of Jesus on the plan of Bret Harte's condensed novels. The meaning, if not the moral of that pop- lions. ular production, may be stated in three lines-Somebody (name unknown) plundered the libraries of Greece and Rome, and wrapped their purple moralities around the person of a diseased enthusiast." That is the life of Jesus under the combined illumination of modern science, patronizing

to the products of the farm or the workshop; it has done nothing for politics, art, science or literature, etc.

Now admit, in either case, this charge of nonoriginality in ethics or in art, (which we by no case is hopeless. means do) and it does not touch the bem of the garment of uses which enwraps Spiritualism, whom, where or when a sound moral maxim first got utterance? Our real interest is in its truth. not its origin. We neither know nor care who those in question. first compiled the multiplication-table, but we trust it.

It was not the newness, or the truth even, of a morality for the better government of life; it was the spiritual nature and indestructibility of life itself that constituted the real newness of the gospel of Jesus. It was the gospel-the bottom fact upon which rested the significance of all elso that was said and done then and there. And this same fact, seen to-lay as of old -- namely : the duality and continuity of life-ls the nucleus around which must gather all sober thought and action

But how profound the ignorance of the asser tion, as applied to Spiritualism, whether ancient or modern, that there is nothing new in its revealments. True, in a restricted sense, there is nothing new under the sun, nor over it either, probably. Nevertheless, every pliscovery of truth affects the consciousness with sense of Loreity; and what ever truth or fact is not in our consciousness is the same to us as though it had never been. Thus, the facts of our experience as Spiritualists are not, as to character, new in themselves; they are simply newly born. They are new to us, just as the facts of Jesus were new to the people of his day; but the newness of either is only another mode of saying that they have not before been observed. What men have cause to deplore is, not the poverty of the universe in matters of fact and law, but, the poverty of the consciousness and the understanding. It-is fairto conclude that Saul of Tarsus found something new-that is, a new sensation-in the facts and doctrine of Jesus. True, he did somewhat mistake the teachings of the Nazarene; but the fact o a personal interview after the crucifixion. changed not only his name but his character as well, and supplied him with all the assurance and consolation he had in this world. And vet Paul is rationally suprosed to have been a pretty well read man; not gifted in modern science, it may be presumed, but he had visited Greece and other countries, had talked with the wise men of Athens, knew as well, probably, as any lawyer in Jerusalem what the sacred tooks of his nation had to say, and nevertheless found much that was new in fact and doctrine where so many motern. writers affect to find nothing either new or true.

what was to him so new, that he actually sacrificed his mortal life in trying to tell it. There is not a more glaring exhibition of stu pidity and assumption in modern literature than the biographies of Jesus. If the narrative ascribed, to Matthew is unreliable, what test have we for the truth of theirs? One writer, persistently shutting his eyes to facts similar to those of the time of Jesus, as set forth in the New Testament, takes a long and dreary look at the barren rocks of Palestine instead, and then, with all the coolness of actual knowledge, labels his speculations 'The Life of Jesus"! Neither he nor his admirers seem in the least aware that, instead of a life of Jesus, he has simply given us the most charitable opinion of him entertained at-present in Paris. His criticisms are deduced from physical science and French philosophy. Then we have another 'life." the materials, for which are drawn from the ample storehouse of German metaphysics; and, again, others, whose pages are a mere reflection of church creeds, with never a fact within the knowledge of either biographer upon which to found a rational judgment of the man whose life they assume to portray. Hence, their lucubrations have no more value than would have those of a man who should hore us with a life of Euclid. knowing nothing of the mathematics, and believing, the while, that what anybody else assumed to know about it was sheer humbug. The story of Jesus-the only "life" of him worth reading-stands conturies back in the past; and, however imperfect, it is too late now for modern scholarship to improve it. The schoolmen can make nothing of it. Its contradictions its authorship unknown, and its statement "of facts incredible; yet they cannot let it alone, as were open evidence of the power of the life that one might suppose would be the hest thing they could do. It has a natural attraction for soher of the same, and thousands of us the subjects investigation. Thoughtful minds, knowing that so much has grown out of it, feel that there must be something in it, and are puzzled with the question-What? Every church in the land, every religious institution recognized by modern eivfor which the Jews sought to take Paul's lifethe story, namely, (as stated by Festus to Agrippa,) 'of one Jesus, which was dead, whom Paul affirmed to be alive." For ages, faith in the fact embodied in that declaration has been the source of the only hope of a future life that shed its radiance around the death-hed of departing mil-Who shall successfully impeach the veracity of Paul? That he was human, and therefore, fallible, none will deny; what man is not? But his iteration to the death of that basic fact of his faith and his philosophy is not to be set aside by writers who flippantly place the popular notion of a miracle upon the pinnacle of an assumption that it is contrary to the laws of Nature, and then' knock it down. That is child's play, let him who bune, only that, seen through his spectroscope, will indulge in it. Not by these can the sober there is no line of morality observable, either declarations of that witness, in a question of fact, money any more plenty; it has added no increase disciples virtually assume that they only, the self-

elected great men of to-day, are nesses ed of sound centre of consciousness and there become a para abger. Error is not necessarily a sin, but it is aleyes and a clear judgment. Their theory that petual source of light and heat." a thing cannot be so, is assumed to outweigh the The difficulty with churchmen, then, is that they

testimony of half the world that it is so. Their have mistaken the creed for goopel, and a plunge ! that science and religion are set to do; and the into the river for Christian baptism. It is a very But who shall so establish the nationality of the shallow blunder, but it has led to very serious restory (which is all that the present can do for the sults. There is nothing in the church creed that | Now, we Spiritualists may not, technically, be-

whether ancient or modern. What matter by truth of any ancient statement' as to render it can be justly called glad tidings, or gospel, to the more easy of belief than of doule? Surely, none heart or to the understanding. To the former it | out epoch of civilization, and therefore have a but those who are familiar with facts similar to is a source of fear; to the latter it is a metaphysical puzzle. Nor is there any power of regenera-

I need not name who these are. It is this simi- tion in water. It may help a dirty garment, but larity in the facts of ancient and modern-Spirit- a dirty character must needs have other washing. nalism that binds them together with a chain of What wonder, then, that churchmen see none mutual uses. I pray that no modern disciple may of the prescribed signs following the belief of such try to sever it. They reflect a common light upon a gospel, and the application of such a baptism as the darkness of the grave. The ancient facts they profess and practice? They ought not to folplace the modern among the normal experiences low. Nature does not, nor should she, endorse a of mankind, while the modern reserve the an- falschool. But if they would only look about cient from the grasp of materialism; at the same, them with eyes, unobscured by scholasticism, if time they enable us to benefit the so called re- they would but remember that the word "daninligious world without necessarily offending its ed" has other signification beside that of being prejudices. We need not ask a churchman to roasted in a fire which, the church gives us to undisbelieve his Bible; we have only to beg him to derstand, "neither consumes nor-purifies," they understand it. We hold many things in common, might know that Jesus, in his charge to preach He believes in a future life. So do we. It is the the gospiel, in the conditions affixed to its recenvagueness of his conceptions concerning it, that then, the signs that should follow it, and the conwe are able in a good -degree to eliminate; we sectioners of its rejection, uttered a living truth, agree as to the fact itself. He believes in a resur-When a new discovery of fact or principle is made rection. So do we. Let him change the phrase- in any department of Sature, it points to a better ology so that his creed shall read the resurree. way. It is a new gospel, addressed to us, what tion from the body instead of the resurrection of ever may be the nature of its uses. There is the holy, and we are harmonized. Nothing but saving power in it always, whether it be a disa preposition separates us in this matter. He ben fovery in the realm of physics or in the na ure of lieves in a preparation here and now for that man. Consequently, whoever rejects it suffers Tuture life. So do we. We differ only in the loss; loses the benefit of it; if you please, is damnmode. He thinks the necessary work consists ed. Both history and observation are in proof of mainly in the arduous task of believing very this.

strongly that Jesus of Nazareth will carry him to Now every such discovery, to room as men hear where all such as have believed as he does have of it and are haptized by a sense of its utility, not cone, and it will be done. He deems Abraham's only becomes a saviour, in its specific way, but bosom to be open only for such. We have to certain signs-appropriate tests of its genuineness assure him that Jesus never promised to carry | -always occur, and the reward of the baptized him there at all; or to get him mere on any such hellover in it is sure. The sign, for example, that terms. We can assure him that it would be not the believer in the magnetic telegraph has set his only extremely, disagreeable for Abraham, but faith upon a solid foundation with respect to that, somewhat distressing to all oldanly souls, to be is not in a voice from heaven, but, like its pechliar cooped up with people whose only change in use, is in the messages which he sends or receives character and thought resultant from certain through it.

practices of daily life not necessary to mention, . The new discovery we are especially concerned s a death-bed profession of that aforesaid belief. with, was, that man is essentially a spiritual be-We can assure him that the ancient odor of a ling; that the chemistry which is called death, character thus formed inheres somewhat, and that could only disintegrate the body; that there were laws appropriate to his spiritual nature, and at We can help him to untie many knotty points his command, that so far exceeded popular knowlin his reading of the "Word "-points where his edge as to seem to the multitude to be in utter knowledge of "the original tongues," however opposition to law; that in the spiritual arcanum protound, affords him no satisfactory ald. Take, ___the kingdom of heaven." in Scripture phrase, for example, the 16th chapter of St. Mark, from __was the source of power, the fountain of inspithe 15th verse to the 18th inclusive. His belief in ration, the wisdow of knowledge. No prophet had what is there stated can yight him nothing but made proclamation of this. To Job, the question perplexity and trouble as often as he seriously whether if a man died he should live again, was reflects noon it. Ours, as we can explain to him, an unsolved problem. Ecclesiastes did not know is a source of rational satisfaction. Here, as we what became of anybody or of anything. History

ways an injury, and the eradication of it from the opinious and practices of mankind is the work progress of civilization is in exact ratio to their BUCCEBE,

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long to the church; but we do belong to this prosvital interest in observing the influence which modern science and popular religion are exerting up on it. We know that this inducade is not unmixed with injury; but we do not impeach the motives or the sincerity of either. We are put without the pale of honorable recognition by both these popular institutions, though we are intimately related to both, and hold for much in common. -The discoveries we have made have a.direct bearing upon the religious ideas of the age, inasmuch as they relate to the primary significauce of religion, while the method by which they are established is purely scientific; that is to say, we have observed a fact, and reasoned from It-not from an assumed fact, not from a creed laid down for us beforehand, as churchmon rearoh, nor yet before a fact, as too many professed scientist's reason, but from facts of personal knowledge-facts which any man may see who really desires to see, and will honestly comply with the conditions or laws of their appearance. I emphasize the phrase " really desires to see," because, notwithstanding the often expressed wish or willingness of many scientists and others to be converted to a belief in Spiritualism, a little attention to the symptoms of their mental state. will reveal the fact that it is a more patronizing condescension to personal friendship, or respect for the public character of the individual to whom the declaration is made; or else if is done in confidence of there being, on the part of these willing minds (2), no possibility of any such conversion. "If you will show me," say these sweetvolced exponents of philosophical candor - "if you will show me the facts of which you speak, I too will believe." Now, the very hypothesis and profound conviction of those who make this demand of us is, that we, and not the spirits, do show all the facts we harrate; and it is precisely . this foregone conclusion which prevents them from looking for themselves as they should do, or of seeing anything when they pretend to look. This is a fashionable and cheap way of manifesting one's hospitality to truth; but it is made in' the conviction that she has nothing to show us. But to return.

But to return. By virtue of, these discoveries, we know that there is, in the popular religion of the age, far more of error than of truth. The heart of it is sound, no doubl-that is to say, it means well; but its theology is false in its essentials. The church of the first century, with all its blunders, had a basis that was sound. Its apostles had seen and handled the facts they helleved in. The church of the nineteenth has, for foundation the *history* only of what the original church knew of fact, and that greatly weakened by what it did not-know of reason, and made utterly masound by the scholasticism which subsequently undertook to settle matters without fact or reason. And its superiority; with what an air of conscious security it asks us if we have "an interest in Christ." It nover troubles itself with the question as to whether Christ has an interest in it, but sets itself gorgeously down upon the corners of the fashionable streets, and takes that for granted. But, with all its screnity of aspect and assumption of superiority, it cannot live another half-century unless the Spiritualism of to-day can clear it from its errors. And if modern Spiritualism be not true, then neither is ancient Spiritual-Ism: for their facts are identical in kind. So that, if the falsity of the latter can be demonstrated, then has the church no foundation whatever: then has man no basis of demonstrable fact from which to infer his individual existence beyond the grave; and humanity, all and singular, its hopes crushed out, its faith fallacions, its morality dwindled to expediency, its honesty merely best policy (for everybody but a politician or a millionaire), must look to the physicists alone for the laws of living, and, in articled mertis, must glean what comfort we can from the purely scientific inference, namely: that if (as is supposed to be proved) the race began with an ape, it will end like one. Darwinism-whether designedly or not, is of no consequence-is probably, thus early in the history of the assumed discovery of Sits founder, making more converts from among the more educated nations to the faith of that sublime conclusion than are being made at present by Romanism and Protestantism combined. It is not possi-He for a religion that rests upon history, and has not the means whereby to fest history, to withstand the ouslanghts of modern science. As history receives in the march of time, it naturally grows weaker, and science, as it, advances along the line of demonstration, stronger, C The church will do well to look the situation in the face; for, unless she changes her mode of defense, it needs no prophet to foretell her doom. She, has no weapons wherewith to repel the attacks of her persistent foe. You persocuted to the death all my andestors, says Scionce, and have but recently had the grace to be ashamed of it. You issued a bull against a comet, and nothing came of it, You set the canon of scripture against the facts of observation; but the facts stand, and your canon had to adjust itself to them as it best might. Your founder is a myth; his miracles, bosh; the precepts you ageribe to him, stolen. The careful eye may read this impeachment of church faith and church authority between the lines which announce the successive discoveries of science for the last fifty years. When Renan writes, " Medical science can name the malady which made the fortune of Mahomet," he means that the church shall distinctly understand the unwritten inference of the declaration to be, that medical science

benevolence and " Free Religion."-(Red) It is the history, also, of modern Spiritualism, according to the founder of the New York Tri-

original or stolen. And it has brought forth noth- be ruled out. We find only in history the great ing new; it may have kicked over a few tables in | men whose names we reverence; while at the some doubtful way, possibly, butlit has n't made same time, these modern commentators and their

ead, is a command from "the risen Lord," to his, and tradition, Jewish or other, afforded, nothing unbellef. But this charge to these ancient mis- tory) then and there, s'onaries is coupled with the assurance that cer- The appearance of Jesus after his crucifixion - yet, how "it exilteth its horn"; how it parades but, addressing Biler with the natural severity of who could doubt it?

it smells of the earth carthy.

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conscious wrong, here is the will; now, where is the testament? " Here is the belief," naturally reasons the modern churchman; but where, oh, where are the attesting signs?

is felt by every intelligent reader who believes in the infallibility of Scripture, and interprets it by the popular standard. He "believeth," he says. Granted. But he believeth what? The gospel, is his reply. What is the gospel? It is very necessary, it will be conceded, that one should believe the true thing, and, in the midst of these fragmentary utterances, the bottom part to be clearly seen. requires a better and stronger light than the wax luminaries of the church affords. Only withdraw the veil that scholasticism has thrown around the narrative, and it will be seen that Jesus, after the crucifixion, and in presence of the eleven, upbraided them "because they believed not them which had seen him after be was risen." Immediately following this upbraiding comes the charge to preach, and the condemnation for unbelief in the message. This the disciples were to spread ionful message. It was glad tidings of a new revelation of facts in the career of mankind. Here was a man, whom they knew to have been crucified, alive as before ! and this fact, with its natural illustrations, was "the gospel" they were to preach. Were it not true, reasoned Paul, who felt the full force of its gladness and its uses, then are we, of all men, most miserable, for there was no hope for the early asserters of what to-day is a common fact-no hope for them in this world. But the churchman does not believe the gospel: he believes the creed which teaches, by way of binder to the metaphysical bundle of scholastic absurdities, that it was not a man whom the Jews killed and the eleven saw alive again as they sat. at meat, but God ! and because of his unbelief in the fact, pure and simple, he is "damned" by the pains of perpetual mystification. Again it anpears to be quite as necessary to be baptized as it

disciples to go everywhere and preach the gospel better than hints, hopes and speculation concernto everybody, with salvation by way of reward ing the future of man. It is spiritual identity was for belief, and damnation as the consequences of manifest as a solid fact for the first, time (in his-

tain signs should follow them that, believe, Just was the natural complement to his life before it. here his principal quandary begins. Where are it was not merely a verification of his promise, it the signs? His condition is analogous to that of was also a demonstration of the source of his Captain Cuttle when Biler had given him a mys- power. He had done many wonderful things terious enclosure purporting to contain the last while in the body, the ability to do which, he had will and testament of his friend Sol Gills. Here always claimed, was derived from the spiritual is the will, said the astute captain, all correct; world; and when he appeared himself as a spirit, j

Now the signs that should follow the belief realization-of that fact would naturally be in kind; that is to say, those who had a genuing faith in the source of the power which he mani-It is a work of charity to analyze his trouble, 'It fested, would be able to apply it as he did; just as faith in the telegraph gives the ability to use it in common with its original discoverer; while those who are without the faith that is born of knowledge, would be very likely to tell us, as they invariably do with respect to the things of Jesus, that to annihilate time and space in this manner. is contrary to the laws of Nature.

The newest, therefore, of all the newness revealed by Jesus, was the reality of the spiritual world, and that it had an open door of communication. with the physical world, which, under certain conditions, could be kept open to the conscious realization of every human soul. The signs which followed were the proof of this.

But what is the proof that they did fellow? It s not, as certain writers suppose, in identifying the records with the names they bear; that we are to look for it, were it possible to do so, which it is with all diligence "everywhere, because it was a not. The best evidence that these signs did occur under the conditions named, is that they do occur. Jesus, like Morse, simply revealed a law and established a fact that humanity might use throughout all its generations and be blessed in the using forever. We are not come here, I take it, to rei dee in the physical uses of the one great worldhenefactor, and to destroy the spiritual uses of the other and infinitely greater.

We are not come to destroy any truth or fact, whether of ancient or of modern discovery; whether belonging to the realm of matter or o spirit-the outer, or the inner world. Why then should we be the butt of ridicule for the men of popular science, and the subjects of horrors in the estimation of the devoters of popular religion? We are not here to disturb the truth that is in either science or religion. Our endeavor is to make the truths of the church more true to the consciousness by clearing them from the misconception of scholasticism and tradition, and by is to believe. But here he follows the creed which pointing out as well as we may what is true both immerses him in water, or sprinkles it upon his n fact and history with respect to man. The Proface, instead of fellowing "The Word," which testant Church honors Luther for freeing it from testifies that this is not at all the kind of haptism the errors of the Roman Church; but unless it is that was to accompany the gospel. The symbol prepared to issue a bull of infallibility, it should of the baptism of Jesus was fire; not water-the not denounce us as in league with the evil one, sign of a power that should not simply moisten because of our sober protest against its own errors. the surface of the understanding with a verbal We make this protest in earnestness, but not in assent, but which should penetrate to the very

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on also name the disease which made Jeaus the founder of Christian faith and worship.

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Thus, then, by the latest pronouncement of medical science, it is not upon the eternal rock of epiritual life, spiritual law, spiritual inspira-Idion and spiritual provided rests the religion of modern civilization, hat upon " he shrift no senfarmes". In the battle raised by this assertion between the M. Dalland the D. Da, with their respective adherents, and ever growing more and more sanguinary, the latter have nothing by way of prejectles says ancient books, and for close Califier the duffed and unreliable sword of popular projudice.

It is not housing to say, nor is P attered in the spirit of blasting, when we declare that we are able to reform the the degy of the church and to refute the conclusions of science with respect to] Listery, and the nature and destiny of man. Forthe at Fity that has been put into our hands to do "this vital work, we claim but a single merit-as between ourselves, and the theologians, and selentists the merit of undegnatic, patient and enreful observers of existing facts.

We have that medical science consist name anthe ritatively the disease that, made the popularity wof Jesus, for we know by reason of observations innumerable, that, with a margin of dissent, no % broadet than that which we attach to the pages of a bother history, the arts averibed to him are normal, and not the result of disease at all; that the power of their performance inheres to the spirisual mature of man, and that they are as bemenstrahly the risult at spiritual law as it is who are, morning and evening, crying "God, be that a granner shower is a product of sunshine. We know that while we agree with the church that mith is immortal, and that his life here should be could ted with reference thereunts, we also know that she is greatly mistaken with respect to the realities of that immortality, and also that hermode, of preparation for it is unreliable. We bulieves with her in inspiration. But she insists that it is a dried-up elstern; whereas, we know it to be a percantal stream,

Civillation has a common interest in the retlnearing of Linders. There is no power of progrees in error. History is only useful when veri- This is the way it came about. I invited Mrs. fied by experience. Had modern astronomers never seen an actions of the norm, the declarations of the ancient star-gazers would have gone for nothings that, the phenomenon occurring in Wosshall was concerned, the fact became known their presence history furnished a basis for the and well ventilated: Mrs. Woodfhull had been their presence, history furnished a basis for the measurement of its particle, Analogous to this, invited to attend the Spiritualist Convention. If is the use of the ancient history of Spiritualism to the modern Spiritualist. While history inthrans its of what decurred, and the reenactment of its fasts in our own presence gives assurance of its verity, we get the club to the orderly con-sequences of action, the natural laws by which offects follow their causes. Time is the test of tawi. We read, for example, of an ancient Jorusalem whose off ans would hear of nothing, while they professed to believe in nothing, by way of spir, full and moral guidance, but their ancient Broks, It being thought respectable, and on the whole perhaps, conducive to good order, they tions up their weakly realing of spiritual things; has no well-to-do entiren really believed the story, but how mon indignant, exceedingly, on the information that these things, with far more than their appient splendor, were enacting all about him. Prophecy predicted the result of their backhanded relation to the Spiritualism of that epoch, and time fulfilled it:

We know, also, of a malare Paris, which for segain favor. On the third day of the Convenmeaning has priests, but which for safe guidance his the Academy of Beienee; and for object of worship, art. We know just how well these have preserved it. Considering these sample cases as presented by ancient and modern times in the light of Spiritualism, we see the natural and resistless play of law. Without its luminating pis were we look upon a pleture of carnage, cruelty and starvation, without its lessings

The "Gentle Ghost" of Junius, DEAR BANNER-A. special correspondent of the New York Daily Tribung, in a letter from Boston, dated Pob. 15 h, writes as follows: 1999 There are various reviews, and among them one

free Thought. THE NATIONAL CONVENTION AND

MRS. WOODHULL. There have been numerous complaints in re-

it has been hinted, " were in the hands of the re-

system of wire putning, and some of the wires, on the street a few minutes ago. I sold to myself, it has been hinted, "were in the hands of the re-"Poor old man! are you not deluded over old foggy theology?" He reminded me of those who Well, for the sake of argument, let us allow that "divised Copernicus for bis-theory, or Columbus Mrs. Wordhall is no, better than the New York for believing the earth was a globe. Tean safely Tribune, the Police Gazetto and some other tratiring president." Tribune, the Police Gazette and some other traducers of women claim that she is. What of it? of the depths of hell? Is she the only woman whose hands are reputed unclean? Is it for us, merciful to us sinners!" to strike down and tramplo_under foot a soul who-is outreaching hands heavy with toil, and asking, like us, heaven's tender compassion? But Mrs. Woodhull is not even a repentant Magdalen; her soul is without This is the way it came about 1 invited Mrs. short time, and of spiritual circles in other parts Woodhull to attend the convention, just as I did some others, without thought of putting any one of them, if I could, in my place. So far as, Mrs. she did go she would open her mouth, and very

in upon me like hot shot. I was not one whit sorry for what I had done; was not convinced that our faith in the heavens would be shaken by one little woman. If she could kill us it was because we had no legitimate hold upon existence. But to prepare Mrs. Woodhull for a cold bath, I had no desire to intrude, and said so. Presently she said, "I see now. I must go. I sha'l conquer the prejudices of the people and hold the Convention in my right hand." She had no idea of the import of the words her lips had been made to speak, but she knew the spirit said " Go," and she obeyed,

tion a president was to be elected for the present year., Dr. Hallock, of New York, and D. Gardner, of Boston, were nominated. While the ballots woro being prepared, E. G. Granville, of Baltimore, rose in the audience and suid a little hurriedly, "Luominate Mes. V. C. Woodhall," Some one suggested that it was unconstitutional to elect a president who was not a member of the Association, whereupon a laty came forward and gave the name V. C. Woodhull and the member-

ociation. In a subsequent conversation with 1 g utmost canneity. Mr. Granville, he assured me that no one ever courses being attested by file fact that a Baptist suggested the name to him; but he was impelled iminister desired, her to return and lecture for by a power hereould not control to nominate Mrs. city on "God in the Constitution," demonstrating Woodhull. He was doubtful as to the result, but in a nost powerful and logical manner the great a voice said, " Leave the rest to us." Now if Pluto moves Hudson Tuttle to write, and Ann Lee speaks' through the lips of Elder Evans; if the good God gives his angels charge ncerning the children of earth, why may not the angels ulission Victoria Woodhull to do for this generation a greatly needed work?. At any rate, it seems wise to wait and see what comes of the doings of the new President before condomn-H. F. M. BROWN. ng her.

Banner Correspondence.

HAMILTON. - Benjamin F. Clark writes a follows: Knowing that every item of news regard-ing the development and manifestation of spiritual phenomena must be interesting to you, I There have been numerous complaints in re-gard to the alleged misdoing of the Troy Conven-tion. The attempt to confort croakers would he a waste of time; but it is always a real ploasure to set stray truth-seekers right, and, if need he, make haste to them with peace boughs. The American Association does not claim per-fection. From the beginning there has been some thing out of joint; and it is also true that onlockers have been note ready to plek topieces than to and indir-proving the organization. The last and not-to-he-pardoned sin was in the election to the not-to-he-parloned sin was in the election to the few mornings ago, on his way to meet his flock, presidency of Mrs. Woodhull. Even those who and he asked me why I was so seldon at church hold to the sweet faith that there is a power be- I replied I would attend more regularly if he hold to the sweet faith that there is a power re-hind the throne ruling all things, speak of Mrs. Woodhull's election as "fatal to the Association," " a trap sprung upon the convention," "it was a system of wire pulling," and some of the wires,

ing in upon us, and the old theological camps in and about here will be troubled not so much by Is she the only coul that has come to us from out opposition from an unobserved post as by deseropposition from an unobserved post as by deser-tion from their own camp fires. Our county is not without some fine spiritual pravilestations, some of which are at the residence of Daniel Cur-rier, a wealthy and highly respected citizen, who lives acfew miles east of this place. The mad-festations would certainly be very startling to the good old deacon whom I met on the Street a few monings as a large born deats in the air few mornings ago. A large horn floats in the air to the middle of the room, and remains for a time suspended in the air without any visible support. stain; her life has ever been a battle for the good | and through it comes an and ble voice delivering stain; her life has ever been a battle for the good and thinking it camer an anterior in logic and han-and true. How came Mrs, Woodhull to be made President of the American Association? "By con to his flock at his "distracted " meetings, Muthe wire-pulling of the retiring president," one' sical instruments play beautiful meetings. Mu-snys. Never mind the inneudoes and surmises of the touch of human hands, and the music is far anybody. She was made president, and every superior and more accurate than that at the good old de icon's church. I will write more at length one present was supprised. There was a reason, in regard to these seances at Mr. Currier's in a

do not believe in spiritual influences, and en-denvor to account for these demonstrations on the principle of human magnetism. Mrs. Chesel-tine, a resident of Somerville in this county, is a fine impressive medium, and is engaging her time in writing as work on Spiritualism, to be entitled expital out of it, and it would hart our entity. The letters of regret and of remonstrance poured is a lady of culture, I can safely predict her work will be one of interest.

CLEVELAND .- Levi Nichols writes, Feb. 12th, thus: A word about Cleveland and its prospects. For the last eight or mine months.Spiritualism in Cleveland has experienced a sad drouth, but once more the rain begins to descend. I don't mean the reign of Orthodoxy, for, thanks to the angels, But to prepare Mrs. Woodhull for a cold bath, 1 photos of the boots, in, that is to the alogue, apprised her of the fill will some of our pe plothad, reaciving glorious: and copious showers from the toward her-giving no names. Mr. Tiltin was angel world, through the organism of Mrs. A E. present when my letter was read. Mrs. Woodhull, Mossop, who has been with us the last two Sun-had no desire to intrude, and said so. Presently Mossop, and is to continue through the month. Mrs. Mossop is a trance speaker of the highest order. the spirits having complete and entire control of her organism; besides, she is a hely of the highest culture, having been cellicated in the Romsh Church. At the conclusion of her lecture, she,do-scribes spirits in the audience, usually giving their sho know the spirit said " Go," and she obeyon, names and residence. To those who wish a telling expecting the "e dd shoul let." She did not join speaker and test medium, I would most heartily the Association, nor incke the slightest attempt to accommend Mrs. Mostop, whose home is at Stur-gain favor. On the third day of the Conven-tion a president was to be received for the present attention are sident was to be received for the present

SPRINGFIELD.—A correspondent writes: Mrs. Lucia II. Cowles, of Clyde, Ohio, has been lectur-ing here for the past four Sundays, giving evi-dence of exalted mediumistic gifts. She is a fluent and foreible inspirational speaker; and has given the most entire satisfaction. No society or indi-viduals who may employ her will be disappointed in her power to interest and cells any addence in her-power to interest and edify any audience that may listen to her; and, then, she is doing a most important and useful work, in a private way, in families, where is more freely obtained a gave the name V. C. Wondhull and the member-ship money to the Secretary. Mrs. Woodhull did, not know for weeks how her name canno on the Agsociation books, or who paid the one dollar. When the ballots were cast and counted, Mrs. Woodhull was found to be the President of the Association. In a subsequent conversation with

the excellence of the dis.

Christ. "Angels and min'sters of grace defend my spiritual nature as meat and bread is to sus-us" from such cruel guardiauship. The foul atroc-ities and damning deeds committed in the name unlist can afford to do without it; the sixth page ities and damning deeds committed in the name (units can short to do without ir; the sixth page of religion hang like a pall over that dismal period is worth more than the subscription price. Bpfrid-of the world's history, when the ecclesiastical was auperior to the civil power (and yet in the light of historical facts so significant and pronounced, some places perceptibly giving way to the supethese very plous and self-righteous people calling these very plous and self-righteous people calling themselves the Young Men's Christian Associa-tion, in their insane' fears to help God play the tyrant are reaching out the hand of traditional suppress free speech free, press, and freedom to worship God according to the dictates of con-science. We most carnestly entreat_onr.liberal friends to circulate the petition in every city, town and hamlet. "Eternal vigilance is the price of liberty."

Our cherished friend, N. Frank White, has just flui-hed an engagement of a month in Vineland, N. J. His noble enthusiasm for our glorious gospel, invests him with the attributes of an inspired per, invests him with the artificules of an inspired prophet. His bold depunciation of political, so-cial and religious wrongs and abuses, and his broad and tender charity for those who are guilty of these wrongs and inequalities, reveals one who his audience to tears by his rare pathos, the next left to grope our way along in the dark as well as he convulses them with laughter.

-ovidence that he walks with publicans and sin-ners, else how could be say the knew??-saying he had a letter from Dr. Hatch in confirmation of his statement. Being called upon to prove or re-tract his statement he professed himself ready to meet a Spiritualist lecturer, or furnish a man

D. W. Hull was then lecturing in Nowbury-D. W. Hull was then lecturing in NewOUT7-port, and was invited over, ready to meet the Methodist or Adventist in a debate; but when Mr. II, came into the place, Rev. Montgomery had gone to Wellteet. Mass, to make a *visit* of a week, consequently could not be present. The evenings of Jan 231, 21th and 25th—three bitter cold aventues.

bitter cold evenings-found the Town Hall of Sea-brook well filled, and nearly all listened for the brook well filled, and nearly all listened for the first-time to a Spiritualist-lecture, as no one was there to debate. Mr. H. said all a man could to call out an opponent; but, thinking 'discretion the better part of valor,' they wisely kept quiet, saving their ammunition till be is safely off, and then, oh, how brave they will be! Failing to call out the Methodist, they sent for an Adventist 'elder' to put down 'Hull and his ghosts;' but none came. Parhapi he remembered how the Hulls avered 'Miles Grant' and did not wish to Hulls served ' Miles Grant,' and did not wish to fare likewise.

Bro. Hull lectured again, Feb. 7th, on the ' Ministrations of Angels, which was listened to at-tentively. He has done much good, and sown seed that will not be lost. He is a good speaker and a gentleman. Our kindest wishes go with him. Societies should keep him hard at work While he stays in New England. You will remember I cailed for a verification of

I have not heard directly from the message of

Miss Gordon, but saw a gootleman who said he was a scholar in Hampton Academy when Miss Annie Gordon was assistant teacher. Every time my friend sits for us, new ones come-law-yers, ministers, doctors and many others; still she clings to the old dogmas. When will our me-diums trust the angle-world? I have been much interested in the Baumer

lately-especially the second page of Feb. 10th, I think it will be hard work for you to weave in so many different opinions on another page in the future. I will say, with Sister Hoadley, 'Father, forgive them, for they know not what they do!' And for Mrs, Wcodhull I say, 'God speed her!' And for MIS, w(collulis) say, 'God speed her-and so will any one having the good of the bu-man race at heart, instead of his own selfish am-bition; and her mission will proper; in split of, II, 'Tuttle's 'protest' or Mrs. duridinge's anoth-emas. Still let your l'amer float in the brezzi of right, and the angel-world and humanity will bless you "

bless you." Another correspondent, writing from the neigh-boring town, Seabrook, speaks of the progress of Spiritualism in that place. Some three years ago, Mrs. D. S. Tilton became developed as a me-dium for spirit communion and inspirational speaking, and, since that time, has been the means of doing much to enlighten skepticat winds. A 'out that the, Dr. Jonathan Decriftorn became A 'out that the Dr. Jonathan Decriftorn became Sale of the golden buttons that fasten it. The Sale of the golden buttons that fasten it. The means of doing much to enlighten skeptical minds. A bout that if ne, Dr. Jonathan Dearborn became an earnest believer in spirit communion, and has long much to advance the cause. D. W. Hull has been lecturing there with good results.

Lonisiana.

NEW ORLEANS, -Dr. Hartmann writes, Feb. 6th: Perhaps it will not be amiss to inform you of my views in repard to Spiritualism in this city, and if you think it worth while to put lish them, you are welcome to do so.

you are welcome to do so. The number of Spiritualists here is, as far as I (a comparative stranger) can judge, considera-ble; and still larger is the number of those who are searching for the truth, but have little or no opportunity to investigate for themselves. Mr. J. M. Peebles, during his stay in this city, has not only made many converts, but he has re-awaken-ed the interest of the public for our glorious cause. is deeply learned in the tore of human worknoss and the seed which he has sown will grow up to and traility. His great versatility interests alike bring golden fruits. But now this great sun on the learned and unlearned. One moment he melts our spiritual horizon has disappeared, and we are

we can. What we need is a common centre around New, Hampshire. HAMPTON FALLS – M. E. Merrill writes, Feb. 10th: "Knowing, dear Banner, that items are just as welcome from the sea-coast of the Granife State as from any other part in the sea-coast of the bave nerve and will-power enough to assert their rights, and live, despite tho cold shoulder tarned to us by the Obristian sects. A few weeks since, the Rev. Mr. Montgomery, of the Methodist So-ciety in Seabrook, made the statement that the knew of four hundred mediums of bad character' ners, else how could be sent the the statement that the target to be week with publicans and sinis an excellent clair coyant and writing modium. Her tests are not less remarkable than any recorded in the history of modern Spiritualism in America; and I am persuaded to believe that, with her development, will commence a new era of Spiritu dism in New Orleans.

Wisconsin.

PENSAUKIE - R. B. Yeaton writes, Feb. 11th: Having noticed the copy of two petitions in the Banner of February 31, for the amendment and non-amendment of the Constitution of the United non-amendment of the Constitution of the United States, I prepared a sheet, and improved the op-portunity to day, after listening to a sout-stirring lecture from James Choate, a young man from Boston, to collect names to be appended to the counter-petition. Mr. Choate read, the petitions from the Banner before the audience, and solicited signatures at the close of the lecture, and the re-sult was good. Spiritualism is growing stronger bere all the time. It has had a majority for say. hero all the time. It has had a majority for sev-eral years, and, as the country is now and unset-tled, now families and individuals are constantly coming in to settle, and, thus far, we have held a majority, by convincing them as they come, if they were not already. I have lectured here nearly were not arready. I have lectured nere hearly alone for ten years; then Mr. D. D. Barker, a very good speaker, took part with me, and is a resident here. Now we have Mr. Choats, but how long we can keep him. I know not, but hope at-least all summer. Mrs. F. A. Legan was here in the fall; gave us several good lectures, and organized a Progressive Dyconin for the children, and was well appreciated by the people. Bro. J. W. Gosse a message received from a Mrs. Kendall, of Rock-port, Mass. A few days after it appeared in the Banner of Dec. 20th, I received a letter from Gloncester, asking for the 'particulars' of the message. I wrote them. I received an answer, saying the writer took my letter to Rockport, and found all the statements true. time, has not a license in it, and we never in-tend to have again. We bid all these blassed re-formers. God-sneed, and, as ...God is .overy.where manifest, the God of progress and, freedom, he is such already in the National Constitution, therefore let not the Orthodox God crowd him out.

Brassachusetts. LAWRENCE.-John P. Guild writes, Fob. 17: We were blassed last Sunday by the insuirations of Rey, D. W. Hull. His expositions of Scripture were quite novel to some of the Adventists and other Christian friends, and he furnished them

with nuts enough for a winter's cracking. He speaks here again the first Sunday in March. Rev. Mr. Murray, of Boston, gave his lecture on Deacons h-rea few evenings since. His parpose seemed to be to show that old theology was not incompatible with new ideas. He expressed some progressive thoughts, but claimed the necessity of retaining the old catechian and creeks with all their terror. Christianity was represented as the main trunk upon which all good is to be ongrafi-ed. I could not help thinking that the Church had

Can English book, in wh h thể Ham ting of Junius is investigated by Mr. Charles Chabet, an expert, with preface and collateral evidence by the Hon, Elward Twistleton. This book goes to prover as the as proof is possible, that Sir Philip Prover as the as proof is possible, that Sir Philip Propers wrole the Junius E the ... Why wor't some gentle gloss come back and settle the question, once for all? Mediums, please make a note

The correspondent has, perhaps, by this time, learned that his prayer was answered ere he made it. "Some gentle ghost," through the medium-(author) of Junius Lumusked-has "come back and settled the question once for all." Nor was this the only medium of such a revelation. Last spring E. V. Wilson, in a lecture in this city, an-Lounded from spiritual impression that Thomas Paine was Junius. And I am told that he repeated the announcement on several other occasions; but it required another kind of medium to demonstrate the fact, nor did the author of Junius Unmasked know that any other person ever had a similar impression, or even a suspicion.

As regards the proof that Sir Philip Francis was Junius, it is based on spurious letters and unauthenticated hundwriting, as will be proved in an appendix to the second edition of the new book. Juning himself issued in 1772 an edition of his letters for the benefit of the original publisher of them, Mr. Woodfall, and in the preface he says "Photemeouragement given to a multitude of somrious, mangled publications of the Letters of Junius, persitades me that a complete edition, correct ed and improved by the author, will be favorably when Palne and Woo Ifall were both dead, Woodfail's ton first collected and published a great number of other letters, private and public, which he attributed to Junius. A few of them were undoubtedly gennine, being letters published thefore 17-2 under different signatures, but most of them are falsely attributed to Junius. It is these spurious letters that have misled no lern critics into the belief that Sir Philip Francis was WM. HENRY BURR. Juntus. Wishington, D. C., F.5, 18(5, 1872)

Influence of Salt on the Blood.

Dr. Stephens, a physician and surgeon, saw a

butcher kill a pig. He observed that he stirred the blood of the animal and added a handful of common salt to it, while stirring, which made it crimson; the stirring being discontinued, the blood remained fluid. The change of the color in the blood awakened his curiosity. "The butcher could give no explanation of the phenomenon, except that it kept the blood from jellifying and spoiling. Dr. Stephens took a vessel, caught 5 me blood, and made several experiments by putting salt in it, and found that the blackest blood was instant-

It, and found that the blackest blood was instant-ly changed to a bright vermillion by salt. "Ob, here is a fact," said he, " which may lead to a practical rule." Ho had observed, in cases of yellow fever in the army, that the blood drawn was very black and fluid, and on adding salt it became vermillion and retained its freshness, whereas putridity of the blood is one of the charactoristics of the yellow fever. He therefore abandoned the usual mode of treating it, and gave. his patients a mixture of various salts, and in a very short time reduced the mortality of fever in very short time reduced the more than a start and the in fifty.

TAXING CHURCH PROPERTY.

Amongst the reforms of the day, I think but few ire of more consequence than one in regard to taxation of church property. The evil has been submitted to ever since our country has, by and according to its laws, levied and collected taxes, !! church property being exempt; and the tax which should by equal right have been paid by the holders of church property, has been paid by other property holders, which, to say the least, is to opto pamper an aristocratic, religiously superstitious bigoted few, who, if they had the power, would do as they always have done when they had it: Put their religious opponents to the rack, the gibbet,"or burn them at the stake! History knows no exception to this rule of persocution. and I believe the disposition to so persecute is never wanting in religious bigots; but, thank Nature's God, the power is sometimes lacking. Our uritan Pilgrim Fathers, who del from celigious oppressions in England, within lifty years after they landed at Plymouth Rock in America, hung Quakers for opinion's sake.""Oh, what a rarity is Christian charity." And yet these mild, loving Christian bigots want others to pay the taxes on their corporate or church property! J. H. FORD.

THE GUEST AND THE HOUSE.

BY ARTHUR MATTIMION.

When the great change from Part to Future comes, And on Still, viewless wings, my soul shall sour To some new region, in the unknown world; Whe i life from out the body's cige shall fir, And the dull casket, cumbering earth, shall fall; The lamp no more be fed with sital flame; The torch extinguished, and the g-lien bowl be broke when the bright cuest althin my body's home. The torch extinguished, and the g-lden low! be t When the bright guest within my bedy's hous; Shall quit its portals, closed for evernore! I would the house itself, the lamp, the cage, Might so depart, unseen, unfelt, unheard in worthless clay! thy glory leeng gone. Thy silver cord unloosed, thy spirit quenched, Why shoul, ist thou here remain, a witness dumb 64 what has been, an emptied wave of life i Swift with thy soul-thy all—be rapt away; Melt, as a snowfake, from the ergs of men; Ploat as a breeze-borne scent from mortal ken; Ploat as a breeze-borne scent from mortal ken ; Or rapid as a lightning rift through clouds, From human vision in a moment pass. So be it dealt to me when Time's knell tolls. Such my dealts when life's mysterious gift Its Giver effently, invisibly recalls; So let my mortal remnant disappear, My soul's earth-slave speed with its Mastor hence f

Impropriety as well as danger of introducing this unnecessary innovation into the fundamental 1 w of the land. Mrs. Cowles is authorized to lemnize marriages; also officiates most acceptably at funerals.

HILLSBOROUGH. - C. B. M. writes: This place wants waking up. Three thousand persons, and only three avoiced Spiritualists! Orthodox influence rules. Many, minds are beginning to think, and I'trust that before the year is out I can for soveral new sub-eribers for the Banner; shall do all I can, at any rate. I look for stirring times in the next year and a half in the way of a war

District of Columbia.

WASHINGTON.-Hattle J. French, the trance medium, writes as follows: The subject of Spirit, nalism, which is agitating the thinking minds tolay, calls forth encombums from the press all over the land, causing the clergy to tremt le; yet they are frequently used as the great levers in the hands of the angel-world, to wake the peor le from their lethargy and set them to thinking; but some do not want to think or pray for themselves; they property holders, which, to say the least, is to op-property holders, which, to say the least, is to op-press the majority of the world's people, in order he must be exiled. We see the proofs of this every day. As soon as a minister speaks un-der inspiration he leses his kny-note; consejuently he is damaed by the congregation; the must be soft to Japan to preach to the heat instruct, are too bound up in the almighty dol-lar; he cannot touch their souls; he is too liberal; his people are not ready for these great reforms, consequently the truths of Spiritualiam cannot bu faken with the sacrament. The poor cannot partake of the bread and wine; they have no money to buy their souls' salvatiou; they must walt—walt until they pass beyond the fiver and be washed by the blood of the Lamb, before they can we Jesus. If Jesus should walk into some of the fashiona-

le churches to-day, as he walked when on the earth, he could not get a sent, because he would not be clad in broadcloth. He was poor, but his spirit shines respieudent with the brightest links of pure love, free from stain—over ready to extend his hand to the erring and hid them sin no more. This is true Christianity. Let Spiritualists show their tru : colors-the true spirit of Chris lan prin-ciples-in deeds of kindness, acts of love and nobleness of purpose, with words to prove they have souls which can pass through the burning fires of prejudice, feeling free from all stain,

Let the opirioualists be up and doing, scatter-ing the seeds of truth among the heathen all around us; we will find enough to see at home, without sending missionaries to foreign lands, Make Spiritualism practical, then we will prosper in the grand revolutionary movement which is dawning as the millennium.

New Jersey.

VINELAND. - Ellen Dickinson writes, Feb. 13th: We are rolling up the names to the petition (copied from your paper) asking Congress to keep the Jowish Jehovah out of the Constitution of the United States. The progressive element of the country read in this Jeanitical movement of the Christian Association a plot to subvert the reli-plous liberty for which our fathers "pledged their lives fortunes and accent back" to maintain lives, fortunes, and sacred honor" to maintain, and institute in its place a reign of religious des-1 otism, in the name of God and his Son, Jesus

New York. NEW YORK CITY -- Jno. Andrews, 26 Union square, writes, Feb. 12th, as follows: I want, through your columns, to inform the poor of a clair oyant of fine powors, who will help those who send him hair, or will "sit" free for the needy at least a portion of the time. Seeing an adver-tisement in your paper to the effect that "Dr. J. A. Elliott the bealer (and, of course medium) would thement in your paper to the effect that "Dr. J. A. Elliott, the healer (and, of course, medium), would diagnose by lock of hair for the poor free," I wrote him, not expecting much, for where little is given little is galacied, in my experience. To my sur-prise, a long, carefully given diagnosis was re-turned, with full instructions for cure, and an offer of enough treament, personally, to "start" me health ward, if necessary. Now I don't know if I am doing him much service in sending a lot of "dead-heads" to 35, Bond_street, but I know I "dead-heads" to 35, Bond street, but I know I have been alded very materially, and know the more he does the better for his bank-account above. So I write to show I appreciate his kindabove, and am not ashamed to make this public ac-knowledgment of it. All lionor to the graduate clairyoyant, a'though the writer is in opinion a Unitarian. But when the despised medium does right, let his cause have the benefit.

Debate in Albany.

ALBANY, Feb. 22 D. L. writes: Notwith-tanding the intense bigotry of this town, notwithstanding the adverse decision of the chair man (a petty sectarian), Spiritualism has had a glorious triumpli here in the three evenings' de-bate, which terminated last night, between Dr. E. C. Dunn and Rey. Thomas Mirchell. I say triumpl, for though the bigots may have left the triumph, for though the bigots may have left, the hall with the same determination with which they came, to oppose Spiritualism, no man of intelli-gence, no one with a particle of capacity to judge between Bible facts and a more rigmarole about psychology and the resurrection of the dead, could overwhelming—was all on the side of Dr. Dunn. Dr. Dunn at first took up the plain statements of the Bible—the question being, "That Spiritualism is a truth, and the Bible proves the same "—but as his opponent would not follow him, except to adirn, that the spirits therein named were only visions and not realities. Dr. D. abavdoned that ground, and came down to more modern times, quoting Wesley, Adam Clark, Dr. Johnson, and a host of still more recent writers of eminence, who have given in their adherence to the doctrino of spirit communion with mortals. But here, in the reverend gentleman's closing and most important speech, where we had a right to expect some adquestion, he did .not call up or attempt to refuts any one statement, or impeach a particle of the evidence advanced by his oppo-nent. The whole of his last effort (and you can readily see how pertipent it must have been) was support the dogma of the resurrection of he body (!)

Mr. Peebles, who was present each evening, wrote on the cover of a pamphlet, as the debate was closing, these words, which will receive the "Amen" of every intelligent, well read person of the large assembly: "Pulgrim has Leard you read these testimonies, has heard you debate and prove Spiritualism, and was proud of you, proud of your effort, proud of your victory! God and good an-gels bless and keep you."

Texas.

spiritualists who are withering members of this society, say that Spirituali m nust come through the Unitarian sieve before it will become popular and effectual. It seemed to me that such Spir-itualism is like the dim religious light that glimmers through their stalfied windows as if it had no right to be there. But if the fire of inspiration can fuse the metallic meshes and let truth shine in pure-and-free, we will, with one accord, say amen.

Indlana. PENNVILLE.-S. A Thomas, M. D., writes: One word from day county. Though there are many here claiming to be Spiritualists, yet our cause is, I am sorry to say, rather languishing. We have no test mediums, and no means are be We have no rest menums, and no means are be-ing used to unfill any. A first-class test medium here would do well; my house shall be his home, free of charge; and there are others here that feel as I do about the matter. Some of us will con-tribute outside of charges, as we wish for some one to come A st to the cull for a Grand National one to come. As to the cill for a Grand National Convention of Spiritualists, it is just what is wauted. Let all, with one consent, meet at some central point easy of access to all. The time has ome when we should stop spanning and sparling it each other, and, shoulder to shoulder, work to gether for universal likerty and the spread of our glorious heaven born and augel-given truths that" are now being poured out upon the human fami-

Minnesota. DSSEO, HENNEPIN CO.-O. H. Brown writes: We established a circle have about eight-con years ago, but, owing to some inharmonious element, the circle has not advanced as rapidly as we anticipated or desired. But a hall has been huilt here expressly for circles and free speech Meetings are held every Sunday and Children's Lycenna overy two weeks, with inspirational speaking and lectures. There seems to be a much-better outlook than formelly. We listened to a lecture this morning from Mrs. Mary Colburn, of Champton, a hady not yet very extensively known as a public lecturer. Her subject was the Ortho-dox compared with the Brahmin thaclogy, and was ably handled, and evinced much thought and study in ancient history.

SINGULAR INSTANCE OF SOMNAMBULISM .-Some triends visited La Pontaine one evening, and found him asleep. While talking with his wife, La Fontaine entered in his nightcap, withwite, ha rontaine chered in his highlich, with out shoes or stockings, just as he had rison from his hed. His eyes were half open, but he evi-dently saw no object. He crossed the dining-room where the party were sitting, went into a little closet or cabinet that served him for a sludy, and shut himself up in the dark. Some time after he cause out, rubbing his hands and tostifying much satisfaction, but still asleep. He then went through the dining room, quite unconscious of the

presence of any one, and retired to bed. His wife and friends were very curious to know what he had been about in the dark. They all went into his study, and found there a fable newly written, the ink being still wet, which brought conviction that he had written and composed it during his dream. The admirers of this most original author may wish to know which fable was composed under these extraordinary circumstances. It is one that is replote with the most natural and touching language-it is that which unites the numest grace of expression language is capable of in a word, it is the calebrated fable of "The

MARCH 9, 1872.

Written for the Banner of Light. MY WORKMEN.

, DY E. W. LOCKE.

No lord of a manor, or owner of lands, Nor yet of luge fact rice with thousands of hands, I 've never a ship-craft on this or that sea, Yet millions of workmen are tolling for me.

The quarryman, smiting his drill through the day, The barefooted brickmaker, chaping his clay, The forester, plying his axe to the tree, Are drilling and molding and chopping for me

The miner, half stiffed, a mild under ground, The diver, exploring where plummet may cound, The sailor, hard striving to weather the lee, Are mining and diving and sailing for me.

The soldier, slow packag his beat through the night. The pilot, long watching for glimmer of light, The watchman, pursuing the regues as they dee Are pacing and watching and running for me,

The engineer, speeding with dish and with sweep, The printer, arranging his types while I sloop, The telegraph worker, while tapping his key, Are speeding and printing and flashing for me.

The farmer, slow turning the dark forrowed plain, Or reaping and threshing the plump, golden grain, The miller, with measure outscooping his fee, Are plowing and threshing and grinding for me.

The carponter, busy with chisel or plane, The mason, on scatfold or down in the drain, The sinewy blacksmith, with hoof on his knee, Are planing and building and shoeing for me.

The s, inner and weaver, in clattering mill, The seamstress, in attic so dismal and chill, The kitchen girl, serving so blithely the tea, Are spluning and weaving and serving for me.

There is little I eat, and there is nothing I wear, But what 's been a burden for some one to hear : Though most of my workmen I never shall see, I hereby give thanks for their labors for me.

Spiritual Phenomena.

Spirit Healing - Communion with Spirits-Carlo Bassini-J. V. Mansfield, etc.

MESSES, EDITORS-In perusing your most valuable paper of Jan. 6th, I find in it a letter of inv own, copied from the Postsmouth Journal of Dec. 9th, 1871, relative to family physicians in general, and Dr. J. R. Newton in particular. That wonderful cure of Dr. Mansfield, of New York, by Dr. J. R. Newton, of Boston, two hundred and forty miles away, is only equaled by the most and forty miles away, is only equaled by the most only write of what I see. I have no fancy nom de remarkable mediumistic powers of Dr. Mans- planc, nothing but plain J. M. 1111. field, which, since the Doctor's late illness, are

more acute than over, if that is possible. On the first instant I called at his house to give

him a surprise, and greet him with a "Happy New Year!"-but instead of myself surprising him. I was the surprised one, for he told me that he knew I was coming to talk with my spirit friends, as some of them were waiting for me, and he had a mossage norly finished already. He finished the message and passed it to me. It was from an old and very dear friend of mine. Carlo Bassini, so woll known in the musical world as a most able author, composer, teacher and master of the Arst order. He was not only master of music, but of languages a so; he could speak six fluently, and would converse in them all on history likera-ture, politics, arts and sciences. His mind was as far above ordinary mortals as the planet Jupiter, in her zonich, is above the barth-plane. His reli-gion was that of the heart; he had no creed, but 'and respect for all, charify for all, but mallee for none. I could write a volume on his good deeds; bad he had none, for his motives were always -pure. I mot with him first in Montpellier, South Krones, when the dark during of alrearity more France, when the dark clouds of adversity were hanging heavy over his head, at the time of that bloody revolution when Louis Napoleon made himself Emperor, when it was a crime for one civilian to speak to another on the street. For that orime Bassini was arrested; a secretipolico had heard him express an lunocent opinion, for which he was dragged off, maltreated, reviled had heard him express an innocent opinion, for which he was dragged of, maltreated, reviled and condemned to the dungeon of a fithy prison, and there he remained until his friends used their united influence and got him released. A few after that he gave a concert, on the violin in days after that he gave a concert, on the violin in the largest theatre in the city, which was crowd-

plo are so lost to truth and justice that they are saying I " was expelled for bad character." Any thusiastic applause greated him, On our way home to his house I congratulated -kim on his grand success professionally and pecuntarily. He asked me how much money I thought he had taken. I guessed between three thought he had taken. I guessed between three and four handred dollars. He said, "My dear captain, you do n't know these people. I assure you I have only forty dollars!" I was so astonish-ed that I said to him, "My dear sir, this is no country for you; your goolus is not appreciated here; you must go to New York, where you will make a fortune in a few years." He shrugged "his shoulders, italian fashion, and said, "How am I to got there, with a wife and five children, and I to get there, with a wife and five children, and "Hot a sou in my pocket?" I told him that I knew the way. Bo be took my advice, and one night, between midnight and daylight, he, with all his family and nine others—who, like him, had suf-fered much and suffered long for their opinions' sake—were stowed away in the secret places on board the good ship " Kate Hunter," in the har-bor of Cette, with the blee hounds of the law en-their track. As soon as the last child was con-cealed—which was an infant in its mother's arms then, but grown to manhood no x-our canvas was spread to the breeze, and we waited for the rising sun to glid the eastern horizon, to light our. pathway to the trackless deep. As soon as that glorious orb appeared, our good ship sped away toward the open sea. When passing the last fortress, with her frowning battlements and shot ted guus, the trombling hearts of our pilgrims quaked with the foar of being captured and taken buck. But we stood boldly ou; and when, out of the zench of the guus of the fort, that little band stood free men and women on the deck, with th "star spangled baunde" Hoating in air over their heals, and saw the good ship plowing her way through the deep blue waters of the Mediterra-nean toward the "land of the free and the home of the brave," their joy knew no bounds; shout after shout went up, until the whole surrounding atmosphere resounded with the sounds of their voice The day was spent in music and song, celebrating our victory over the strong. The old violin that had so gladdened the hearts of the Montgether and the harps that had "hung on the willows" so long were put in tune, while two ladles were seated at the planoforte. With one accord, the Marseillaise was struck up, and played and sung in such a strain as none but they who had felt their wrongs could perform it. Our passage across the Atlantic was more than pleasant, for our company was agreeably. Another happy day had they when they all landed on our shores. Although they were strangers in a strange country, most all of them strangers in a strange country, most all of them succeeded in business, and Carlo Bassini realized all that I told him he would. An that I bld nim he would. One moath before he took his "new departure," ho called his family together, and fold them that, one month from that day, he should leave them. He was a prophet indeed; for, on the day foreative? Again. told, he put off the mortal, and was born again into the life even isting, where he still lives, with is name and fame spiritualized and immortalized. That ancient violin of his-which is second to none now in existence-is in the hands of Prof. J. J. Watson, the American Paginani, who caught the mantle of the immortal Bassini as it fell to the earth. That magnificent instrument is budged and ninety years old. Its ownership can bundred and ninety years old. Its ownership can be traced back one hundred and six yea s, to Charles D:b ten, the great naval lyrist, and com-panion of Drydan. In the management of Drury Concernation in London ane Theatre, in London.

field, and greeted me with a "happy new year, and many of them," sending messages of love, advice and counsel to his dear Pauline and chil-Dr. Mausfield kept on writing, until he had written nine letters for me, from members of my family and friends in the spirit-world—all voluntory messages, and all characteristic of each indi-viduality, full of love, connsel and advice. The

last one was from my youngest sister, who said. " I am the last, but not the least in 'my brother's affection. I endorse all your friends have said to I doubt if the Doctor's equal for such communi-

cations can be found on this planet. He has an swered sealed letters in fourteen different languages, and has written one hundred and eighty thousand communications, a great many of which are dustrated by pictures of designs, name charts, plans of machinery, and people in differ ent positions. In one that I received through him Out positions. In one that I received through him was a representation of a steambory, which sunk, with a large amount of treasure on board, in a straight well known to navigators. The outlines of the coast were so correctly marked that any one acquainted in that locality would know it at once. I -have seen Dr. Mabsfield, in company with perfect strangers, give messages from their friends, unknown to any one day in the empany. just taking hold of their hands. He is nial in his habits that a child, would readily sit with him and communicate with its friends, while he was talking in a familiar way on some other. topic

Such is Dr. J. V. Mansfell, I would recommend all skeptics to go to $h\ddot{v}n$ and get converted to this beautiful philosophy of modern S, iritual-A half hour with this medium is sufficient Liam. A half hour with this medium [st sufficient to convince the greatest skeptic that ever lived of the reality of spirit communication. Some of the best people we have an ong us, of both sexes and all persuasions, of all professions—astronomers, mathematicians, geologista, merchants, mechanics of all kinds, navigators, soldiers—have visited him. All are more or less benefited who will com-municate through by Manufald. A some an learn municate through Dr. Mansheld. You can learn through him, also, that religious creed is no pass-port for heaven, and that evangelical religion, socalled, as practiced by the strait laced bisloops and divines of our day, is an abomination to the God of all Nature, for the God of Nature has no creed but love, truth, charity and good works, such as some of our most noble women are doing new every day, among the needy-doing good wherever they find an opportunity, without re-gard to color, sect, or pedigree. These noble wo-men have placed themselves in the froil Tranks of a battle to be fought and a victory to be won for the honor of truth in the new kingdom to come. God will bless their efforts in redgeming the lost

God will bless their efforts in redeeming the lost-and enfranchishor the best part of humanity. Now, Mosses, Elitors, I have "spun this varm-out" much longer than I intended to when I be-gan, but I have no apology for my phraseology, etymology, syntax, or probably. You cannot ex-pect pulpit cartery from one who has spent a life-time on the "bounding billows of the mighty ocean." I write from my own standpoint, and only write of iebit Lyao. I have no fance you do

Of Portsmouth, N. H.

An Address to the Clergy and Other Christians in TopeRa and Elsewhere.

In the name and for the sake of humanity, will not all. Christians into whose hands this address may fall, read it, nonder it, take dite, notice of it,

and govern themselves accordingly? By the action of one of the leading ecclosinstical organizations of the country, the subscriber has been placed in the position of a "heretic," "a hell-deserving sinner." The Kansas Conference, at its last session, summoned me to trial for heresy, and went through with the farce of a trial, which so smote the conscience of the inquisition that every member of it wept, before they signed the following resolution:

"Resolved, That Roy, T. B. Taylor be and he is hereby expelled from the ministry and membership of the Meth-odist Epiceopal Church."

Immediately on the passage of this resolution, I drow up and gave to a member of the Conference the following resolution, which he promised to present, viz:

"Realerd, By the Kansas Conforence, in conforence as-combled at Paola, Kansas, March 19th; 1971, that it is a sin of sullcient turpltitide and magnitude to exclude a minh from-the kingdam of grace and glory, to differ in his ophilons, however honestly, on non-cessentials in religion, from the discipline of the Methodist Episcopal Church."

days after that ne gave a control of the second contrel of the second contrel of the sec

LIGHT. \mathbf{v} BANNIN

 $\operatorname{First} - \tilde{\mathbf{A}} \cap \operatorname{R-relation}^n$ from God to man is an impossibility, intext made to every man personally; for just as soon as the first person to whom the fusition was π^{-1} to told it to a second person, just/that soon it became a question of testimony

the District of Indiana: How John H. Bradly, Dis, Bland and Abbott, George Carter, E.-q., Rev. John C. Smith, etc. These demonstrations, under such a Variety of electronstances, proved the truth-of what is called "spirit-rapping," "table tip-ping," "independent spirit-writing," "spirit volces, "spirit-pletures," & e., & all of which, other sci-entists in Eugland and Americ chave also proven to he frue, and are not denied now by any-intelli-gent reading man or weman. The only dedge that is now left is a *theolegical* one, and that is, "that all these wonderint bings are the works of the devil," So says the Rev. Mr. Graves, and many other elergymen who are " afraid of losing" their broad-ful butter." But if the kind All-Fa-ther has gone back on his children, and the devil is going about soothing the heart-aches of the

is going about soothing the heart-actes of the millions, opening blind eyes, ouring the islek and truest friend. Away with such nonsense as this devit theory.¹¹ T. B. T.

The Spiritual Pilgrim. ENTRACTS FROM PRIVATE LETTERS SENT TO

J. M. PEEBLES. The " Pilgrim " is an excellent book. None but

a nodium could live weth as life as you have lived. 1 bless you, my noble brother, for your words and works. Entering into your sphere, I have laughed and wept at the recorded inter-dents. Port Haron, Mich. HATTH: U. HAMILTON.

I have been delighted in reading "The Spiritual Pigrim." It is beau fully written, and bears the stamp of such sincerity that it must be duly appreciated. You know I am foreign born; and lience, your descriptions of the Old World scenery half entranced me... Mr. Barrett's style is good and your life, as he dias so truthfully depicted it will help others to live aright. I am better for perusing its pages. God bless and keep you, my brother. Mits Carnett S. KING. 32 Mucomb street, Detroit, Mich.

I took my pen to tell you how deeply we have been interested in reading your biography—"The Spiritual Pilgrim." Some of your trials, have been deep and perplexing, but a rainbow rose meen deep and perplaying, but a ratio ow rose above each cloud. Mr. Barrett exhibited good taste, in selections from your articles in the Ban-ner of Light? But why did he miss the one-"On the Road"? It was a gen, and glitters in my. scrap book. Besides' other representative men and women, Lhavo several pages, cattled " Gene-from Peebles," I think you and Mr. Barrett must be much allke, as you seem to breathe the air of perpetual survivine. Belleville Groce, Ill. J. E. MILLS.

MY DEAR FRIEND - Through your personal kindness, we are in receipt of the." Splittual Jil. grim," and are reading it evenings to our family. Surely you have been in " perits by sen, perits by hand, and in prils among false brethren." but you have generally come out right. We think you will yet make a good Shafer, and we all send our will yet make a good Shafer, and we all send our love to you. The influence of such books must, value in its happy suggestions to those who would benefit add to the moral and spiritual wealth of the world, by its attentive period.

New Publications.

A. Williams A seemen of the todd it to a second person justifiant soon it because a question of testimony and/or the endotree prayer, repeatance and pur-duit, as sequence, prayer, repeatance and pur-duit, as commonaly taugh, are equilable, and the test or may due, is an impossibility, completene the repeat to two other others. A physical resurce there, this repeating to two other others, and state, fluctuate, and states, fluctuate, and states, fluctuate, and states, fluctuate, sequence, the end of the world, is a hyper, for fulses of the world, is a hyper, for the passes of most sequence, the states decreased and between the end of the world is a hyper, for fulses of common and passes of the sequence, the states decreased and between the end of the world is a full to the full states decreased and between the end of the world is a full to the full to the full states decreased and the trans-states the full to the full to the full to the full states decreased and the states decreased and be states decreased and the states decreased and the states states decreased and the states decreased and the states states decreased and be states decreased and the states decreased and the states states decreased and the states decreased and the states states decreased and the states decreased and the states states decreased and the states decreased and the states states decreased and the states decreased and the sta

Patton; The Baron of Gaving, by D. Boines, How Sinty
The Poet at the Breakfast Table, by D. Boines, How Sinty
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New and O'd, by Heary James; and the usual monthly Line
erry, Art, Medy Scantiffe and Political reviews and how the provided by the review of the second in the clouding term of Singer Distribution and the second monthly Line
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Lippiscorr's MAGAZINE for March opens with a continuation" of the Scrambles Amongst the Alies and follows up with The Strange Adventures of a Physical chais, 1 5 Blensed, by Lucy H. Hooper ; The English Catherine on the Duciper; At Home with the Patagonians; The Parst American Art Academy, Second Paper; Cupid's Lesson, from the Greek ; Aytonin, chaps 3 5; Trial by Jury; My felcle -A . Study ; Into the New World ; Country Life in Yugini v New adays ; and Monthly Goesip and Literature of the Digra

Alexander Moore juldiches a neatly bound treatise by B Joy Jethies, M. D., on Animal and Negetable Parasites of the Human Skin and Bair -- which doserves to be universally read; and a little time ly jamphlet on Swarn Pox; the Predisposing Conditions and their Prevention, by, Dr. Carl Roth: He does a good service to the people by these popular essays at this particular time.

D.ad & Mead, of New York, publish a pretty book, called. Bapie's Chiances by Hesha Strepton, an Englishistory of great beauty and purity-all about a poor farmer's daugh-

Having met with such success in his previous experiments in the same field, Mr. Lewis B. Munroe now appears through his publisherr-Leo & Shepard-with a handsome new volume entitled PUBLIC AND PARLOR REALINGST PLOTE and Portry for the use of Reading Oubs and for Public and Social Entertainment. It is a proper supplement to the "Humbrons, Readings," of the sume computer; the schee-tions, in this volume, being meetly of a scheme character, MV GOOD BROTHERT-You are probably ad-dressing an intelligent audience at this time in New Orleans; I am with you in spirit, and the more so from the fact that I have been reading "The Spiritaal Pilgrim," by Brother J. O. Bar-rett. It is rich and racy and glorious. How viv-ing the fact that n you and 1? Not an upleasant word ever passed between us.-I suppose the pilgrimage of the "Pitgrim" is not vet finished: the more of it the better, as

I suppose the plasted between use and between plasted between use not yet finished; the more of it the better, as the influence of such lives and such books must ever tend to lift the world up higher. Is it being bought by any of the Universally sy. Splritunal-ists will of course purchase and perise it. Yours most truly, IREV. J. H. HARTER. Such a set the precising relations of this, as of the precising relations by the rank author, are Selma Borg and Marie A. Brown. We need not

arge story-readers to take hold of another of the productions of this popular Syedish romancer.

Rotheld, of New York, publishes a little pamphlet, for twenty-five conta only: with the taking title of How ro Livkon & DIME AND A HALP & DAY. It is an adaptation, by Dr. T. L. Nichols, of an English casay, and will be found of real

A Partien or Positivity gives, in compact form, a brief

nooraly hunn and bray that the Return A. Williams A. Co. base Somestic Mostrins on their and practice opportation, transfer no the formation of th

man. . The court room was filled full of easer, listeners, who manylegted the most absorbing internat in the discourse. The resolutive great carnesthern, his readed is able do guence as beitained down his terrible blows group, o'd the ology, ettrody designeers at some on Mid Prinky for its was never-stiright before – I heres stement van bight dissus

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virotinspliation From With on Dentonie vir 5 rept upon the jeta of and held The way on twice one of the reacting the first of the second seco A Paraiza or Positrivial gives, in compact form, a bile and familiar explanation of the Religion of Huminity, or Philosophy of Content of the Religion of Huminity, or Philosophy of Content of the Religion of Huminity, or its meaning and teachings, they will find in the Hubit Hubit were more terribly of at the Ho-book prefibely what they want to learn and marter. It is published by David Wesley & Co., New York. Thisses as nolation, according to the positivist philosophy, of all they version and unsettled questions of the day, being cash, in the statactive form of a conversation between an inquirer and positivist. The Numan's for March is received. Its atories and Mart what the Hubit dielighted to hear reposite; and, the Hubit states are subled. Our Youxo Forks for March is equal to any of states are the thread of the best of the rest with a state of the individual states are subled with the thread of the constant of the second states individual states are subled by the states are subled by the states are subled what we defend to hear an early and the Hubit states are subled by the states are subled by the states are subled what we defend to hear a reposed drawn together by interest, can only what we defend to are states and what the Hubit states are subled to the second every available to t of standing room in-lde the bath was co mipled, and numbers who could not g unadhettarce because of the great press of people, gathered round the description ratch if possible, the words of the greaker. A the scener-disturbanged was predebilisigneded in dust, and great was maintained to the final net-outnument: Prof. Decision com-menced his better to no null and pleating a mainter that the attention of the antipears was scened at size. All food became so about ed in the speaker and his of betters. All food became so about ed in the speaker and his of betters when the about the Convention was a prior sector whether they enne, and only remember of to better most attemptively . On the whole, the Convention was a prior sectors. They was not iteripide of inharmony, except what equit from out-ide the ranks of Spiritediaten; and Ortholow's sent (better bone trank, for it contain behavior) and who way well under the aughed, and numbers who could not guinaductize to care forms credit, for it "certainly behaved very well under the terrific canforedge of Prof. Denton's battery. May how bedow usver grow less. E. B. Horians, Soc y.

Such is the noble spirit of the man who came to me through the organization of James V. Mans- Wm. White & Co.-Kor. B, or L.

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one writing to me will be furnished a *certified* copy of the charges and specifications, by which they will be able to "mail this lie to the counter.". With these facts before us, it is patent to my mind that "there is something rotten in the State of: Denmark," and this rottenness, continuing the Sbakspearian figure, will fall, to somebody's burt, here or hereafter. If I am "a hell-deserving sin-ner," and every moment liable to "drop into the burning lake," where, in the most excruciating for-ture, I must writhe, through the undying ages of there is well a some of new interest working ages of eternity, will not some of you interest yourned ages of eternity, will not some of you interest yourned or a enough in my case to say a word to me? Is it possible that "no man careth for my soul?" (See Matt. xviii:17.) Yet no one has defined to do any such thing. Now, preachers and laymen, if you have one single, spark of confidence in the dec-trines you preach and say you believe, humanity and common philanthropy demand that you strive-that you labor with me-that I may see my error, and escape that fearful hell of torment, that you preach and pray about. I have heard it said that "the soul of one man is as proclous in the sight of the Lord as another;" and I suppose I am as susceptible to as acute suffering as any man living. More than this. Having graduated from one of

the leading universities of America, and been ad-mitted to the Bar as Counselor and Attorney at Luw—and having also applied myself to the study and practice of medicine with great success-1 have, by these varied achievements in science, literature and theology, qualitied myself as a suc-cessful advocate of the principles or cause I have or may espouse, and am using these endowments and qualifications every day—and especially every Sunday—in teaching others the same heresies for which I have been anothematized by the churches. You-see, then, that I am not only " in danger of eternal damnation " myself, but am leading others astray by the hundreds. Here, then, if you are right and I am wrong, are certainly reasons, as high as heaven, as deep as hell, and as broad as

eternity, why we should come and "reason to-

I, therefore, with the truest feeling of kindness, fraukuess and sincerity, invite you to my office, to the platform, to the press-anywhere that you may choose, except to a private correspondencefor the purpose of discussing any or all of the fol-lowing subjects, viz : The Bible – Is it divinely and plenarily inspired? The Resurrection of the Dead

plenarily inspired? The Resurrection of the Drad —Is it a literal, physical Resurrection? The Sec-ond Coming of Christ—Is it a literal coming at the end of the world? The Future Judgment—Is, it a literal judgment at the end of the world? God —Is he a personality? Prayer, Repentance and Pardon—Are they literally true as taught by the Orthodox Churches? On all of these subjects I will take the negative. Who will take the affirm-ative? Acain.

Resolved 1, That modern Spiritualism is taught in the

Bible, and, as opposed to materialism, is *true,* Resolved 2. That Spiritualism is not free-loveism in the

offensive sense, but only as Jesus taught it. Resolved 3 That the spiritual phenomena are real, and to susceptible of demonstration

These resolutions I afflrm. Who will denv? Any one accepting the proposal for oral discus-tion must meet me in this city, as my professional

duties are such as to prevent my leaving the city long at a time. Most truly and fraternally thine,

4 T. B. TAYLOR, A. M., M. D. Topeka, Kansas, January, 1872.

P. 8-My reasons for assuming the position in religious othics indicated above, are these:

ass without calling and seeing us F. W. EVANS. Mt. Lebanon, N. Y.

To J. O. BARRETT-I have been so deeply in breated in reading the "Spiritual Pligrin," that I find myself loath to lay it down whenever I take it up, ... It is very interesting, and many passage seem to thrill my whole being. ... Truly it has given me more strength to bear life's trials and crosse it has given than any thing I have ever read. I love the book, and the soul of the "Spiritual Pilgrim," and the soul of the writer. I am strengthened thereby. East Boston, Mass. MRS. SARAH C. DUNBAR.

Practical Prayers.

Ellinor Kirk tells a beautiful little incldent of the into Col. James Fick, Jr., in the Lawrence Ameri can recently, which she vouches for as truthevery particular: In passing out nl in. Opera House one flav last winter. Col. Fisk was accosted by a very beautiful young girl appar-ently about seventeen. She was plainly, but instefully dressed, and appeared very earnest in hat during dressed, and appeared very earliest in ber desire to be allowed a few moments' conver-sation. Her story was quietly told? "I have falled in everything I have undertaken, in earli-ing my own living." My father is a paralytic and is utterly, helpless. I must take care of blin. To

lo, this, I must have money. I am beautiful-hat f know as well as you do." "Well," younteered the colonel, " and you wish hat I kn "Well,

to speculate on these personal charms". "I want money, Mr. Fisk, for my father," replied she.

"Tell me," continued this strange man, "and tell me the truth-are you a good girl?"

"And would you rather continue one?" he

isked again. "Oh, Mr. Fisk! of course I had!" she replied, "Well, then," said he, kindly, and with strong feeling, "for God's sake keep so. Jim Fisk is a pret-ty rough boy, but he never hurt a hair of a woman's ad yet, and he never will: and more than that. itle girl, it shall never be said of him, when he ias passed in his checks and stands before the into find the search is the search of the search of the search of the search of any girl. I will help your father the search of any girl. I will help your father this dodge again with anybody; and I want you the search of your, God."

The promises was given, the father was taken care of until his death, and the girl was educated for a music teacher, and is now successfully em-

A small thing do you say? In your eyes, perhaps, but not in our Saviour's .- Cape Ann Adcer tiser.

The day before he was murdered another charfested: A man called at his office on 234 street and insisted upon seeing him. Ho was ushered into the private office, and granted a private ininto the private on 3s, and granted a private in-terview. "I are a Sing Sing convic, sir," he said, "I was sent to prison for five years, and by good conduct I shortened my term by six months, Yesterday I was discharged, and I want to get to my home in Buffalo. Will you please give me a pass?". The colonel inquired for proofs of his story, and satisfied that the follow was telling the truth he inquired: "Had anything to gat a more truth to inquire the follow was telling the y, and taket as a plettual size, shull in the original transformation to prove the sole and plettual size. Shull the follow may the follow to prove the sole and plate the follow may the follow the super-truct he inquired: "Had anything to get a more the follow was telling the superson the ing follow to prove the sole and more the follow may the follow the super-solution of the sole and the transformation to get to the sole and the follow the terms of the sole and the follow the transformation to get the sole of the sole and the follow the terms of the sole and the follow transformation to get the transformation the follow the transformation to get the transformation the transformation to get the t The colonel inquired please give me a strike of the following, which were accepted, discussed, and whethed, is to y, and satisfied that the fellow was telling the truth, he inquired: "I that anything to eat since to three with you greater and give?" "No, sir, nothing." "Mr. Gomer, please to three with you and grant's wither the full optimer of this man, and give? "And now, young fellow, when you feel tempted is a state to relevant with the indication of the suppliant, he said: "And now, young fellow, when you feel tempted if a supply. Keen but the supply. Keen but the supply is a state of the supply. Keen but the supply is a supply of the supply of the supply is a state of the supply. The supply is a supply of the supply of the supply is a supply of the supply o to steal again, just write me what you want, and I'll supply. Keep honest if you want to live. Good-by," and the man, with expressions of gratitude, took his leave.

CORLOTS.

VERMONT.

Report of the Secretary of the Vermont State Spiritualist Association.

Reported for the Banner of Light.

This Association assembled in annual convention at the Court House in Muldiebury, on Friday, Sept. 224-4874-agreeably to cill, and similated in session three days. The effluence of the Association not being present at the Arst. Leas-Flori, the convention organized by choosing R. Koldneon, of Singlets of diversity in the order of the constraint of the constraint of the constraint of gauged by choosing R. Robinson, of Forrisburgh, Chairman; S. S. Skinner, of St. Albane, Assist-int; with H. B. Farr, of Midbindry, Clerk, An hour was divided to conference, in which Ray, George Severence, R. D. Parr, R. R. Wright and the Chairman took part. Mr. Reverence was appointed to address the Corryention at the vening nession. Adjourned to seven of lock evening. Economy Scinon.—After an hour speet the Conference, Mr. Severence took the stand sind gave an interesting spiritual-istic-and radical discourses.—Mr. Severence is a nodeal Uni-versalist, has been familiar with spiritual phenomena for twenty years, and is thoroughly posted in our philosophy, as his discourse clearly indigited Science I any.—Starriag Science, Yor, Mr. Houghton, R. R. Wright, R. Golneory, W.B. Parts, Prof. William Dee-ton, Dr. E. B. Holden, R.D. Parr, Mrs. Yale, Mr. H. M. Shocum and Mrs. M. H. Houghten, The remarks were often pointed, phys., Star, Son Science, The Science, Mr.

bin, Dr. F. B. Honsen, R. F. Farl, Sink, Sink, Sink, Sink, She, Mir, M. K. Honsen, K. K. Karler, Shermanaka wate often pointed, pithy, spley, and generally interesting. At the close of the conference Dr. M. Henry Honghton gave a lec-ture on the subject. "What is Spiritualism?" The speaker said, There are two important deas now before the world— the materialist and the Spiritualist. When Moess ascend-ed Mount Sinai, he let witten his own soult that fig. was in-mortal. Prainoft represented the theology of the present. Spiritual phenoimena, to me, mean alt forms of life. There are more things in our philosophy than are drashed of in the philosophy of Jecus. I working at the sherm eover, it is better for him to walk by himself than by bildes. Where we walks in unison with his own soul, wakes in onlyon, with God. You can never make a child good. Bo long as you teach him that he is rade-ally bat. Moriganged to theologi-end bin the is note mean that a bin the shear before as the good. Bo is a start of the start of the shear board of a star-die of the of the start of the sheard of the shear board. In the shear of the start of the start of the sheard of the shear of the start of the start of the sheard of the sheard him that he is rade-ally bat. Moriganged to theologi-end derits hefore we are born, how can we become shalls after we are born.

fter we are born.

After the lecture the following committees were appoint

On Finance-Dr. E. A. Smith, Mrs. A. E. Stanley, Mrs. A. A. Houghton. On Resolutions-Mrs. Helen M. Slocum, Mrs. R. D. Farr,

Mrs. Wood, On N-minintions-Mrs. H. M. Slocum, Mrs. A. A. Hough-

21, by William B. Parish : 21, by William B. Parish : Bhereas. We believe that falls and prison houses are schools of orime, wherein men are vaccinated with revenge, and learn to hate their fellow men ; therefore,

Passed to Spirit-Life :-

From his home in Hamblirg, Conn., Feb 12th, Frank P Danleis, aged is yet is.

Danlels, ng) [18 yet rs]. "Sa unday, he received, inter "illifynches by the P Vrg, of a wayon, and Monday, purches, he went have a start of the struck ten, then expected bour for his telleng, and toot from the scenes at earth, room life home he toy of sewell -odd troub the passed way. To use the passed away, to und a waiting place for those he on over, in the boundary to und a waiting place.

And although we in so and mourn thee, thus, we had despairing tears; Web we know we all star limeet thee in a few revolving years Hamburg- Pern., Pet. 17th, 1-71. R. 1/ From his home in Swanzey Centre, N.H., Jan. 20th, Roywell.

V. Royce, ared 11 years 6 months.

- y ared 11 years 5 no mars "He bears the heavy cross no more, And from the upper sphere, With love and tendyr sympathy, He biends to become here

- The blessed tie of human love. Still block us sail to soul,
- And when above my stricken heart. The waves of sprrow roll,
- The loved of earth forget 20

Swaniey, N. H. A. B. S. ROYCE

From Athol, Mass., Dec. 19.6, Plota J , daughter of John

a croit Asino, hassa, pression, filora di dauchter of John B. and Jennie Woodts, agel à years and I morta. I asensa acd brother you wild mise becentribly pressure througe the long, weary years that await you but your spirit vision has been up, and, and your meaning the down your spirit bhilf rescal new heantics ned, bring are angel home search than before, and you will realize that the ditterning has only down from your next, and

- Gone to live with the angels, Watting list? even the And bests and the The diss of the adjour "Upward the "Godsen State"

M. E. B. SAWYER.

Medlums' and Speakers' Convention at Lock-port. N. V. A Quarterly Convention of Mediums, Speakers and others will be held at Lockport, N. Y. Sturday and Sunday, Mar I. Is the and 17 h. commencing at 10-0 clock, and holding, three seasions each day. sections each day. . Our loc sport triends extend accordiat biv tatlor, to all tr attendance from abroad to share the hospitalities of their

omes. Able speakers and other sours es of interest and profit may

	J. W. BEAVER,	
reb. 10, 1871.	GEORGE W. TATIOR, A. E. TILDEN, I.	Conmutee.
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LIGHT BANNER OF.

EF This paper is issued every Saturday Morn's ing, one week in advance of date

per in quebre is in the Banner of Light care should communications of Our column are That is converse we calmot up be trace states $M = \frac{1}{2} \frac{$ So enderse they are 1.50 a respondence give other are

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THE AMPRO AN SEW COMPANY, IN NASSAU ST WILLIAM WHITE & CO.,

PUBLISHERS AND DRUPHERDERS WILLIAM WHERE, C. LATHER COLNT, A LAND D. RICH.

LUTHER COLEY LEWIS B. WILSON -EDITOR. C.

Editorial Departments and comments ables appertations to the

The Doctors' Ring. The very syme ring of medical non-that was defeated by high algumated and progressive page plean Illinois and Michigan, and has been supe pressed in Rhode Island, and but recently headed off in Massichusetts, has now made its appear. ance openly and holdly in the legislature of New A hill this been introduced into that hady nitiled "An Act to protect the people against Quackery and Crine," that had its origin in the New York Medico-Legal Somety," Professedly, its object is to, samme a proper-degree, of education in those who propose themselves to the pub-He as physicians, surgeons and midwives; as, if, the diplomas now granted to graduates of medical colleges protected the people any more against blunders that are no less truninal than is dommittey by practitioners, with out these sheepskin goth, whereat William L'oyd Garrison, Mrs. C. M. tostimonials. The bill provides that the several. county medical societies shall have the power," and it shall be their duty, to decide upon any question that may arise in such county, as to the professional qualification of any physician, surgeon or molwile practising in such county. Thus, it will be seen that in the hands of this ring of doctors, of the Allopathic school, whose sociatios ramify into every county of the State, is concentrated by this measure a power that is almost hissolutegalt gives them? in fact, the exclusive privilege of practising medicine within the State. The 'only censorship there is, is of their own creation; and of course they do not design to exercise it against themselves by favoring outside aspirants, whom they freely call pretenders.

Understand that these censors, allow county medical societies, are to be the self-applifuted ex? aminers of the diplomas and quality stions of all persons who enter the several counties the practhe the art of healing. Without their approval no individual s are to he allowed to practice that art, or if they attempt it they are to be subject to the aird imprisonment. Now "whatever, may be The mysterious authority vested in: one class of healers to allow other classes to practice, it, cortainly is so strange as to be monstrous that a leg-Islature possesses any authority in that direction. For if these censor societies can do nothing without the legis sture, of course it, is the legislature that actualty and finally does it. We understand very well that it is all put forth in the name and interests of the people; but equally monstrous assumptions have been set on toot under similar protences, These censors are in the case to be chosen by the public, which is the body to which the ring professes to defer, but by the ring itself; and what is more monstrous still, the law is to be executed by these same consors, and all fines collected by them are to go into the treasury, of the aumonest fight of the people to choose whom

Still Holding.

We have seen no motion on the part of Governor Washburn, since the Cincinnati God-in-the-Constitution Convention was helden January, to out Great Britain-by private demonstration and withdraw from the high position in which he was courch ceremonies-to a general thanksgiving for placed by that bigoted body of men. It is cortain. The restoration to health of the heir apparent. In ly to be presumed that he is aware of the place : London there was a great display. The streets assigned him one of the Vice Presidents of the and buildings were elaborately decorated, salutes Association - and urless he was wholly in harmo- ; ny with the movement, he would have peremptorily withdrawn from it before this. Gov. Jewell, of Connecticut, did so, and sall the liberal minded praised him for his timely conduct. This is a matter, we make free to assure Gov. Washburnthat the people take a profounder inferest in than he-thinks for. It is not a merely smooth and guarded the avenue of digs streamers and goreasy movement for the Strongs and the rest to carry through without any opposition. On the contrary, they will find all they want to do in triumphal arches, which was traversed by the meeting that opposition in every part of the country. And we will assure the present Governor of Massachusetts again that he need not expect any further favor whatever at the hands of the people, if he insists on compelling them to subscribe by law to an ecclesiastical government with which he, is satisfied to ally himself. It is simple treachery to the Constitution of the United States and the sand persons in the bade of the building-consist, republish liberties it has thus far fostered and shelt-red. Gov, Washburn is satisfied to strike for Orthodox 'rule in the atfans of State.' All readin' of prayers free and theral minds will join in a determined op of Cunterbury. movement against the men who alm at thus revolutionizing this free government. It will be seen by our correspondent's latter from New York (on our eighth pages that portions of the religious press of that city denounce the perpicious scheme.

Wolnan Suffrage in Massachusetts. The partial hearing, granted at the Green Room, State Capitol, Boston, by the Legislative Committee on the petition of Geo. F Clarke and there to r woman suffrage in this Common weal h. Friday, Feb. 16th, was further continued by a second session at the same place Triesday, Feb. Wärner, Rev. Geo. H. Vibbert, Lucy Stone and others, (in addition, to the able speakers of the previous meeting,) proceeded to give their ideas in extense, concerning the important matter." On the movement the Boston Post of Feb 17th thus

expresses itself: "The question of female suffrage has at length-come up in committee at the State House, or the petition of George F. Clarke and others for an act entitling women to vote, and the hearing was dis-tinguished, by arguments that would have done honorsto the floor of the Sanateor any other [] we. But men have been to offen 'convinced against their will on this subject that we have come to 11 we little frust in arguments which after all, are of ly repetitions that leave the perverse mas column heaverst of the same opinion still? Some interesting facts were produced by Dr. Blackwell (an the first hearing) from the census report, one which was to the effect that 113619 American. and 57 v55 foreign women are ready to your next fall if the Legislature, will only all without the privil 2011 rectainly seems incongruous that buch an army of capable voters should be kept but of their rights by only an equal number of for a second sec where women vote, and of Rev. Mr. Clarke, that suffrage for women is demanded by Christianity it is difficult to see what rebuilting evidence, can be produced. It may well be asked why, if wo men are fit to vote, on the sale of beer, they are undit to cloose members of the General Court; and altegether it would seem that this hearing is to bring the patter to a very fine point in our State, and in a manner, that does not promise hadly for the women,"

Spiritualism in Memphis-Mr. Wheeler.

The Memphis Tablet of Feb. 10th says: "It is astonishing how this helief grows in our city: which has just been issued by the American Wo-We went to the Assembly Hall last Sanday; it was well filled. We saw many of our best and millions of dollars have already been donated most intelligent citizens there, and were told they and pledged in furtherance of this eminently medical society for still further imposing its tyr- are regular attendants. We understand move- worthy parpose, of which the larger part, liowanny on others. Was there ever a close concern ments are on foot for building a church conso ever, is unavailable until an additional sum shall so unblushingly set on foot for riding down the erated to this new religion. True or not true, its have been raised. The way to raise this necesadvacates are very paraest and devotal Then as will be heard in prompt repeal at the nexts asked the audience to select any subject, upon Four subjects' were proposed: ' The true resurrection," "The Immortality of the soul," "The new life" and "The future social and political status of woman, as compared with the past and choice between these four. The vote of the audience was taken, and given in favor of the last. Mr. Wheeler then, without the least hesitation, declaimed an impromptu poem, going way back to the ages of woman's slavery and way forward to the ages of her greatness and purity."

Rejoicing at the Recovery of the -Prince of Wates.

Tuesday, February 27 b, was devoted, throughwere fired and bells rung at sunrise, and a page cession, in , which the Queen, the convalescent Prince and the members of the royal household had places, went from Buckingham Palace to St. Baul's and back again, passing over a seven mile route, and being four hours in motion. Twelve thousand soldiers and almost the entire police force. geous tapestry winding meles through the beart of the city, and passing under superb and costly pageant.

The procession moved at half past eleven A. M. from Buckingham Balace, and as Her Majesty left. the court-yard, a chorus of thirty thousand voices sang "God Save the Queen." The services at S'. Paul's-which addies had been splendidly decorated, and arranged so as to seat fourteen thoued of singing by the grand chorus of a Te Deum written for the occasion from Palm exv, the readin's of prayers and a sermon by the Archbish-

Fur million"people are supposed to have witnessed the grand display in the streets. Artillery, church-bells and continuous cheers saluted. the royal party along the line of march, and hands of music were in attendance at all points. Dispatches state that "The Americans in the city were active in contributing to the festivities of the day. Next to the British, the American flags were most numerous, both often entwined, with mottoes, such as " Friendly, union the best settlement of the Alabama question," & ...

The enthusiasm of the people everywhere seemed to partake of the character of a personal regard, and the Queen was moved to tears by the loyal demonstrations. In the evening the city was corgeously illuminated.

Thanksgiving services were also held in Exeter, Windsor, Leicester, Edinburgh, Henley, Oxford, Cambridge and Jersey.

The colobration in Dublin, Ireland, was a splendid success, the exercises consisting of a processsion to St. Patrick's Cathedral, where a Te Deum was sung in the presence of the lord lieutenant and all the principal officers of the government, and the illumination of the city in the evening.

Rejolcings of a general nature also occurred in Indix-as per dispatches; at Bomhay the govern or and other officials attending the cathedral in state: the Parsees assembling in their fire temples, the Jews in their synagogues, the Hindoos in their temples, and the Moh fumedans and other religious sects in their several churches for the purpose,

A Woman's University.

- <u>(</u>)

At last, the women of America are moving together, with a practical purpose, and in the right direction, The managers of the American Woman's Educational Association are in the field, soliciting the aid of the women of Massachusetts in establishing a Wourn's University, to be as liberally endowed as are men's colleges, in which women shall gain the best scientific and practical training for woman's profession, as housekeeper. nurse and educator, and also be trained for some business by which, whether married or single, they can sustain a home and family. It is to be an institution, also, in which the support of women teachers shall equal that of college professors, and the corporators be women in equal numbor with men. We are assured by the circular man's Educational Association, that over two

"The Nursery." All parents who want an unexceptionally good

monthly magazine for their children under twelve yend magazines now published gives so many, her mediumship were fully exhibited. or so good, or such as are so exquisitely adapted - "AT MRS EVERITT's SEANCE, on Feb. 24, about Herrick, and others, and wid compare favorably develop to higher degrees of excellence." with the choicest foteign designs on wood. The reading matter is by writers who show a real absolute fairness of its pages in this respect. In and inteenth of each month. the United States there are some fifty monthly magazines for the young, issued by the different tary to the Spiritualists at Sowerby Bridge, writes to say that a club of fourteen, has been sects; but the Nursery excels them all in circulation, as it does in its attractions, and fills a void which every teacher of young children must ap- each. preciate. The Nursery entered on its sixth year. last month; and now is the time for all who would introduce it into their families to send in their names. The great success of The Nurserv (for it circulates over forty thousand) is an evi- ina. dence that sectarian food is not thought best for

Bold Words from the Secular Press

The Albany Evening Post, of Feb. 224, says: ²⁴ The debate on Spiritualism, at Martin Hall, between Rev. Dr. Dunn, of Illinois, and Rev. Mr. Michell, of this city, was concluded last evening. As usual, Dr. Duon had the best of the argument. and fully provied every position he advanced. Mr. Mitchell failed to overturn a single plank in Mr. Dunn's platform, and yet the audience decided on favor of Mitchell, and against Dunn—in favor of mere 'say so,' and against evidence. The action of the audience last evening is one more proof that, in religious matters, prejudice is stronger than logic, while the love cherished for an old error will soldom fail to achieve a victory bater, one of the best we ever saw. He is a glorious speaker, while his enthusiasm very frequent-ly carries him-into elequence. He is a close rea-soner, and never for a moment loses sight of the grad, central fact which he is discussing. Mr. Mitchell cannot the himself down to any idea for a single moment. He is discursive. He is coninually flying from one idea to another, and get things so mixed up that one can searcely tel whether he is shooting swallows or hunting rab hits. But while Mr Mitchell is not as logical nor as eloquent as Mr. Dunn, he is a man of great wit and humor. He made many excellent hits at the and humor. He made many excellent into at the expense of Duan, last evening, all of which drew down the applausie of the audience. Duan re-turned the compliment, however, and paid Mitch-ell off every time, and with interest added.

The dehate cannot fail to do good. It will ne The deltate' cannot had to go and the transferred people to thinking on one of the great subjects of the century. It will not the way pool you and the detripe believed in by such men as Judge 191 monds, John Wesley, Henry Ward Beech other gentlemen, whose testimony with regard to any other entriest would not be questioned, even by Mr. Mitchell, for a moment."

The Stokes Trial.

For some time pretties almost daily exercise of he murderer of Col. Fisk has been a ride from the Tombs to the court-room. His counsel are straining every point within their reach to clear him. It must amount to a mania in a criminal lawyer, to aspire to the distinction of always alternate Sundays at Waukegan and Kenosha, Wis. clearing the accused person, and the more desperate his case the more energetic to make his defence. It is a very strange and unenviable dis tinction, at all events. The object of Stokes's lawyers evidently is to accuse the grand jury that indicted him of having exceeded, its authority. So that the grand jury appears to be on trial. rather than Stokes. As yet Fisk has scarcely been mentioned; the presumption is that nobody hut Stokes is any longer to be thought of. Justice is sleepless, however. She may be wounded,

Items from the London Medium and Daybrenk.

MARCII 9, 1872.

This English spiritualistic journal for Feb. 9th. years of age, cannot do better than subscribe for | comes to us treating of many interesting matters. this admirable work, published by John L. Sho- According to its account, Miss Lottie Fowler had rey, 30 Bromfield street, Boston, at \$1,50 a year. great success at her seances at Spiritual Institute To begin with its illustrations: No one of the ju- 15 Southampton Row, where the peculiarities of

to the onjoyment of the young. In the last number there are some thirty, and thirtsen of the best of writing, in less than seven seconds, 'John Watt there are some thirty, and thirteen of, the best of kept up an interesting conversation in the spirit-these are by American artists, Bush, Merrill, voice. Mrs. Everitt's mediumship continues to

"A SOCIETY of Spiritualists has been formed in Cairo, Egypt, under the direction of Madame reading matter is by writers who show a real genins in adapting themselves to the wants and understandings of children. But the great charm of The Nursery to judicious parents is its perfect taste and moral purity, with its freedom from all scenarian faint. To Catholic and Protestant, Spirsectarian faint. To Catholic and Protestant, Spir-tonalist and Secularist it commends itself by the La Revue Spirite du Caire, to appear on the first

> "A GOOD IDEA -Mr. Timothy Thorp, Secreformed to supply the members with copies of the 'Spiritual Harp,' at a weekly subscription of 6d

"IN REPLY to numerous inquiries respecting Miss Kate Fox, we have to make it known that she has recently been suffering very much from ill health: Like many other mediums, she is of a fragile constitution, and deficient in vital stam-ina. Too medical gentleman who has been giving her advice, states that her seances since she dence that sectarian food is not thought best for ing her advice, since and the sectarize shifts and the sectarized considerably upon the tender mind by most parents, whatever may be their own religious prodilections. Bold Words from the Secular Press.

Concert in Aid of the Spiritualist Fair Fund.

On Sunday evening, March 10th, a grand orchestra from Carter's Band, and several solo performers, will give a saured concert at Ellot Hall, for the exclusive benefit of the Fair fund. Chas. W. Sullivan will sing, and a chorus of children will execute a selection from "Grandpa's Birthday." The well-known reputation of the participants argues a musical treat on the evening named, which it would be well for all those who find it practicable to enjoy.

Mrs. Victoria C. Woodhull.

This lady lectured at the Academy of Music, New York, Tuesday evening, Feb. 20th, to an enormouscrowd on "The Impending Revolution," and was heartily applauded. She stated she was a friend of revolution, of justice, and equality, and that our present civilization was unchristian and a blot upon a people professing to be free.

Movements of Lecturers and Mediums.

Prof. Denton will speak in Music Hall, North Bridgewater, Mass., Sunday, March 3d, at 15 P. M. Admission free; collection taker

Dr. H. P. Fairfield, if applied for soon, can be secured to ecture in March.

Mrs. A. P. Brown will lecture in East Abington, April list; in Cohassett, April 28th ; in Salem during May. Miss Nellie L. Davis will lecture in Plym outh, Mass., March 10th and 24th; in Fall River, March 17th and 31st; in New Bedford during April; in Bingham, Me., and vicini-ty during June.

Mrs. Dr. H. R. Knaggs, box 201, Traverse City, Mich., will answer calls to lecture.

Mr. W. Brunton speaks March 34 in Plymouth; March 10th in New Bedford; and March 17th in Middleboro', Miss Nettie M. Pease is speaking to fine congregations on J. Hamlin Dewey, M. D., of Boston, lociured to Interested audiences in Plympton, Mass., Sunday, Feb. 25th, and awoke a deep interest by his scientific treatment of the great question of "Man-His Origin, Relations and Destiny."

J. Wm. Fletchor, of Westford, Mass., addressed large aulinnees at Concord, N. H., Fob. 18th, and at Lawrence, Mass., Peb. 25th. He opens an ongagement at Welles Hall, Lowell, March 8d.

Mr. L. S. Richards loctured in Plymouth last Tuesday evening upon the sciences, and will locture in Lowell the two last Sundays in March.

I. P. Greenleaf will speak in Newburyport, Mass., March. Mand 10th; in Stafford. Conn., March 17th and 24th; in

they will for their own healers? This is putting back the hands on the dial of progress indeed. If the New York legislature, passes any such outrageous actas this, it may count with certainty on raising such a protesting shout from the people Reaston,

Orthodox Lunacy.

A young man kicked up a remarkable bobbery in Mr. Beecher's church Sunday before last, and after a considerable muscular exercise on the part: present." Mr. Wheelor himself would make no of the deacons and titling men, was put out uponthe side walk, and transferred by a convenient policeman to the station house. He set up a series. of yells and yelps exactly in the middle of the deacon's prayer, putting, him entirely out, and recalling the thoughts of the unworldly congregation to the things of earth again. There was great excitement for a time. All were in a panicky state but Mr. Brecher, He waved his hand over the congregation as a prophet of the old time would wave his wand over the lieads of the people. And after the young man's foreible ejection, romarks on the evil of rum-drinking were in order. It proved, however, that there was noth-1 g of the Fort in the case. The offender was simply a lunatic. Had he entered Music Hall, Boston, when the Spiritualists hold their big assemblies there, and showed off his irregularities inthat kind of style, the papers the next morning would have been filled with reports in detail of spiritual lunacy, trying to make it appear that the young man was a lunatic on account of the teachlings of Spiritualism. We could very readily retort on such smeers in kind, by saying that this was a case of Orthodox lunacy; but we are not going to do any such thing, Without doubt the young man was crazed in mind budg, Junaw the inside of Mr. Beecher's church, and the prayer of an Orthodox deacon excited his madness all over again and made him uncontrollable.

Spiritualism in Chicago.

The Present Age informs us that the first society of Spiritualists of Chicago have never in their history been more prosperous than at the present time. This is indeed gratifying. Lyman 9, Howe lectured for them during January; Miss Sude M. Johnson during Lobrusry; and she is to speak for them in March. Referring to those who work on without hope of reward, save in their own inferior consciousness, our cotemporary says "We could name many such among the Spiritunlists of Chicago. To no one man is more credy due for earnest, successful charfs, than to the President of the society, Dr. S. J. Avery, Here, we have the right man in the right place."

Third Edition of the "Temple." We have just received from the press the third" edition of A.J. Davis's popular work on "Mental Disorders," treating the subject in all its hydra headed varieties, developing the origin and philosophy of "Mania, Insanity and Crime," with the natural (i. c., spiritual) laws of prevention and cure.

"The Interpretation of Thought."

On Sunday afternoon, Feb. 25th, the eighth of ton-carried out under the auspices of the Free named subject. Too lecture, which was well pretation of Nature, in contrast with the scientific taken wider range," interpretation, confined as it is within the limits [

of the understanding. Mr. Johnson took the The Kent and Baker. Charify Fund. ground that the latter was insufficient and unsat isfactory, and that the human mind would always crave something more. He traced the interpretation of Nature from the days of Hebrew mythology down to the present time, and, in the course of his legitre, referred to the researches of the modern scientists, Spencer, Huxley and Darwin, and their definition of the moral faculties as inderpreted by science, Darwin defines conscience as the dissatisfaction resulting from gratifying a passing, in preference to an enduring interest Infinity, said the lecturer, is not found by the downward but by the upward look, and so he thought that the ideal interpretation of Nature would always be preferred.

The Swedenborgians.

The Rev. James Smith hits off this sectswith a ew masterly touches, as follows: "The S-vedenborgians, or 'The New Church,' as they now call themselves (as if there were an Old Church!), he lieve in a spiritual mission that was given to Swedenborg, a Swede, more than a hundred years all the world for being deaf to their own doctrine, and higher order than their own books contain, use of the Spiritualists. though these are deserving of deep consideration. as they certainly contain much valuable matter -grains of wheat, with the husk and the straw, public, who are choked with the straw."

sary remainder is fully set forth in a volume.en claim it is the Religion of Progress. Mr. Wheeler | titled "Woman's Profession," and it is therein is, an able lecturer; we never listenel to any shown to be perfectly feasible for the women of speaker with more interest. It is worth while to Massaelasotts. That volume, with the document hear him to understand the principles of his faith. appended, will be sent to any one who encloses After concluding his lecture in the evening, he a dollar and a quarter to Catherine E. Beecher, Secretary, at No. 3 School street, Boston. The which he would deliver an imprompta prem. profits of the book itself are devoted to restoring exhausted women teachers to health,

Gone Home.

Dr. Newell A. Sherman, a well-known Sniritualist of Wiltham, Mass., who has done much, in the past, toward the continuance of lectures devoted to our faith, both in, that place and at Music Hall, Boston, has passed (after sixty-six vears of earthly sojourn) to the inevitable reward which self-sacrificing souls on 'earth prepare for themselves in that land whither we all are bound. His funeral exercises were held at Rumford Hall. Waltham, at 2 P. M., Monday, Feb. 2070, and consisted of remarks, both under influence and in a the series of lestures at Hortbultural Hall, Ros- normal state, by Mrs. M. S. Townsand Hoadley. She also delivered an inspirational poem. The Religious Association-occurred, the Ray, Samuel | ball was so crowded that even the entries were Johnson speaking, at that time, upon the above filled with sympathizing friends, who, while they mourned the earthly domise of a worker, in the written, treated of the ideal intuition in the inter- spiritual cause, knew that his spirit had "only

> "Returns continue to come in from the different so deties of Spiritualists, of the collections taken for the relief of our suffering invalid brothers, Austin Kent and Joseph Baker.

> J. M. Peebles, who is lecturing in Troy, N. Y. sends a remittance of "\$28,30, taken up on White Sanday for Father Baker and Kent, by the Troy neople.

H. J. Horn, of New York, contributes \$10 for the above object, with these remarks:

" Would it not he well, at our Annual Conven-tion, to organize a Relief-Fund Society, by which every Spiritualist might become a member, the yearly due being such an amount as would en-able all to contribute? Thus a haud-ome fund could; be established and continued at a mere tritling ontlay. I trust this subject may be worthy the consideration of our various societies."

Springfield, Mass.

The following is the arrangement for lectures in Springfield, for the next four months: Mrs. Laura Cuppy Smith for March: Miss Lizzie Doten for April: Mrs. Emma Hardinge for May ago. To this they adhere, and shut their eyes Prof. W. Denton for June. Mr. Denton lectured and ears to every other; and whilst they condeming there in February to large audiences for Springfield. A committee was appointed recently, to their own ears want boring for much of a similar [find a site on which to build-a new hall for the

Portland Children's Lyceum.

The officers of the Children's Lyceum for the that only want threshing to liberate what is value present year are as follows: Conductor, Mr. Wm. able from the mystic envelope. But the party, as E. Smith; Guardian of Groups, Mrs. T. P. Beals; a body (there are individual exceptions), just eat Librarian, Mr. Manderville Hall; Musical Diit as it grows, and in this state they offer it to the rector, Miss M. Ella Bonney; Treasurer, Mr. R. I. Hull; Secretary, Miss Abbie H. Farrow.

and a sure

And the community mt she cannot that is content to see her driven out of her own temple is certain to be the first one to be eager for her recall.

Capital Punishment Abolished in Kansas.

A friend, writing from Topeka, Kan., Feb. 20th, says: "I am glad to inform you that a bill virtually abolishing capital punishment has passed both branches of the Legislature with little or no. opposition; thereby erasing that cruel and barbarous relic from the statute books. The bill transfers the condemned to the penitentiary, allowing the governor one year to sign the deathwarrant." This is good news, and we hope other States will soon follow the glorious example of this progressive State.

Biography of Mrs. J. H. Conant.

We would call the attention of our readers once more to the proposed publication by us, at an early day, of the biography of Mrs. Conant, the medium at our Free Public Circles. The book high standard of mechanical excellence. These desirous of becoming better acquainted with the experiences of this renowned channel of spirit on its appearance, and carefully consider the lifeessons therein contained.

"Eleven Days at Moravia."

In the next issue of the Banner, we shall publish an exceedingly interesting article, from the pen of Thomas R, Hazard, Esq., on the spiritual manifestations as seen at Moravia, N. Y. A few weeks ago, he visited that place for the express purpose of thoroughly investigating the phenomena witnessed at the residence of Mr. Keeler, through the mediumship of Mrs. Andrews, where spirits show their faces, speak audibly, etc. The reader will see that he has performed his work faithfully, and can rely upon his statements as

Music Hall Free Spiritual Meetings.

Miss Lizzie Doten will lecture in the above hall the Sunday afternoons of March 31 and 10th, Those who heard her recent discourse on the same platform, in which she so ably answered the question, " Is heaven real?" may expect something equally as grand on similar spiritual themes. Mts, Brigham had a large audience (considering the rainy weather) to listen to her closing lecture, which was received with unusual approbation.

...Mr. A. A. Wheelock, of New York, and Miss Jennie Leys follow-Miss Doten.

Albany, N. Y.

column to a fair synoptical report of Dr. E. C. believe they will be honest enough to investigate Dunn's lecture on "Spiritualism and its Objections Answered." The lecture was a fine one, and reated considerable interest.

North Softunte, Mass.; March Sist.

Laura Cuppy Smith will speak on the Sundays of March in Springfield, Mass --address care Harvey Lyman ; in April, n Albany, New York-address care Dr. G. L. Ditson : in May, in Worcester, Mass. She would like to make engagements for week evening lectures, in the vicinity of her Sunday appointments....

Andrew Jackson Davis lectured in Washington, Wednesday evening, Feb. 28th, on the "Location and Scenery of the imer-Land."

Mrs. Clara A. Field, of Lowell, lectured in Fall River." Mass., Sundays, Feb. 18th and 25th.

Joseph D. Stiles will lecture in East Randolph, Yt., Sunday, March 34; in East Bethol, Sunday, March 10th; in Spear's Hall, West Randolph, Thursday evening, Marth 14th, and Bunday, forenoon and afternoon, March 17th.

Emma Hardinge lectured in Portland, Me., during February. The "Press," in alluding to her closing lecture, says : 'In the evening questions were proposed to a committee raised for the purpose among the audience, and the one selected to be presented to the speaker was this : 'What are those principles and institutions, the practical application of which in society will tend to raise mankind to the highest degree of happiness?' In answer to the question the speaker went on to give a most interesting lecture upon the subject, without the least previous preparation, or even will be offered to our patrons at a reasonable knowledge of the theme which she might be called to price, and will be executed in accordance with a speak upon. In answer she stated that the principles of Christianity, in their evident sense, as consecrated to the true; broad universal church of Christ, the schoolroom or lyceum, and the pure influence of a happy home, were those principles and institutions. She was communion, will do well to purchase the book, properly conservative in the presentation of these points, decrying any laxness of morals in any of these great.

fundamental institutions, and her i leas were illustrated in the whole realm of science and Nature. There is a history connected with this question, but it was one proposed by the Military Academy of France as a prize, and competed for by Napoleon the First with success. While Emporor, the essay was taken from the archives of the Academy and shown to the Emperor, who at once destroyed it, as it doubtless contained diametrically opposite views to those he held at that ime. Sir Walter Scott says, in his 'Life of Napoleon,' that it is impossible to avoid great curiosity to know the con-tents of that early essay, the principles of which he then ossessed the power to practically carry out in the administrative policy of France, and to a considerable extent of Europe."

Controversial-a Challenge.

ELDER MILES GRANT-SIR: Your friends are onstantly asserting that neither myself nor Moses Hull can be induced to meet you in discussion. As there is not much doubt that you encourage such statements. I wish to say to you and your friends, that we have time and again, in public and in private, offered to discuss with you, but we cannot induce you to meet us. I now make a challenge, to hold good so long as I have trength to speak, to meet you in debate, on any reasonable notice, upon the issues between 18, namely: Spiritualism, Adventism, or the Bible. This challenge may be fruitless, but I make it, and my friends may use it when they hear'your friends boasting of your willingness to meet us in debate. If your friends lose confidence in your positions, as they must do when The Sunday Press, of Feb. 18th, devotes over a | they realize you have no confidence in them, I the claims of Spiritualism.

Controversially yours, D. W. HULL.

correct.

MARCH 9, 1872.

BANNER OF LIGHT.

.....ALL SORTS OF PARAGRAPHS.

Dr. J. R. Newton, practical physician for chronic complaints, located at 35 Harrison avenue, is doing a vast amount of good in this community. He is a Christian in the truest sense of the word, for he heals the sicks feeds the hungry, consoles the sad of heart, and does so many things for the of the country, who have sought this renowned dootor, have been benefited in health by and through his life-renewing inagnetic powers; and that, too, "without money and without price," He is, therefore, highly deserving of countenance and support.

MP" Moses Hall desires us to inform our readers that he's no longer connected with the Crucible.

The man who speaks of money paid to newspapers for advertising as money thrown away, is simply a fool, upon whom the completest demonstration would have no effect.

We notice that our friend, Levi Dinkelspiel, Esq., has opened an office and resumed the practice of law in Seneca, Kan. His knowledge of the German language, as well as the English, will be of advantage to him in that locality. Mr. D, has been in our ranks as a lecturer for the past year, and has the reputation of being an upright and worthy gentleman. We wish him success-and he deserves it.

Mrs. Woodhull threatens to put five hundred female orators upon the stamp in opposition to the Republicans, if the party fails to enderse woman suffrage.-Portland Press.

SENSIBLE REMARKS-We commend the following sensible remarks, which we extract from the Present Age, to the thoughtful attention of our patrons:

" If you cannot do more than pay for your own paper, will you not ended your to ind us one new subscriber? If you are landing your paper to a neighbor who is able to take it for himself, it is time for you to tell him so, and let him realize how much more enjoyment there is in reading one's own paper."

THE MERCANTILE SAVINGS INSTITUTION. has removed, into its new and 'elegant building, 387 Washington street, corner of Avery, where it is prepared to receive deposits from our citizens. The building has a frontage of twenty-five feet, and extends back one hundred and twenty-five feet, and is fitted up in the most substantial manner with all the necessary facilities for the transaction of business. Mr. Lyman S. Hapgood is. President; Auson J. Stone, Clerk and Treasurer; and Fredrick H. Henshaw, the Assistant Treasurer. This Institution pays six per cent, on deposits remaining in the Bank from April 1st to October 1st, and five per cent. for every full calendar month; and, with its guarantee fund of \$205,-000, and lirge surplus, it offers to all classes a perfectly safe place of deposit for their surplus earn. ing.

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WAY CAN

When a man or wearan has obtained a new light, how naturally they come to wonder that others have it not, and to forget that there was a time when they too sumbled over life's rugged pathway without it .- Fannie G. Anderson

Mrs. Josephine S. Griffing, well-known in antislavery circles, and a devoted advocate-of-woman suffrage, died at Washington on Sunday. She was a noble and good woman, and for a few years has distributed the government appropriations for the relief of the aged and destitute colored people in and around Washington, in whom she took the deepest interest.

The time has come, and even now is, when the The time has come, and even now is, when the startling phenomena presented in what is popu-larly known as "modern Spiritalism" must be squarely and intelligently met. They must either be disposed of as the cunning illusions of legerdemain, assigned to natural causes hitherto undemain, assigned to matche accepted, according to their purpert, its the bona fide manifestations of the disembedded. He that has cars to bear, let hlm listen.-Bellefontaine (O.) Examiner.

Dr. Doane says vaccination for small pox is one of the most damnable practices over intro-

arth to come under its peaceful banner, allowing freedom of thought and speech to all, permitting all and every one to worship as he or she may feel disposed, or to abstain from all worship except Truth and Justice

I was a citizen and resident of the United States for fifty years, my last place of residence benefit of poor humanity, that we wonder he is heing in Cincinnati, as my documents now in not more fully appreciated by all classes of our [Committee of Post-Office Expenditures will show citizens. Thousands of people in various portions me to be; also the originator, attended by its successful accomplishment, of the Cheap Postage System in the United States. And I still hold in my possession-the dommentary, evidence of my citizenship.

I cannot conclude this communication without expressing my admiration of an article in the same paper, entitled " More Light," in which you ome out so nobly and holdly to the rescue of the fair fame of the purest, the bravest, and withal the most influential of women, viz., Mrs. Victoria C. Woodhull, who is sacrificing her means, her health and obedience to the world's fastidious etiquette, to serve the cause of humanity. Although I never previously sympathized with that

wing of Spiritualism called "Free Love," yet I consider the document of that lady, which appeared in a former number of the Banner, entitled Social Freedom, to be full of the most profound arguments on the subject, or any other subject, of anything that ever came under my notice. Let her traducer who is without sin cast the first stone. But it is to be feared that, as a general rule, the greatest-maligners are the greatest sin-

nere. I has not, yet received " Woodhull & Claffin's Weekly." I hope it will soon arrive,

You are at liberty to use this in any way, that may be beneficial to the cause of free thought and free speech. I am still a friend of progress in my CLEMENT PINE. 79th year.

"Vital Magnetic Cure."

DEAR BANNER-Noticing in your issue of Feb. l, that Dr. Stone would forward a work on " Electro Vital and Magnetic Cure," for the small sum of ten cents-the book costing fifty cents, but being sent out for "philanthropic purposes"

-I thought I would peruse the system of treatment as laid down therein, and remitted the amount required. What was my astonishment, on receiving if, to find that the pamphlet was simply a vehicle for advertising the Doctor's special mode of practice with medicines. As I claim to know something concerning magnetic treatment, I take occasion to state it as my opinion, that the work does not give the first idea:concerning vital magnetism and its application to remove disease, any more than would a book on the allopathic treatment. I would not be understood as expressing myself in any way unfavorably against the system carried out by Dr. Stone; but it does seem to use that magnetic treatment has obstacles enough to contend with, without being forced out of its sphere to aid in introducing some other mode of practice; and that, if a Bystem of practice cannot sustain itself upon its own merits, instead of sailing under the colors of another, it does not speak well for its success. Magnetism as a means of oradicaling disease

is receiving much attention from the thinking public. A book bearing the title of "Vital Magnotic .Cure" was recently published by William White & Co, as is well known, and is meeting with general approbation-the first edition having been exhausted in a few weeks, and the second being already in press. The following note will serve to explain the high character of the volume:

"I have read, during the last ten years, nearly "I have read, during the last ten years, nearly everything published on the application of mag-netism-to the ourse of disease; and I deem this, work [The Vital Magnetic Cure] an important a dition to the lithrature of the subject and of great practical value to every one who would learn how to successfully use this most efficient sanative agency. W. F. EVANS, M. D., *Author of 'Mental Cure*,' - Boston, Feb. 10, 1872" Boston, Feb. 10, 1872 "

As much time and care were expended in preparing the "Vital Magnetic Cure," I desire that

tution, which is now inviting all nations of the only transiently, as a movement is being made for the build lical structure, in the past. The speaker followed the history log of a new hall, better suited for Lycenm in evenents and of the human race from the earliest records of archeology down to the present, fluding in the ninefeenth century only general occupancy. Mrs. S. A. Byrnes leatured at G and Templars' Hall on the a prophery of that which was to come. The record of these 25th ult with perfect access. For the beaution in new society rouss of tail who in years gone by had risen from the strug-

cause dear to the hearts of all lovers of mental liberty.

T. Dole, Mrs. John Woods, Mrs. William C. Ford and Mrs.

was was displayed a child's skirt, wrought by a lady ulnety

years of age. Number five was conducted by Mrs. Etta Bul-

ock, who, in addition to her services as saleswoman, ob-

tained, by solicitation previous to the biauguration, the run

of fofty dollars in money for the enterialse, a like sum hav-

ing been also raised by Mrs. Sarah D. Stearns ; number six-

the Lyceum table-by Mrs. George A. Bacon, Mrs. Ed. S.

Wheeler, Miss Mary Ann Sanborn (the Lyceum Guardian),

Mrs. Bartsen and Mrs. Annie (Cayvan) Barlow. On this ta

ble were donations of current musical publications, songs,

etc., from White, Smith & Perry, G. D. Russell & Co., and

Dexter Smith-all of Boston, and well known to the musical

public. At number seven Mrs. Maily Adams Way to be

Haggins, of John A. Andrew Hall; a small steam engine;

complete in all its parts and ready for operation, the work

and gift of Mr. Albert Downs; and a "fortune teller," to

gether with many articles of needle-work, combined to make

a good display. At number eight Mrs. M. L. French, assist-

ed by her daughter, Emily L, dispensed to those destrous of

purchasing photographs, wax flowers, chromos, supplies for

the panetice of the art of decalcomanie, etc. Number nine

was presided over by Miss Ada Morton, and was covered

with "thought leaves," published by the American Liberal

Tract Society. Number ton, termed the "Librarian's Ta-ble," was under charge of Messrs, Tony Shelhamer, Charles

W. Drake, Leopold Welscopf, and Mrs Ella Mead, Pauline

Strong and Murtha Seaver. Its contents consisted of famoy

articles, either made or procured by the ladles, and books,

etc., obtained under like circumstances by the gentlemen.

Number cleven was devoted to the sale of tin-ware, and use-

ful articles for housekeeping ; and was presided over by Mis-

Eliza Rowall, of Charlestown. At number twelve Mr. F. S.

Clifford, perfumer, 40 Bromfield street, Boston, and his wife.

a jet of odorous vapor upon the atmosphere of the hall at

every revolution of its miniature wheels-the same being a

point of interest to the majority of the visitors. Among

other donations the management acknowledged the receip

The stranger who followed the tables in their order would necessarily go down the hall to the speakers' stand, near which James M. Poster presided untiringly at that wheel

where so many were tempted to "try their fortune ;" pass

the Etul sewing machine (valued at eighty dollars), the do-

nation of H. S. Williams to the Fair, where sat Miss Georgie

Stillings to dispose of tickets in the same-pass a fine selec

tion of microscopic views, a patent wringing-machine, etc.,

ote,, turn to the left and finally on reaching number twelve,

Winelow, Erq.

ties. I would say, if you have not head Mrs. Byrnes, en- glue masses of the people to gloty and renown, was such as give her at once to keep her in Massachusetts, as she call heed bring no blush to the check of the true lover of his pects soon to hear from the West and South." kind.

Speaking of those members of the Association who had laid ; down their mortal lives in the late envil struggle, in defence

Grand Spicitualist Fair. The long-expected Pair-which has been from time to time "orms report" in "parit, the long 'are with us still of a free government, he said that, wherever their physical mounced by our friends, Dr. H. F. Gardner, Chairman, and bill them, welcome to our exercises to highly and pray that Minimized by our means, for the Committee-"to rate funds, we may, it called upon in coming years, fearlessly emulate sufficient to leave a half for the use of the Children's Progreefive Lycenin, for public lectures, and as a general head- (short in youth's young prime, for we know they are granted

quarters for Spiritualists," has at last taken its place in the power scengs and grander powers," history of the various efforts put forth by the free thinkers. After reviewing the advantages offered by the society to of this city and vicinity, in behalf of the subtenance of a every mind which would throw off the shackles of sloth, the ause dear to the hearts of all lovers of mental liberty. Preaker portrayed, the learning inculcated by the Areela-On the morning of Tuesday, Feb. 29, Flot H ill was thrown tion's part history-which were honest dealing, sobriety of open to such visitors as presented themeives. The attended conduct, and fidelity to the relemn and binding obligations open to Fuch visions as preventioned and appeals of that moral sense which transcends all creed and appeals evening, and the bustle and activity insugarated receined to alike to the universal human race. He concluded by bid The tables were twelve in number. On entering the ball and probity into active life, carry them to the verge of the grave turning to the right-which was instinctively done by nearly , whither all were tending, carry them to that world of turning to the right-which was the parable of the sheep i eternal progression and expansion which was the inalicu-every one, and which, if we consider the parable of the sheep i eternal progression and expansion which was the inalicu-every one, and which, if we consider the parable of the sheep i eternal progression and expansion which was the inalicuand the goats, is a positive "ellifcher" against the doctrine, able birthright of every laving rout. of the innate total depravily of human tabure - Number One At this birthright of every laving rout.

At this class of the oration, A. C. Daly read a poem appromet the eye, crowded with confectionery, the gift of various printe to the occasion, after which the meeting disjersed. filends of the enterprise, and treefded over by Mrs M. Suppor at the upper hall (same building) followed the conclusion of the literary exetcises. After a prayer by the Emma (Fessenden) Brackett, Number two was placed at Eor. Ge rge D. Miles, of Tainton, Mass., Chapdain, the rethe head of a file of attractions which stretched from oppend freshiments were partsken of: remarks were then made in site the door to near the speaker's platform; the table was response to sentiments offered, by, Col. Albert J: Wright, fitted up with a great variety of fancy articles-shell-work, President of the M. C. M. A., George Coollidge, Superpaintings, do .- mostly the handiwork and gift to the Filr of intendent of City Printing, Joseph W. Hill, President of Mrs. Sula Davis, who was assisted in selling them by Mrs. the Charlestown City Connell, Dr. W. O. Johnson, Rev. Mr. L. M. Newhall At number three Mrs II. S. Williams, Mrs. Miles, Jeremian Gribben, Granville O. Anderson, J. W. Day Chase Mary P. Newhall and Lizzle Laveloy presented many and others of the present, past and honorary members ; M articles of needlework, a stuffed chair, etc., for the consider- J. Purtell (a present member) was also presented with a ation of the public. Number four was under charge of Mix | silver medal, as an acknowledgment of his pervices in ob-C. C. Hayward, assisted by Mrs. M. S. Jonkins and Miss taining the largest number of "recruits" for the society Annie Cunningham. On this table, among silver-ware, etc., during the year.

New Hampshire-Quarterly Convention of

Hill barpugh and Cheshire Counties. The splittradies of Illibotrous' and Cheentre Counties are requested to incert in Quarteris Convention at Lycentin Hall, in the gifty of Monchester, N. H. on Frifax, Satueiay and Sunday, Appl 5th, 6th and 5th. The Spiritualistic of these two founds are expected to be present, as the Convention is for their especial to be present, as the Convention is for their especial to be present, as the Convention store that all Spirituation to we wish A. distinctly under stood that all Spirituation to geographical lines. Per order, Executive Committee: AURAN Storr, Scoretary, AURAN Storr, Scoretary,

ALBENT SLAPT Secretary ایک در این ^{۲۵}۳ می این تو**جود ش**رد است. با در ترکی در ا

Donations in Aid. of our Public Free Circles.

found assisted by Miss Carrie Wellington, Mrs. A. Downs S nee our last report the following sums have been received, to- which the friends have our warmest thanks; and Misses Pannie Rowell and Maria Adams. Here a goodsized toy cottage, the gift to the Pair by MA Chester C. J. J. Smith Mrs. M. Swain

P.Crowel	1,00.	L 8, Tyle	T	S 1990
W Edson				
R. R. Watlack	2.00	Mrs. Fam	iy Preema	11
A friend	1.00	John Pat	ten	50
Friend.	1.(#)	C. W. Cot	ton data and	

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and Officen cents for every subsequent in-tertion. APECIAL NOTICES.-Forty cents per line, Blaton, each insertion. BUSINESS CARDS .- Thirty cents per line, Agute, each insertion. Payment in all cases in advance.

For all Advertisements printed on the 5th nige, 80 cents per line for each insertion.

Advertisements to be Renewed at Con-tinued Rates must beleft-at our Office before 18 M. on Monday.

SPECIAL NOTICES.

Stella S., made a fine display of glass-ware charged with various delicately-scented preparations, fancy soaps, and a DR. SLADE, Clairvoyant, is now located at 210 West 431 street, New York. "steam-perfumer," which worked on untiringly, being probelled by heat engendered by a small lamp, and throwing

DR EDWARD MEAD has taken rooms No. 8 and 7, at No. 2 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in-diseases of the brain and nervous system.

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for \$1,00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5120, New Vork Cley State State State State State State State New State State State State State State State State State New State S of \$50 as a glft from Luther Colby, and \$25 from Ed. M. York City.

FAMES V. MANSFIELD, TEST MEDIUM, ANSWORS sealed letters, at 361 Sixth avenue, New York, Terms, 35 and four three cent stamps. 36,

J. WILLIAM VAN NAMER, M. D., E-lectic Clair-voyant and Magnetic Physician, 401 Dean street, Brooklyn, N. Y. Offlee hours, 9 to 12 A. M. J27,

ADVERTISEMENTS.

5

The To-Morrow of Death.

Lee B the Literal Weats save of " Lee Ly Morrowio

"We may, pert appression regarden of "The To-Morrow of Death, "at once," in orchematively, and concurring, by paying that to every ment that we doomen light on these stave dury bole, frequistatever queter ai fin schafever share il my cette, reput l'escol providente al trauteration, this work will steld exquility pression. It will stock some readers, and study, mary chart of we chave cate and out ress all."

THE TO-MORROW OF DEATH.

This book is of the same constrained as ? The Gates Asar," and though very unlike that, will doubtless have a argeneading

THE TO-MORROW OF DEATH;

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By LOUIS FIGURE. With Blustrations. Price 04.75. From the Banner of Eight

"Undonbledity 'for low benefic an wei beste 'will have a large sa'e 'We know of no Americanowerk, except the Planchette for Me Sargent, which gays an full a presentation of the hypotheses of a the distance a lepted by a large majority of the Spiritualists of France and Itals

Sold Everywhere 5 Male Locatian by the junit hors, ROBERTS BROTHERS. 1803-PEON. TW. Mar. 9

In Pamphlet Form.

BLASPHEMY: WHO ARE THE BLASPHEMERS? The "Orthodox" Christians, or "Spiritualists '?

BY THOMAS R. HAZARD.

Atts searching analysis of the above question mist with met quiversal approbation while pumping through the Bane net that we are in based to reject it in a pumpicet form, it is a conject a reflet for your discussion and well prove to be an eye opener to the trath, and do good.

he an Ale opener to Debt ath and do good. Free locates point are free For Sain whole sale and total by the publishers WM (WHITEA CO) at the BANENER OF LIGHT BOOKSTORES, By Washington street, Boston, Mare

SECOND EDITION-JUST ISSUED.

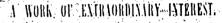
SKETCHES FROM NATURE, JUVENILE FRIENDS.

BY MRS. H. F. M. BROWN.

A new edition of this the down for children rubbali has There on the print 350 stants, your true that here, have a large by, Wm. What A. Co. I the full of a harmonic state and excloses for the little ones, we can be stigated we start the source of the little ones. We then a more than the stigate of the source of me articles, that the residen may have so the idea of the " good

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Trices contactors in the state by the publishers WM. For some whether and recard by the publishers WM. WHITE & COLAR TO BARNER by LIGHT BOORSTORE, 189 Washington strend Boston, Mass.





duced: it is a direct clog in the way of Nature's effort to do good, and they who have suffered from the practice are legion.

Erysipelas is prevalent in Gloucester, caused by re-vaccination.

The fact is the north is growing more liberal. It is beginning to suspect that theology is not necessarily religion, and that to hold or not to hold any given belief is not a test either of rectitude in this life, or of hardpiness in the life to come. "Faith, hope and charity — thes + three — but the greatest of these is charity."—Chicago Evening Post.

N. W. AYER & SON, of Philadelphia, general advertising agents, have been obliged to again seek larger accommodations for their increasing business, and have now removed to 733 Sansom street, third door below 8th street, where they have more spacious and commodious quarters.

A SERIOUS AND SINGULAR ACCIDENT .- Very many of our readers know E. W. Locke, the song writer and singer, having heard him speak and sing. They will be interested to learn that he has been confined to his bed since September last, until within a few days, from a bad fracture of the right arm above the elbow, which will probable result in the permanent loss of its use. The singular part of it is, that he fell through a trapdoor in a church where he was about to lecture and sing. We know of various appendages to a church, such as vestries, sacristies, studios, chancels and confessionals, but we cannot conceive of the use of trap-doors. If Mr. L. has not joined a church, he has fallen through one; and probably this place continues unabated. Quite a large number of will not backslide.

Since the overthrow of Queen Isabella, it is said the bookstores of Madrid have doubled in number.

Capt. J. M. Hill, of Portsmouth, N."H., and others have just purchased the island Campobello, in Passamaquoddy Bay, opposite Eastport, Me, and intend to erect a spacious hotel as a summer resort. The location is unsurpassed.

Letter from England.

THE WILLOWS, Bridgewater, Feb. 12th, 1872 MESSRS, EDITORS-I observe an article in the Banner of the 3d inst., headed "Names Wanted," being a counter petition to one in circulation⁴⁴ for the purpose of committing the United States Government to the creed of Evangelical Christianity." Therefore as I am very earnestly opposed to having the United States Constitution degraded V. Lowell, Emily Holbrook, Brainard Cushing, Alfred Brown, by any sectarian dogmas or creeds, I shall feel obliged by your placing my name to any or all remonstrances that may be got up against any such sanguinary encroachments; for creeds or dogmas of any kind can only be enforced, as past history sadly demonstrates, by racks and inquisitions too horrible to contemplate, and more disgraceful to humanity than any other feature in the world's history.

I had not the least expectation that bigotry existed of so dark a dye as to make the attempt to

1

It is a book which deals with principles which are applicable to the entire human race, and can be applied at home, by the members of a family, to a great extent. It is a practical work, fitted alike to the use and needs of the sick man and the investigator. Yours for justice.

the public may be made fully aware of its merits.

"A MAGNETIC PHYSICIAN."

Spiritualist Lycoums and Lectures.

Spirituality Lycenums and Lectures. MENTINGE IN BOSTON.—Marie Hall.—Free admission.—The Fifth Series of Lectures on the Spiritual Philosophy com-menced in this elegant and spacions hall has October, and will be continued every Sunday, at 24 PRECISEL, (except April 28.), Miss Lizz'e Doten will becture March 3. and 10, to be 7610 beed by A.-A. Wheeleak, Miss Jennie Leys, Proj. Wm. Denton and Mrs. Emma Hardinge. Reserved seats for-the remainder of the term, at a reduced price, can be pro-cured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the ball. Donations are solicited. Eliot Hall.—The Children's Progressive Lyceum meets at 109 A. M.

John A. Andrew Hall, corner of Chaundy and Esser streets. —Test circle at 10 A. M. Mrs. Mary Carlisle, medium. Lec-ure and answering questions at 2% and 74 P. M., by Mrs. 8. A. Floyd.

r loya. Temple Hall.—The Boylston street Spiritualist Association-meets regularly at this place (No. 18, up stairs).— Circle mom-ing and afternoon; evening, lecture.

BOSTON. - Eliot Hall. - Osing to the Fair, no Lycoum session occurred at this place, Sunday A. M., Feb. 25th. Leap Year Party .- Tho ladies connected with the Progressive Lyceum will give a calico party at this hall, Friday evening, March 8th, under the management of Mrs. Ella Lovejoy, Miss Fauny Rowell, Miss Mary Newhall and Mrs. Annie Barlow,

John A. Andrew Hall .- The usual services were heldmorning by Mrs Carlisle, afternoon and evening by Mrs. Sarah A. Floyd-at this place, Sunday, Feb. 25th.

Temple Hall .- J. H. Bickford, Secretary of the Boylaton street Spiritual Association, informs us that the interest at the friends met Feb. 11th, at the residence of Mrs. Mitchell, and the lady was made the recipient of a piece of silver plate, also a picture. , Mr. Thomas E. Moon, President, receivedand Mrs. Bowditch was also presented with a picture "by her numerous friends, who were desirous of having her likeness grace the walls of the hall."

A large audience, Sunday, Feb. 18th, greeted Mrs. Hattle Robinson. The hall has been renovated, and is a very convenient and agreeable place for meetings. Feb. 25th, Mr. Locke occupied the platform.

CAMBRIDGEPORT .- Ererett Hall .- The Lyceum still continues its sessions in the morning, lectures occurring in the evening of each Sunday, at this place.

CHELSES .- Granite Hall,-Mrs. Nellie J. T. Brigham gave a highly interesting discourse at this hall, Sunday evening, Feb. 25th.

EAST ABINGTON .- Phonix Hall .- The Guardian reports "Owing to the storm, the visitors and scholars were few on Sunday, Feb. 25th. Yet the session was profitable and pleasant, Recitations were submitted by Belle Holbrook, Minnie Turner Holbrook. As the Conductor was absent, the wing -movements were-omitted, and 'Rock of Liberty ' was sing by all. The question, 'What are our duties as members of the Lyceum?' was considered by I. F. Lowell, Lydia Jane Holbrook, and Alfred Brown. The Guards collected and distributed the library books. The grand and target marches were well performed. Closed by singing 'Old Hundred' from the Spiritual Harp."

Nonth Scituate .- Good Templars' Hall .-- D.J. B. writes : The Spiritualist Association and Children's Progressivo Lyceum, after occupying Conihassot Hall for three years, have been obliged, by a transfer of said property, to vablacken the white flag of the American Consti- | cate it, and now occupy a smaller one, though they trust

would find him or herself hungry enough perchance to patrouize the refreshment table (which was on the left hand on entering the hall) and at which Mrs. M. R. Hubbard, Mrs. E. T. Noble, Mrs. James Poster, Miss Georgie Cayvan, Willie French and others were ready to accommodate all customers with hot coffee and various well executed comestibles. For the replenishing of this table, among other friends, the names of Robert B. Brigham, No. 470 Washington street. and Mrs. Elizabeth Adams; Ashburton place, Biston, were favorably montioned to our reporter-Mr. Brigham having kindly sent in dally supplies for the object, as he also did

last year. The sessions of the Fair continued from the 20th, morning, atternoon and evening of each day, until Saturday evening ; recommenced on Monday afternoon 20th, and closed on the evening of Tuesday 27th. The success attending the enter prise has indeed been encouraging, and surprising as well, to those who have labored so faithfully to bring the Fair to a successful termination. About \$3000 is the supposed pecuniary result of the movement. The gold watch, then first prize of the patron's course ticket combination, was drawn by Mr. S. Dunton. The other fortunate parties will e announced in our next.

The enterprise was favorably noticed during its continuance by various Boston dallies, especially the Advertisor, which said of it, among other things :

which said of it, among other things: "The Splittunitist's fair in Eliot Hall will be continued until Tuerday night of next week. It is an affair which is not only pleasant to the immediate society concerned, but also of no little interest to the public at large. The tables are well covered with articles of every imaginable descrip-tion; the side attractions are numerous, and the ladies are charming. What more could be said of the most pretentious Fair that has over claimed our attention?"

The Mechanic Apprentices Library Association.

On the evening of Thursday, Feb: 22-1, was celebrated the fity-second anniversary of this organization, which was founded and endowed in Boston in the year 1820, by William Wood, assisted by such voluntary contributions of booksetc., as the public would bestow. The object of the Society in the practice of mechanical pursuits, can find for the small in the practice of mechanical pursuits, can find for the small membership fee of one dollar per year standard books which can be weekly obtained, a fine display of daily and illustrat-ed papers and magazines, which can be perused, and the dynamiges of a delating society and dramatic class for those delating to avail themselves, thereof. The Association is non-sectarian in its nature, and has for its leading principle non-sectarian in its nature, and has for its leading principle broadcast knowledge for the, masses; and as progress in mental freedom can only be advanced by and through such knowledge, we are glad to announce the cheering prospects which surround this Society (as one means-though indirect-toward that end) by reason of the favorable action of the Massachusetts Charitable Mechanics' Association-th parent organization-under whose auspices it is now car. FREE PROGRESSIVE BOOKSTORE. ried on. The place of meeting is in the Massachusetts Charitable Mechanics' Association building, corner Chamcey and Bedford streets, Boston. There are 225 members on the roll, and 500 + volumes in the library, to which, under an appropriation of \$100 from the Maseachusetts Charitable Mechanics' Association, 200 more volumes will be added. All apprentices to the various mechanical trades reading this article cannot do better than to avail themselves of the opportunity thus afforded for supplementary education by claiming their right to membership in this Society.

On the evening of the nuniversary in question, the services consisted of an opening speech by P. H. Shea, President of the Mechanic Apprentices' Library Association, who concluded by introducing the orator of the evening-John William Day, an Honorory Member. The address which followed (which was about three-quarters of an hour in length) aimed to prove the existence of a gradual development among men both as to national life, mental ethics, and phys-

SEALED LETTERS ANSWERED by R. W. Flint 34 Clinton place, New York, Torms \$2 and 3 stamps. Money refunded when not answered. 1624

Example for the Ladies.

MRS. ENOCH KNIGHT, of Piedmont, West Va., has stitched and trimmed two silk dresses lin a day with her Wheeler & Wilson Machine, and arned from \$20 to \$30 a week with ease:

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Ragged Alockings and protrinding ties are not seen on feet where \$15,VER TIPS are worn. Parents, remember fids-they has twice as long. For sale by all-Dealers. 1 5w-Feb. 21.

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SPIRIT PHOTOGRAPHS

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Information, how to price of by these desiring a picture, without being present, and a beautiful specimien sent to any part of the work on recent of 25 CUN and Address, W. H. MUMLER, Mar. 9 - 2wist 170 West Springfield street, Boston; MAM.

Rheumatism.

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Religio-Philosophical Journal.

THE above named weikly newspaper came size and type to of the ANSKR OF LOUTE to chered to all on we subscrib-ers, between now and the first of April, at 84-26 FER ANSW. Address S. S. JONES, No. 150 Fourth Avenue, Chicago, III, Mar. 9

A. HODGES, Test Medium, 46 Reach street, Boston, Private stituss from 1 to 5 b. M. Circles Toursday alternoons, at 3 b. M. and Sunday exclose at 3 o'clock.

MRS. F. C. DEXTER, Clairvoyant and Test Medium 194 remaint corner of Dover street, Roston, Hours from S.A. M. tect P. M.

MARS. SEVERANCE will be at-her office, 268 Maximuton at , Room 6, Roden, on Mondays, Wednes-incs and Prilips, from 10 A, B. Toer, M.; other days, 310 6 P. M. Mar, 9-48

NOTICE -MILS SALAH D. HARDY, Chair-series methode. To be doing a common patient, and pre-series methode. To be living at a distance can be examined by sending a lock of har with use and sex of path of Pilce one dollar. Periodice address, North Derchester, N. B. Mar 9-1w

MRS. M. A. PORTER, Medical and Business Claircoyant, No. 5 Lagrange street, Boston, Mar. 9. 100

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Acinte and Chronic Discussion THE HANNEMAN MAGNETIC MOLEVANT CURR-MIL to open of at Tartytewn of the Hadon Appled 2. Appletations for treatment of the Hadon Appled by SENITIKY, at their pression of tablet mont, Ng.N.West The strengt, New York City, M. Chart Sighted personal designeds made for speech 10.

J. T. GILMAN PIKE,

PHYSICIAN,

Amis-Mar. 2. M EDICAL ELECTRICITY scientifically ap-plied for the relief of acute and chroric diseases by DR. O. K. CHAMBERLIN, 7 West 14th street, New York. Nine numbers of the Electrical Era forwarded, 50 cents. Now, 25.-17wis

"The Author-Hero of the Revolution,"

BANNER LIGHT. \mathbf{OF}

Each Message in this Department of the Bannar of Light we chain was speaked by the fjorth whole name it boars shrough the instrumentation of Mrs. J. H. Conant.

while in an abor real case to a called the trance. These Messages in it she that species charg with them, the charac-kerstness of the point, due to that bey as 1-who ther for good or eyed. But these disc leave the earth-sphere in an undeor oil. Initiate which will be a strain proton in an independent of the rest of a strain with a subject restance of the strain o

privilege a placing a scaled bits on the table bransner by the spirit. Write will egged two so jet questions sign-ing full name to the same i put their in an envelope, sent it. and a dress version the same spin them in an envelope, well it, and a dress version of the version work who a continuation is de-sired. At the close of the version the dimetric in will return the letter to the writer, with the answer (if one is given) on the enveloped

.__ Invocation.

Oh thou, the All-Beautiful, the lighting in wisdom, love and truth, we pray thee to rekindle the fires upon our spiritual altrus, that we may sacrifice our errors to thee. We pray thes to destroy the images of thyself that we may have set up friour milist, which have no life, no intelligence, no thought. We pray they to draw us so near unto thyself that we shall feel at one with thee; Wo pray thee togseparate us so, far from the hells of our imagination that we shall seem high unto the beaven of thy wisdom and thy love. We ask for humanity a clearer comprehension of thy laws, and of thy love, which is the basis of all. law in thee. We ask that now, as the neontide of thy spiritual glory seems flooding the earth, thy children may ever respond gratefully to thee, and that soon we may hear the glad song over all the earth, " Peace, peace on earth and goal-will to all, for lo, the sun of truth is born." ، مشعر ، د Dec. 21. Amen.

Questions and Answers.

CostrioLLISC SPIRIT.-Mr. Chairman, your questions I am ready to answer.

QUES - (From a porrespondent.) In Genesis, God is described as deveting nearly the whole of six days to the creation of earth and things thereon. Belence demonstrates that the remainder of the planets are, in all probability, similar to our own, and of greater magnitude. Why did the earth require so much more of divine power/in the formation than the rest of the planetary and so ar systems, all being created, according to Bible history, within slx.days?

Ass -Your correspondent seems to be very much in darkness, and his question is correspondingly darks set lewill endeavor to arrive at its " gossip, scandal; and so I've a bit of advice to give self here, what is he going to do with it? how is why so much more time was expended in the formation of the Earth, than of other planets.-Bix days is a very small amount of time for even Awake. a God to consume in the creation of a world like ours, "The common observer can behold that all the various worlds, hurg like gens in the firmament, are, each one of them, through the law of the Infinite God constantly perfecting themselves. outworking their own perfection, forming themselves, growing into heauty, into use, into power. The record concerning the creation of the earth is but an outgrow th of ignorance, just as palpable as that which determined that the earth rested upon a fortolse, and that it was that instead of a sphere. The people who wrote in these days wrote under the dark inditiones of lanorance. It was their inspiration. They could do no betterthan they did. Their conception of God was of a being infinitely large in stature, infinitely wise, | infinitely powerful, capable of doing all things Now their ideas of God at ensed once swept away all law, all order, all that which they might, had they been more wise, have seen around then processed in every atom of nature. This God, then, was but the creation of their own Ignorant famey, and their iden of this would's beginning is also the creation of their Ignorance. Science proves to the investigating mind that an almost inflaite number of ages is required to bring the would even to the small amount of perfection' that this earth has attained. It is impossible to calculate box much of time God will use up in perfecting a warld, because it is beyond finite calculation. It stretches far, far into the infinite. Q .- Is there a time in the history of the sml when its experience of verrow ceases? and is this the result of moral purification, the result of outgrowing what we should term eviltendencies? \mathbf{A} -Yes; there is a time when the soul becomes rinfinitely happy, but it is not a result of moral growth. It is a result of forces, of powers, of elements that are inherent within itself. These forces, by coming in contact with matter, elevate matter, but do not elevate themselves, for there is no pend. The soul, as a soul, is ever in the kingdom of God; but while if is conjoined to matter, it experiences the sensations peculiar to matter-sorrow, joy, and all the various conditions that belong to matter, either in its crude, dense or attenuated conditions. It is the business of the soul toward matter to elevate matter, to nurify it, to being it to a high condition in the law of Nature, so that it may be indeed a ladder over which the angels ascend and descend from the heavenly spheres. The soul, having perfected its work toward matter, by the action of the law of gravitation-for that law belongs to the soul as woll as to matter-it ascends in happiness; it goes beyond these conditions of matter that produce for it unhappiness, and becomes conscionaly in the kingdom of God. At all times it is in the kingdom of Gol, but unconsciously, because the fogs and mists and dark conditions of matter obscure its consciousness while it is joined to matter. As soon as it is released, it soars away and becomes a joyous participant in the realities of celestial life. This is not only the hirthright of one sonl, but of all sonls, of every living intelligence; it matters not whether that intelligence has sunk to the lowest degree of depravity, or soul, and, therefore, wisdom hath inaugurated whether-it has remained, in an intermediate state, its salvation from unhappiness is sure under any circumstances. ~ Q-Do you not think the Chicago fire was a tary holidays, each one of them is joined unto blessing? A .- Yes; because all the incidents of life are hlessing Q .- Was it predestined?

things were.

These Circles was held at No 133 Washington stramm, and here to day because I was obliged to chine. -1 Q.—What is our true policy in regard to their Born No 4 (up study) on MONDAR Transf at 1 Torns f know the thing is true, although there's a great treatment? a few minutes. This has kept me away; but I ey, deal that is n't true mixed up with the truth; yet - A .- Kindness, a wise consideration of their

his spiritual work, the better. Good-day.

Martin Sweeney.

Dec. 24.

man, whose race here is nearly run. I-would freedom to the nations. like, by some means, to reach her, if I can, and give her some light about the world she's coming forts to improve the condition of the lower classes

My name was Martin Sweeney. I was born of and that gave her a great deal of trouble, and she whother they will or no. helloves me to be lost. I want her to know I am not, and, although the Catholic religion is good for frage of women? her, it was not necessary that I should have it to be saved. If it is a saving ordinance to her, all right-I am glad of it. I have many things more which I would like to say to her were I talking with her, but, as I am not; I don't think it wise sary, enlighten her. Dec. 21.

"Belle Wide-Awake."

tion is this: " Are the stories which I have heard | was evidence to me of the power of the soul to reabout your medium, Annio Lord Chamberlain, turn and demonstrate its own immortality. one good, honest investigation, would prove it to aware of. I was, so far as I know in good health, I should hardly have said or felt like saying, It's but I do n't think so. none of your business; but, as I know her own Now I want to know, when my partner proves, own alfairs; attend to your own family. If you come back and told, my own story? do that, you'll have enough to do,' Belle Wide-Dec, 21.

Scance conducted by Emanuel Swedenborg; letters answered by "Vashti."

Invocation.

Oh, thou who flameth in suns and stars, and floweroth in lilles and roses, and art the inspiration of every living soul, we would worship and adore thee. Bringing unto thy shrine all thoughts of goodness and power and wisdom, laying upon the altar of life those precious gems with which thou hast entrusted us, we shall ask thy blessing to rest upon them. We are here in thy name, oh, Mighty Spirit of Life, that we may be blessed by thee; that we may go again hence, to our several thee; that we may go again hence, to our several callings in the lower and the higher life, made the better for having gathered here. We perceive thy wondrous wisdom and thy beautiful love every where we go and it seems foolish to ask then for sake, not for mine. I know it's true, and I'd like ve shall receive." Even the tiny floweret lifts up its head and asks for sunlight and shower, and it receives and grows in beauty and loveliness. So, oh Great God, we ask favors of thee, knowing that thou art always with us, that thou wilt supply all our needs; thou understandeth all that we need here and hereafter, yet forever and forever we stretch out our hands for blessings from thee. Like little children, oh Mighty Spirit, we come to thee for our Christmas gifts. .. Amen. Dec. 25.

tion. I used to think considerable about these "social life. A large influx of this element could Hicssage Department tion. I used to think considerable about these social life. A large influx of this element could at that time, and I made up my mind there was to the labor question as it stands to day. The some truth in them; but I said I was n't a going, middle classes of American humanity are makto be too sure about it; time enough, when I got ing a grand effort in this age to rise beyond the on the other side sayself, and could see how level that their oppressors have marked out for

them. They desire to lift the obloquy from labor, I suppose some of the folk+ have been expect- to make it a thing respected and honorable; not ing to hear from me all this while; but, the truth that it is not so now, but it is not so considered is, I kind of hated to come back. I lived so free by the aristocratic ignorant class, for beit underand so happy away from the earth, and the pains' stood that, there is quite-as much ignorance with and the troubles of this life, that I did n't want the aristogracy as there is with the democracy, to come back and take them on myself, even for and we think the majority is with the aristocra-

PATTRATICATIONS The Check is encoded by the electron of their structure encoded in the encoded encoded is a failed by the encoded e coming pretty soon; and the sooner he does up give all the world to understand that you are liberal; exceedingly so, with the laboring classes, So you are, when contrasted with other nations; hut still there is a lingering love, of power and tyranify with you yet, that must be rooted out ere I have a mother living in Boston-an old we you can be free indeed, and can offer a home and

Q .- (From the audience.) Will the present of-

finally succeed? -A .-- Yes, emphatically yes; it cannot be other-

Irish parents, but in this country. I was twenty- wise, because it is one of those upward, on ward seven years old. I have been gone five years movements that are natural and lawful, and My mother is a Catholic. I was not; and am not, they have a leverage which forces them to rise,

Q -- Could that result be hastened by the suf-

A .- It certainly will be by such an event. . Dec. 25.

Samuel Gliddon,

I have a partner in New York City who is to say them; but I shall ask that her father con- about as devilishly opposed to these things as it fessor will inform her of my coming, and, if neces- is possible for a human being to be (I beg your pardon if the word is what I should not use at this place). I have labored for the last place years to bring him exidence of the truth of what is so sa-I come here this afternoon to answer a question | cred to me, but he would bring everything he from a lady who says she is my friend. The ques- | could conjure up to offset and account for all that

true?" First, then, I shall say, "True, or not true, Now I want to know what he is going to do it's none of your business; but really they are not about my coming back, and reporting myself at true. They stand upon a foundation which seems this place? I died in Toronto, this morning, whither. to be all right and truthful, but the sunshine of I had gone on business. I was not sick that I was

be no foundation at all. Now if this filend of but I dropped down deal suddenly. The medimine put her question to me from a sincere desire cal men who were called to examine my body, to benefit my medlum, or to do good in any way, pronounced it heart disease. They may be right,

heart probably better than she knows it herself, as he will by the natural course of events, that I I know the question was asked only to propagate am dead, and that I died as I have reported mymeaning, and answer it according) He asks here Mind your own business; take care of your he going to explain it, except to admit that I have

> My name was Samuel Gliddon. If I should give you my partner's name, I don't know but he might sue you for publishing it in your "sacrilegious" paper. [We are not afraid to risk it] Well, then, his name is Isaac Powers. I don't come back here because I want to force him into my way of thinking, but because I feel it a duty. incumbent upon me, as I did when here, to do all l can to give him light. In the first place, he do n't believe in any hereafter at all. He fashions or shapes his course in this life according to that belief, and unless he turns square round, now he has n't got me for a balance wheel, I do n't think he will run himself into an Orthodox hell, for 'I do n't believe there is such a thing, but I do think he will run himself into a holl of circumstances

where we go, and it seems foolish to ask thee for to have him know it, but if he don't care, he must favors when thou hast so bountifully supplied us; go on his own way. My ago was forty-four. Good-day, sir. Dec. 25,

G-H.T. BUILTUALIST MEBTINGS. STATES OF THE FIRST SOCIETY OF SPIRITURES. MARKED STATES AND ALL AND

gin, Musical Director: Mrs. D. L. Pearson, Assistant do. CEVELASUG O.-The First Society of Speritualists and Lib eralists hold regular meetings every Sunday at Lyceum Hall. 288 Superior street, opposite the Fost Office, morning and evening, at the usual hours. D. C. Partt, President; -Lown, Vice President; Dr. M. C. Parker, Tréasurer; Joseph Offision, Secretary. Culdren's Lyceum meets in the morning at Temperance Hall, 1: Superior street, C. I. Endter, Con-ductor; Miss, S. J. File, Guardian: E. W. O.G. Watel man; George W. Wilsey, Treasurer; W. H. Price, Musical Di-rector and Secretary. CAMTRACE, Mo.-The friends of progress hold their regular meetings on Sunday afternoons. C. C. Coby, President; A. W. Pickering, Secretary. Ciscinsart, O.-The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Themp

hold meetings every Sanday morning and evening in The son's Music Hall. G. W. Kates, P. O. box 588, Sceretary.

son's Music Hall. G. W. Kates, P. O. box 565, Sceretary. CLYDR, O.—Progressive Association hold meetings every standay in Willis Hall. Children's Progressive Lyceum meets in Kline's New Mil at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.
Dirs Moynes, Iowa.—The First Splittenlist Association will meet regularly calculated Soundary at Good Templar's Hall (West Side), for lectures, conferences and music, at 197 A. M. and 7 P. M., and the Children's Progressive Lyceum at 197 A. M. and 7 P. M., and the Children's Progressive Association of Splitual-lists hold regular meetings at their hall on North street every Sunday T 71 P. M. Children's Lyceum meets at 104 A. M. Win, Willis, Conductor; Mrs. H. M. McPheison, Guardian. De Assyntagy N. --Solithalist meetings are held the first

Win, Willis, Conductor: Mrs. It.A., Set Hoson, Guardian, DEASNYLLER, N. Y. -Spiritunitist meetings are held the first and tpird Sunday, of every month. Mrs. E. A. Williams is en gaged to speak until the first of March. "Foxnono", MAS. -Progressive Lyceum meets overy Sun-day at Town Hall, at 109 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Mrs. N.F. Howard, Guardian. HAMNORGY, N. J. - Meetings held overy Sunday at 10 A.M. at the Spiritualist Hall on Third street. P. N. Park-hurst, President, Gerry Valentine, Secretary. Lycenmat 1 F. M. Merrill Furkhurst, Conductor; Mrs. J. M. Peebles,

Juardian. - Шіман ам. Маял.—Children's "Lycenm méets every Sunday Germon at 2 o'clock, at Temperance Hall, Lincoln's Bulldafternoon at 2 o'clock, at Temperance Hall, Lincoln's Buing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. ng. 5. White, 20, Conductor; Ana A. Chaw, Gharman, HARWICH PORT, MASS.-The Children's Progressive Ly-enn moets at Social Hall every Sunday at 124 p. M. G. D. Smalley, Conductor; T. B. Bickers, Assistant, Conductor; Mrs. A. Jeakins, Guardian; M. B. Kollyn, Waskal Director; S. Turner, Libratian; Mrs. A. Robolns, Secretary.

 Turner, Ebratian; Mis, A. Rousius, secretary, HARRISBERG, P.A., The Splittualists hold meetings every sunday evening. In Barr's Hall. H. Brenerman, President. KANSAS CITY, Mo - Lyceum Hall, - The First Society of pirfualists meets in Lyceum Hall. Mrs. S. J. Crawford,

Shiftuillets meets in Lyceum Hall. Mrs. S. J. Crawford, Sectemary.
 Good Templary' Ball.—Meetings are held in Good Templars' Hall, corner Sth and Main streets. *A.D. Mortenanor*, Dr. E. J., Perkins, Transurer, T. B. Jehnson, Secretary.
 LYNN, MASS.—The Spiritualists hold meetings every Sun-day afternoon and evening, at 2 and 7 P. M., et Gadet Hall.
 LOCINYLLE, KY.—Society and Children's Lyceum hold their aervices in Weidger Hall, 4th street. E. R. Spuriter trested at of Society i.A. Cuscalen, Secretary. Regular be-tures every. Street, More Hull during March. Children's Lyceum meet Lyceum meets in the alternoon at Jo Click.
 Lowkut, MASS.—The First Spiritualist Society meets in Weils Hall. Lectures at 21 and 7 P. M. At B. Ulin pton, Presi-dent, John Marraut, J.C. Corresponding Sec'y N. M. Greene, Treasurer. Children's Progressive Lyceum meets at 10% A.M. George E. Goodale, Cunductor; Mrs. Mary J. Terrif, Guardian.

LA PORTE, IND.—The Association of Spiritualists hold meet-ngs every Sunday at Huntsman's Itali. Lycenin at 10 A. R. Conference at 4.P. N. Warren Cochran, Cor. Sec.

Loss LARE, MINS, -The "Medlina Society of Progressive Splithualleis" hold meetings in the North School-Rouse the fourth Sunday of every month, at 10¹/₂ A. N. and 2 P. M. Mrs. Mary J. Colburn, speaker.

Mary J. Colburn, speaker. LAWRENCE, KAN - The Children's Progressive Lyceum meets every Sunday in Eldridge Itali, at 3 o'clock r. M. A. B. Britsol, Corductor; Amelia R. Britsol, Guardian, Mrs. Partridge, Sceietary: Mis Cuffer, Musical Director; A. Jones, Libratian, Sociable every Thursday evening. MORRISANIA, N.Y.-First Society of Progressive Spirifuni-ists-Assembly Rooms, corner Washington avenue and Fifth street, Services at 34 p. M. MARCHEFERL, N. IL.-The Spirifunity American MANCHESTER, N. II.-The Spiritualist Association hold meetings every Sunday atternion and evening, at Lyceum Hall. H. C. Sullivan, Pretident: F. II. Saunders, See'y. MARLBORD', MASS. - The Spiritualist Association hold meet-ings in Berry's Hall every Sunday at 13 P. N. James Lowe, President; Mrs. Sarah S. Foster, Secretary. Milpond, MASS, --Children's Progressive Lycenm-meets at Washington Itali, at II a. u. L. B. Felton, Conductor; Mrs. Coriella Wales, Guardian; Mrs. Mastguson, Musical Direct or; Herry Anderson, Secretary, *Tora Hall*, --Tao Mikord Spiritualist Association hold meet-ings at Joyn Hall the first and third Sundays of each month, at 2 and 7] r. M. L. B. Felton, President; J. L. Smith, Cor. Sec.

MARCH 9, 1873.



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of my confidence in its value, if I did not admit that, in ac-dition to its natural therapeutic action as a cura-tive agent, it is also the medium of Sphitual Life and Vital Energy to those who employ it. As

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in combating disease, I offer it to those who can accept the spiritual philosophy of our relations to the source of all strength, as well as wiedom; and to those why do not, I can only say,

A-Yes: because all things are.

Hannah Stebbins.

I used to live in Bath, Me. I have been gone sixteen years. I was sixty years of age. My name was Hannah Stebbins. My father's name ously? was Josiah; my mother's name was Hannah. I died of a sort of a consumption. I was sick a whether in this direction or any other, becomes

20.142

· Address.

Peace on earth, good will from heaven, Bing the angels, as of yore, By their blessed counsels given. Beacons flash from every shore. Wise men come again to worship At the shrine of truth and love ; "Listening to the bright erangels Speaking from their homes above.

To-day all Christendom celebrates the birth of one of its mediums; and shall good grow out of these celebrations? The unthinking observer doubtless would auswer" Nay;" but he who is accustomed to probe deep into the realities of life will think differently, will understand that all these centerstances of thought, which flow out in great rivors from the lower to the higher life, must receive a responsive flow from that higher life. Nature and God never do anything at halves; the scales are always evenly balanced. Every one receives a just recompense for all things. It may not so seem, but so it is, in reality. Know, then, that on those days when your thoughts go out to the angel-world you must, of necessity, receive a corresponding force from that world. You must be gladdened in your soullives, although the experience is not prejected into the outer world-except in rare cases-of these divine, heavenly blessings that the soul thirsts for. More than this: these days dedicated to something more than the common realities of life are forming for you in mortality highways of wondrous heanty over which the soul at death will pass. These highways are of necessity to the your Sabbath days-whether they be the Christian or the Jewish, it matters not. Your Christmas days, your days of Thanksgiving, your milithe angel-world, and they bring you blessings that you cannot understand in this life, but they are all treasured up and ready for you at death.

Questions and Answers.

Dec. 25.

1)00,21,

QUES.- (From J. Boyd, Los Angelos, Cal) Would the presence of Chinese in large numbers in this country affect the labor question injuri-

ANS .- Anything which overstocks a market, good while-had a good deal of time for reflec- a positive injury to commercial life, and also to Chronicle.

James Wallace.

My name is James Wallace. I was six years old. I lived in Brooklyn, N. Y. I lived with my father; he took me away from my mother. She lives in Massachusetts, and I want to find her if I can, and tell her how I shall try and be close to her now. She need n't cry any more about my being away. I told father when I was dying that I was going to my mother; then he felt sorry that he took me away from her. He thought I should have lived if I had stayed with her, and so I should. I am going to find my mother, and I am. going to help her all I can. My mother knows I can come back-other people can. Father says they can't, but my mother knows better. Put my name in, won't you, so she'll be expecting me, because I am going to find her if I can; she's somewhere near Boston. Good-by. Dec. 25.

Seince conducted by Father Fitz James; letters answered by "Vashth" •

MESSAGES TO BE PUBLISHED.

Minday, Jrn. 1.-Invocation: Questions and Answers; Samuel Wingate, of Boston; Mary Farber, of Great Falls, N. H.: Netile Locke, of Manchester, N. H., to her brather; Tarsday, Jan. 2.-Invocation; Questions and Answers; Fd lie Clarks un, of Nashville, Fann. to his mother; Betaey Marston, of Exeter, N. H.; John Withington, of Siockton;

Marston, of Exeter, N. H.; John Withington, of Stockton, Cal.
 Thursday, Jan. 4 -Invocation; Questions and Answers; Annio Louiss Smith, of Tarrytown; Pend. to her mother; Georgie Lewis, of Detroit, Mich.; Deborah Alden, of Boston; Thomas Mierriem
 Monday Jia, S -Invocation; Questions and Answers; Mar-garet Dennet; of Minnesota, to his brother; Mary Eagan, of Boston; Nellie French.
 Thursday, Feb. B. -Invocation; Questions and Answers; Am in Burdag une; Nina Stevens, of Philadelphia, Pa., to her inother; James MacHowan, of Glasgow, Neotland, to his san; Doress Present, O. Camerad, M. H.; Ann Caswell, of Keene, N. H.
 Thursday, Feb. 15 -Invocation; Questions and Answers;

N. II. Thursday, Feb. 15 - Invocation; Questions and Answers; Jane Persins, of Fortsmouth N. H. to her dauchter; Harry Rezeltine, to his mother; John Barnes, to his son James; Emuna Taylor, of St. Lonis, to her brother; Gen. Robert Mictions:

DISEASES OF THE BRAIN AND NERVES. By A J. Davis. Boston: William White & Co. Thosaywho are partial to the writings of Andrew Lickson Davis will doubtless find much pleasurable profit in the reading of this work; but others would hardly expect to find in it any prac tical information regarding diseases, or any available suggestions for curative treatment. Indi-mate as is the connection between body and spirit, most sufferers prefer to be guided by plain physical rules, rather than to study or discuss fore, although there is much of truth mixed with the metaphysical speculations of this book, it will scarcely serve as a practical household guidebook in the emergency of sickness for at least the present earthly generation.-Washington Duily

Rt 2 and () A. a. Mass. - Meetings are held in Soule's Hall NEDLEBORG', MASS. - Meetings are held in Soule's Hall every other Sunday at 1 and 6 P. M. MILLN, O. - Society of Shjertualists and Liberslists and Chil-dren's Progressive Lyceum, meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Conductor; Emma futtic, Guardian. Nourth Scirt Ark, MASS. —The Spiritualist Association hold meetings, the second and last Sunday in each month, in Con-hasset Hall at 10³ A. M. and 1³ P. M. Progressive Lyceum meets at the same hall on the first and third Suniday at 1³ F. M. D. J. Bates, Conductor; beborah N. Merritt, Guard-lan; M. C. Mortie, Sceretary, Speakers engaged —Mrs. J. J. Clark, March 10; I. P. Greenleaf, March 21. NEW York Cirty - fruido Mail - The Society of Program.

NEW YORK CITY.-Apollo Hall.-The Society of Progress-ice Solritaniate hold meetings every Sunday in A pollo Hall corner Braadway and Sth street. Lectures at 10 A. M. and 7 F. M. : Conference at 23 P. M. P. 'E. Farnsworth, Secre-tary, P. 0. box 5679.

74 F. M.: Conference at 24 F.M. P. E. Farnsworth, Secretary, P. O. box 5678.
 NouwALK, O.-The First Apiritualist. Association hold meetings every Sunday at 15 and 7 o'clock p. M. at St. Charles Hall, Main Street, J. V. Vredenburgh, President; A. Joslin, Secretary: Ira Lake, Treasurer
 Nsumarronr, Mass.-The Children's Progressive Lycomm meets in Lycenin liall every Sunday at 22 p. M. T. C. Carter, Conductor; Mrs. F. N. Landtord, Guardian; J. T. Loring, Secretary: A. Lane, Treasurer; D. W. Green, Librarian.
 NEW OULFANS, LA.-Lectures and Conference on the Philosophy of Anithms in the context of the context of the secretary.
 NEW OULFANS, LA.-Lectures and Conference on the Philosophy of Anithms in every Sunday at 2 and 7 p. M. J. Kemble, President; J. dl. Horton, Secretary.
 NEW ALBANY, JND.-The Society of Progressive Spiritualists hold meeting every Runday at 2 and 7 p. M. J. Kemble, President; J. Statter, Conductor, J. C. Merded, Guardian, Corresponding Beerctary; J. W. Hartiy, Treasurer.
 NATICE, MASS.-The Priends of Progress meet every Sunday at 2 context of the prismedia. Stat. Children's Progressive Lycenm meets at Ossaro, MINH.-Children's Progressive Lycenm meets at Context of the prisme for the prisme of the

Ossno. Mixi. --Childien's Progressive Lyceum meets at Since's Hall every other Sunday, at '0} A. B. Mrs. Mary J. Colourn, Conductor; Mrs. Susle Thayer Curtis, Guardian of Grouns. iroups.

ON MAX, NEB .- The Spiritualists hold meetings in the old Conservational Church, under Redick's Opera House, en-tranco on 16th street, every Sunday. Conference at 2 P. M. Lecture at 7 P. M. Admission free. PORTLAND, ME. The Server

Lecture at 74 P. M. Admission free. PORTLAND, ME.-The Spiritual Association meets regular-by atTemperance 1141, 331 (congress street). Children's Sun-day institute meets in the same bail every Sunday at 1:30 p. st. Joseph B. Hall, 'treident; Miss Etta Yeaton, Correspond-ing Secretary. PLYMOUTH. MASS.-The Spiritualist Association hold meet-ings every Sunday in Leyden Hall. L. L. Bullard, Prosident; Alice B. Sampson, Treasurer. Children's Progressive Ly-ccum meets in the same hall. L. L. Bullard, Conductor; Alice B. Sampson, Ouardian; Chara Robbin, Librarian; Mrs. Lydla Benson, Musician.

PUTSAM, CONS. --Meetings are held at Central Hall every Bunday at 13 P. M. Progressive Lyceum at 103 A. M. PAINESVILLE, O. -- Progressive Lyceum meets Sundays at 10 A. M. A. G. Sinith, Conductor: Mary E. Dewey, Guardian. RENSFLARE, IND.-"Society of Progressive Spiritualists" meet every Sunday, in Willey's Hall, at 10 A. H. I. M Stackhouse, Secretary.

Stackhouse, Secretary, ROCKFORD, LL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 % clock. SparsGPIELD, M 483.—Apiritualist Association hold meet-ings every Sunday in Franklin Ball, at 2 and 7 p. M. Harvey by ann, Secretary, Speakers engaged:—Mrs. Lura Compy S mith during March: Miss Lizzie Deten during April: Mrs. E-nua Hardinge during May; Prof. Wm. Denton during June.

A new Matchinge during May; Froi. wm. Denton during durne. SALEM, MASS.-Lyceum Hall.-The Spiritualist Society hold Evenings every Sunday, at 24 and 7 v. M Walter Harris, Treasurer. Goodeil Hall.-Free conference meetImes are held by the Progressive Spiritualists every Sunday at 54 v.M. Sr. Josaru, Mo.-Spiritualist meetImes are held every Sun-day at their hall John C. Bender. Urssident; Mrs. C. P. Halsey, Vice President; W. B. Swan, Esq. Secretary; Goorge Seifert, Treasurer. Sr. Losznik, Toecures every Sundar during the winter, In Avenue Hall, corner of 9th street and Washingtor avenue, at 11 a. x and 7 r. M. Beats free; collection for expenses.

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itts, dc. Unconscious Magnetism-Sleep-The Marriage Relation-

Unconnectous Magnetism - storp - in anarcage activity Incompatibility - The Remedy, Ac., Ac. D. trimental Influences - Insanity - Obsession - The Ouro-Interesting Cases, Acc. Ac. Healing Practiced in all Ages-Conditions for Healing-Fit-ness for the Work. Permanency of Effects-Duty of Physicians-Maptation of

Ingnetism, & c. Beniers' Piculiar Mode of Treatment—Positivo and Nega ive Magnetism—Quality of Magnetism—Quantity of Magnet-m Required, & c. & c. Diseases Remealable by Magnetism—Healing at a Distance.

co, &o. Nature the Source of Curo-Law of Haimony, &o. Ularyoyance-Conditions-Prophecy, &c., &c. The Material and Splittual Body - The Change called Death "-Unineality Children, &c., &c. Psychological Phenomena - Different Forms - Practical

is, &c., &c.

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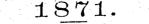
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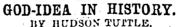
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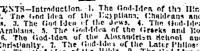
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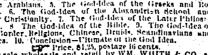
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THE WEST.

Warren Chase, Corresponding Editor.

SPIRITUALISM FROM A CATHOLIC VIEW.

The Cathelie Record, as monthly published in Philadelphia, January numbers has a lengthy and tabored as well as an able article on " SPIR-HUALISM and its REMERY." The writer, "J. O. "will find his " remedal will not-be needed and will not apply, as Spiritualism can take care of itself. He starts with an ignorant blunder that shows a want of knowledge of our literature, for he assumes the supernatural character of Spiritualism, which all-our able writers and speakers deny, and, with this false turn of the subject, he endeavors to make a plausible argument for Catholic readers. He carps about the wild yagaries of infellect, and is sorry that philosophy has ceased to be the handmaid of faith and gone off In these wild vagaries; led captive by imaterial4 ism. With an ignorant slur at the Darwinian theory, he attempts to scandalize the whole system of prience, and elevate the Old Church that . has ever been its opponent, and fought it at every hew discovery, as it does this scientific discovery of the spirit-world as a reality. The dolorous pitch of his article runs in this wise: " Our neetry is sensious; our fiction thinly veiled immorality: our history crude speculation; our press and literature materialistic?" All this is because we have taken the power over all from the Infallible Church, built on Sa Peter, who deserted his master in the hour of trial.

He says the Almighty has, in consequence of this, given in our day two I wonderful manifestations of the supernatural," One-the Catholic Church, which continues to survive and prosper when governments and princes and temporal power have deserted it. We do not see more evideuce of the supernatural aid in this than in the infidel science and materialism which have done the same under similar circumstances, and with even the Church also against them. But the Church he virtually dead, and only holds together by the comont of great wealth which it has accumulate ed, and which it still increases by extortions from the ignorant devotees, and for which a few merconary and talented men still serve it."

The other, evidence of the supernatural which Goil has vouchsafed is directly opposite the Church, he says, and is evil, and is Spiritualism. of course, which God permits to rebuke the materialistic tendencies of the age. A "revelation of hell is Spiritualism." "The Church shows forth the divine supernaturalism; Spiritualism, the deviliab." With such blasphemous claculations the writer horritles himself, and tries to horrify his readers, and work them up to the same point: attained in the old persecutions of the inquisition; but fortunately for us, they are powerless. since the weapons of law are taken from them. and the sword has fa ion from their unholy hands. It is interesting to see the skill and ingenuity of this writer in attempting to turn by logical jugglery this water linto wine, truth into falsehood. and good into evil.

He says materialism regards Spiritualism as ingglery "because it claims to be supernatural" This is false, because it makes no such claim, and never has. We have ever claimed that the spiritworld, and intercourse with it, was as natural as this world and its intercourse, and also as material, although composed of highly refined matter, See This "informal system," permitted by God, is doing as much good as did. Mr. Serpent's visit to Eve, by which knowledge was brought into this world, and without which the race would have been as ignorant as geose.

He says that even Call olles have been known

Oprifiends in M.I.waukee, Wis., have been slowly discussing and trying to sottle-upon principles. on which Spiritualists generally can agree, and our old and esteemed friend, Dr. H. S. Brown, press it clearly and concisely, in works to be crys-sends us the following ten articles, and asks us to rullized into a creed, a church, or an organization, approve or not, and lay them before the readers and an therefore dotermined to carnestly labor our old and esteemed friend, Dr. H.S. Brown, of the Banner for all to read and reflect upon before the great national convocation which seems to be near at hand. At present we do not see any serious objection to any of the articles, however we might change the wording of some of them to he more explicit, yet they seem to us to be consistent with our principles, and we give them, as requested, for each to accept or reject.

We have agreed that the religion of Spiritualist. That a scientific system of morality should [

be adopted, which leaves people free to accept or reject the moral principles adopted by majorities, as other sciences do, 24, That Spiritualism takes the high-moral po-

sition of a proved truth, and is the science of reli-31, That the greatest happiness is attained by the greatest righteousness, on earth or in heaven.

4 h, That truth will triumph over falsehood, when left free to combat it, and it is our moral duty to let them have a free combat. 5th, That God is our highest idea of perfection. 5th, That mankind have sufficient reason and

other mental powers to make their own laws, as-7th, That equal rights are the basis of go al moral

principles, and must be grafited, to establish just governments, and prevent an ignorant, servile class that will cause a constant war.

sth, That it is our moral duty to learn the sci-ence of life and living, that all may know their duty to themselves and others, when in society, and do their share of the work fairly. 9th, That prarriages and divorces should be

granted to persons when they is quest thom, and it will be for the good of humanity; and the persons entrusted by the Broole to perform either ceremoby are to be the indges. 10th, That our spiritual advisers are our guard-ian spirit-friends, and it is our moral duty to con-

suit with them (requestly, as we do with our most near and value) friends of earth, and support the Mediums for spirit communications. Hoping you will be attracted to give the abave conclusions a careful consideration by your love

of right, we remain, yours truly, Milmankre, Wis. H. S. BROWN, M. D. THE NATIONAL TEMPERANCE ADVO-CATE, NEW YORK.

This able and excellent organ of the noble cause of temperance comes occasionally to us full of good words of cheer and hopeful progress. We rejoice at every sign of progress in this, important work, but have little hope of a thorough and successful movement against alcohol, until the national government takes the work in its own hands and stops all distillation except for chemical and medicinal purposed and by establishments of its own in which the managers have o interest. 😁

"WAR'AND INTEMPERANCE are still tolerated, and that too by Christian nations," says the Bible Banner. Instead of being tolerated, they are a constituent part of all Christian nations, and will he while Christianity lasts, and will only be out grown and set aside when Spiritualism supersedes Christianity, as it surely will at no very distant day. Tolerated indeed, not only by the nations, but by the Church! What would become of the Catholic Church if all its b lievers were re-quired to abstain from drinking intoxicating quited to abstain from drinking intoxicating drinks, and from fighting and protane swearing? Peace might arise on earth, and the millennium begin, but the Church would come to the end of

her reign very to m. New York Matters.

[From Our Special Correspondent.]

DEAR BANNER-Mrs. Woodhull has recently promulgated in print what she proposes as a new Constitution for the United States of America, upon the assumption that it is a decided improveto yield to this unhallowed influence, and thinks as the organic law of the republic. I took it up they ought to know better, after being told by the expecting as much, and that it would as clearly cpress and as perfectly define her object, as he famous memorial to Congress upon the question of the franchise, but confess myself saily disap-pointed. Instead of an improvement, it is a fear-ful compound of absurdities, which no nation could enforce and live. This document proposes to perpetuate the present form of a Senate, based upon States, large or small, instead of upon pop-ulation, thus maintaining a monstrous inequality of representation, masmuch as one voter in Neor representation, inamuch as one toter in Ne-vada is made equal to nearly two hundred elect-ora in New York—as bad, in one sause, as "re-peating and ballot-box, stuffing" by wholesale, Instead of remedying such an evil, it proposes to rather increase it, by making ex-Presidents menibers of the Senate-a fossilizing process surely. Instead of six subordinate departments, as now, Mrs. Woodhull proposes to increase the number to ninetcen, and make them ccordinate branches of the Government—the head of each to be elected by a popular vote-the effect of which will be to by a popular voie-ine effect of which will be to give us twenty Presidents instead of one, as now, producing "confusion worse-confounded." The Chinese Empire has thirty-two departments, each one of which is larger than our whole Govern-mental establishment; but that is a nation of deaggregation of two atoms, and out of a simple and common vegetable are able to prepare hun-dreds of different dishes; and the catalogue alone of their Imperial Library sumbers twelve hun-dred monstrous volumes. God preserve us from such an attenuated and complicated civilization, or any move toward it in any direction! But in brief: This lady proposes to incorporate into the organic law of the Republic the instine theories of the Pantarchy, the Government to own all the railroads, and carry persons and freight at cost; or for nothing; to support the indigent and the or for nothing; to support the indigent and the lazy; regulate the price of beef-steak; loan money to the people; and compel the Astors, the Staw-arts and the Vandefpits to divide with their scav-engers, porters and clerks; all real estate to be di-vided equally; inflate the currency enormously, to the extent of converting all the printing paper into promises to pay; prevent the accumulation of prometry etc. etc. of property, etc., etc. By a singular arrangements a jumping-jack Bythod—the whole country, excepting our vast possessions in Alaska, which are so far north as to be left out in the cold entirity, is divided up into Contrastional divided profession to be left out in the cold entirely, is divided up-into Congressional districts — not of contiguous territory, however—Mathy: Texas, Nevada, and the Territories of Arizona and Washington con-stituting a part of the first. Vermont is joined in wedlock to California, Kansas, Colorado, etc., as the second district; etc., etc., The only merit of this proposed " new constitution " is, that is established with the target part of the second se it establishes equal rights among men and wo men as to the suffrage; but, under the leadership of Mrs. Woodhull, we claim that for our present organic law, and do not like to abandon that

for them. Religion incorporated into organiza-tion ston becomes a dead form. The spirit lith-field, refusing to be imprisoned thus, and the next step is a claim to infallibility, which creates op-pression and an inquisition is some form or other. I am not able to discover any person or number of persons, in this or any other country, as competent to comprishend the Weight, depth and brea³th of the Sufritual Philosophy, and exwith all who are so egotistic as to assume that they do, to induce them to abandon such a project; but, if they persist to repudiate and deperty but, it they persist to reputate and the nonnee them as representing no one but them-selves, whatever they may claim to the contrary. For our spiritual convictions are, as Shakspeare-says of matrimony, too important and too safed to be dealt with by attorneyship; and the legitimate result of all church organization is death and fossilization,

INVALIDS IN FLORIDA

For the last two weeks the weather has been rather severe here and hereabouts, and we find it extremely difficult to realize that in Florida, only three days distant by rail, invalids and others, for the last two weeks, have luxuriated on fresh, ripe and delicious strawberries and oranges, besides sitting on plazzas and lawns to erjoy the warmth and beauty of that summer clime. Yet such is the first, and Mrs. Tappan writes to her friends that the effect of the climate, and what it brings with it, has been to make her much stronger and better, and gives her the positive assurance of an early and complete restoration to health and strength.

"CUSTOM HOUSE FRAUDS."

For years frauds upon the Government, through the agency of our Custom House system, have been perpetrated, almost with impunity, Congress persistently refusing to remedy this growing evil by necessary legislation, when urged to do so by our more bants, the executive, and their own commissions of investigation. These commis-sions were simply created to silence calls for reform or to make political capital against the Administration. The one recently in session here examined many witnesses, developing and confirming only what had been discovered by a preto get their goods out of turn, to the injury of merchatis having priority of rights and scorning such practices, have been in the habit of bribing the officials, and seeing, as they thought, a chance to strike a blow at Grant and make capital against his renomination, they were ready witnesses, and, instead of declining to answer questions that and, instraid of declining to answer questions that would estimate themselves, they told all, and confessed to buying inspectors, S.e. Now these men are in fear, and consternation over a report, that comes from Washington, that the President had ordered the Department of Justice to have them indicted and tried for bribery and corrupt-

ion—a very serious offence under our law, and they are already condemned by their own evidence. The Tribune now feroriously accuses Grant of having hired these men to bribe officers of the Government. It is amusing to see how nicely they have been outflanked by the citizen st life, Grant, the ablest man in our Government, whatver his enemies may say to the contrary,

MRS. WOODHULL'S LECTURE The Academy of Music was crowded almost to, sufficiation on Tuesday evening, to hear Mrs. Woodhull upon "the Impending Revolution." It certainly marks an epoch in our history, when a woman can gather together such an immense audience, and hold them for an hour and a half at-tentive listeners to her discourse upon such a startling subject, in which she maintained that of government a monstrous despotism; the poor the slaves of the rioh; the nillionaires robbers, and the workingmen seris; our constitution an evil to he destroyed, and declared herself, with God and Christ, a communist; that all real-estate should be held in common. The children of the wealthy should not inherit property; only the government should stand between the barn of the producer in Nebraska, and the stomach of the consumer in New York. My comments in another place upon-her-proposed constitution will also apply to her lecture. She is an able woman, with immense power in reserve; and it would not be surprising if at some day she should preside over this Re-If a some may she should pleaded over this hop-public, after she has outgrown her present theo-ties however, when she sets them, all aside, and comes down to the "hard pan," the solid granite of human life, and from that builds to the clouds instead of building from the upper air toward the

earth. She is now too much of a dreamer, and deals too much in abstractions based apon a false conception of the order of Nature. She is awing the seeds of a sentiment that will sconer or later destroy this city and elevate a mob, the, most despicable of despotisms, into control of pub?

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

Conventions – Annual Meeting of the Lenance County Carele, in Adrian, Mich – An Enthusiastic Gathering-Details of the Convention-Prof E Whipple tarks about the traspel of Scance-Toledo, Ohio, re-presented-The Meeting in Kalamaroo; Mich., etc.,

On Feb. 17th and 18th, an Annual-Meeting of the Lenawee County Circle took place in Adri-an. For years there has been an organization of Spiritualists in this city. On Saturday (17th) the friends. No fear for your Constitution, exclaimed On Fob. 17th and 18th, an Annual Meeting of friends met in Berry's Hall. At two P. M. Lysander Ormsby, President of the Circle called together, on this occasion, to renew our faith, to discuss the living questions of the hour. Spiritu) alism is blessing the world. In the large sense, we are Liberalists. Our words are against superstition, and in favor of rationalisms Let there she felt at home: C. B. Eells sroke on the Lyceum question. He be a full expression on all subjects, during this

meeting. A shart conference followed. Charles Farlin, of Wellesville, was then invited submit to the influence of the spirits, and de-The young man said he was willliver a lecture. ng, so he walked to the platform, and, affer a few explanatory remarks, passed into the trance condition. A subject being called for, some one in the audience suggested the following:

"IS SPIRITUALISM A SPECIAL TYPE OF RELIGION?"

Mr. Farlin's controlling influence treated this theme in a very able manner. This young man has been in the 1-cture field for three years. He devotes his whole time to the divine work of a teacher of the truths of Spiritualism.

IN THE EVENING the officers of the Association kindly invited a newspaper representative to deliver the regular address. That individual responded n ost cheerto perceive, without the aid of a microscope, that be had a large bundle of papers under his right arm. Carefully was this bundle laid up on the table, that the speakers imagined to be a velvet-custioned paloit, and then this member of the reportotal fraternity, knowing how auxious the prople were to know what publication was thus honored with a conspienous place on the rostrum, proceeded to unfold one of the papers, so that all could see it. And, lo! the name of that paper was

BANNER OF LIGHT.

"Why," said A. to B., "that must be the 'West-ern Local' young fellow?" "Yes," responded B., "I thought he would be here; for, of late, I see that William White & Co. give more attention to our Western affairs. I am glad of it. The glori-ous old Banner, must stand. Warren Chase in the Missouri Valley, J. O. Barret in Wisconsin. and this "Western Local' youth, keep us well josted on current events in the West. The South ought to be worked up the same way.

These words were waited to the ears of afore-said individual standing on the platform. He blushed—which made him feel ashamed. He nused—which made him feil better. And why? Because he remembered that "J.O.B."—he of the "Wisconsin Pebbles"—once said that blushes were the sunbeams of the soul.

Mr. Ormsby then introduced the speaker of the evening. After the address, the session closed.

THE SUNDAY (18TH) SESSIONS. Morning: The Chairman called on Chas, Farlin to deliver a poem. Mr. F. said that sometimes he improvised poetry, but he should not do so at that time; he would recite a poem from memory, and the poem should be "Peter McGuire." And so Mr. F. commenced, and recited "Peter McGuire' from beginning to end.

The Chair then said: "I am happy to know The Chair then Fault "I am happy to know that we have with us a delegation from Toledo, Ohio... Mr. M. Knight is with us, I learn; alco, C. B. Ealls, Conductor of the Lyceum; and Ella Breed, Guardiau of the same school. Let us hear from Mr. Knight."

Mr. Knight stool up, and remarked that he was surprised at being called upon to speak. He was not a public speaker. He was confident that he could not edify so intelligent an audience: "But," said Mr. Knight, "I do take great pleasure in calling on my dear friend, C. B. Eells, the able Conductor of our Lyceum, to give you some words of wisdom."

The Chair observed that Mr. Knight was capa-The Chair observed that Mr. Knight was capa-ble of entertaining any audience, and hoped that none would shirk duty. The Chair was very happy. Progress was the watch word of the hour. Come! let us hear from everybody. Mrs. Chandler called for Mr. Eells. C. B. Eells then took the floor, and said he was not a multic susaker. He was surrived to have

not a public speaker He was surprised to have his friend, Mr. Knight, call him out; Mr. Chas Case commented on the fact that so

artist.

Afternoon: The election of officers was the first thing in order. The following persons were chosen: President, M. Tattle, Adrian; Vice Presi-dent, L. Ormsby, Deerfield; Secretary, Chas. Case, Adrian

Mr. Charles Case then delivered an excellent address on the relation between ancient and modern Spiritualism. This discourse gave great sat-isfaction. The next thing was

A SHORT CONFERENCE.

the speaker, the angels are guarding it; they are also with the people. Woman must come forth and take a prominent stand in the affairs of the the assemblage to order. He said: We have net Ination. How much longer shall we be obliged to wait

C. Farlin spoke upon the Lyceum question. He desired to see the young educated in freedom; Mrs. Price Stevenson then made a few remarks. She was glad to be present. Although a stranger,

thought a Lyceum would add much to the inter-ests of the cause in Adrian.

Mr. M. Knight related some of his experiences

Evening: Prof. E, Whipple and the newspaper agent before referred to in this communication, occupied the platform the last session.

Prior to final adjournment it was announced that

THE NEXT MEETING

Would take place in Deerfield, May 18th and 19th. Prof. E. Whipple has been engaged as one of the speakers. The Convention was in every way a success.

Many were disappointed at not hearing Mrs. Fowler's voice. But notice was given that she would speak in the hall the next Sunday, Feb. 25.) KALAMAZOO, MICH.

Feb. 17th and 18th there was a Convention of The Kalamazoo County Circle in this place. W. F. Janieson and Mrs. Drake were the speakers. Dr. A. Farnsworth, President of the East Saginaw Society of Spiritualists, was present. The meet-ing was well attended, and the utterances of the speakers were attentively listened to by many earnest searchers after truth.

NOTES.

W.F. Jamieson is still flying through Michigan.

W. F. Jamieson is shift fying through Michigan. 'Prof. E.'Whipple is hard at work delivering sci-entific lectures. He is well posted. His lectures are A No. 1. Address him at Ciyde. Ohio. Moses Hull has been through the Crucible. The next thing will, be something elso—in the same line, which is Mr. Hull's inalienable and constitu-tional right, and he shall be protected in it. Charles Dickness when in this connervy wag

Charles Dickens, when in this country, was filicted with the great American catarrh. Had afflicted with the great American catarth. Had the novelist rent to Dumont C. Dake (iox 30, Chicago, Ill.,) for a package of the celebrated "Cephalic Compound," (price \$2,50,) he would have called down blessings on the Doctor's head in a short space of time. A hint to those affected

with catarch is sufficient. In the close sufficient "It is splendid!"—so your new subscribers ex-claim, Messrs. Editors, as they look at the exqui-site photograph, "The Spirit Bride." CEPHAS.

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R OF LIGHT is the oldes

Infailible church and its infailible Pope. He adinits that there are eleven-unillions of Spiritualists in this nation, and thinks, it folly to suppose they are held in this belief by jugglery and charlatanism (and 50 do we), but admits that they may be held by this hellish supernaturalism, full of evil; and only evil-which, to us, is equally as ridiculous as the other assumption. The only instance we know of is, the numbers' adhering to the infallibility of the Pope and his church, which has so often been proved fallible, and even corrupt and wicked. He also admits the general intelligence of Spiritualists, and thinks nothing less than some hellish hallucination could induce us to brave the ritheule of society, and stay out in the cold where we are all rocially cast, not for a moment suspecting that, with two or three timesthe numbers that the Catholics have, and the intelligence he admits, we can make better society than any church can give us; and this we really have and enjoy, -

The writer takes several instances of spirit presence from Mrs. Hardinge's book, and admits them, with others, as true, and accounts for the whole with the ridiculous "devil" theory, which will answer for the ignorant and superstitious only, but is a disgrace to any magazine making pretensions to a respectal le standing among the Ilterary periodicals of this age.

The gist of this whole article-the conclusion of which is in the Eebruary number, with the author's remedy-is, that God, unable through his Bon and his church to compete successfully against the infidel sciences, employs or permits the devil to assist him by opening, in-modern Spiritism," communication with the spirit-world; Ind, by this aid, may be able to prercome infidel-Ity. [We recommend this view to Bro, Seaver, of he Investigator, with the evidence which is admitted of the trath of spirit intercourse, and hope he will put in a protest and rejoinder against this double charge.] If this Catholic view is correct, It is not the first time the devil has been a great benefactor of the race, as he is said to have been the instrument through which knowledge of good and evil came to the race, and also which brought death into the world-both great llessings to us; and now he is employed to do what the "Son of God" could not do-"hring immortality to light" and knowledge. It is about time that Safan was sainted, and term les built for worshiping him as a more valuable Son of God than the one crucifled by the Jews.

We admire the remedy proposed by this writer, and accept it on trial. It is for the church to east the devils out, and restore the mediums to a normal.condition, and bring them back to the Lord. We will agree to meet the Lord's anointed of this high church in their own temples or anywhere else, with our mediums, and we will try the powers of each, and see which is the stronger; and if the church triumphs, and casts out the spirits, and thus shows its superior power, the

strong point, either directly or by implication, by supporting or encouraging any new movement in opposition, but will stick to the old until a better is proposed.

GOD IN THE CONSTITUTION.

The absurd attempt of bigots to incorporate a heological dogma into the Constitution, and proligious press of the country, with few exceptions, condemn the novement. The Christian Union ligious press of the country, with two exceptions, condemn the novement. The Christian Union and the Observer, of this city—the former repre-senting the more advanced and liberal of the Pro-testants, and the latter the conservatives—are outspoken in opposition to any interference with

If all but the lowest and most ignorant of men

are monsters, robbers, oppressors, and the like, to be got out of the way, comebody must take the bint some day and put such a theory to the test The fact that Mr. Stewart establishes a business and piles up nellions of dollars, while his porters by hard work only eLough to keep body earn earn by hard Work only elongh to keep body and soul together, does not make the former a criminal, any nore than the fact that Mrs. Wood-hull by talking an hour and pocketing half a thou-sand doll ars, is guilty of a criminal act, while her seamstress can only earn in the same time a few semistress can only earn in the same time in the pennies. It would be filly to expect the former to lecture at the rate of six cents an hour, as it would for the latter to earn with her needle five hundred dollars. After all is said, I still believe that whatever is is essential, and in the end an even balance will be struck between all men-to one to have any advantage of the other, but the experience of one is relatively the experience of all. The millionaire must be a pauper some day, and vice versa. At all events I do not see the ent inequality, as we cannot make the rich divide with the poor, and we all know that an equal division of property is impossible, and even if possible, there would he no equality unless there was a division every hour. To-day some men are ticher in log-cabins than others in palaces, and would not exchange places. Millions might make some men happy, but would make others mis-erable. Diogenes in his tub was gratified and satisfied, and the only thing the wealthy and willing prince could do for him, was to "stand out of my sunlight," to use his own words, for the philocopher would not accept of any other favor when offered him. He was superior to all material accumulations and conveniences, sul limely satisfied o simply exist, and after all he was the million iare, and possessed that which money cannot buy, supreme contentment, and a philosophy to com-prehend the true value of all earthly possessions.

ORGANIZED SECTARIANISM.

By a recent showing, made by a Committee of the Union Reform League, this city has been swiidled out of nearly two millions of dollars during the last three years, by the different religious denomina-tions. Not satisfied to have all their church proprry exempt from taxation, they bleed the treas-rry in other ways, and it is hoped that when we have a new constitution it will contain a provision requiring that all property, church or otherwise shall be taxed equally, and no longer permit this monstrous fraud upon the taxpayers. Of the two millions, the Roman Catholics have received \$1,336,388.51; Protestant Episcopal, \$56,056,74; Henew, \$26,851,55; Reformed (Dutch) Church, \$25 210,06; Presbyterian, \$13,960,52; Baptist, \$5,325,63 Methodist Erdscopal, \$7,270,95; German Evangeli al, S3 694.165 miscellaneous, S194.014.62; total \$1,725.702.15. This vast amount of cash is in addition to valuable real estate, taken from the city, of which the Catholics have received the lion's share. The comparatively small amounts given to other denominations were simply as bribes to prevent a combined attack upon the lion, which proved successful. The Universalists were bought to keep silent for only \$195,00; "Zion's African Church," \$1:016. The Spiritualists, thank God, do not appear in this black list. The Congregavide for its enforcement by swallowing up the do not appear in this black list. The Congrega-State into the Church, fails still born, and "none tionalists appear (among the miscellaneous, with so port to do it reverence." The secular and re- the Universalists and the Africans) as having received of this sum, in 1869, \$594,27, and in 1870 \$594,27; nothing last year. It was by such means that the monster Tammany silenced public opin ionefor a time, and robbed our city of hundreds of millions of dollars. Let the various churches an swer why they became parties to this fraud? why they entered into the ring to swindle our taxpayand they shall have the advantage of using them to prove their assertions. We will also meet any party, and no organization upon the basis of a

many of the friends were "surprised" when they were called upon to speak. His brother from Toledo (Mr. Knight) was a worker. God bless the workers in our cause in the cause of huthe workers in our cause-in manity! We want more of them. manityl

GOD IN THE CONSTITUTION.

The petition against the proposed religious amendment was then introduced. Mr. Knight, of Toledo, was opposed to this counter-petition. He thought the matter would die out of itself. What was the use of stirring up excitement? We might kindle a great fire that would be very We might kindle a great are that would be very destructive. The speaker thought the effort to put God in the Constitution a good thing. He was not at all afraid it would be done. The Spir-itualists had been hunting after God for years, and could not flud him. If the Christians put God in the Constitution, we shall know where he There is some satisfaction in that thought

[Laughter.] Prof. E. Whipple did not like Mr. Knight's logic. Why talk of kindling a great fire, when according to the Toledo brother's statement there was a lack of fuel? This" Christian amend ment" is no silly theme. Study history, see the bloody wars that have taken place, the principle involved being the same that the Christians are endeavoring to enforce in this country. We are too careless of what is transpiring around us. We are going to sleep at midday! This will never do. Our liberties are in danger! Let no narrow conservatism or contemptible bigotry woo us into inolence. [Applause] The choir then saug: "Where the roses ne'er dolence,

shall wither." Prof. E. Whipple was then introduced. His subject was

"ILLUSTRATIONS OF PROGRESS."

The speaker said substantially: To day we ear a great deal about Progress. How few unhear a great deal about Progress. How few un-derstand the real significance of the term. Now we are living in a world of change. Matter is mutable. There are two fundamental manifestations of what we call change. 1st, that which leads to growth, unfoldment and perfection; 2nd that which leads to decay, destruction and death These two changes, in a comprehensive sense cover the entire activities of the universe. The speaker then proceeded with his discourse show speaker then proceeded with his discourse, show-ing that changes as seen in the individual, were also seen in mationalities. As in the individual there was the curious pathway from infancy to manhood, then to old age; so in nations there was a period of change. Three thousand years ago Hindoosiance civilization culminated. The civilization of Greece followed, which, in the time of Plato and So rates, attained its maximum growth. In time, Greece went down. The same principle applies to the races. What do these principle applies to the races. What do these changes import? Do we discover any great law in this matter? Yes. What is it? I will tell you. Progress exhibits two fundamental laws. ist, the tendency to specialization; 2nd, the tendency to integration—a subordination of func-tions to the harmony of the whole structure. The Professor then elaborated these two points, taking his illustrations from the physical universe, from the races, and from the mechanism of man. Concluding, the speaker remarked that the fea tures of progress which characterize the past, also were applicable to the future. Spiritualists were making, science progressive. Science is yet Science is yet granter precision has been reached in that depart-ment. We have to learn the precious fact of sympathetic relations with the spirit-world. We are peering over into the confines of that other life. Science is leading us on. Beyond the range of external vision there is a real world. The whole tendency of physical science is toward the spiritual idea. We must be patient. We are sure spiritual idea. We must be patient. We are su of the final victory. [Applause.] Adjourned.

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