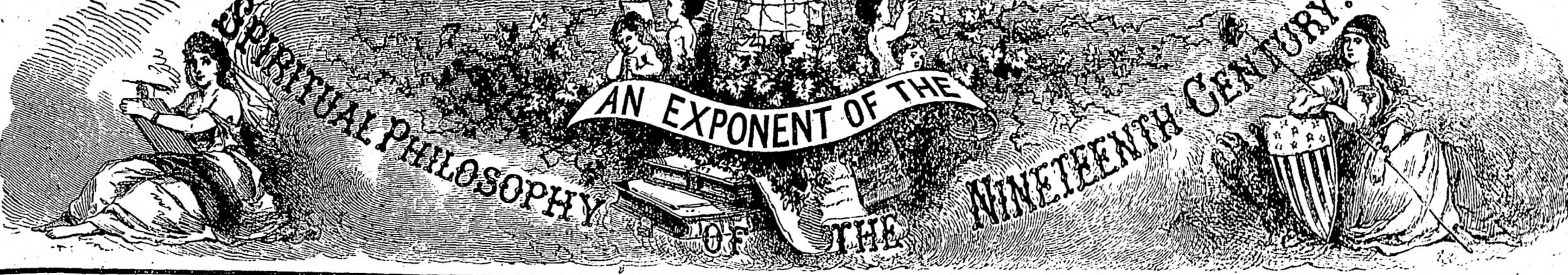


# BANNER OF LIGHT.



VOL. XXXII.

{ WILLIAM WHITE & CO.,  
Publishers and Proprietors. }

BOSTON, SATURDAY, JANUARY 18, 1873.

{ \$3.00 Per Annum,  
In Advance. }

NO. 16.

Written for the Banner of Light.  
ALL IS WELL.

BY WARREN SUMNER BARTLOW.

Father of love and light,  
My heart with sweet delight  
Looks up to thee.  
Thy attributes I trace  
In every form and place,  
In all I see.

Through every clime and age,  
Is written on each page  
Thy changeless plan;  
Thy purposes divine  
I read in every line,  
"Good will to man."

What though my bark of life  
Is borne on waves of strife,  
I have no fears;  
Thy nerve my dormant powers  
To brave the darkest hours,  
Till light appears.

Though bitter drags I sup,\*  
From deep affliction's cup,  
Thy face I see;  
Though earth is dark and drear,  
I come through sorrow's tear  
Nearer to thee.

Thy stern, chastising hand  
In love was kindly planned  
For my best good;  
It eases the way,  
Whene'er I go astray,  
If understood.

Then I will not repine,  
But feel thy love doth shine  
Through good and ill;  
And see in every tear,  
As in the sunlit cheer,  
Thy holy will.

When time's last embers burn,  
And from the broken urn  
I take my flight,  
New scenes will charm the soul,  
As endless ages roll,  
With thy faceless light.

20 Waverley Place, New York, Dec. 20, 1872.

\* Obscured during the recent illness of the writer.

## Free Thought.

### INDEFINITE POSTPONEMENT OF THE MILLENNIUM.

BY ANDREW JACKSON DAVIS.

The following excellent letter (which has been privately answered) fully explains itself, and is introduced here as the means of remarks which may be suggested:

MR. A. J. DAVIS: Dear Brother—Having read with great pleasure and interest a number of your publications, and observing in one of them a plan for reorganizing society on a cooperative basis, and having seen and heard it publicly stated that you had renounced Spiritualism, I thought I would address you a few lines to inquire if such was the fact, and, if not, to ask if you still entertain the same opinions on the subject. I feel a very strong desire to try if something could not be done in that way in this place, and I wish very much to obtain through your mediumship spiritual advice and direction. If you still possess an undying faith in Spiritualism and the Harmonial Philosophy, I wish you would be kind enough to survey the whole field here, and let me know what chance there would be to start a society like what you indicate at this place, and what obstacles I would have to contend with. In some of your works, you state that there are vast treasures of mineral wealth in the bosom of the earth, that will be revealed by the spirits to the people just as soon as they become sufficiently developed to make proper use of them. Now, if I know myself, I feel very certain that, if any such were revealed to me, I would make proper use of them by using them solely for the benefit of humanity. Of course, I may be mistaken in this, but I do not think I am. Please examine my character, and see if I would be a fit and proper person for the development and utilization of those treasures, and what chance there would be to organize a society here founded on the principles of the Harmonial Philosophy. Hoping you will answer this at your earliest convenience, I subscribe myself, Fraternally yours, etc.

To the above letter we add the following extracts of "A Call for a Mass Meeting of the Spiritualists of America": We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents, to discuss the question of organization, to eradicate public prejudice, and to assert higher religious aims, do issue this, our call for a Mass Meeting of all the Spiritualists of America to assemble, etc., etc. All persons attending must have some written evidence from individuals or societies that they are known as Spiritualists. Each person so attending will be allowed full voice and vote in the proceedings of the meeting. Persons attending are requested to organize, if possible, in each town, city and State, as delegations, and come in a body. Let American Spiritualists come once together, and show their strength in number, wisdom and earnestness in the cause they have learned to love. Hoping that you will sign the above, and procure other names, I sincerely expect and trust that good to our cause will be the result. G. W. Kates, care P. O. Box 568, Cincinnati, O.

ANSWER PRO TEM.

The advent of the Harmonial millennium, owing to a combination of unforeseen and uncontrollable circumstances, is indefinitely postponed. It is my long-cherished and still-growing impression that the ground must be first thoroughly prepared by the vigorous application of my original invention, called the "SECT-PULVERIZER," upon which I think myself entitled to a certificate of patent. But, lest any other might think his "rights" infringed upon, I will let the world have the use of my favorite machine on its merits. If it be used according to directions, with plenty of the oil of patience and perseverance poured into its sockets, with brotherly kindness and charity as a polisher and purifier, its performance according to every promise is hereby guaranteed. But perhaps some preliminary considerations and instructions are demanded, which I now proceed to give.

Twenty years ago it was generally believed by our new converts that Spiritualism was the infallible instrument, under Providence, for the overthrow and perfect pulverization of Sectarianism. Instead of crushing and grinding the dominant sects to an impalpable powder, as hundreds of mediums prophesied and millions of spirits promised upon their word and sacred honor, the result so far has been rather to abrade and knock off pieces from the solid rocks and flinty boulders of Sectarianism, leaving the central bodies about as hard and immovable as before.

In evidence of this I quote from a New York morning journal, issued on the second day of the new year, 1873: "The prospect of the millennium's immediate beginning, as indicated by an evening newspaper, in the fraternization of the Christian sects by the exchange of New Year's calls—Catholic clergymen visiting Episcopal bishops, and Episcopal clergymen paying respects to Catholic archbishops—was untrue. Each Protestant shepherd stayed at home and received his flock according to the old custom, while the Roman Catholic fathers limited both their convivialities and their devotion to the pale of the Mother Church."

In view of this state of things, and amid the universal disintegration and the general wandering-Jew-condition among the "eleven millions of Spiritualists in America," forth come these long letters and winsome calls from souls too fatigued with sights and sounds of the prevailing discord and abounding injustice.

Leaving other folks to themselves for the present, let us candidly look at our own affairs, and see what the prospect is for a successful "Mass Meeting of the Spiritualists of America," or for a state of society, even upon a small scale, in accordance with the "principles of the Harmonial Philosophy."

Look at the situation. Spiritualism is brimful of headstrong advocates of every imaginable theory, "founded on facts," for which each group of believers would be willing to suffer (some) martyrdom at the hands of both society and the state. Our esteemed brothers, J. W. Evans and G. W. Kates, appear bravely at the front waving their signals of distress, calling loudly for reinforcements and for fresh troops, with a train of supplies, and a paymaster to settle with volunteers for services rendered, and all this while Spiritualists are at serious differences among themselves upon what are by too many deemed "Essentials." Under the circumstances, these brothers would have at least more apparent success in the shape of larger and more harmonious Conventions, if each would explicitly and unequivocally specify what branch or sect of believers in Spiritualism he wants and expects to take part in the desired deliberations. And here comes my "SECT-PULVERIZER," which, by acting simultaneously backwards and forwards, and also upon the principle of *similia similibus curantur*, would promote the ends which all true-hearted reformers have uppermost in all their prayers and efforts, viz.: the destruction of Sectarianism and the harmonization of society.

But here's my "PULVERIZER." Of course it will for a time make the dust fly in everybody's eyes, and possibly one or two feeders and tenders may fall within the wheels, but I have faith in its workings after all hands become accustomed to it. Let each convention (to drop the figure) be a speciality, manned by chosen chieftains and steered by them to a definite goal. For example: Let a call be issued for a mass meeting of all those Spiritualists who believe upon incontrovertible evidence that a belief in "Re-incarnation" is an essential to the progress of truth; another call may go out for all who know positively, and upon facts undoubted, that "all animals are immortal"; let another convention be called of all who have positive facts that all events among men, whether good, bad, or indifferent, "emanate from spirits"; another convention of believers in "Whatever is, is right"; another meeting of those who believe in overcoming "evil with evil"; another assemblage of philanthropists who believe in concentrating all their efforts upon "unhappy spirits in the other world"; and, especially, let there be a great meeting of those Spiritualists who believe that "the spirits will bring everything around about right in their own good time without any of our assistance"; but another convention is needed of all those who believe that to "become a medium is the one essential thing for mortals here below."

Here, then, we turn on the motive power, and give the "sect-pulverizer" its full speed. These conventions may meet in different places at the same time, and have stenographic reports made of all leading speeches. In each convention there would be a "grand harmonious time"—each would have the biggest audiences, millions upon millions of sympathizing spirits present, to say nothing of folks from the earth, and the most unprecedented demonstrations and the most magnificent materializations and the most astounding facts to prove their doctrines perfectly correct—and thus, although the millennium would not become at once visible, it would seem to all participants as if "the time of times," with an unexpected supplement, had actually come at last!

And this, at any rate, would be a comfort, and be decidedly attractive as "a new sensation."

After these mass conventions of Spiritualists shall have transpired, and as soon as the cloud of dust is blown away by the tidal wave of science and an appeal to impartial reason, then I fondly believe there will be found earnest, thoughtful, progressive men and women—perhaps ten or twenty, in these States of young America, tried and true souls—who might be induced to meet like members of a Supreme Congress, and take effective steps toward the practical realization of many things which now delight the good only when they dream.

## Scientific.

### COSMOGRAPHY: A Description of the Universe. NUMBER FIFTEEN.

BY LYDANDER S. RICHARDS.

Icebergs are simply fragments of glaciers that lay near the water's edge in the cold regions. One of the Arctic explorers (Hayes, I think,) being present during the breaking off of one of these bergs, describes the scene as terrific. A sudden splash, the waves rolled high, and the traveler who neglected to make a hasty retreat from the ice-bound coast, was met by the advancing wave and swept into the watery deep. The rocks collected, and, frozen to this icy mass, are carried along as the latter floats down its southerly current, and, when coming in contact with a dense substance, the rocks rub and grind off something of their bulk, which falls here and there in the form of soil or pulverized rock. When the berg reaches a warmer latitude it melts, and the rocks and debris remaining adhered to it are deposited. The banks of Newfoundland are supposed to have been formed through this agency, as well as a portion of our coast lying north of us.

In my last, the glacier, we found, possessed an onward movement upon the earth's crust; instead of flowing as a river of liquid water, it runs as a river of solid ice down the mountain slope, contracting as it flows through a narrow ravine, and expanding like the water current, when it reaches a wider space, and, as it moves onward, it gathers and carries with it the stones and debris that fall from the mountain side and lodge on its massive sheet. The stone is frozen to its icy bed, and, by the onward motion, its sides perchance grate against a ledge of rock, and are ground partly into soil; the glacier or ice-sheet upturns at times in its march, and its stony contents being then at the bottom, it rubs along and is rapidly ground up into powder, and when not entirely pulverized into soil, scratches remain on the surface, termed in geology, stria; hence when a stone is found buried in the earth, worn, and upon which, running in parallel lines, are scratches or grooves, the geologist infers that they are glacial scratches. A year or two ago I had the good fortune, through the assistance of Prof. Denton, to add to my cabinet in Quincy, Mass., a fine selection of these stony containing glacial scratches, picked up in Boston, while the removal of Fort Hill was in progress, and found nearly one hundred feet below the surface. This hill, situated near the ocean, was one entire drift, the remains of a mammoth glacier.

New England, in fact, in its primitive state, or glacial period, was more or less covered with these moving glaciers. As the ice-sheet passes along, it drops here and there its stony freight; hence a long line of stones is seen in its path, called moraines; and when the sheet is very thick—hundreds or thousands of feet—a boulder (which is a large rock rounded, its angles being worn off through the motion of the glacier, by which it has been transported from its distant home) is found lodged on the summit of some high elevation, and the curious phenomenon excites the wonder of the observer, also to learn that the top of the thick, moving, massive sheet reached the summit of the eminence, and dropped the foreign rock or boulder as the glacier passed along. Boulders, in fact, are seen at all elevations, from the level of the sea to the top of the highest hill. Glaciers have, therefore, in the distant past, contributed something to soil, in grinding up rocks in their onward march, and in their transportation from place to place. Rocks, we have found, are ground up and decomposed by various agencies, and the soil resulting is, to a large extent, more generally distributed over the earth's surface through the action of large and small water-streams. The Mississippi sweeps down its mighty torrent, each day, many tons of soil, and sends it far beyond its mouth, forming a large delta, or plats of soil. Other rivers accomplish the same result—small streams the same as large; but, owing to the diminutive flow of water, the current is not sufficiently strong in the former (unless the fall is more precipitate) to render the amount of soil or mud transported as great as larger streams or rivers.

In most all gravel banks are found stones that are crumbling to pieces. The cement that holds their particles or crystals together is dissolved, and the stones are decomposing, decaying, and may be called rotten-stones. A considerable quantity of soil is made by this class of stones crumbling and pulverizing. The amount of soil scattered over the globe is very trifling as compared to the entire bulk of the earth, its depth not being measured by miles, but by feet.

Tenderness of heart, warmth of feeling, and liveliness of imagination, form a most interesting part in the composition of an amiable woman; but the qualities which adorn are also the qualities which mislead.

## Literary Department.

### THE YOUNG AUTHORESS:

OR,

### CRUMBS OF TRUTH AND FICTION.

Written for the Banner of Light.

BY MRS. H. N. GREENE BUTTS.

Author of "Vine Cottage Stories," Etc., Etc.

#### CHAPTER XII.

##### A Surprise.

"Have you heard of the new arrival from the North?" said a young man to Herbert Winslow, as they stood upon the steps of the St. John's Hotel.

"Arrivals from the North are so frequent, and the tide of emigration so great, that I should hardly be expected to take note of an isolated case," said Herbert, coolly.

"But this arrival," continued Mr. Waverly, "seems to be tinged with a bit of romance. The party is supposed to be a wedding party, with the addition of the bridegroom's mother."

"I see nothing particularly remarkable in the case; and as I have no personal interest in the parties, I do not feel like wasting time nor words upon them," replied Herbert, more coolly.

"I think you are not feeling well to-night, Winslow," said his friend. "By the way, I have letters for you, which I took from the post-office as I came up the street."

Herbert took the letters, and, thanking his friend, went to his room in the St. John's. He saw, by the superscription, that one was from his sister Lida, who had spent the last year in Europe, with her father's relatives, and who was, at the time of writing, sight-seeing in Paris. The other letter was from his old friend, Alfred Dudley. He hesitated as he opened the envelope; for all of the letters from his friend had been of a nature to depress rather than cheer him, during his sojourn in Florida. Among other things commented upon in this letter were the new hall, the opposition it created, the sensation which Chester Neville caused among the young ladies of Northland; and, as if to further tantalize his friend, he stated that it was rumored that Mr. Neville and Miss Melville had gone South upon a bridal tour, and would probably be absent several months. Mr. Dudley also hinted that Herbert might possibly meet with his old friend, Mary, as it was reported that Florida was their destination.

With an abstracted air, Herbert folded the letter and commenced walking the room, until, suddenly stopping, he exclaimed:

"And this new arrival, of which Mr. Waverly has spoken, may be the identical Mr. Neville and his bride. What! Mary Melville his bride? How have I been deceived! How could she, after our long and intimate acquaintance, and pledged vows, act thus strangely and unfeelingly?"

At this moment his door-bell rang, and Sambo appeared, saying that "a gentleman below" wished to see him.

"I am in no mood," thought Herbert, "to see any one. Have you his card?" he said, turning to Sambo, who stood bowing stuporily before Mr. Winslow.

"No," said Sambo; "the gentleman said he would present himself."

"Well, show him up, then, Sambo. Another law case, I suppose."

But the reader can judge of Herbert Winslow's surprise when the frank, open face of the young clerk he had seen in Washington met his wondering gaze.

Chester Neville grasped the hand of his friend, and said:

"My good fellow, how are you? I am glad to see you."

Herbert returned the cordial pressure of his friend's hand with something like reserve and coldness; for it now seemed evident that the Chester Neville whom he met at the capital was no other than the husband of his once affianced Mary.

Chester seemed oblivious to his friend's coldness, and said, in a careless way:

"Winslow, I have been wanting to see you for a long time. Did you know that I had been spending a few months in your native town?"

"I have been so informed," said Herbert, with obvious coldness.

"I suppose you know that my mother, Mrs. Clayton, has been for some time past an inmate of Elm Cottage?"

Herbert's face flushed deeply at the familiar name of Elm Cottage, and he said, with a dignified reserve in his manner:

"I was not aware of your relationship. I knew that Mrs. Clayton had a son, but supposed him to be in Europe; I supposed, also, that the son would bear the name of his mother."

This seeming mystery Chester solved for his friend in a few words, and as he arose to depart, said:

"Mr. Winslow, give us a call at the cottage near the Springs. My mother and Cousin Mary would be glad to see you."

"Your Cousin Mary!" said Herbert, with animation. "I supposed you claimed a nearer relationship to Miss Melville."

Chester now began to understand the reserve of his friend's manner, and the truth of his suppositions flashed upon him at once.

"Tell me, Winslow, what do you mean?"

"I have been informed," said Herbert in a husky voice, "that you were married to Miss Melville, and that this was your bridal tour."

"And I am happy to inform you, Mr. Winslow, that the rumor is false. My Cousin Mary's heart is still in your keeping. I prevailed upon her to come here, hoping that the climate and change of scene might restore her health, which we fear is rapidly failing."

"My dear Mr. Neville," said Herbert, grasping Chester's hand, "your words have removed a mountainous load from my anxious spirit. I only wait now to see Mary, and learn from her lips the cause of her mysterious silence."

"Which she can probably satisfactorily explain," said Chester. "Come to our cottage this evening. I will prepare Cousin Mary for your visit."

But two words were spoken when the long-absent lovers met in the beautiful eventide, at Green Cove Cottage—"Mary" and "Herbert." There was no fainting, nor tell-tale blushes; but the eyes of each interpreted the soul-language of the other. It seemed strange, now that the causes of their mutual silence were revealed, that both should have been so long deceived, when one little word would have divined the mystery.

"How long am I to wait for this hand?" Herbert asked, as Mary extended it to him as he was leaving the cottage.

Mary's eyes dropped to the floor to hide the starting tear, while she still retained the hand of her friend.

"I have not changed my views, Herbert, upon the questions that once threatened to separate us, except to grow stronger in my radical convictions, so that I cannot directly answer your question."

"But, Mary, I have changed my views, and am now ready to cooperate with you in the great work of hastening the elevation of the masses," replied Herbert in a calm, impassioned voice.

"But your father, Herbert?"

"My father has so long borne my absence from home, that he has probably, by this time, become reconciled to it," spoke Herbert, ironically. "At any rate, Mary, if you are willing to link your destiny with mine, I shall ask the consent of no third party, unless it be the officiating clergyman."

"Then," said Mary, smilingly, "if you desire, we will make our bridal tour to Northland in the spring, and surprise Mrs. Grundy by another wedding. What do you think of this plan, cousin?" she said, turning to Chester, who had just entered the room.

"I think it would be a capital joke, but hope, for Mr. Winslow's sake, that it would prove more real than your former reputed marriage," replied Chester, with a bit of good humor in his eye.

"You are one of the best cousins living," said Mary. "But for you, Herbert and I might have lived a lifetime without meeting, or coming to an understanding."

"And I cannot sufficiently thank you, my good friend," said Herbert, taking Chester's hand, "for bringing to me a prize of so much value."

"Come, come," said Chester. "I have received thanks and compliments enough to turn the head of any young man. Quite likely, when we get back to Elm Cottage, I shall have a walking-ticket."

"Never," said Mary, with her large glowing eyes fixed affectionately upon her cousin. "You will always be my dear good cousin, and I shall always love you."

"Do you hear that, Winslow?" said Chester. "That's quite a confession for a young lady to make, just on the eve of marriage."

"Yes; but I take Mary with the full understanding that she is to have all her rights, and I shall have to submit, I suppose," responded Herbert, smiling. "I trust you may never miss your former cousin, or the gratitude of your humble friend."

But the hour came when the little party must separate. Herbert Winslow went to his lodgings that night with a lighter and a happier heart than he had known for many weary months.

#### CHAPTER XIII.

##### The Consummation.

The winter had passed away in beautiful Florida, with our Northern friends, like one fragrant summer day. Mary's health had much improved, and Herbert rejoiced that she was henceforth to be his guiding angel. Mrs. Clayton was glad to see the color return again to her cheeks, and the old, fascinating smile wreathing her lip and brow! Chester was happy because his friends were happy, and was always the animating spirit of their evening circles. They had made themselves useful by establishing evening schools for the poor ignorant children and adults, both black and white. Mrs. Clayton and Mary had given the poor natives many useful hints in the art of housekeeping, and they were looked upon as al-



## NAPOLEON THIRD.

**THE PROBLEM OF LIFE AND IMMORTALITY.** By Loring Moody. Boston: William White & Co., Publishers.

This work is the product of one of the most comprehensive thinkers of the present age, and is well worthy of a careful perusal. He takes up the "Problem of Life," and in a masterly manner explains those abstruse principles that have baffled the scientists of Europe.—*Religio-Philosophical Journal.*

The Emperor was genuinely attached to liberal principles in the continental sense, and allowed considerable freedom of discussion; and probably the masses of Frenchmen never were so well

passed some resolutions relative to the book, he thought a committee should be appointed to confer with me in regard to it. Dr. T. L. Boswell,

was fully satisfied with the result, of which the public will know by-and-by."

Pawnbrokers are said to look with favor upon persons without redeeming qualities.

THE BISHOPS.

Trieste, Dec. 12th, 1872, via. *Malombra* Nov. 1872.

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Pawnbrokers are said to look with favor upon persons without redeeming qualities.

A WORD OF KINDNESS.

Believe me truly yours,  
G. PARISI, *Editor Aurora.*  
Triceto, Dec. 12th, 1872, via. Madonna del Mare.

### Letter from G. Parisi.

the Spiritualists, my brothers.  
Believe me truly yours,  
G. PARISI, *Editor Aurora.*  
Triceto, Dec. 12th, 1872, via. *Madonna del Mare.*

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Pawnbrokers are said to look with favor upon persons  
without redeeming qualities.

METHODIST PREACHERS

RELATIVES WHO HAD PASSED AWAY.  
This was what I had long desired. I went, and  
was fully satisfied with the result, of which the  
public will know by-and-by."

RELATIVES WHO HAD PASSED AWAY.

This was what I had long desired. I went, and was fully satisfied with the result, of which the public will know by-and-by."



ton. At Tom's River, three Lectures and two Circles by L. K. Coonley. At Bricksburg, three Lectures and six Circles, by L. K. Coonley, occupying nine days, including two Sundays.

On, At Town River, three Lectures and two Catechisms by L. K. Conoley, At Bricksburg, three Lectures and six Catechisms, by L. K. Conoley, occupying nine days, including the Sabbath	\$125.00
After deducting expenses of the last annual meeting, the Treasurer, Stacy Taylor, reported on hand	\$125.00
To which he added by subscription	\$8.25
<b>Receipts by Secretary for quarter ending Feb. 29th, at</b>	<b>\$51.00</b>
Convention, of O. Packard \$40.00, A. R. Williams	15.00
At the church and collection	17.00
Of the Treasurer	\$7.00
Expenses of said Convention	10.00
<b>March 8th, of the Treasurer</b>	<b>\$28.90</b>
Collections	22.65
Expenses paid	11.00
May 23d, O. Packard	15.00
Collections	12.25
<b>Expenses paid</b>	<b>\$155.25</b>
Nov. 2d, on hand	\$17.36
From R. R. McGuffey	3.60
From Treasurer	13.50
Contributions at Fair	13.00
From S. D. Pollard \$1, Edwards \$1.	2.00
11, B. March from L. K. Conoley advanced	5.00
<b>Collections from audience</b>	<b>29.02</b>

The expenses of the Annual Convention for the quarter ending Nov. 24th, 1872, were \$62.41; received from last annual meeting to same date, \$40.91; paid out during same time, \$26.41. Of the subscriptions offered at the annual meeting in November, 1871, there yet remains unpaid \$67.00. To John George, of Vinona, N. Y., mission-  
aries advanced, \$18; M. S. Wills, speaking  
agency City, \$25.

L. K. COOLEY, President.  
ELLEN DICKINSON, Secretary.

**Spiritual Phenomena.**  
SPIRIT MATERIALIZATIONS, &c., IN  
NEW YORK CITY.

We give below extracts from two letters which have reached us from as many correspondents in this place, wherein are set forth the evidence of awakening interest in the subject of the possibility of the presentation of spirit forms so as to be capable of recognition by relatives and spectators who are not gifted with the power possessed by the clairvoyant, but must depend upon the exercise of the ordinary visual organs. The peculiar test conditions complied with by Mrs. Tackebury are also narrated: A. A. Thurber, 1066 First Avenue, writing under date of December 20th, expresses his pleasure at again receiving a copy of the Banner of Light after its severe trial, and in the course of his note speaks highly of the mediumship of Dr. H. C. Gordon, 406 Fourth Avenue, "Who is now being used for the materializations of spirit forms which are recognized often by their friends, and many who are not; said manifestations occurring in the light, thereby precluding any doubt by most who see them of their reality." He further says:

"We have a few doubting Thomases, but no one as yet has or I think can discover any fraud, as I have been calleged by those who are so unfortunate as to doubt. I cannot see or discriminate, being so organized that prejudice obscures their vision and judgment."

We also have now with us a Mrs. Tackebury, from Cleveland, O., who allows herself to have her lips entirely closed with adhesive tape over, and is then tightly to keep her chair, when the infirmities will talk audibly, sing songs, and whistle with shrill and clear voices, untie and retie her, making it difficult to release her, while she is usually unconscious during the same periods of time. The controlling spirit informs us that it can show faces that will speak for itself, and be recognized by their friends. "So you are progressing as fast as minds can receive this great truth."

MESSRS. ERRORS.—As much has been and is being said of an uncharitable character relative to the reliability of the materialized spirit presented by the late Mr. Foster, and the probability of his being one to raise my voice in declaring the manifestations which I have witnessed at his residence, 106 Fourth Avenue, New York, to be *unquestionably spiritual*. On the 1st of October, 1871, I first met Mr. Foster; I arrived early at his abode, and had every facility afforded me for searching of only the apartments but the closets attached thereto, his trunk, sofa bedstead, and rear of the stair, which is erected in the inner parlor, and either masks nor habiliments for clothing, automaton nor automatic figures were there; discovered. The circle, consisting of six spirits, ranged themselves around a table at about eight o'clock p. m., and shortly after the manifestations commenced. Eight spirits successively presented themselves, of whom six were recognized. Of no one (for fear of occupying too much space) with especially speak: one of these was my own brother; only his head and face were visible; the semblance was perfect. That it was neither a mask nor India rubber form, was self-evident. I ask not your credence, but your attention only. At any court and table, I would draw attention, was the figure of a lady, the only entire one I have yet seen, although I have attended several

nances since. This lady had beautiful dark eyes; over her head was thrown a white veil, which she wore over her hair, and she wore all around her head was a wreath of white roses, which extended partially down her neck. She wore a thin white dress, and she entered the room where the circle was assembled, in *white silk shoe*; her shoulders and neck were very symmetrical and perfect, as was her left arm, which was extended toward her mother, and she held the hand of the mother in her wrist. This lady seemed very desirous of being known, and was extremely persevering in her efforts. She advanced three times from the inner room; she succeeded in entering the apartment where the guests were, and took her place as a gas chandelier in full play. She wore her position in proximity with a lady who had been a minute, but awakened no recollection in one to whom she came. She then returned to the inner room, in the centre of which she vanished, the medium at the same time dropping her carpet applier with a quick movement, and as she departed, she subsequently announced, when asked to whom she evidently came, that it was her niece.

On the 18th of this month I was again at Dr. Jordan's, and then saw his controlling intelligence, Bishop White, a venerable figure with attitudes of command, sternly straight and severe—(I dwell on this because some of the *surveys* assert that *all* the forms have hooked, or as they term it Jewish noses)—gray hair and beard. He ascended in the robes worn by the Episcopalian ministers. In the medium's *parlor* there is a photograph of a group of the very reverend gentlemen as a dissembled intelligence being brought to light. This was taken by Mr. Mumler. As different figures would disappear, the medium would face the audience, throw open a surplice and the curtains, shake it, then showing any and all persons to be in the room at that or no time disposed to be there. With respect, I am, &c.  
MARY H. TUCKER.

9 West 24th Street, New York, Dec. 23, 1872.

**To the Spiritualists of the World.**

God bless the Banner of Light! The angel-  
light is at work to help place it upon a better  
and firmer foundation than it was before the fire.  
The material aid, we have to impress noble men  
and women to obtain it. Every Spiritualist is  
to do something for the organ that has done  
much for them, and if such will give their  
aid without delay there will be no need for fur-  
ther appeals. We trust that all who read this  
circular, written by a materialized spirit-friend,  
will not only do all they can to remove the  
obstacle, but will influence those with whom  
they come in contact to do likewise.

Friends, do this best you can for the Banner of  
Light, and you will be spirit-friends, as well  
yourself and humanity.

FIRST BAND OF ANNIE LORD CHAMBERLAIN. 1 317

Mrs. M. E. B. SAWYER, 123 Dorchester avenue, South

MRS. M. E. B. SAWYER, 123 Dorchester avenue, South Boston, Mass.  
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 DR. J. H. THORNTON, 100 South 4th St., St. Louis, Mo.

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**Passed to Spirit-Life:**  
From the residence of his son, E. N. Upton, Birmingham, Ala., 19th, Mr. Nathan Upton. In the 77th year of his life.

Previous to the advent of modern Spiritualism, Mr. Upton was well known as a popular preacher in the E. M. Church, and was a member of the American Unitarian Association. He was a man of great energy and high moral character, but his mind was too active to be kept in bondage to dogmas and creeds; and even before he had heard of the new spiritual philosophy, he was inclined to deny the propriety as well as the utility of the church and place him in a favorable position to seize and appropriate the truth that was presented to him. And he became one of the earliest converts and co-workers of the Spiritualists. In many years it has been his life's hope, his consolation and his strength, to see the truth of Spiritualism and courageously open before the eyes of the world the portals of the Kingdom of God, which he believed lay hidden in the darkness of the past. He followed his own noble truth, and the light came on, physical and spiritual, and he was enabled to see the truth from within his arms and the brightness from his eyes, and to speak the truth to the world. He was able to look beyond the mists of time and behold the glory which awaited him. To him there was no death, it was only a change, the spirit was immortal, and the body was but a garment for the spirit. To him there was no end, and no sorrow, no tears, no grief, no pain, no sorrow, no grief (I might say longed) for transition, but rest, peace,

Why should we weep? He is not dead!  
He does not sleep.  
He has but crossed the River Death,  
And now he stands upon that shore  
So grand, and beautiful, and bright,  
Unhindered in his own eternal robes,  
Woven of earth-life's purest  
And turning on its eyes of love,  
He bids us all rejoice.

B. C.

---

**BANNER OF LIGHT:**  
AN EXPOSITION  
— OF THE  
SPIRITUAL PHILOSOPHY  
— OF THE  
NINETEENTH CENTURY.  
  
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 by the spirits of Misses J. L. COVART, which  
 illustrate direct intercourse between the Mundane and  
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MISS. ADDIE M. STEVENS, Inspirational, Claremont, N. H.

Ill., Dec. 19th. Mr. Nathan Upton, in the 7

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Love as if you should hereafter hate, and hate as if you should hereafter love.—*Chilo.*







## Message Department.

EACH Message in this Department of the Banner of Light was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. COXNAN.

While in an abnormal condition of the trances, these Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-plane in an undeveloped state, eventually pass into a higher condition.

We ask the reader to receive the doctrine put forth by spirits in these columns that does not conflict with his or her reason. All express as much of truth as they perceive—no more.

### The Banner of Light Free Circles.

These Circles are held at FRANKLIN HALL, 571 WASHINGTON STREET, on TUESDAY, WEDNESDAY and THURSDAY AFTERNOONS. The Hall will be open for visitors at two o'clock; for sitters commencing at precisely three o'clock, after which time no one will be admitted.

The questions answered at these Stances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondence.

Donations of flowers for our Circle-Room solicited.

Mrs. COXNAN receives no visitors on Tuesdays, Wednesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings.

SEALED LETTERS.—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the séance the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief; the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

### Invocation.

Oh, thou who art the Christian's God, and the Heathen's Allah, and the one God over all—saints and sinners—to thee we come this hour, asking thy blessing to rest upon us. Bringing thee of the darkness that clusters around our being, we shall ask thee that it may be dispersed by the brightness of the glory of thy truth. Bringing thee of the mistakes we have made in life, we shall ask thee to enlighten us, so that we shall make no more. Bringing thee of the shadows that have clustered around our being, in consequence of duties not well done, we shall ask thee to lead us by the right hand of thy power, and to deliver us from all evil, for thou alone hast the power, and thy kingdom is from everlasting to everlasting, and thy truth outshineth all suns and outendureth all souls; and we believe with finality become the saviour of all. Amen. Sept. 19.

### Questions and Answers.

CONTROLLING SPIRIT.—Whatever queries you may have to present, Mr. Chairman, I am ready to hear them.

QUEST.—L. D. House sends the following: When earnest effort is being made to ameliorate the condition of dumb animals, I respectfully ask the invisible intelligences if there is any remedy for that most distressing condition among horses known as the "heaves"?

ANS.—Those who are most interested in the welfare of our lower relatives tell us that green hemlock boughs, if bound upon the chest, will bring relief, and, in most cases, will effect a cure. Certainly it is very simple, and, if it does no good, can do no harm.

Q.—[From S. Moses.] Am I right in supposing the Jewish God or Jehovah of the Bible, to be nothing more nor less than the spirit of some arbitrary, tyrannical and revengeful human being who lived once on this earth?

A.—That this Jewish God possessed the attributes of an earthly tyrant I do not pretend to deny, for it is a fact too apparent to admit of any denial; but that it was a personality who once existed as a distinctive intelligence on earth, is quite another thing, which I do not believe. No Jewish teacher ever believed it.

Q.—[From A. E. G.] Different explanations have been published as to the nature and extent of the influence or control which disembodied spirits have over living human bodies, in and out of the trance state. Some persons affirm that the spirit of the entranced person leaves its body, which is then taken possession of, and used by another spirit. This view is presented by A. P. Pierce, in his pamphlet entitled "The Revelator," wherein he gives a detailed statement of his own spirit leaving and being out of its earthly tenement, and visiting, during that time, seven spheres of spiritual life while, in the mean time, his material body was occupied, vitalized and controlled by other spirits, who successively entered in, and managed it. Hudson Tuttle, in his "Arcana of Spiritualism," p. 236, affirms that the spirit leaves its body in possession as the spirit becomes more largely spiritualized. A similar doctrine has also been promulgated from the platform of the Banner of Light Circle Room. Thus, in "Flashes of Light," p. 108, it is stated that only sometimes, not generally, does the spirit of the medium here scanning remain in the body during the séance. More frequently it retires from the body. On the other hand, A. J. Davis, in the "Herald of Progress" for May 16, 1863, emphatically writes that that view of spirit-control is a complete misapprehension and a silly and mischievous mistake; that he has frequently investigated alleged instances where it was believed that the medium's spirit had gone out of the body, to give room for the ingress of another spirit, and he had never yet seen any proof of such a transaction that would stand the test of a straightforward analysis. In his last book, "The Temple," published in 1871, after a further experience of eight years, he reaffirms the correctness of his previous views, and speaks of it as an "absurdity" that a person's spirit can slip in and out of its body when it pleases. I desire to be informed whether either of these conflicting views is correct? And why is there a radical difference in the explanation given of one of the fundamental and essential phenomena and personal experiences of modern Spiritualism?

A.—They are all, to a certain extent, correct, and to a certain extent incorrect. Now we claim for the spirit the largest freedom, and to claim that it is always and under all circumstances personally chained to this body, or these bodies, until released by death, would be an absurdity greater far than that which the secret terms an absurdity. Because he has never seen such a demonstration, does not argue that such an one has never occurred; but it does argue this: that his clairvoyant powers do not extend in

that direction. It says that, emphatically, and proves it. Now Spiritism, in controlling media, have a variety of methods which they make use of. Sometimes they play upon the medium as a musician will play upon an instrument, and produce whatever sound or idea they may choose to produce. Sometimes they surround the medium, and, by their own spiritual aura, envelope the medium, take the body within its peculiar sphere of action, and thus prohibit the indwelling spirit, if it remains, from having any control whatever over the physical body, because the spirit of the medium can only control the body, as all other spirits can, by acting in conjunction with this atmosphere spiritual that surrounds the medium. Your earth revolves and performs its various functions with relation to all other planets, and to its source, through the agency of its atmosphere. Without it, it could do nothing—it would have no influence whatever. That the intelligent portion of mediums, called the spirit, does leave the body under certain conditions, and does communicate with other spirits in the body and out, is a well attested fact, proven by science here, in this life, and by science there. There can be no doubt of it whatever. A. J. Davis has communicated with myself, thousands of miles separated from his physical body, while that body was under the control of a mesmerist or a spirit. He, himself, offers the demonstrative proof, and yet he denies it. Well, that is quite natural. Most media deny many points that are prominent facts in their mediumship; so he is no exception. Sometimes spirits enter within the physical organism, and then the indwelling spirit must of necessity retire. No two spirits can occupy one body at the same time. A spirit may envelope the body and control it quite as perfectly from the outside, as to be absorbed and controlled from the inside; but in the latter case the spirit must depart. Now, by spirit, I do not mean of course animal life; I do not mean that the medium must die—that it must become entirely separated from its body. By no means. But I do mean that it can go wherever it will. It may pass to an almost infinite distance from the body, and be recalled in the flash of an eye, or the utterance of a word, or a thought. These spiritual phenomena offer to the investigator some of the grandest problems that the world has ever solved, and this is one of them. In no far-distant future, scientists in this life will be able to conclusively prove this to be a fact.

The science of the "spectrum analysis" is the first step leading to this revelation. It has already proven many things that science determined before had been disproven and had cast into the shade. It will bring this up to the clear sunlight of truth, where you and your brothers can analyze it at pleasure.

Q.—The fact that a psychologist can cause a susceptible subject to speak and act like Daniel Webster, does not prove that that subject is possessed of the spirit of Daniel Webster, does it?

A.—No.

Q.—It is the subject's own spirit that thus acts as Daniel Webster, is it not?

A.—Sometimes, yes.

Q.—Then why will not the doctrine of psychology explain all these alleged cases of spirit possession?

A.—To one who only looks at the surface of things, psychology can explain all the phenomena known in mesmerism or in Spiritism, as far as the trances or inspiration extends, but it can go no further. There are some media who cannot be psychologized. You may bring your most powerful psychologists to act upon them, and they could not affect them; but departed spirits can use them at pleasure. One such demonstration is this proves the fact of spirit-control. It does not need a thousand.

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into my mind. I could not help it. She need not think I am any worse off for it in the new life. It was laid up again in my mind. (Did you remember it?) I could not remember much about it. I asked Olie—that's my youngest daughter—about it. She said I did, and it worried Jane a good deal. I swore so, and she did not like to have me; but it was all right. She explained it to me. I kind of felt it; I kind of knew I was swearing, but I could not help it.

If I can do anything to help you, I'm going to. I know you're doing a great deal of good. Tell Jane that her Uncle Daniel is dreadfully sorry that he did not do better by her. You see, he was my brother, and he gave me the rent of a house during my life—a little house I lived in. My daughters took care of me, and at my death, his children, of course, took it, and my daughters could not pay rent for it or leave it. His children charged me more rent for it than it was worth, and they thought they could do better by moving to Boston, and so they did.

When Dan got on the other side, and saw how it was, he suffered terribly; for Jane went to him when he was sick, and took care of him—done for him what his own children would not do—that was what he was afraid of. He had brain fever, and Jane went and done everything for him until he died. He felt dreadfully to think he did not do anything for her, and that she was turned out of doors.

So, I hope if there's anybody that has got riches, that has made up their mind what to do with it, and know what they ought to do with it, that reads my letter, they'll attend to it before they die, and not wait, expecting their relatives will do justice, because they never do. Because, when they get on this side, and find things and going as they wish they had, it generally makes me very unhappy for a time. When you get here, you don't want to have anything dragging you down to earth, making trouble for you. You want to carry a golden key, that will let you into heaven, and not a brass one, that will take you down to hell.

[The spirit on the point of leaving.] Lord's sake! I forgot my name—Melitah Radcliffe. I should have got clear without giving it, if Gussie had not reminded me of it. Well, never mind. It's all right now. Sept. 19.

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these manifestations, which demonstrate upon their face that an intelligence lies behind them; but I know it is the sheerest nonsense that ever entered a human brain.

Q.—What is called "solar heat"? Does it come from the sun?

A.—Not entirely. The sun—so I am told by those who know, having demonstrated the fact—exercises a certain magnetic and electric force upon all the planets within its system; and by that magnetic force, it attracts the heat from the centre of these planets, and produces your seasons—all the different varieties of heat and cold that you experience. Now, a certain set of philosophers, of scientists, tell us that the sun possesses nothing but heating properties; that when you hear it, you hear a sphere that is intensely hot—more so than the Orthodox "hell"; but the real truth is quite the opposite. The nearer you get to the sun, the cooler it is, the colder it is.

The further you recede from the central forces of your own planet, the more cold you experience; and were you to stand upon the surface of the beautiful centre of this system of worlds, you would come to a different conclusion than that the sun was possessed of intensest heat; so great as to be capable of magnetizing, or heating all the worlds that had been thrown off from its centre.

Q.—There seems to be still some uncertainty with regard to the fate of Dr. Livingstone. Is he in the spirit-world?

A.—No. You are to distinctly understand that he is on earth, in good health.

Q.—Then are we to suppose Stanley's account to be correct?

A.—Nearly so, but not entirely.

Q.—May it not be supposed that there is more than one Dr. Livingstone, and this fact account for some discrepancies in statements?

A.—You doubtless there are a good many Dr. Livingstones. No doubt if you should visit some media and call for the spirit of Dr. Livingstone, he would put in an appearance—ostensibly, not really.

Q.—Might it not be possible for him to come while in the body?

A.—Very possibly. For myself, I do not know whether he has ever communicated in that way or not. I do know that he is still on earth. Having had a curiosity in that way myself, I made personal investigation; therefore I speak from experience.

Q.—[From the audience.] Being myself in the habit of investigating the physical manifestations of Spiritualism, for a long time desiring to reach the truth of the question, in my investigations I find always great difficulty in drawing a dividing line between the action of the spirit and the action of the medium, and I have come to the conclusion that spirits often impel media to do things that they claim to do themselves outside of the medium. My experience warrants me to advise investigators, instead of searching for humbug, to be very careful, and investigate the spirit as well as the medium.

A.—That is a wise conclusion. Pity all Spiritualists would not come to the same.

Q.—Cannot the combined intelligence of the spirit-world organize some method of test, so complete and perfect that it must, of necessity, demonstrate the fact of spirit-communication to the scientific mind? For instance, could they not take some man or woman, possessing mediumistic powers, and elevate them to a great height in the air—say, half a mile—in the presence of thirty thousand people, who would be willing to conform to the conditions necessary to such a manifestation? I hardly think you could.

Q.—What would these conditions be?

A.—The conditions would be, first, to remain passive—be willing to receive whatever could be given you; not exercise your own will in the matter; for that might come in juxtaposition to the will of this band of spirits who were producing or trying to produce the phenomena. So, by the action of your mind, you might upset all they were trying to do, and defeat your own desires, which you very often do.

Q.—Is it not a fact that the less will-power a medium has, the better medium he or she is?

A.—Yes, for will is not necessary to mediumship; on the contrary, it is a great detriment to it when it is used too freely. The will should come from the controlling outside spirit. Now if there is any will exercised here, at this moment, it is my own. The lady who owns this machine is at my side, exercising no will whatever, nor has she the slightest power to do so. Complete passivity is necessary to perfect mediumship. So let your wills sleep, ye mediums, if ye would be successful. Pray that holy intelligences may have a will for you, and then let your own retire. Simply be acted upon by them, and they will perform their work if you do not interfere with them. If you do, it will be likely to be half done.

Q.—Which has been accomplished most for the benefit of the race—negative or positive minds?

A.—So far as the things of this life are concerned—that which pertains to physical sense—the positive force has done the most. It claims to have done the most, and nobody has resisted the claim—nobody has set up a counter-claim; and yet, so far as the unseen current of things is concerned—the spiritual part—there is as great a necessity for the negative power as for the positive. The seed germinates in the darkness. What is the darkness? Simply a negative condition. You put it under the soil; you give it the requisite conditions, and it comes forth—it blossoms and fruits for the use of human life. So it is with reference to truths—the spiritual conditions that germinate in darkness—that exist before you, that they exist, and when they float upon the tide of human life, they who are the most sensitive get them first; they who are the most benevolent, as well as sensitive, give them out first.

Q.—The manifestations of that power you call God more negative than positive, or more positive than negative?

A.—I believe this God force is equally balanced. When here, I used to believe in a personal deity. I now believe in a supreme power of good that exists in all things, and harmonizes or balances all things exactly true. This positive and negative force that holds worlds in their proper places, and holds you and I in our proper places, and gives to each just what belongs to them, and no more, is God, and I believe all the God you will ever know.

Q.—If there is no personal God, and you speak of intelligence, how can you conceive of intelligence separated from a mechanical mode of manifestation?

A.—Well, by a personal God, I mean a one power manifested in human, in one human body. I believe that the combined intelligence of all universes is God. I cannot believe anything else, and be satisfied with God.

Q.—Then why not say a multiplicity of intelligences, and not God?

A.—It would be a better way of expressing the idea, but how many would understand it? Very few. You must come right down to the idea they are used to, in order that they exist, and when they float upon the tide of human life, they who are the most sensitive get them first; they who are the most benevolent, as well as sensitive, give them out first.

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Q.—If there is no personal God, and you speak of intelligence, how can you conceive of intelligence separated from a mechanical mode of manifestation?

A.—Well, when you get wiser you will know more. These calamities are due to the wise man and woman, blessings in disguise, conditions of discipline that the soul has absolute need to go through, in order to become what it desires to become, perfectly happy.

Q.—Is it not because healers oftentimes use their own will that they succeed so imperfectly in curing their patients?

A.—Yes.

Q.—In the history of the world there have been certain minds apparently very positive to others—Napoleon, for instance. Might it not be that he was as negative to these higher influences as any one else?

A.—The record of him in the upper life shows that he was negative to intelligences that surrounded him and acted through him.

Q.—May it not be that, through these positive instruments, the negative forces have been brought into our life with good results?

A.—Yes.

Q.—In other words, is it not the spirit power that makes a person positive in material life?

A.—Without spirit we could be neither positive nor negative.

Q.—Are there not as good positive-minded mediums as there are negative?

A.—To be a good medium is to be negative to the spirit-world, and to be positive to this. That is the whole truth in a nut-shell. Sept. 23.

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## The West.

Warren Chase, Regular Correspondent.  
Once at his Spiritual, Reform and Liberal Bookstore, 611  
North Fifth Street, St. Louis, Mo.

### SIXTY YEARS

Having completed their circles on this side of our advent into this cold world, and marking our natal and wedding-day, on Sunday, Jan. 5th, we took the liberty with our audience in St. Louis, under the auspices of the Free Religious Society, to recount some of the incidents of an eventful life, for which liberty we have been pardoned and thanked by those who heard us. The sunshine of spiritual life which has fallen upon us from the summer-land for the past fifteen years, has been a compensation for all we have suffered, and a treasure none can know except those who enjoy it—whitening the petals of the soul and preparing it with fragrance (affections) for the better life in the unseen land where so many of our earthly companions and co-laborers have already gone. Spiritualism—and not Christianity nor its Christ—has been the redeemer of our soul—not deeming it from the gloomy prospect of the grave and annihilation, and from the still more to be dreaded chances in a Christian resurrection. We have been blessed for years with the kindest messages and full assurances of our dearest friends who have so often been with us on the platforms, and whose voices have joined ours in echoing the messages that started in the spirit-world.

Who would not be glad to be growing old, since it is only nearing the happy homes of the blessed spirits whose souls have been undressed for the new garments and pure life of the angel-world? When younger, and life had few blessings, and death no resurrection for the soul, we dreaded old age, lest poverty and decrepitude would only terminate in utter and eternal forgetfulness; but now we rejoice as we near the golden door, behind which stand our many friends who have known and loved us here, and now know us even better than before. Few persons have borne more of the world's coldness, calumny and abuse than we have, and few had warmer or more devoted friends—among the latter every member of our family connections, who, knowing us best, most highly appreciate our labors in the cause to which we have given the last twenty-five years of our life for no pecuniary rewards, for we are not one penny richer to-day, in any sense of money values, than the year we began our pilgrimage, yet our labor has not been lost nor in vain.

### BUSINESS ORGANIZATIONS.

Our country seems rapidly approaching a crisis, which many predict will end in revolution, and there are surely many signs that indicate it. All branches of business are organizing to monopolize and control prices of the necessities of life and oppress more and more the dependent poor. We see it most plainly in St. Louis this winter in the coal and wood trade. First the dealers organized to settle with the miners who went on a strike in the summer, and made the strike an excuse to get the price up to a profit of from one to two hundred per cent. on cost, and then kept it up when the strike was over on the prospect of the epidemic, and when that was over, the river blocked with ice, and the supply was short, and crossing difficult. In the meantime a coal supply company of consumers was organized, incorporated, and ready to deliver at cost to its members, but they soon found the mines and teams were controlled by or in the interest of the dealers, and they had to pay double prices, or buy of the dealers as before. Thus far they have been thwarted by the speculators, and have not been able to work the intended benefit. If the poor consumers attempt to organize and cooperate to supply themselves at cost, they are at once hedged in by speculators.

We have recently been traveling in Kansas, and find the people sorely oppressed with high taxes, while their crops, corn and pork bring very low prices, while the speculators knowing they must sell to get money to pay their taxes and provide for winter, stand ready to keep the prices down till they get most of the crops in their hands, and then run them up for the rest of the year. We have "bulls" and "bears" in the pork and corn trade as well as in gold and stocks, and they work all over the country, and while a farmer can rarely get a loan of money to meet his expenses till his crops will bring a good price, without paying exorbitant interest, the speculators can control millions to secure the crops at low prices, knowing that as soon as they are in their hands, they can double the price if necessary, to pay the interest and make a large profit beside.

The people are opening their eyes to this terrible system of monopoly, and it will be a fearful time when the crisis comes, for they will not endure much more in this way before there is a strike unlike the laborers' strikes, which never seem to effect much good, and often do much evil.

Our principal railroads are also combined, and they unitedly fix the rates of travel at exorbitant prices, to cover the accidents that are mainly the result of neglect, carelessness, or incompetency on the roads. We are glad to see that England is discussing the subject of transportation by rail, and trying to ascertain why it costs from five to ten times as much to carry a ton of live human bodies that load and unload themselves, as it does to load and unload and carry a ton of flour or hogs. These questions will be asked here by-and-by, and have to be answered, and the roads will have to slacken the speed, use more care, and carry people cheaper, or there will yet be serious trouble before the bonds are paid by the counties and towns that have voted them.

### OUR OBLIGATIONS TO THE DEVIL.

Is Christian history reliable? Is its authority to be taken for established fact? If so, we are indebted to the devil, and his incarnation in a snake, for all our knowledge, by which we become as gods, knowing good from evil. It is a great thing to give the devil credit for all knowledge, but we see no way to escape it and accept Christian history as authority, and, for aught we can see, the race would have been running naked and without shame, as animals are to this day, but for the devilish temptation through the serpent in the garden of Eden. Second, how could we have had the atonement and the few saved by it, had not the devil influenced Judas to betray his master—"one of you hath a devil," and controlled Pilate to give Jesus up to the priests, and prompted them to crucify him, and thus make the bloody sacrifice, through which alone the few are saved from eternal servitude to the Prince of Darkness, and escape into heaven. He could

not have foreseen the effects, or he surely would not have taken the step that would reduce his own kingdom, unless there was a class of subjects he did not want, and took this course to get rid of them. Otherwise his course is inexplicable to us, if he had preknowledge.

It is not generally conceded that we are indebted to the devil for Christianity, but the true Catholic Church has ever given him (for the devil, too, is malicious,) credit for Protestantism and the Reformation, and, if correct, it is probably the reason why it has so many sectarians each running out its forked tongue, according to its power, in threatening defiance at the others. The Protestants generally concede the Roman to be the devil's church; and, as we take the testimony of both, we give him credit for Christianity in the aggregate, and especially the atonement. Whether he knowingly worked against his interest, or whether Christianity is a benefit to him, we leave to others to solve, satisfied to credit him with knowledge and the Christian Church. Third, if our churches are good authority, he is again in the field with another great reform, viz., Spiritualism, which has not as hard work, nor as long a time, to get into power as Christianity had, owing to the great increase of knowledge, but which promises to be a far greater blessing to the race. As both wings of the church give him credit for Spiritualism, we are inclined to accept the authority; and go on to establish a higher and better state than the past age could attain under the Christian dispensation. Give the devil his due, friends, and help on the good work from whatever source it comes.

### BRITAIN'S JOURNAL OF SPIRITUAL SCIENCE.

The first number of this quarterly comes to us richly laden with well-written and well-selected articles for preservation in the literature and library of the Spiritualist. The first article opens to us a dear and sacred memory in a biographical sketch of the lamented N. P. Tallmadge, whose public career is interestingly referred to and elegantly eulogized. From a long and intimate personal acquaintance with Mr. Tallmadge, as a citizen of the same county, and an earlier discoverer of the truth of spirit-intercourse, we could add much to the personal record of the editor of the Journal. We first made the acquaintance of him in 1845, when we sought and obtained his official signature, as Governor of Wisconsin, to the Charter of the Wisconsin Phalanx, a Fourier experiment of the Greeley and Brisbane excitement of that period, and we shall not, in this life, forget the remark he made to us at that time, in which we were strongly impressed with his kind and genial nature, and the native goodness of his heart. Neither shall we forget our first visit to his lovely home near Pond du Lac, Wis., when we learned that he had become convinced of spirit-intercourse, and the joy it gave us when we obtained his consent to lecture at our county seat, when we had labored against such fearful odds in our first lectures there.

Equally secure is the memory of our last interview a few weeks before he left his suffering body. It occurred only a few rods from our own home, then in Michigan; and at the residence of one of his daughters. He hoped and prayed that the angel of death might call for him during our stay in the place, so we could talk to the people of his glorious triumph over death, hell, and the grave, but it did not occur till we were far away, fulfilling our engagements, when he went to live with the angels, and carried with him the good will of all who knew him, as we knew him as possessing "too good a heart for a politician or a sectarian Christian."

We also notice with great satisfaction in this initial number, a very able article from the pen of Prof. J. R. Buchanan, whom we most heartily welcome to the front with his scientific mind and long experience in the field of physical and psychical science.

Our old contributor to the Universalist, Fanny Green-McDougal, also appears with her former vigor, and, on the whole, the magazine is full of good things, and deserving the public patronage it needs.

### WESTERN CORRESPONDENCE.

The Escape from Sin—Spiritualism in South Bend, Ind.—Macedonia.

The world is full of sin and woe. Thousands lie floundering in the mire. Vice has a large constituency. Superficial observers stand aghast at the condition of things. Bigoted ecclesiastical drones affirm that Satan is gaining power, and that the only escape from sin is to seek refuge within the Church.

"Accept the creed, and be safe. Come to Jesus, and temptation will no longer have power over you. Sin is elemental to your nature, and nothing can save you except our doctrine." The clergy, as a class, talk to the people in that identical strain. Is it satisfactory? No!

What does the modern free-thinker have to say on the subject? He affirms, with the clergy, the existence of evil, and points out its horrid results; he admits the power of temptation to draw many people away from goodness down into the depths of wickedness; he is fully aware of the terrible and revolting aspect of slavery to sin.

Where, then, lies the difference between the conservative and this much talked of "modern" thinker? The difference is to be found in the methods used to emancipate souls from darkness into light. The modern man calls attention to the fact that sinners are dissatisfied with their low estate. True, in moments of wild delirium, some erring beings may exclaim, with hideous smile and startling emphasis, "Vice is heaven, crime is divine, lust is joyous freedom!" And yet, when you converse with these poor souls under anything less favorable circumstances, what a contrast is presented! The unfortunate inebriate will tell you how, even when wallowing in the gutter, his senses benumbed with the intoxicating draught, and the sense of shame almost eradicated within him, he has looked up to see the face of some old schoolmate—who unlike him had walked the paths of sobriety—and has had feelings of admiration for the friend of other days, and oh, such a yearning of spirit to escape from the demon, rum. The prostitute will tell you of the blessed days of maidenly beauty and purity; memories of a dear mother's love, of brothers and sisters, of the old happy home will come to the surface, and the soul will speak in tears and in half-smothered sighs.

Now what does all this show? It shows that human beings, in their natural and normal condition, are angels instead of demons. It shows that, in the world of the so-called "outcasts," there are souls attuned to divinest melodies, hearts open to love's redemptive influences, and

spirits overflowing with refined and tender sensibilities.

And what does it show in the second place? It shows the true pathway of escape from sin; it reveals the very processes involved in the higher spiritual birth. The old-fashioned way has been to go to the sinful and force them to release, again and again, the history of their degradation. The modern man does no such thing. He says, at the outset, "Stand up! Hold your head as high as any of the saints! Suppose you have sinned! Hundreds of these erring creatures that you think are such models, are nothing more nor less than contemptible hypocrites, deserving your pity, and are really below you in spiritual worth. You sinned, you say. No matter; you have suffered. Punishment enough has already been yours. Your salvation has come!"

"But how?" a trembling spirit exclaims. "Listen. The resources of your spiritual emancipation lie within you. God has given you a vast amount of spiritual power. You can conquer! You must heed the voice of your soul, that has so often given you happiness even when you were in Hades. Let the past go! Take hold on the living present. Choose the society of spiritually cultured people. Pray. Be resolute. Draw on your own spiritual strength; that, and not Bibles, will secure your escape from sin. Here is a method of reform that gives its subject self-respect at the start."

Spiritualism crowns this rationalism with the divine light of its cardinal idea—spirit communion. The struggling soul is made to feel that it is not alone. Out of the heavens the angels come to cooperate with all who seek the better way. Oh, what a comfort is this doctrine for the world! With this idea, the victory no longer seems doubtful. The sun has risen—the clouds have disappeared. Hosannas fill the air.

### SOUTH BEND, IND.

This is one of the liveliest cities of Northern Indiana. It is on the L. S. & M. S. Railway, eighty-five miles east of Chicago. Manufacturing establishments are numerous. Rumor says there are fifty-two such institutions in the place. The largest wagon manufactory in the world (that is the claim) can be found in South Bend. The Singer Sewing Machine Company employ seven hundred workmen in their shops. Some people call South Bend the Lowell of the West. The population is in the neighborhood of ten thousand. Conservative Christianity has strongly entrenched itself in the city. The Catholics have some elegant-looking educational and religious edifices in the suburbs. The Protestants are also numerous, and rich and influential.

### SPIRITUALISM

in South Bend has had its ups and downs for years past. Meetings have not been held with any degree of regularity; but progress in spiritual things has been going on slowly but surely within the churches. The pastor of the Presbyterian Church is spoken of as a man of more than ordinary ability, with a commendable tendency in the direction of a liberal theology. Rev. A. M. Worden, as pastor of the Universalist Church, did most effectual work in the line of spiritual emancipation. He led his people out into the broad road of rationalism. He divested the Society of all sectarianism. To-day Mr. W. is an avowed Spiritualist, and the church edifice wherein he preached is consecrated to the work of rationalism and Spiritualism. Latterly, a renewed interest in Spiritualism has been awakened. Instrumental in this, is the case of Wm. B. Mason, a young man of South Bend. The spirits took this brother from his bench in the Singer manufactory to the pulpit of the Universalist Church. Crowds came to hear him. The clergy, bristling with learning, undertook to confound the young mechanic. It ended in victory for the medium. A few of the friends then met together, and a professional lecturer was invited to visit the place. Since that time, Miss Nettie M. Pease, Lois Walsbrook and Dr. Spinyer have addressed the people. In December, it was our privilege to meet the friends in South Bend. The following persons were elected to look after the financial problem for the coming six months, during which time it is proposed to maintain lectures every Sunday: President, J. C. Knoblock; Secretary, J. F. Kirby; Treasurer, J. Gallagher. A respectable sum of money was immediately raised to support regular speaking. The ball opens well. The Spiritualists are among the wealthiest men of the city. It is their own fault if they do not succeed in this effort to make Spiritualism a blessed power in the way of goodness and truth and progress and purity to the people of South Bend.

Bro. Knoblock is a generous soul, full of zeal for the spiritual idea. A man of wealth and of vast influence in business circles, he stands as one of the "living stones" in the new temple. Mr. Kirby, a law practitioner of eminence, has put his shoulder to the wheel. Judge Turner, Bro. Eyre, and others equal with these gentlemen in wealth and business influence, have stated their willingness to cooperate, and therefore we say, "What is there to prevent a grand success?"

### MEDIA.

Maude Lord, of Chicago, recently gave a series of private sances, in South Bend, convincing many of the truth of spirit-return. Mrs. Lizzie B. Allen is a worthy lady and an excellent medium. Mr. P. R. Wilbur is undergoing development for painting by spirit-influence. The Davenport Brothers elevated their cabinet in South Bend, two nights, the latter part of December. Wm. B. Mason, the young medium to whom we have already referred, will answer calls to lecture. He should be encouraged.

### NOTES.

A free hall will be dedicated in Breedsville, Mich., early in the spring. It is being built by a Spiritualist, an aged man, soon to leave the body, who desires to leave a substantial token of his generosity and good sense behind him.

The Sturgis, Mich., Lyceum, gave a creditable exhibition on Christmas night. Santa Claus became re-incarnated, and made the children, old and young, happy. The school is flourishing under the following officers: Conductor, J. R. Rheubottom; Guardian, Anna Barrows; Musical Director, Kit Carson. Hon. J. G. Wait is President of the society.

N. Frank White speaks in East Saginaw, Mich., during January and February. He has just closed a successful three months' engagement in Port Huron. During March, Bro. White will speak in Detroit.

J. O. Barrett is at present working with Benj. Todd in the missionary field in Michigan. Bro. B. lectured in East Saginaw, during November and December, gaining many friends. W. F. Jamieson is at Port Huron. His work in Detroit, during the last three months, is an honor to him. We shall speak of it in detail, hereafter.

CEPHAS.

### Chicago Items.

A Test from the Spirit of Thomas D. Lane—Handling Live Coals by a Medium, etc.

It is beautiful to put on the white robe of immortality and pass quietly, smilingly to the spirit-land, as did our good friend, Thomas D. Lane, of 66 Laverett street, Boston, October 21st, '72, aged 69 years. Mr. Lane was a good, true man, and an honest and earnest reformer, whose kind and cheering words have gladdened many hearts, and encouraged many struggling souls. He was a true sympathetic friend to mediums, and will be greatly missed by them, as well as by all others who knew and appreciated him. Some three days before news of his change of spheres had reached me, he manifested his presence as follows: He suddenly appeared at my bedside, and said, "Amin, you dear good soul, you did not visit me while in Boston, but I have come to visit you now—I have gone home." I was greatly surprised, and thought I imagined or dreamed of Mr. Lane's presence, and said, "Am I dreaming, or are you indeed a spirit?" He seemed unable to reply, smiled, and gradually disappeared. I immediately wrote to Mrs. Lane, told her what I had seen and heard, and asked her to at once inform me whether her husband had passed on or not? She replied, but before her letter arrived others had written and informed me of the change. To me, this is a good test. He had often told me he would be permitted to come to me almost as soon as his spirit left the body. He is a cheerful, happy spirit, and will continue his work in spirit-life. As I write, his spirit whispers, "Mourn not, dear wife and friends. All is well."

Our cause in Chicago is rather gaining ground; the one thing needed here now, is a suitable lecture-room—and of our own—and that we hope to have before the fall of 1873. Lyman C. Howe is our speaker at present. His discourses are philosophical, clear and lucid, and well set forth spiritual principles. Under the auspices of some energetic Spiritualists, a series of "social soirees" have been inaugurated, named "Star and Crescent Club." These gatherings are select, and conducted in a proper manner, and all who attend pass the time pleasantly and profitably. Mr. Hoyt's spirit-rooms are a source of attraction to investigators. Circles for physical manifestations are held there every evening, at which Mrs. Maude Lord and the Thorp Brothers preside. The manifestations give good satisfaction to the public generally. Good clairvoyants and test mediums are also in attendance at the spirit-rooms. Charles H. Foster had rooms for one week at the Gardner House, and, as is usual, his time was fully occupied, and people were astonished at the wonderful tests received through his mediumship. Interesting manifestations are produced through the mediumship of William Fay, at his residence on Wabash avenue. The manifestations of spirit power given in the presence of the Bangs children are doing much good. Capt. Winslow and Mrs. Sawyer, physical mediums, are out of town at present.

At the séance rooms of the Religio-Philosophical Journal can be found Mrs. Sydney, who is possessed of remarkable medium powers. While under influence, she will handle live coals of fire, lamp-chimneys, while heated, and hold her fingers, or hand over a gas or lamp-light. This development is similar to that of D. D. Home, and is attracting a good deal of attention. Our sister, Mrs. Robinson, is doing a vast amount of good, and a large business with magnetized paper, and the many remedies prescribed for the sick. With so many wonderful mediums in our city, hundreds ought to be convinced of Spiritualism every week. We are assuredly progressing. The heaven is permeating the whole world, and converts are constantly being made. We will continue to hold up the doctrines of spirit-communion, until they become the prevailing sentiment of the world. Fanaticism is very fast becoming detached from Spiritualism. People want facts, and they are receiving them as fast as they are prepared for them. I am rejoiced that our beloved Banner is again floating. All say, "We could not possibly do without it," and if each subscriber will make an effort to aid the publishers, they will soon be in as good position as before the fire. Come, friends, "Let's to the rescue."

ANNIE LOUISE CHAMBERLAIN.

160 Warren avenue, Chicago, Ill.

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COMPARED.

BY MOSES HULL.

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CHAPTER III.	Teachings of the Bible and Spiritualism.
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CHAPTER VI.	Minor Questions.
CHAPTER VII.	Acts of the Apostles and Spiritualism.
CHAPTER VIII.	More of the Same.
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