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Foreign Correspondence. LETTERS OF TRAVEL. NO. IV.

BY J. M. PEEBLES.

EDITORS BANNER OF LIGHT-Safely, snugly in Melbourne! After being locked up in floating prisons for some ten thousand miles at sea, it is joyous to stretch our legs on terra firma. We reached Sydney from Auckland, New Zealand, Oct. 24th. . It is several days' sail from Sydney to Melbourne. The oceanic voyage thus far has occupied fifty days-quite long enough to make the land intensely lovely.

These Australian sea-coast cities are large and flourishing. Sydney is less American than Melbourne.

It was in April, 1770, that Capt. Cook, on a voyage of discovery in the Southern Seas, entered a haven near Port Jackson, to which he gave the name of Botany Bay, in honor of Dr. Solander, an eminent Swedish botanist accompanying him, The settlement started well, and for a time was made a dépôt for English criminals. But, the harbor proving unsafe, the site for a city was thought incligible.

Further cruising in the vicinity discovered through an inlet called Port Jackson a most magnificent harbor. Soon a canvas tent was erected, and sites for buildings marked out. A library. He must have flourished near the close young town made its appearance. The flect of the Middle Ages-that period which elapsed speedily removed from Botany Bay to this port, between the decline of ancient learning and the now named Sydney. It is ten miles from Botany Bay. The harbor at Sydney is considered the finest in the world, with the exception of that at Rio Janeiro, Brazil.

For many years Sydney was the capital of the Australian continent, and frequently termed the "Queen City of the Pacific." The city numbers about one hundred and fifty thousand inhabit ants

In Sydney, Spiritualism has no organized foothold. Speaking in general terms, the tone of the city is conservative, self-opinionated and gold-clutching. These are not favorable to angel ministry. There are, however, a goodly number of investigators, and some avowed believers. Among these is the Hon. J. Bowie Wilson, a member of the Colonial-Degislature .- In his home may be seen the Banner of Light. The Rev. Dr. Stanley, formerly a Unitarian clergyman, Mr. Gale, connected with the Post Office | American Spirifunlists. Department, and others, are deeply interested in the subject of phenomenal Spiritualism. The to put down some pickings. call is for test mediums. The Rev. Mr. Pillars, the Unitarian elergyman of Sydney, and student of Martineau, London, is an opposer of Spiritualism, We had only an hour with him in his library. His church flour-ishes at a "poor, dying rate." His reputation for independent, radical thought should make him tolerant and favorable even to Spiritualism. . The parks, recreation grounds and botanic gardens are among the first places of resort to which strangers direct their steps. These gardens are clothed with plants and flowers from every known part of the world. They comprise about forty acres, sloping down to and fringing the harbor. Tropical foliage and fruitage gladden the eye through all this portion of Australia. Oranges do well. The trip to Parramatta, some fifteen miles from Sydney, is delightful. It can be reached by road, rail or water. Here may be seen the mansions of the aristocracy. We were indebted to the Rev. Dr. Stanley for a fine drive about the suburbs and down along the harbor. The Rev. Dr. Lang, an English churchman, and student of the Polynesian races, showed us many attentions. Promising to visit Dunedin, New Zealand, we shall return by way of Sydney, and lecture there upon Spiritualism.

was. The kernel concealed, the corn-blade appears. Time is what? A series of conscious impressions, and all are equally aged. Each is pivoted in the centre of eternity. Causes are before effects; so are souls before bodies. To affirm that bodies make souls is only parelleled by the position that ignorance is the source of knowledge. In dream and trance, memory sometimes so dis-

pels slumber that the conscious soul recovers recollections of its descent and destiny. "The stars all night at my window, Look in with their caim, clear eyes; But mine is a bluer weikin, Mine are the brighter skies,

And the gap that seems so abysmal To me in my waking hours, In my dreams is a living present, A summer-land of flowers."

Sept. 14th .- To-day Perasee Lendanta controlled the medium. He is an Italian spirit, profound and peerless. Among other things he said, "We are now passing over mountain ranges towering up from the bottom of the ocean. These lofty, rocky eminences serve somewhat to hold the waters in check and render them 'Pacific.' This ocean has no such raised plateau across the bed-surface as has the Atlantic. Owing to its uneven depths and rough volcanic ridges, it would be difficult to cable."

His elucidation of the atmospheric and electric stratifications above us were singularly philosophical. It is impossible to fully report him. I expect to find a history of him in a Florentine revival. The Dark Ages are said to have ceased about the year 1400. They terminated. however, at various times in the different countries of Europe. The destruction of feudalism, the invention of printing, and the discovery of America by Columbus mark the general period of resurrection from the darkness of the Mediaval Ages.

I find that this spirit, Perasee, is perfectly familiar with the histories of Petrarch, Tasso, Danté, Ariosto, and other Italian literateurs, Danté's ideal'of the old Latin poets was Virgil, much of whose fame was owing to the fourth "Eclogue," interpreted by churchal fathers as a prophecy of Jesus Christ, Virgil quoted Livy and Lucan to prove that gods and angels had wrought spiritual manifestations through mortals during all the ages of antiquity. The Sibylline Oracles should be more extensively read by Sept. 15th.—The ocean monotonous; permit us

'Among our passengers are two of royal lineage

Change is not death-only a hiding of that which | Court." The listening French dandies were silent. At this period the system of cropping was carried even to animals. Accordingly when Marshal Bassompierre was released from a twelve years' imprisonment and returned to Court, he observed, "The greatest change which 1 see in the world, is that men have lost their beards, and horses their tails." Sept. 16th.-Our captain is a silent, stern fel-

low, and our vessel, originally a propellor, rolls constantly. It is not fit for a passenger steamer. Every "pleasure hath its snare."

Sept. 17th .- The spirit, Aaron Nite, controlling, said : "Arbitrary government does not pertain to the spirit-world. It is wholly an earthly institution. Occasionally the purposes of undeveloped spirits are thwarted by destroying their magnetic conditions. But government in no way belongs to the higher spheres of the immortal state. Each spirit is perfectly free to pursue the great soulpurpose of his existence. \* .\* \* Circles have their uses. Much of the failure and many of the false teachings connected with them result from lack of order, system, conditions and right aims on the part of individuals present. Those peopling both sides the river of death blunder in this matter. Spirits are as blameable as mortals. They should insist on order, sincerity, harmony and then the scances should be held at regularly appointed evenings and hours, with the same persons occupying the same room. The doors should be kept, shut. You should not sit in circles. They are serviceable only for physical manifestations, and then by way of concentrating the magnetic forces. Some get a mania for circles. They then injuriously affect the nervous system. The science of spirit-control is yet in its infancy on your earth. \* \* \* Your spiritfriends know whenever you think of them. You Some of the circling-band are ever with you,"

Sept. 18th .- Aaron Nite again controlling, said: 'Those failing to make the right marks along say : the pathway of human life have to retrace their steps after entering spirit-life. There is a hand of explorers with us. They are properly naturalists. Some of them are very ancient spirits. \* \* We are now passing over the ruins of a grand old city, which had vast surburban forests. The petrified remnants indicate a likeness to the manmoth trees of California. They were an enlightened race. The people fived Westone Senses, and were engaged in mechanical and pastural pursuits. They were the progenitors of your American mound-builders. Were your clairvoy- at his scances, stc., etc., are given by the reant eyes opened, you would this moment see porter. From his account we have space for but under debris, sands, and sea-plants, the scattered two manifestations of spirit intelligence occurremnants of a long-forgotten e ing at this test sitting: volcanic isles and lofty mountains have been thrust up from the ocean's depths, so islands and continents have sank 'mid commotions unknown to earthly history. The sinking of the New ALlantis continent nine thousand years before the folded by him : Platonian period, as mentioned by Plato, Solon, and the Egyptian priests, is no myth. Sipt. 19th.-Our crew is a conglomerate republic, constituted of Germans, Irishmen; Austriwith you. ans, Italians, Englishmen, and Americans. It is a school for studying human nature. There must be a clown in every play. This time it is an Englishman, bound "round the world." He grumbles, wears a cricket cap and waistcoat and his clothes "hang" on to him generally. The passengers make him the butt of their jests. He excites my sympathy, for really he is sensible, thoughtful, and has a head brimming with statistics, mathematics, and geographical knowledge. True, he has enormous feet-the dreamy fellow ! Seriously, I admire a large foot. Little shoepinched feet exhibit a most shabby vanity. The immortal Humboldt, when a boy, made bad work "picking up chips," his feet covered so much door-yard territory. As extremities, feet and brains should bear the symmetrical relations of exact balance. Sept. 20th .- Overboard went a hat. It brok the lull of the hour. Did the winds reason? What do men use hats for-those tall, silken, stove-pipe, cylinder-shaped hats? "Fashionable men wear them." Granted. So fashionable men gamble, chew tobacco, drink "tangle-foot" them whiskey, getting fashionably drunk, after which they fashionably vomit. Is it wise to run with hares, hunt with hounds, and follow fashions? Indians in the West, and Polynesians in the Pacific, have no bald heads. Why is it, oh, ye bald-headed multitudes ? These natives, taught by Nature, let God's sunshine and cooling breezes fan their bare heads. - Is there not much to be learned of "savages ?" In Christ's Hospital, the "blue coat school," London, founded by Edward VI., the boys, even the seniors, all go bare-headed. This was a condition of the endowment. And though they thread city streets in the hottest weather, there has never a case of sun-stroke been known among them. \* \* \* Reaching Melbourne by the steamer Hero, we nonneed correct. found a committee, Messrs. Terry, Carson, Rev. Tyerman, Standford, and others, waiting at the wharf to welcome us. At the residence of Mr. McIlwraith we were served to a fine dinner, and then, with a party of the friends, commenced strolling about the city. The streets are wide, buildings fine. The outlook thus far is interesting and promising. We are to have a reception on Friday evening in Masonic Hall. Melbourne, Aus. Non. 1.1th, 1872.

SPIRITUALISM IN THE SOUTH. Remarkable presentation of the phenomena through the mediumship of C. H. Poster of New York City, and Mrs. Holtis of Louisville, Ky.; Demon-stration of the mental phase in the lectures and writings of E. V. Wilson, D. W. Hull, Rev. Sam-uel Watson, et als.

Spiritual Phenomena.

Clearer information concerning the glorious knowledge of immortality vouchsafed to our day and generation through the revelations of Modern Spiritualism, both in the physical and philosophical phases of its operations, is being gradually spread throughout this region of our country, notwithstanding the scarcity of mediums and the peculiar difficulties with which the cause is obliged to contend in a new field. In addition to the work accomplished by the various resident media, Lecturing Committees and Associations. we receive cheering information as to the good which has followed the recent labors of several itinerant missionaries of the spirit-world in this section, such as Charles II. Foster, Mrs. Hollis, E. V. Wilson, Rev. Mr. Watson, Moses and D. W. Hull and others. We present a series of extracts from the columns of the secular press. where these workers have seattered the seed of future harvests.

#### CHARLES H. FOSTER.

This gentleman, in addition to scances given in Chicago, Cleveland, St. Louis and other places in vicinity, extended his visits to Evansville, Ind., and the Daily Journal published therein, after bastening to wash its hands of the whole matter by declaring that "in the so-called revelations which modern Spiritualists, grounding their affect them negatively, they you positively. faith in the idea that the soul, separated from the body, can hold communication with the beings of this world, we have no lot or part," proceeds to

"But hostility to the philosophy will not pri vent our readers from considering the manifesta-tions or facts as related in the following article, and arriving at their own conclusions.

Last evening at their own conclusions: Last evening a gentleman in high standing in this city and the writer were invited to a private scance at the Sherwood House, given by the no-ted test medium, Mr. C. II. Foster, of New York. There were only the three persons alluded to in the room at the time of the sitting, and every-thing was done in a brillantly lighted apartment."

The appearance of the medium, the phenomena (so often described in our columns) occurring

NO. 18. and opinions with that gentlemanly medium,

Foster, when he was here." Nashville, Tenn., was stirred to its inmost, by the presence of this remarkable medium. The Republican Banner, of that place, bears witness that he was exceedingly well patronized by those

"enger to test his power to invoke and communicate with spirits": and after stating that the medium gave numerous gindications of his intercommunion that were inexplicable to his subjects," thus proceeds :

"Human knowledge has in the main an absolute basis, and carries its proofs as far as it can pack the burden. When the thread of things actual is drawn out to the end, here comes in, in the mind of nearly every man, a clearly defined the mind of nearly every man, a clearly defined sense of the fact that there is something yet. The precise dividing line between the tangible and the intangible is itself a thing quite intangible, and we know not when we reach it. Once en-tering the field of speculation, the mind goes into the strange regions, with all its faculties in healthy action, all sensitive to impressions, with the reasoning powers (apparently at least) duly awake, and yet impotent to solve the problems meaned at every step. presented at every step. The eye; the ear, the senses seem to discover

things, but reason refuses to conspire against herself, and can only blindly wonder, or charge her allies, the senses, with deception and treachery, Now, many of those who visited the Spir-itualist [Foster] yesterday, testify that their

itualist [Foster] yesterday; testify that their senses positively repelled any idea of deception, and refuted clearly any charge that a deception, was practiced. They will tell you, with the same bonesty that they will talk of ordinary things; that there is a border-hand. They speak candidly of a mediumistic knowl-edge of this spirit-realm, and give you the im-pression very positively that they know something whereof they speak. Well, the faith is a beauti-ful one, poetle in the cyes of some dangerous: according to many, but, so far, 'murderons 'to none. (There are more things in heaven and earth than are dreamt of in our philosophy.''' The Daily. Union of the same city also cave The Daily Union of the same city also gave

full accounts of his doings while there.

While in Nashville, the spirit of bigotry, ever on the alert, endeavored to silence the lips of Mr. Foster by an action against him for the practice of "inceromancy." In order to give the true "local coloring," we subjoin the account entire from the columns of the Lexington (Ky.) Daily Press of Jan. 1fth, evidently, a live and fearless paper : "

OROSS SUPERSTITION, Fister's Case-How the Nashville people dealt with him.

The question of necroinancy has been tried in: Nashville, Tenn., and in the nineteenth century, too. We can't make out what provoked the arrest of Foster, but certainly that city has more reason to apologize then we have here for another offense. We consider this the greatest blunder, or at least one of the greatest blunders, of the age. We do a't know that every person can see thes fun in the matter : but the fact that, in this

We must now turn backward to the spiritual diary kept, and embody the gist of the communications received.

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\* \* \* Repairing to the berths assigned us on the Idaho, Aaron Nite, immediately entrancing Dr. E. C. Dunn, said in substance : "On this voyage, stretching in the distance, we cannot only speak to you face to face, but can fix such an electric atmosphere around you as will add to your comfort and spiritual growth. The two spirit circles, ever a unit in purpose, are all present. Our combined power you well understand, and yet the laws of Nature are our masters. Should your bodies go down to rest on coral reefs, we shall be present to welcome and minister to your resurrected spirits."

The Doctor is entranced now without a.muscular spasm. Often not aware himself of having been entranced, the thread of conversation is taken up precisely where left previous to having been psychologically controlled by the spirits.

Sept. 12th .- Have suffered all day from seasickness. The only sure remedy is dry land. Just at sundown the mirthful Michael O'Brien came. He is an Irish spirit, and a pupil of the circle. Gravely he said, "Ireland was once a great country. I have heard my countrymen speak in spirit-life. Surely they are eloquent. The 'Round Towers' that you've puzzled your brains over, were built before the Christian era by a people from Asia. They were fortresses of defense. From their summits stones were hurled down upon the heads of attacking enemies. Degenerate remnants of the Aryan race are yet found in the southwest part of Ireland. The cross, claimed to be connected with those crumbling towers, referred to Phallism rather than anything Christian. These are big words. I get them, and, faith! the ideas, too, from these old long-haired fellows around you."

-the Princes Augustus and Phillipe, of Saxe-Coburg-Gotha. They are social, genial, cultivated men.

A clergyman in Oahu told us that, when making his Euopean tour, a few years since, he met Stanley, the "Herald reporter," in the Isle of Syros. He was there engaged to be married to a young Greek girl. The day, the hour, were fixed upon. He was putting on the "groom-suit," when a brother of the lady stepped in hurriedly, saying, "You can marry my sister upon two conditions: you must deposit ten thousand dollars in the bank to her credit, and you must live on the island." Stanley did neither-but did make sluggish Britons wince in finding the lost Livingstone.

Awhile before leaving America, I received a letter from Jesse Shepard, the musical medium. dated St. Petersburg, Russia. He had been sucessful in his concerts - tickets, eight dollars. The Sunday previous, he had played before the Imperial family, in the Grand Theatre. He had met but few Spiritualists, and thinks there are not many in the Russias. He was engaged to be married to the Countess de Varikoff. . This will interest the people of St. Louis.

Joseph Barker, who traveled extensively through our country, a few years since, as an "infidelecturer," is now a Christian preacher in Yorkshire, England. Spiritual manifestations proved to him the reality of a future existence. He has subscribed to no creed-is not sectarian-but labors with the "liberal Methodists."

Governments do not allow everybody to represent them abroad, nor everybody to coin money. Why should they allow everybody-the scrofulous and the syphilis-diseased-to propagate? Coining children, conscious beings, for immortality, is no trivial matter. The ancient Spartans selected those who should be parents. Among the tombs of the early Christians, mil-

itary titles are very uncommon-only one-half per cent.; while among Pagan epitaphs, they abound at the rate of five and one-half per cent. The primitive Christians did not fight. "Put up thy sword" was the command. After our six hundred battles between the North and the South, the difficulty had and. has to be adjusted by arguments, legal reasons and votes."

Besides being barbarously unnatural, shaving, scraping the countenance with a razor, is a neuralgic, bronchial affecting performance, admitting of little palliation. Why not shave away the eyebrows, and even the hair, Chinese-like? And then, what a sight-a man with a naked face ! Louis XII. ascended the French throne at the age of nine. He was pale and beardless. His courtiers, famous for their ape-like qualities, rushed for the barbers and became beardless also. The venerable Counsellor Sully refused to shave as he had done under the reign of Henry IV. The facescraped courtiers made merry at the attorney's ancient appearance. Sully, bearing their jests for time, coolly said to the king, "Sire, when your father of glorious memory consulted me upon important State affairs, the first thing he did was to Sept. 13th .- No scance. The ocean never rests. send away all the apes and buffoons from his

A BRAVE WOMAN .- The widow of President Madison once safet to me, with all that grace of manner which distinguished her as a *republican* queen, that she remembered the day (in Richmond, Va.,) when she was the only woman, in a congregation of a thousand, who dared to listen to a Unitarian sermon. Rev. John Pierpont was the preacher.—E. E. Hale.

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" Interview with the Grandfather .- A piece of paper was then put under the table; upon which the grandfather wrote his name in quite distinct characters. The distinguished disbeliever then isked upon the paper, which was afterward

Are you here with us?"

The answer came by writing, the medium mov-ing the pen before us upon the table, as follows; '1 am liere with you, and would like to speak

The next question was, 'Is Willie with you? The answer came as before : We are l inform you that dear little Willie Wi We are happy to unit's little boy, is with me, and very happy He is much grown."

The remarkable thing about this reply is, that Willie's name was written in full, and had not peen mentioned or written before that time ; nei ther had any reference of any kind been made to 'Aint Mary,' whose son little Willie had beer in this world. These things it was impossible for the medium to have gained by anything that transpired in the room, or from what had been written, even granting that Mr. Foster saw the writing, which was impossible.

The next question upon the concealed paper was, 'Do vou ever come near us?'

Came the answer : 'Yes, I am near you much of the time, and watch oxer you? Again was asked of the grandfather : 'Can you tell where grandina, mother and Aunt N .

ANSWER. - 'Your Grandina -, N-- and S—are here in Evansville." Here the names were given just as the grandfather had been as customed to speaking them in life-the first name of each person. These names had not been writ-ten in the question, nor any reference made to

The writer then tested the medium by writing names of living persons, and in each case the fact of their existence or death was made known.

It now came the second spirit interviewer's opportunity, and he wrote the name of his deceas ed father among others upon the slip, folded them and placed them on the table.

The medium did as before, and said that this spirit's name would appear in letters of blood upon his hand. He held his open hand, just be-low the drop light, and gradually the color in the centre of the back of the hand began to redden, one vein became swollen, and finally there were the letters, 'W. T.,' in blood red upon it. He he letters, 'W. T.,' in 10000 rea approximation held it there until the color had entirely disap-held it there until the color had entirely disapthen placed a paper upder the table, and 'Wwas again written upon it.

The interviewer then asked on paper concealed and folded up, ' When did I last see you ?' The answer came, '1854,' which was pro

Aside from the phenomenon of the discolored hand, is the strange revelation of this date, which the interviewer states was not known to a single person in Evansville, his father having died in that year near Cincinnali, Other questions were given him as to a brother who died in infancy and the proper reply was returned."

The visit of Mr. Foster to Lexington, Ky., may be considered 'as highly successful, judging from the inevitable signs which: follow such victories over creedal opinion - viz : villification, slander, etc., the Lexington Daily Press indignantly speaking in plain terms concerning the conduct of "a certain organ in this city," which insulted "in the grossest manner some of our most moral and respectable citizens, and their wives and daughters, who dared to exercise the

7

age, a man can be arrested for necromancy, and that a newspaper, in the city where that occurs can discuss the matter seriously, or partially so, appears to us to be one of the best jokes out.

We quote from the Nashville paper; "The Republican Banner," how the thing occurred, and we believe it furnishes one of the best samples on record of superstition reduced to a time point :

"Recorder Duling, having called upon th "Recorder Johnny, having called upon the enty attorney for an opinion as to whether Mr. Poster, was subject to be required to pay a license, re-received the following yesterday, upon which the Recordery of course, concluded to push the mat-ter no further:

To S. A. Duling, Recorder of the City of Nash-

In the matter referred to me for, my opinion relative to the right, and power of the Nashville to inflict a penalty-upon Charles. II. Foster, under certain sections of the ordinances of the city, I have to say that I have examined the questions with some care, and am satisfied that Mr. Foster cannot be convicted under the city ordinances for several reasons, one of which, however, is to me quite sufficient, namely ;

The State of Tennessee not declaring such practices as are specified in the city ordinance re-ferred to misdemeanors, not indicting any penal-ty nor prohibiting such practices, the city of Nashville has no power to do so, and the ordi-nance is therefore a nullity, other reasons might be assumed but it is not measure to so as be assigned, but it is not necessary to do so, as the above reason settles all difficulty. The city has no right to make that a crime

which the State has not made a crime. Respectfully, PLAYEN MARTIN,

City Attorney.

We are certainly glad to see this matter take the turn it has, for while we are in favor of the right alway, at the risk of being called a provincial town, we are rather sensitive of having Nash-ville afraid to have a man who demeans himself as a gentleman exhibit a power of which he does not claim to be supernatural, and show the workings of a spiritualistic faith, which, whether right or wrong, is embraced by no mean number of people in this free and enlightened country. It very probably seemed to some that the proposed interference with Mr. Foster, as a medium, was a thing simply ridiculous, and we have heard it suggested that such a thing could not at any time have been seriously contemplated."

Though this question has been tried in a city of comparative insignificance, so far as population is concerned, it is destined, we believe, to reflect a good deal of importance on the spirit of the age. Had Foster been burned, or hange gibbeted, in accordance with the spirit of the statute under which he was arrested, there would have been a *furore* on this continent compared with which the great "unpleasantness" itself was a mere triffe. We commit laughably foolish We commit laughably foolish things now and then, but an outrage upon hu-manity, liberty of thought, or common decency, is one of those things, in spite of all our absurdities, which we can't tolerate.

At Memphis, Tenn., the efforts of this medium were crowned with a remarkable degree of

success, the Appeal pronouncing him to be a man of brains and intellectual vigor, and no metaphysical "slouch." Several most extraordinary proofs being given its representative, concerning the existence and power to communicate of disembodied intelligences, he thus moralizes :

"Spiritualism has a hold upon the world It will neither be sneered down, laughed down, nor cursed out. Its votaries are numbered in private by the hundred as compared with those who con-fess it in public. So says a Spiritualist, and so right of private judgment by interchanging views | we begin to think. Whether it be what its pro-

ple insist, or is to be account at for on the score legerdentain or neromaney, as hard-headed skeptics will have it, or is the result of electrical influences or mesm ric power, we are not prepared to say. This we do know, from an inter-view yesterday with Mr. Foder, who is now stop-ping at the Overton Hotel, that there is some-thing in it, at present beyond our powers of an-alysis or ability to explain upon any known hyspothesis of stienter

21

the throng of people attending the scatters of Mr. F., remarks thus concerning "How elergymen follow Nani's food-teps:"

"During the day several elergymen, interviewed the spirit world, apparently unuinful of the Scripture injunction some of them havebeen fond of quoting: "Seek net unto them that have familiar spirits," etc., which only adds another to the evidences that the world moves, «After all, they are perhaps only making "the communion or saints' a practical verity instead of a mere form of sound words.

Mr. F. next went to New Orleans. From the report of the Times of that city for Jan. 16th. the following extract is made :

"To say that Mr. F.'s revelations were aston-ishing, would but poorly convey the entire truth : they were, so far as, the known laws of physical and vital forces are concerned, absolutely miraculons. The initials of what purported to be y spirit triend, not yet announced, appeared in plain, red characters on the back of Mr. Foster's handwhen the hand was held in open view, and the full mane was written in penell on a piece of paper held under math the table-

Without going into personal and particular de-tails, we gould not convey, even in a remote degree, the convincing assurances which came directly home to the inner sense and moral goniousness of the writer and his friend. Such second new provides and the tright. Sites the second secon We know that during his medium-hip last eve

ting tasts were related and information imparted not known to any person present."

#### MRS. HOLLIS.

The Memphis Appeal devoted considerable space to the scances of this lady while in that city. 'At one of the circles, in the course of a dialogue between the sitters and the "elfar, manly voice," of the spirit Jimmy, the following compendium of our philosophy regarding "une happy spirits "was remiered :

If a man dies devoted to drink or tobacco, he carries those bare cravings into the spirit-land: Not being able to satisfy such appetites, he suf-fors (in all the spirit hand is not a pint of whiskey or a ping of tobacco (so with the baser animal de-sites. But even the spirits in this somewhat mitigated sort of hell are not hopeless ; they are encouraged to improve. Progress in purity is the law of the universe : the lower spirits are in-structed and led on by the higher."

. The editor further states.

All this and much more was related by the spirit Jimmy in the most natural and mortal sort. of way. Meanwhile the medium ever and anonwould make comments and remarks. If it was ventriloquism, it wits'at most masterly performamer.

At this scance Rey, Mr. Watson (author of "The Clock Struck One"); was present. During the course of the exercises, his spirit

son, Allen, spoke as follows (as per report): SPIRIT-Father, the spirit of your old friend,

Mr. Parsons, is here, and wants to speak to you. MR. WATSON-My dear son, tell Bro. Parsons

MR. WATSON -----AL WERT SOLD 1211 DEC. FAISONS I shall rejoice verget it message from him. What does he wish to say? Spiker--Father. Mr. Parsons says you must stand firm to the truth : you must not deny it. MR. WATSON, with grout z u-- Tell Bro. Par-sons, my dear son. I will stand firm for the truth. I will die for it, if need be, and esteem it a privi-lege to do so. ge to do so. SPIRIT—Father, Mr. Parsons says, twenty year.

hence, whether you are in the lody or out of it, you will rejoice and be profid that you have been a pioneer in the great truth of Spiritualism.

Stand from for it, futher, Mn. WATSON, with increased soid-1 will nover falter. If need be, 1 will die-for the truth, my

dear sone watson had not a doubt, but, that, he was Mr. Watson han not a nontrol put that, ne wa had been ingrdered.

fessors assert, or of the devil, as many good peo- lishes a challenge for discussion from Mr. Wilson postor from such stuff as she is made of. But all to the Clergy, or others desiring, on the proposi-

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tion : " Resolved, That the Bible, 'King James's Ver- Spiritualism should take anything for granted sion,' sustains modern Spiritualism in its phases and teachings.

DANDEL W. HULL

Is reported by the Avalanche of Jan. 6th as commencing on Sunday, 5th, a course of lectures most wonderful and convincing texts were given. The Memphis Avalanche of Jan. 12th, noticing at the Memphis Club Hall, in which in the morn- Beside what I myself witnessed, a gentleman of ing he treated largely of the topics "discussed in - high standing and great intelligence, who has for the controversy that had arisen out of the public a long time been a most faithful and critical incation of the book entitled 'The Clock Struck vestigator of spiritual phenomena in all their One."

> In the evening he spoke of the "Good of Spir-" itialism." During the continuation of his course. Mr. Hull issued a challenge to the clergy in the Avalanche of Jan. 13th, for a discussion as to the correctness of the terms "demonology" and "necromancy," as applied by them to Spiritualism. The Rev. Dr. Graves, of the Baptist Church, coming out through the columns of the Appeal against Spiritualism in general and Charles II. Foster in particular, Mr. Hull, in the same paper for Jan. 14th, personally challenged him to discuss, or to acknowledge himself before the citizens that I shall always recall them with a feeling of arafraid to meet the advocates of our philosophy. gratitude to those gone before, whose love is holdon the public rostrum ; but up to date of our last advices no clergyman in Memphis had taken up the gauntlet. In this connection we refer the opened portals of the happier land. reader to an interesting, article on the position of the

REV. DR. SAMUEL WATSON, author and publisher of the "Clock-Strack One," which will be found on our eighth page;

The good cause is going on nobly both east and west, north and south : while here and there a disciple may seem cast down, or another be an parently unduly exalted, yet the general tone of the liberal movement now going on is to bring all to an harmonious level, whereon shall be laid the foundation of that temple of universal love for humanity whose builder and maker is God. ---

## THE MANIFESTATIONS AT MORAVIA

DEAR BANNER-Having been on a visit of two weeks to Moravia, I wish to say a few words in regard to my experiences there. During a part of my stay the manifestations were less powerful than they have been at times in the past, owing, in a great measure, to the exhaustion of the medium from over-exertion and the extreme heat of last summer, during which time she took no rest. . It cannot appear strange to any rational person that those who go to Moravia for a day or two, or, as many do, for only a few hours, expecting to see their spirit-relatives or friends, should very often come away disappointed ... The circle-being formed, as it is, of constantly changing and often very inharmonious elements, and the medium suffering from the twofold drain of daily labor in her household, and exhaustion inseparable from her long and frequent sittings during the past most trying summer, it is astonishing that, with these hindrances, she continues to prove herself one of the most wonderful mediums for materialization ever known.

It is not my purpose to enter into minute particulars as to what was witnessed during the yarious seances at which I was present ..... Spiritvolces sometimes joined in our singing, water was sprinkled upon our faces, and names, anknown except to those addressed, were whispered distinctly in the dark circle. The spirit-face city. In the former city, the Society of Spiritof a lady appeared at one of the sittings, and This spirit also spoke softly, but distinctly, the young woman was found, under circumstances been accidental, or whether—as some suspicious cause to which he is devoted. marks about the throat seemed to indicate-she

who go to see her, as a medium, must judge of her by her mediumship, as no one investigating

OF

which can be tested. Let what is witnessed every week at Moravia speak for itself.

During my stay in this pretty village I met Dr. C. T. Ruffum, a trance medium, through whom varied forms, told me of tests which he considered most remarkable and satisfactory, obtained

through Dr. B.'s mediumship. Although I did not see, during my stay, the faces of those I most desired to look upon, so much was given me in Mrs. Andrews's circlesbeside the unlooked-for and astonishing tests of spirit presence and identity obtained through the medium above mentioned-that I should be ungrateful indeed were I to complain because something was withheld. My experiences during the pleasant fortnight spent in Moravia were such ing the heavenly gates ajar, and to the mediums, without whose aid we could not approach the 1. 1. Ithura, N.Y.

#### Written for the Banner of Light. OII, WELCOME THE ANGELS!

BY CORA VAN DE MARK.

Oh, say not they, 're goin from the circle, That cherished and loved them so well ! ! T was only the casket that perished-The mortal which crumbled and fell.

The spirit, with all of its beauty, In sympathy off lingers here ; Impatiently waiting to give you

Its message of hope and good cheer. For love has a magnetic ladder,

And many, since Jacob of old, Have seen the fair angels returning, And listened to truths which they told.

Then open your hearts to God's sunishine, And glorious blessings you 'll win, . If you 'll heed the sweet song of the children,

And "let the good angels come in." They 'll soothe you when sickness o'erpowers, And sorrow knocks loud at your door ;

They'll bring you rare pictures of beauty From homes on "the Evergreen Shore."

Oh, doubt not the power of the angels, But know that the Infinite Mind . Has showered on his children more blessings

Than mortal has ever divined. You'll learn there 's a practical meaning

"Attached to those words of the song, If you 'll open your homes to the dear ones,' And welcome the angelic throng. . Rochester, N. Y.

#### Letter from New York City.

DEAR BANNER-1 have left the Quaker City und am in Gotham ; and, according to custom, will sketch you a few items pertaining to the spiritual movements in Philadelphia and in this unlists which meets in the hall corner of Spring called by name her sister who had just arrived. Garden and Broad streets, is evidently in a healthy and, I should judge, growing condition, words, "Murder !" " Murdered !" " May God Dr. H. T. Child, the President, by his untiring forgive him ?" Three years ago the body of this | energy and 'ceaseless labors, has done a great deal to make the meetings a success. He fulfills which left it doubtful whether her death had his duties with credit to himself and honor to the Mrs. M. S. Townsend filled the desk during the month of December. Her earnest words in be half of the unfortunate and downtrodden taught the fine audiences that gathered to hear her, lessons of unbounded charity and angelic love .----Experiences, deep and bitter, teach us the true philosophy of life. Through the dark valley of sadness and suffering this dear sister has walked; and thus become eminently fitted to preach the I find that a person bearing this name, and whose | beautiful gospel of sympathy and love. The people manifested their appreciation of her by giving her a benefit sociable, which was well attended. During the evening, she was presented with a beautiful, ring: "The presentation speech was made by an Indian spirit, through the mediumship of a young lady who is being developed sources; but I wish to call attention to the fact as a physical medium. I attended one of her that, when conditions are, from necessity, so often | seances, but the manifestations at that time were principally rappings, which came very loud in response to our questions. The medium's guides declare that spirits will soon be able to material-My wife and I visited Dr. Slade's a few days ago, and for the first time I saw a materialized spirit. We also witnessed the slate-writing, and had the accordion played while I held it in my own hand, when both of Dr. Slade's hands were on the table before me. A chair walked up to the table from the other side of the room, and my chair moved away from the table, with me on it (two hundred pounds, nearly); spirit hands touched mine and caressed me, and all the things were done which have been so often and accurately described in the Banner at different times. Two forms appeared, one of which my wife recognized as her grandmother, and the other we did not know. Both faces were not more than three feet from us, and we had the best opportunity of observing them. The manifestation was produced in such a way that it did not leave the slightest doubt in our minds of its being a genuine spiritual manifestation. The materializing was wonderful and beautiful beyond the power of description.

#### AN APPEAL TO SPIRITUALISTS IN BEHALF OF THE WRITINGS OF EMANUEL SWEDENBORG:

LIGHT.

I ask of you, fellow-citizens, children of the mansions of the spiritual world, to, for a few moments-if you are troubled with any such infirmities-lay aside prejudice, preconceived opinions, and the spirit of sect or party-a very difficult thing, I know, for most men to do-and to consider for a short time the claims of the Swedish seer to your attention, and compare them with those of modern seers and mediums, and then judge for yourselves. For the truth we should all seek, for the truth alone can make us free from the mistakes of ignorance, the snares of bigotry and sectarianism, and the dominion of evil. It is of no moment to us that we should be able to confirm ourselves in our present views; for, although it should gratify our vanity, itmight dons great harm ; but it is of vast moment that we should seek and find the truth, and be able to see truth in the light of truth, and to live in accordance with it. Those truths and that system of truth are the most important to us which will lead us to the best and highest life. It is a glorious maxim which Swedenborg proclaimed when he declared that "All religion has relation to life, and the life of religion is to do good." It is not to arouse the spirit of controversy, which is latent in every man, that I write these pages, for such a spirit judges and condemns opposite views before it understands them ; no seeker after truth should do this, and no truly wise man will do it.

Emanuel Swedenborg, the seer, a native of Sweden,-lived and-wrote the wonderful revelations contained in his writings about a century. ago. He was one of the most celebrated philosophers of his day; well and thoroughly educated in his youth, he devoted his life and best energies to philosophical pursuits; and the application of scientific principles to the mining and business affairs of his native land. He wrote extensively on the economy of the animal kingdom, and the animal and mineral-kingdoms, and a goodly number of his philosophical works have within a few years been translated into English, and are found to contain the germs of many of the discoveries of a later date. His writings show that he was accustomed to observe closely and watch patiently and carefully, and to draw rational conclusions from the operations of Nature, With a mind thus trained and disciplined by study, and an active life of usefulness, at the age of fifty-seven years he commenced his spiritual writings; and for over twenty-seven years he claimed to have open intercourse with the spiritual-world ; to see and converse with spirits and angels face to face, as man converses with his fellow-man here, and that daily, not in a state of sleep, but of most perfect wakefulness; claims which, when we consider their length, breadth and duration, no other man does or ever has made, or can make with any show of justice. Although written a century ago, long before the appearance of modern Spiritualism, there is scarcely a phase of the latter which is not noticed and described in his writings ; and of much of it, the underlying philosophy is given yes, far more than this, the most wonderful events, even revolutionary changes, are carefully described as they occurred in the spiritual world. and were witnessed by him at the time he wrote; and whole kingdoms in the spiritual world are described, of which modern mediums as a general rule evidently know little; and have apparently seen less. What has astonished the writer more than anything else, is the apathy and neglect with which the writings of this grand old seen have been regarded by the great mass of Spiritualists; and to affectionately and earnestly call their attention to them, is my sole object in writing this.

FEBRUARY 1, 1873.

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itual manifestations. No attentive reader of his writings doubts the possibility of spiritual intercourse, or that the present manifestations are from spirits, for they most wonderfully confirm same Heavenly Father, journeying toward the his statements of the laws of the spiritual world and of spiritual intercourse.

> JOHN ELLIS, M. D. 14 West 27th street, New York City.

[Mand Merrin, aged twenty, was killed on Thesday right, and on Thursday her hody was enriced to Greenwood Cemetery from the intrody was enriced to Greenwood Cemetery from the intrody of the competition of the fit the morning looking for a charge size of the fit the morning looking for a charge size of the fit of the green permission when the fit of the fit of the green permission when the fit of the fit of the green that the fit of the fit of the fit streets, was secured. Mr. Benefit to attend the fu-streets, was secured. While fit defined to attend the fu-streets, was secured.

In the still and solemn midnight call the show-hakes whiching down, Spreading out a theory way,

- ing town :
- On the palaces of grandeur, on the hovels dark and low.
- Like the breath of God, impartial, rolled the ripples of the snow.
- where paupers starved, -O'er the spires to heaven uplifted, with Christ-
- filth and slime.
- Then, a cry so wild and fearful rang across the atmosphere, That the sudden-wakened sleepers hushed their
- beating hearts to hear. Now again red-handed Murder, through the
- stormy depths of night, Hurled a sinful soul, unshriven, out upon its
- starless flight. Thus the rays of morning lingered on a brow so
- young and fair, . That the pure recording angel wept as he beheld
- it there. Who may tell what fierce temptation, who may
- tell what waves of strife Surged about the soul departed from the terrors of that life?
- When they\_brought the erring woman to the Christ of Galilee; Fiercely clamoring for Vengeance, boastful scribe
- and Pharisee, Spake he not in accusation, but in mild, reprov-
- ing tone : 'He that hath no sin among you, let him cast the signal stone."
- Are they wiser than the Master? Are their souls more free from soil ?---Prating of their priestly mission to the hardened
- sons of toil; Grand in stately peroration, eloquent in sounding.
- phrase, Sleek and fat, yet always craving—shepherds of
- these later days? Yet, forsooth, that she was sinful ; that her hope-
- less life went out In the midst of nameless evil, at whose sight the demons shout,
- None might say a prayer above her-none might even stoop to say To her sisterhood about her, 'Cease from sin,
- and learn to pray.'
- those Pharisees of Judah / Ah, those old Judean scribes!
- Thanking God that we are Christians; that our charities are great; That no Lazarus is lying hungry at our outer
- gate;
- That, although we build our temples quite as high and grand as they,
- We are not like money-changers, selling doves for triple pay; That we pay our tithes contented, print our
- names to wondrous schemes. For the unconverted heathen, running wild with savage dreams.
- Yet when morning breaks eternal on the shore to And the glathours which surround us, like un-
- stable vapors rend, It may be that clearer visions of our earth-life

BURIAL OF MAUD.

- O'er the halls where Dives feasted, o'er the dens

# emblems hown and carved ; emblems hown and carved ; Through the avenues of fashion, through the al-leys sick with crime, Falling on the polished marbles, falling on the

A materializing scance held by Mrs. Hollis next day, at the house of Mr. Baldwin, on deffersion street, was also highly successful.

#### ME. V. WILSON.

This gratheman is doing much to advance the cause in the South and West by his logical and carnest remarks, and the surprising accuracy of his descriptions of spirits present at halls where he has occasion to speak. The Lexington Daily Press, of Jan. 17th, gives a lengthy report of his services on Thursday evening (16th), from which we make a few extracts :

"The Library building was comfortably filled with an audience composed of thinking men and women of the city, gathered to hear Mr. E. V. Wilson, of Chicago, III., discuss the interesting uestion of Spiritualism-Interesting because : little understood. In the andience we noticed a couple of our most eminent divines. \* \* \* Beginning his remarks, he announced himself radical in the strictest sense of the word, though not abusive. He next declared his firm belief in, and adhérence to, the doctrine of Spirtualism. While he is a Spiritualist, he is at the same time a firm believer in the Bible, drawing therefrom his views and theories on Spiritualism. To use his own expression, he believed more of that book than most preachers do, differing from them only in the conclusions drawn.' Mr. Wilson advocates the theory that the mind is the best of man, and that while the body moulders and returns to Mother Earth, the soul lives on and enters into another—a, new life. While he believes in the Bible, he denies that he is a Christian, that is in the sense in which a Catholie

tain, that is in the sense in which a Cathone would disclaim connection with the Methodist Church, and *vice versa*. In support of the spiritualistic theories advanc-cit and advocated last night, he quoted quite a number of passages from Holy Writ, dwelling particularly upon the history of Saul and the Witch of Endot. Witch of Endot.

the existence of spirits and the ability to exer-cise mediumistic powers. \* \* \* Leaving the Bible for the time being he asserted that the powers of mediumship displayed by the Witch of Endor are being daily exercised in this age of improvement, and to prove his assertions he entertained his audience at some length with a revela-tion of incidents from his own history. Many of these instances and illustrations were full of interest, and the impressive manner of their rela-tion detracts not one whit from that interest. \* \*

The most interesting portion of the lecture-albeit all was interesting – was the wonderful xercise of his clairvoyant powers before the andience. If we are not mistaken, he gave nine different exhibitions of this unique attribute, and the entire number only two of them failed. and one of these, dating gight years back, was not remembered by the gentleman who was the chairwovant's subject to the second s clairvoyant's subject.

His evidence: of his ability to speak of the past, nd speak with accuracy sets of rest 'the idea of mind reading.' We have heretofore been skeptical upon this point, but last night we were convinced that once at least there was no 'mind reading ' or exercise of psychic force."

The same paper thus speaks of his efforts on Sunday, Jan. 19th : " Mr. Wilson discoursed to small but interested audiences yesterday morning and evening at the Opera House. As a speaker he is forcible and grammatical, and if not always logical is at least psychological." It pub-

A man showed himself at our last sitting, giving his name as Freeman Kelly, and saying that he\_passed away in Ithaca. The voice was distinet, though not foud, as he uttered these words, and added, " Let all men know that these things are true?" No one in the circle recognized the name, but, on making inquiries since my return, appearance, judging from descriptions given by' those who knew him, was that of the face we saw, passed away here in the spring.

- I cannot attempt to give a detailed description of the phenomena we witnessed in various sittings. This you will probably receive from other violated as in these circles; when the medium has been unable to devote her strength exclusively, or even chiefly, to the exercise of those powers which she possesses in so remarkable a lize themselves in her presence. degree ; and when the circle is composed of strangers who are often hurried, fearing to miss the next frain, many of them unreasonable and irrationally exacting-altogether most discordant as elements of what should be a harmonious whole-it is fully for those who go to remain a short time, perhaps only a few hours, to complain' because they fail to get what they desire.

With such a heterogeneous company, many of them quite ignorant on the subject, and with no one authorized person to control the action of those forming the circle, what can be expected? Is there, any one knowing anything of the governing laws of spirit manifestation who doubts that these failures, so often the occasion of dissatisfaction and complaint, are absolutely and essentially inevitable? If faces always showed themselves to every one who desired to see them, like soldiers answering the roll-call, there would he grave reason to suspect that, either on this side or the other, there was a manufacture of manifestations' to order-a state of things extremely unsatisfactory to all, leading even those who see deception on this side to be impossible, to believe (as some have persuaded themselves to imagine) that, on the other, certain active and ingenious chemists are busy making up, by some process known only to themselves, faces to represent those of any spirits who are asked to show themselves to friends in the flesh. The very failures tend to prove the reality of what is seen. No one can feel more annoved and disheartened than the medium berself does, when, after sitting for an hour or more in the dark, close cabinet, and failing to get what satisfies those who flock to her. from all parts of the country, she has to meet discontented faces and hear disparaging remarks. How utterly irrational and absurd to demand that she shall unfailingly supply phenomena of this nature; as if she were practicing legerdemain, and had control over all that is essential to the production of certain results!

As for Mary Andrews herself, 1 never saw any one in whom straightforward, independent integrity of character was more manifest and unmistakable. Nature never yet molded an im-

Dr. Slade is convincing hundreds every month of the reality of spiritual intercourse. May he live long in the body to exercise, the beneficent gifts with which Nature has endowed him and

the loving angels have brought to fruition. Thomas Gales Forster closes his year next Sun-day, during which time he has lectured for the day, during which time he has recurred for the Apollo Hall Society. Every one speaks in-his praise, and I presume that they will show their appreciation of his labors by engaging his ser-vices for another year. Bro. Forster's health is very good, and he bids fair to remain in the body: for a long time, to bless humanity with the grand inspirations, so fraught with truth and wisdom, which Perf. Davton, gives to us through bis or: which Prof. Dayton gives to us through his organism.

Mrs. Stoddard and her son, Master Hough, the physical medium, have been giving cabinet manifestations here before large audiences, creating great excitement and much discussion. public seem to be very much, puzzled abou public seem to be very much puzzled about the way things go on inside of the cabinet after the boy has been secured in wire nettings, waxed cords, &c.

Thus, in different ways, the spirit-world is at work in this great city, causing agitation and giving demonstration of its presence and power. A. E. CARPENTER. 5 Clinton Place, N. Y., Jan. 12th, 1873.

Even the sectarian enemies of Swedenborg. have never questioned his\_intelligence, his honesty or truthfulness, for his life was blameless with them he was insane, or a visionary, who was himself deceived by his imagination. No intelligent Spiritualist should or can for a moment justly harbor such objections without first reading his writings, for to do so would be to condemn his own faith, and justify the blind oppo nents of that faith in their opposition to it.

In one respect-to which I desire especially to call the attention of the reader at this point-Swedenborg stands out boldly as the prince of seers. The son of a clergyman, reared and educated in an Orthodox church, busy with literary and selentific pursuits up to the very hour of the opening of his spiritual vision, we would reasonably have expected that the faith of his fathers, and preconceived ideas, would have colored his writings and revelations ; but in no respect are his doctrines in harmony with those in which he was educated, or with those which prevailed at the time he wrote in the religious world around him. The doctrines inculcated in his writings do not agree with those even in the least particular ; and Swedenborg expressly teaches that the First Christian Church had come to its end through evils of life and an entire falsification of all doctrines. How wonderful that a man should be able to so perfectly lay aside his preconceived ideas, and to sink himself, as it were! And although he spent his time and money freely in writing, printing, and circulating his works he did it anonymously until near the close of his life, when, at the carnest solicitation of his friends, his name was published on the title-page of the "True Christian Religion," simply : "By Emanuel Swedenborg, servant of the Lord Jesus Christ." He did not desire men to receive the revelations made through and by him on his authority, but they were to be received because they are perceived to be true. Such were his views.

No man who has ever read Swedenborg's writings can, for a moment, question but that, if there is any truth in Spiritualism, or if any man has ever had intercourse with spirits and the spiritual world, either recently or in the Bible days, Swedenborg surely had; and it would seem that his writings are entitled to a respectful consideration from every one, especially from Spiritualists. A philosopher by nature and long practice in the natural sciences, even his spiritual writings are philosophical and beautiful beyond comparison ; order and system reign supreme. The laws of the spiritual world; the resurrection from the dead ; the state of man after death ; the association of spirits with men; spiritual vision and conversing with spirits; the relation which the deeds of this life have to the state of man after, the death of the body ; spiritual influx, and the correspondence between natural and spiritual things-are all explained, illustrated and demonstrated with a power and force which, it is safe to say, have never been surpassed in any particular; and which have in the past carried and are to-day carrying conviction to the minds of thousands who have never witnessed any of the spir-

may unfold. And the good we cast behind us, grasping for the shining gold.

HENRI II. FENTON.

#### The Mass Meeting of the Spiritualists of America.

EDITORS BANNER OF LIGHT-I think it well to make known what success I am meeting with in procuring signers to the call for a mass meeting. It is desirable also that the fact of the call being proposed should be generally known, so that as large a number as possible shall be obtained as signers.

The mass meeting will only he a success proided the interest in it is general, and the attendmee large. I hope, therefore, that every person who thinks our cause is in need of the united action of the masses will forward their names to my address, so that I can attach the same to the call.

The following are the names of those-who have already signed : G. W. Kates, P. H. Britt, Jr., I. A. Pittman, T. C. Fahnestock, Cincinnati, O. ; Albert Stegeman, Lamila Stegeman, Allegan, Mich.; Miss Lizzie Keyser, Covington, Ky.; Mrs. Emma Hardinge-Britten, Boston, Mass.; Moses Hull, Vineland, N. J.; P. T. Johnson, Ypsilanti, Mich.; William B. Falmestock, Lancaster, Pa. ; Thomas Haskell, West Gloucester, Mass. ; Seward Mitchell, Cornville, Me. ; F. P. Baker, Topeka, Kansas; Jemima M. Webster, Harrisville, Ohio; Rev. T. H. Stewart, Dr. J. S. Brown, Dr. G. W. Carpenter, Kendallville, Ind.; Hon. William Dickenson, Rome City, Ind. ; Hon. William S. Prentis, Prairie Town, Ind.; James Hall, Lagrange, Ind.; P. B. Randolph, Massil-Ion, O.; George M. Taber, John P. Allen, Mrs. S. J. Lewis, S. T. Russell, Mrs. Ruth Peet, John W. Carson, Wm. W. Lewis, Mrs. M. A. Henry, Springfield, Ohio ; Job Smith, Hallsport, N. Y. ; Daniel White, M. D., Carlinville, Ill.; Noah W. Parker, Tipton, Ind. ; Wm. Jordan, Port Huron, Mich.; J. H. Garretson, Richland, Iowa; O. S. Poston, Harrodsburg, Ky.; S. A. Thomas, Camden, Ind.; George C. Waite, Holyoke, Mass.; Amos Benton, Dr. J. Bradley, P. V. Herzing, H. Bieber, St. Marys, O. ; G. G. Parrott, J. M. Hussey, Wm. Hamilton and M. Nichol, Mendon, O.

The above are sufficient to make a respectable Call, but are not enough to insure the result desired-an attendance at the meeting of the masses of believers in Spiritualism.

- The conditions now existing in our ranks in regard to organization and interest in the general and local work of our cause, make demands for something to be done to arouse us into greater activity. The results of this mass meeting will be probably vital to our interests ; therefore, considering it as already a fixed fact, let us have a general interest manifested in its deliberations, so that its results will not be the will of a few or a clique, but the positive will of the whole body of believers in Spiritualism.

G. W. KATES. Yours, &c., Cincinnati, Ohio.

The object of religion is not to make a man better than his neighbor, but better than himself.

## FEBRUARY 1, 1873.

#### LIGHT. BANNER OF

Children's Department.

THE BALLAD OF BUNNY.

## Ranner Correspondence.

#### Tennessee.

MEMPHIS.—A friend writes, Jan. 15th: 1 give you, dear Banner, what I can—my earnest sympathy and hearty good wishes. Here in Memphis, the fallow ground has been broken up, and the good seed is spronting on every hand.

presses his surprise at the uniform tolerance extended by Spiritualists to his peculiar views. Our Daniel avails himself of the opportunity to indge between Sannet and the Methodist Con-ference, as his namesake of old did between Su-sannah and the elders, and with like result. The good work goes bravely on, and Spiritual-the man ground here faster than ever before. tended by Spiritualists to his peculiar views.

The Banner is kept for sale by sl our news-dealers, and is, eagerly read by great numbers. Bro. Watson is at work, and you may expect soon to hear from him again.

[We wish our friend would endeavor to procure | more for the good of humanity. subscribers to the Banner of Light, and remit by post-office order. We need all the assistance the friends of the Banner can give us at this time, when we are struggling to permanently reëstablish it on as firm a basis as it was before the terrible conflagration which swept away our property.-EDS. B. OF L.]

#### Maine.

PORTLAND .- Abner Shaw writes, Jan. 18th, as follows : As President of the Portland Spiritual Association, allow me to say that that inimitah able poet, phrenologist and metaphysical philos-opher, Prof. D. Howland Hamilton, of Lewiston, Me., author of "Common Sense Theology," gave readings from his new work here last Sunday, to the unbounded satisfaction of all his hearers. The Professor has a most wonderful faculty of conveying truth through his spicy, logical, argu-mentative rhymings. He is extremely original and pithy in his style, and renders his positions so self-evident and convincing there is no escap-ing his conclusions. He argues mostly from a phrenological standpoint, and keeps his audiences in continued glee by his serio-comic turns. of thought. He has a fine voice, and commands every ear continually while speaking. We ad-vise all progressive associations to secure for one Sunday at least, the services of this gifted poetic philosopher.

P. S.—He was a guest at my house, and we found him no less interesting in private than public life.

AUBURN, Nov. 16th, 1872.—Mrs. A. W. Smith, of Portland, Me., has just closed a course of high-ly successful lectures in this place; which have been listened to with interest by appreciative au-diences, and to the satisfaction of all liberal minds; therefore,

minds; interview, when she is influenced, our sincere exatted spirits by whom she is influenced, our sincere thanks for the interest manifested in our hehalf and the un-thing carnestness and zeal which characterize all her ef-forts in the cause of truth. *Resolved*, That our best wishes for health, happiness, and success attend her, whether in the domestic circle of corresting the more prominent matting des mills between

occupying the more prointnent position of a public lecturer, and that we respectfully recommend her to all true friends of Spiritualism, who desire an earnest and able advocate of the chilse, Resolved, That a copy of these resolutions be forwarded Resolved, That a copy of these resolutions be forwarded to the Banner of Light for publication. Joint Curris, Ju., B. A. JOINSON,

#### Massachusetts.

# **MASSACHUSELLS.** "IMPROVEMENT OF SPHITUAL METHODS."— I have read K. Graves's article in the Banner of Light of Nov. "9th, with the above heading, wherein he suggests new methods of work in the spiritual field. For one, I am ready to act upon his suggestion, and will 'visit any town, where there are but few Spiritualists, and speak or hold test cheles, or both, twice in "every month, one day and night, or once a month if the two days come together; and do the most good I can offering my surplear from with this provine." can, offering my services free, with this proviso : to macadamize roads. Slates possess a very fine that I shall be paid all my expenses from Boston and back again. And 1 will suggest to any others who may do likewise, that they take with

drum from another part of the room was brought by the invisibles and placed upon the table by the invisibles and placed upon the table around which we were sitting. Next, they made known that they wished me to play on the violin, which 1 did, and perfect time was kept upon the bass and tenor druns, and several other instruments. After a short intermission, we were re-seated around the table, upon which 1 placed a slate and pencil. The light was blown out, and after singing a short hymn, the pencil was based to make available across the slate as and the good seed is sprouting on every hand. Mrs. Hollis has done a good work for the past two months; great numbers attended her sés ances, and many who have fieretofore resisted the attempts of their spirit friends to converse with them have yielded to the evidence of sight and hearing. Tast/week we had C. H. Foster with us, and the becutiful manifestations in his presence gave intense and universal satisfaction, with the single exception of one elergyman. Daniel W. Hull is hecturing to attentive audiences with good accept-ance. Rev. Sammel Watson, author of "The Clock Struck One," having fell constrained to seccede from the Methodist Church and ministry, is rejoicing in his new-found liberty, and ex-presses his surprise at the universe at the ministry, is rejoicing in his new-found liberty, and ex-presses his surprise at the ministry, is rejoicing in his new-found liberty, and ex-presses his surprise at the ministry, is rejoicing in his new-found liberty, and ex-

California.

a better knowledge of spiritual things, and given me a view of the life beyond, where my loved ones are waiting to welcome me. I only regret

that my life has not been better, and I had done

Georgia.

ATLANTA.-F. F. Taber, M. D., writes, Jan. 14th : Sister Addie L. Ballou is with us, lectur-

ing to crowded houses. The proceeds of her lec-ture on Wednesday night, Jan. 15th, are for the cause of Spiritualism, to be donated to the Ban-ner of Light in her name. Noble woman 'would that women were all like her ! It makes my

heart glad, to think that we can make happy the

Scientifir.

COSMOGRAPHY:

NUMBER SIXTEEN.

BY LYSANDER S. RICHARDS.

Soil, we have found, was originally pulverized

rock, hence it must contain the same properties

precisely as the rock from which it came. Where

limestone is the predominent rock in a certain

region, there lime is the prominent constituent of

the soil ; where sandstones abound, there the soil consists largely of sand ;, where slates predomi-

nate, a clayey, plastic soil, rich with alumina

(the basic ingredient of loam), is found ; where

granite abounds, we have a gravelly, sandy soil,

silica or quartz being the prominent ingredient.

How shall we detect limestone, sandstone, trap, granite, &c.? Pick up a bit of rock, scratch it with

a knife, if it is soft, say one-half as hard as quartz

or flint, and if when crushed and powdered a

drop or two of chlohydric or muriatic acid be ap-

plied to it, it effervesces, it is pretty sure to be

limestone, a carbonate of lime.; the carbonic acid

gas escaping is the cause of the effervescence

when the said acid is applied. Sulphate of lime,

or gypsum, will not effervesce. Scratching the

stone with a knife, however, will answer for a

general test. If a hit of sandstone is picked up

by passing the hand over it a roughness and gritty

feel will be detected. The stone is made up o

particles of fine sand, a sedimentary deposit, hardened or comented together. With a knife if

scratches about twice as hard as limestone, and

dark green color, and is a hard, tough rock, in

structure, something the appearance of the slates

or sandstone, not as gritty as sandstone, or as smooth or fine as slate ; a mean, in fact, between

is from gray to black, it is very tough, and is used

texture, and are so general they need no descrip-

Description of the Universe.

hearts of others.

# It was a black Bunny, with white in its head, Alive when the children went cosy to hed— Oh early next morning that Bunny was dead !

When Bunny's young master awoke up from sleep. To look at the creatures young master did creep,

And saw that this black one lay all of a heap. "Oh, Bunny, what ails you? What does it im-

port That you lean on one side, with your breath coming short ?

For I never before saw a thing of the sort !"

They took him so gently up out of his hutch, And made him a sick-bed, they loved him so

much ; They wrapped him up warm ; they said, "Poor thing !" and such :

But all to no purpose. Black Bunny he died, And rolled over limp on his little black side : The grown-up spectators looked awkward and sided sighed.

While as for those others in that congregation, You heard voices lifted in sore lamentation ; But three-year old baby desired explanation ;

At least so it seemed. They then buried their dead

In a nice quiet place, with a flag at his head ; "Poor Bunny!"—in large print—was what the flag said.

Now, as they were shoveling the earth in the hole, Little baby burst out, "I don't like it!"-poor

And bitterly wept. So the dead had his dole.

That evening, as Babe spe was cuddling to bed, "The Bunny will come back-again !" Baby said, "And be a white Bunny, and never be dead !"

HOW WE ARE UNITED.

TATTLE DAUGHTER-"I wish the river would

FATHER-"Why, what have you to do with

the river's rising ?" ETTLE DACOHTER-" A great deal, father ;

for then the boats would run." FATHER—" And what have you to do with the

boats' running, my child, ch ?? LITTLE DAUGHTER-" They would bring the

cotton, father." Otton, maner. FATHER—[Looking over his spectacles.] "And

what have you to do, darling, with cotton babes?" LITTLE DAUGHTER-" Why, If the cotton was down you would be able to sell it, you know, dear father," smilingly.

FATHER-" And what then ?"

LITTLE DAUGHTER-" You would have plenty of money." FATHER-" Well."

LITTLE .DAUGHTER-[Laying her little hand on his shoulder, and looking up into his face.] "Then you could pay mother that twenty-dollar gold piece you borrowed from her, you know, father.

FATHER-" And what then, my child ?" LETTLE DAUGHTER-"Then mother could pay

A unt Sarah the ten dollars she owes her." FATHER-" Ay, indeed ! and what then ?"

LITTLE DAUGHTER-"And Aunt Sarah would

pay sister Jane the dollar she promised to give her on New Year's, but dld n't, because sho did n't have any cotton—any money, I mean, father.'

-FATHER\_SWell, and what else ?" [He hays down the newspaper and looks at her cautiously, with a half smile.]

LITTLE DAUGHTER-"Sister Jane would pay equally hard as flint. Trap rock is generally of a brother John his fifty cents back, and he said when he got it he would give me the half dline he owes me, and two dlines to buy marbles; and this is what I want the river to rise for, and the big boats to run ! And I owe nurse the other dime, and must pay my debts !" the two. Basalt is very similar, except its color

"Pa" looked at "ma." "There it is," he said ; "we are all, big and little, like a row of bricks. Touch one, and away we all go, even down to our little Carrie, here. She has, as a child, as great an interest in the rise of the river as I have. We are all, old and young, waiting for money to buy marbles." A good lesson for debtor and creditor, too, and well enforced.

will have a large and remunerative sale, and tend in some measure to check the superficial material-istic tendencies of the time,"

VITAL MAGNETIC CURE,-A person who is WITAL MAGNETIC CURE,  $\rightarrow A$  person who is highly mediumistic, and very susceptible to all kinds of influences, speaks of the work thus: eff 1 could but have read this book. Vital Magnetic Cure, 'some-four years ago, it would have saved me much of that which to me was unaccounta-ble suffering." There are without doubt thou-sands in all parts of the country, who are surrounded with influences and conditions from which it seems almost impossible for them to ex-tricate themselves. This book is invaluable in showing to the invalid the cause of much that is afflicting him, and the way to be restored. The work is one that will interest the majority of thinking minds, is practical in all its teachings and one that every person should be familiar with. Not only those parties who are using the natural forces to cradicate disease, but those re-ceiving such treatment, should be informed upon the subject.

LESSONS FOR CHILDREN ABOUT THEMSELVES,

by  $\Delta_{\rm e}$  E. Newton. A somewhat careful exami-nation of this little treatise assures us that it skillfully carries out its plan—that of making intelligible to children the essentials of Anatomy and Physiology, that is, those essentials whereof and Physiology, that is, *those* essentials whereof we all need to be taught. Mr. Newton says that, " unless this is done during the period usually al-lotted to school attendance, it is in most cases never acquired at all. And since but a small pro-portion of the children of our country ever effer the higher grades of schools, this knowledge should be included, as far as practicable, in the *primary* course of instruction." The authors text-book has the discriminating approval of en-iment educational authorities. We recommend it to the attention of school committees.—*The Luiz resolist*, *Boston*. re raulist, Boston.

#### LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behower societies and Lecturers to promptly notify as of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively o lecturers, without charge. If the name of any person *no* a lecturer should by mistake appear, we desire to be so informeil.]

JAMES MADISON ALLEN, tranee and inspirational speak-er, Ancora, N. J.
 MARY A. AMPHLETT, Inspirational cure Dr. C. Bunk-MARY A. AMPHLETT, Inspirational cure Dr. C. Bunk-ley, Daylon, O.
 K. ANDROSS, trance speaker, Delton, Wis-MRS, N. R. ANDROSS, tranee speaker, Delton, Wis-Net, AND Statistic Dr. C. during March, and Ib C. FAN, in Washington, D. C. during March, and Jb Perhanny in Washington, D. C. during March, and Jb Perhanny in Washington, D. C. during March, and Jb Perhanny in Washington, D. C. during March, and Jb Perhanny in Washington, D. C. Bratters box 269, Spinelanty Minasciplica during Xirth. Xolteres box 269, Spinelanty

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ADADY, N. Y. MRS, ADDY N. BURNHAM, Inspirational speaker, No. 55 July Street, Charlestown, Mass.

and street, Charlestown, Mass. M. S. E. Dia K. Schultzmat, Joox 7. Southford, Ct. Due JAMES K. HALLEY Cherge, III., care of Beligio-hiusophical Journal. Abijuri L. BALLEY, Inspirational speaker, Chicago, III.,

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Muss. J. F. COLES, UNIVERSE Mass.
With DEXTON, Wellosley, Mass.
Muss. J. Therness, Broadway, Mass.
Muss. J. Dewrey, M. D., will answer Gilk for Surface and Proceenses of the Science Broad and Proceenses Proceenses, Proceense

REPORTS OF SPIRITUAL LECTURES .- By

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toston, Mass. Annam Swirn, Eso., inspirational, Sturgis, Mich, Mics, MARY LAYSTON STRONG, 70 defletson street, Day-

ton, O. Mus, ALMIRA W. SMITH, 35 Cumberland street, Port-tand, Me.

Ion, D. M. R. ALMERA W., SMITH, W. Cumberländ street, Port-iand, Me.
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tight-Philosophical Journal,

MINS, MARY J., WILLOWSINS, Chicago, HILLARDON Re-hein-Philosophical Joulland, Miss SUSIEA, WILLIS will speak in Mindlehub [16], [16], Miss SUSIEA, WILLIS will speak in Mindlehub speak design at each month during 1875. WARNEN WIGHT, Inspirational, Waterlas, N.Y. WARNEN WIGHT, Inspirational speaker, William Hossier, 1988 MARY J. WILLIS, WILLIS WILL Speaker, William Hossier, 1988 MARY J. WILLIS, WILLIS WILL Speaker, William Hossier, 1988 MARY J. WILLIS, M. WEIGHT, Modelerins, Nichols Disk Hill, NAMY A.WILLIS, M. WILLIS, MARTHON, Speaker, WILLIS, 1988 MARY J. WILLIS, M. D. Children Strategies, New York, 1988 MINS, NOTORI Y. WOOTS, Induct Speaker, WILLIS, 1997 MISS, MARY E. WITHER, MARTHON Mass, Interview, 1997 MISS, MARY E. WITHER, MARTHON MASS, 1997 MISS, MARY E. WITHER, 1997 MISS, MARY E. WITHER, 1997 MISS, NARY E. WITHER, 1997 MISS, MARY E. WILL, 1997 MISS, MARY E. WILL, 1997 MISS, MARY E. WILLIS, 1997 MISS, MARY E. WIL

MRS, FANNE, L. F. DF, H. C. Colatti, Mur. and Mury, J. Young, Robert Try, Idaho, Rev. Jon. 2, Zuntan Burlington, N. J.

BANNER OF HIGHT:

AN EXPONENT

SPIRITUAL PHILOSOPHY

OF THE

NINFTEENTIL CENTURY.

PUBLISHED WEEKLY

AT NO. 14 HANOVER STREET, BOSTON, MASS.

WILLIAM WHITE & CO.,

AIDED BY A LARGE CORPS OF ABLE WRITTERS,

WILLIAM WHITE, LITHER COLBY. ISAAC B. RICH.

THE BANNER OF LIGHT is a first-class, eight-page

family Newspaper, commune control elassed as follows: ESTING AND INSTRUCTIVE READING, classed as follows: LATERARY DEPARTMENT, --Original Novel-

Editors and Proprietorse

them such spare copies of the Banner of Light as they may have, and circulate them, among the people to read, and solicit subscribers, for through that channel many hungry souls can obtain the spiritual bread they are now longing for. The soil is ready for the seed. Who will help sow it? I hope all will do what they can to spread the glorious truths of Spiritualism. 94 Camden st., Boston. Mrs. M. CARLISLE.

SPRINGFIELD .- Mrs. M. S. Townsend writes: The little I can do to help the Banner in this day of resurrection has been, is, and will be done with of resurrection has seen in an and second se ence-a peace spirit, or peace-maker, ever seek ing to manifest a disposition to harmonize bel-ligerent parties. Long may it wave! Vivo la Banner !

Springfield Spiritualists are awake. Since I came here, they have secured a nice little hall for a year, and it was well filled Sunday, 22d, the first day of its use by our people. They have no Ly-ceum yet, but I am hoping they will feel moved to work in that direction—one-of the most im-portant, I think. I am to lecture here again in May, to which—with my next month in Lynn, to be addressed in game of Sargh Todd. No 10 Okre be addressed in care of Sarah Todd, No. 10 Olive street, Lynn, Mass.-please give a place in the Banner.

#### New York.

SPRINGVILLE.—F. Dygert writes, Jan. 18: I wish to call attention to the sisters F. A. Logan and E. M. Balcou, who stopped at our place long enough for the former to give four lectures and one evening discussion on woman's rights, with a school-teacher, Mrs. Logan being the challenged party, and affirming for equality; her audiences were large and attentive for this creed-bound place. These sisters awakened more interest here than has ever been done by any party previous, on reform subjects. Their audiences con-stantly increased while here; they are fully up to the times in portraying life as it is, and as it *should* be; the one vividly portraying the rela-tions existing between the mortal and immortal world, and the other—Mrs. Balcom, a very accu-rate test medium. So — giving many undeniable rate test medium, &c.—giving many undeniable descriptions of our friends who have passed death's portals in advance of us.

#### New Hampshire.

NEW PHYSICAL MEDIUMS: - C. H. Bryant, writing from Thornton, Jan. 14th, says : I have been a constant reader of the golden truths in the pages of the Banner of Light, and have been truely blessed and enlightened by them. Spiritu-alism is fast gaining ground in this vicinity. I have had the pleasure of holding a few séances at my residence during the few past weeks, and at my residence during the few past weeks, and the manifestations resulting were satisfactory heyond our highest expectations. Thinking that these manifestations might be of some benefit in encouraging the cause of Spiritualism, T will de-scribe a few of them received through the medi-umship of B. F. Merrill and Arthur Knowles, whom the spirit friends had promised to come and play on musical instruments for its they would whom the spirit ments had promised to come and play on musical instruments for, if they would come regularly to my house and hold circles. For this purpose they have met here ten times, and our expectations have been fully realized.

January 11th, eight persons sat down to a small table and joined hands. After about fit-teen minutes, all of us were touched with as seemingly as real a hand as our own. Soon a tenor

tion Granite is distinguished by its grystallin structure, its quartz by the transparent or whitish crystals, its feldspar by the opaque, reddish crystals, its mice by the thin lamina or layers, with a glassy lustre, very commonly called isinglass, and the hornblende of our syenites (known as Quincy granite and other darkish blue granitic

rocks,) by its long black crystals.

The soil in its primitive state must have contained the following chemical ingredients, which the rocks in their compact state possessed. In granite regions, for instance, about three-quarters of the soil was silica, or silicious sand, oneeighth alumina (mostly elay), one-sixteenth potash, and a very small quantity of sesquioxide of iron ; if hornblende is present, as in Quiney granite, or more properly syenite, magnesia, lime and protoxyd of iron are added to the soil. In limestone regions, as in New York State, the soil was composed largely of lime, say from thirty to fifty per cent., a considerable amount of sulphurie and carbonic acids, and, in some localities, silicious sand. In trap rock and basalt regions, rocks re-

sulting from volcanic and like eruptions, the soil contains potash, lime, magnesia and protoxyd of iron. In slate regions we have in the soil a large proportion of clay and a small amount of silicious

sand and potash. Such were the constituents of the soil originally in these regions, but, through the action of water or streams, a portion of these soils has I een transported from place to place hence to the original constituents of the soil are added foreign ingredients transported, and organic malter, humus, decomposed vegetation, &c. (the accumulation of centuries) ; the origi 'nal ingredients of the native or predominant rock, however, are even to-day the most prominent constituents of the soil. Turn back a moment to that period when the making of soil was in progress ; when the surface of our planet was as barren as the great Sahara ; when no oasis of New England orchards, the grasses of the great West, or the Paradise of Eden existed to break the monotonous spell of the desolated mass of the earth's crust ; not even lichens grew, or mosses, to mark the long undisturbed condition of scattered rocks ; everything was naked, and not the faintest trace of verdure seen.

In theological discussions the question is often

advanced, as one of the unexplained hidden mysteries of Providence : "Explain what makes, or how the blade of grass grows ?" He or she who lacks the spirit or courage to open the Book of Nature is at a loss to answer, but the laws and principles of its development are explained by any true student among us. In our next the origin of the planet and its development (just mentioned), will engage our careful thought.

Boys and girls, did you ever think that you can never catch the word that has once got out of your lips? Once spoken, it is out of your reach; however hard you may try you can never recall

## OUR OWN PUBLICATIONS. -Opinions of the Press, etc.

THE PHILOSOPHY OF SPIRITUAL INTERCOURSE is revised and enlarged by the author, Andrew Jackson Davis, and issued in a compact, well-printed volume of 400 pages by William White & Co., of Boston. The book discourses the phe-nomena of spiritual manifestations and revela-tions under the several heads of Truth and Mys. tions under the several heads of Truth and Mys-tery, God's Universal Providence, The Guardian, ship of Spirits, The Discernment of Spirits, The Stratford Mysteries, The Doctrine of Evil Spirits, The Origin of Spirit Sounds, Concerning Sympa-thetic Spirits, The Resurrection of the Dead, The True Religion, Defeats and Victories, &c. The author holds that spiritual manifestations are in no manner contrary to the laws of nature, but in exact accord with established laws of a spiritual universe which are in exact harmony with the laws of the natural world. He explains the of the natural world. The explains

the phenomena by an electric condition of the body; superinduced under, certain conditions which put the tenants of the natural and of the spiritual world in magnetic harmony. Vital elec-tricity is sometimes absent when most anxiously desired, and spiritual communication is then im-possible.

Describe, and spirature communications is belief. The nutbor is an enthusiast in his belief. The asserts that communion with spirits furnishes the only demonstration of the immortality of the soul. He rejoices in the "exceeding happiness" which the "revelations" have poured into his soul. He claims to seek ardently, in his philosophy, two ends—the harmonization of the individual and the harmonization of society in unity and use the Universal Father.—Washings. and worship of the Universal Father .- Washing ton Chronicle.

NATURE'S LAWS IN HUMAN LIFE: an Exposition of Spiritualism. By the author of "Vital Magnetic Cure," Boston: Wm. White & Co. While the writer of this book is a strong be-liever in Spiritualism, he intends to deal fairly by the subject, and gives testimony *pro* and *con*. Prof. Austin Phelps, Wm. T. Dwight and Elder Knapp lead the opposition; the affirmative is supported by communications from Rev. Ezra S. Gannett, D. D., William Wesselhoefft, M. D., and by numerous anecdotes of crimes detected, discusses curved, and dreams verified by spiritual agency. We doubt whether the book will make many converts, but it will be read with interest by those already of the faith.—*Woman's Journal*.

THE PROBLEM OF LIFE AND IMMORTALITY. THE PROBLEM OF LIFE AND IMMORTALITY.— A. E. Newton writes from Ancora, N. J., to the author of this work: "I have at length found time to read your little great book, and I want to express to you the interest and satisfaction it has afforded me. It comes the nearest to expressing the ideas which have been floating somewhat vaguely in my own mind for years of anything I have ever met with, while at the same time it contains many that had not occurred to me... It seems to me to indicate more or less clearly the seems to me to indicate more or less clearly the line of thought which the philosophy of the future must take, albeit many of the steps are as yet but theoretical and speculative. Thope it

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pibs. Tenn., differ. Wankeizan, Lake U.W. are K. Tallot, M.N.S. Y. HOUTON, E. Saghaw, Mich., carro Joseph MISS FLOIA E. HOLT, Stoncham, Miss., carro Joseph MISS FLOIA E. HOLT, Stoncham, Miss., carro Joseph MISS FLOIA E. HOLT, Stoncham, Miss., carro, Joseph Weiley, DELIA HULL, See Pine street, Philadelphia, Pa. 106, NELIA HULL, See Pine street, Cont. The Assist M. MANNENS, 61 Grand, River st., Detroit, Friedwick M. Johnsker, Wester, Cont. M. S. S. JONES, ESO, Chleage, ID. S. S. JONES, ESO, Chleage, ID.
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First Page : " Letters of Travel," by J. M. Peebles' Spiritualism in the South," Second : "The Manifesta-"Spiritualism in the South," Sciend, "The Manifest tions at Moravia;" Poem, "On, Webome the Angels, Cora Van De Mark; "Letter from New York City, by A. E. Carpenter: "An Appeal to splittaffsts in behalf of the Writings of Emanuel Swidenborg," by John Ellis, R. D.; Posmy "Build of Marol," by Henri H. Fendon: "The Mass Moeting of the Spiritualists of Ameri-fea," *Trial* Banner Correspondence: "Cosmography," by Lycander'S, Richards: "The Ballad of Bunny?" "How We are United:" "Now Publications Opinfores of the Press;" *List of Spiritualist Lecturers*: Prospective, "Communication of concentration of corrections," Fourth and Pretty Usual editorials on current topics, Rems, etc., etc., Serb. Messages from Splifts: Oldmary Nothers, etc.; Secondy Advirtisements, Eightle: Western Correspondence, by Warten Cheset "The Clock Struck Onet er. Christian Spirituanst, " by D. W. Hulit, "Cititens' Petition, " etc

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# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 1, 1873.

Office 14 Banovec Street, Up Stalrs. GENTS FOR THE RANNING IN NEW YORK. THE AMERICAN NEWSCOMPANY, 39 NASAUST.

WILLEAM WHITE & CO., EDITORS AND PROPERTIONS.

WHALLAN WHITE, LUTHERCOLRY, ASAME B. BICH,

Ar All letters and communications apportaining to the fortial Department of this gyper much in order to be or produpt attendent by addressed to 14 that COLINY, RUSENES LUTTING should be addressed. I BANN DR LIGHT, destroy, MASS, Rucht, So equer Matter intended for Saturday (Sissing notices or other matter intended for Saturday's issue, framer of fright most be towarded us in filme to arrive toy Fuesday which previous,

The Liberal Issue.-

Every week demonstrates with greater clearness the truth of the assertions made against the ecclesiastical authorities of the country, to precipitate the great issue for which they are making and long have been making industrious prop-1- in our last issue. aration. We find in a recent issue of the Christian Cynosure's not, Cynic, published in Chicago, a, hearty and even gushing endorsement of an article in the Christlan Statesman, published in Philadelphia, whose object is the advancement of the ecclesiastical plan of jutting God into the Constitution: Failing to crowil the Creator, as they conceive him, into the minds and hearts of men, they are bent on converting the fundamental law of the country, and thus bringing the people into subjection to their views. They style if now the National Platform. " In this one can readily see how extended, and far-reaching are their plans. The Christian Cynosure thinks if will "yet become a landmark in American multics?!! The following are brief extracts from the Christian Statesman on the matter, which the Christian Cynosure so heartily, endorses ; the Christian editor of the Christian Statesman having first dismissial, the cause of woman suffragetabor reform, civil service reform, as defective on account of a lack of the moral and religious dement in them, and "not likely to engross general attention for the next four years," he says: "The hour to push moral questions to the front has come, and to these the eves of the fution are beginning-slowly and somewhat sleepily, to be sure; but certainly-to furn." And, he complacently adds; on behalf of patent Orthodoxy : "If we are not recreant to our trust and indifferent to our opportunities, we will in these years have awakened attention to the temperance cause, the Bible in the schools, the danger of secret socies ties in a republic, the necessity of Sabbath laws, the iniquity-and danger of the Mormon system, and, above all, the national recognition of Christianity as lying at the foundation of our government. The best political platform that was ever put before the st opte of the United States was the one prepared by the earnest men who met at Oberlin last spring, and is the one which, for substance, will be accepted by the party of the Turses?" Then he makes an appeal, in the stereo-

## BANNER

Contents of this Number of the Banner. | bition about "God in the Constitution "-are sure to lead to. But Liberalism takes higher ground ( ). We have never ceased to warn the community than upon appeals to the sentiments merely,  $\ell$  H against the dangerous designs that are but poorstands for freedom of opinion and subscription. Ay concealed behind the bars of our modern in-It recognizes no God that is the parent of slavery, same asylums; and whenever their evil manageecclesiastical or physical or social. The Ameri- ment happens to be demonstrated on the outside can Constitution touches no man's conscience, or - of the watts as well as the inside, we accept the faith, or mode of helief; this movement intends proof with the more gratitude because it does that it shall : hence the conflict. To arms? to not, as yet, involve the misery of a helpless felarms ! then, at once. Awake ! arouse !; and low-creature. It is undeniable that many, if not buckle on the armor for the defense of Constitu- the most of them, are managed by unprincipled tional Liberty !

#### Organization of the Liberal Element.

In our issues of Jan. 18th and 25th, we have. The very latest case which has come to our nocalled the attention of the 'thoughtful to the tice is one in this city, and we find the full acmovement on 400t in our city, for the concentra count of it in the Sunday Herald. The parties tion into practical working order of the now scat- ; were foiled in their purposes, but their discomfittered strength of the Liberals in our midst, and are only proves more conclusively their real dethe necessity of such action all over the United sign. The following is the story, as given by the States, in view of the outeroppings here and there [Herald : of that spirit of bigotry and sectarian wrath which lacks only the power to crush out free was published last Sunday, giving the particuthought in religion, and pave the way to the de- lars of a plot wherein an attempt was made by struction of our civil rights as well,

cessary for the different wings of the free-think-pently than to get control of his property. It will ing public to waive, for a fime at least, their be remembered that one of the first sleps taken extremest radical views, and endeavor to unite in this direction by parties most interested was, extremest radical yiews, and endeavor to unite upon some fixed ground for common defense and assault upon William Henry Harrison Bailey, political action, that they may forbid the bans of when it was expected to show to the court that the marriage of Church and State, and guard it was dangerous to allow the old gentleman to eitizenship from the taint of ecclesiastical oathtaking, we think but few who soberly consider the subject will deny. The only difference or opinion is as to whether this or that form of organization will be most preferable or practicable. Those who have decided to move af one? to the uplifting of the standard of organization for politi-. cal purposes, in Boston-and we hope the movement foreshadowed by them will be rapidly extended throughout the country-have held meetings at Fraternity Hall, 554 Washington street (as before stated), for the last two Sabbath even- | the court to represent the petitioners (who want

brief session, the Boston Spiritualist Union, presided over by Dr. H. F. Gardner: adjourned; to allow the use of the hall to those desiring to complete the formation of the proposed Eiberal League. The hall was well filled on the orcasion. Dr. Gardner being called upon to serve as temporary Chairman, declined serving, as he was desirous that the meeting should be represented by some one not so thoroughly identified with Spiritualism as himself. Henry N. Stone was then elected to preside. H. S. Williams, as Chairman of a Committee of twelve selected to canvass the for the same, then reported that at a meeting held at 21 Indiana place, the said Committee had decided in favor of the feasibility of the plan. and had adopted the declaration of principles and form of organization as set forth by Francis E. Abbot in his "Demands of Liberalism," etc. in the Index of Jan. 4, with the following amendments, viz : two Vice Presidents instead of one, and an additional or Corresponding Secretary.

It being voted to accept the report-for discussion, and to consider its provisions seriatim, re-Lizzie Doten, H. S. Williams, R. H. Ranny, John H. B. Storer, Mr. Campbell, Ed. S. Wheeler, Mr. 'Hathaway and others-the action which supervened endorsing the report (with amendments) as printed below:

LIBERALS OF AMERICA 1 The nonr for action has arrived. The cause of freedom calls upon us to combine our strength, our zeal, our efforts, These are

THE DEMANDS OF LIBERALISM. 4. We demand that churches and other ecclestastical prop-erty shall no longer be exempted from just taxation.

#### A Thwarted Attempt.

OF

LIGHT.

Zoroaster.

Chadwick, of Brooklyn, made the life-work and

lessons of this remarkable philosopher the theme

of a discourse before the Free Religious Associa-

tion, at Horticultural Hall, Boston. After refer-

ring to the difficulties attending the gaining of

knowledge concerning the Persian religion, in

that the Parsees of to-day were but a feeble rem-

nant of the old disciples of Zoroaster, he said our

widening, and fifteen years from now a lecture

on Zoroaster and his Zend-Avesta would doubt-

less be much fuller of information than any which

Still we were able from our present light to form

a tolerably clear idea of the Persian religion.

Persia (said the speaker) emerges into the light

of history with the gospel of Zoroaster in her

hands. When her glory was greatest, the faith

in the national religion was shown in the inscrip-

tion of the conquerer Xerxes ; "What I have

done, I have done through 'Ormuzd.'' It was

then no new doctrine. The Scriptures discovered

in the eighteenth century bear all the marks of

an old and well-established religious system.

They also tell us, by their evident rescue from

oblivion, of the persuasive sword of Mohammed,

which reduced to a mere remnant of faithful ones

those who formerly were numbered by millions.

More than once, however, has the conquered race

eventually overcome their conquerors, and the

religion of Islam was indelibly stamped with the

impress which it received from Persian influence.

There were some, still, who would not compro-

mise their religion, and so a small band of refu-

gees, after lying concealed among the mountains

of Persia, betook itself to the spot which has so

long been inhabited by their descendants, the

Parsees. Kept far away from foreign influences;

this people has won renown for thrift, honesty,

absence of mendicancy and large-hearted benevo-

lence. George Peabody's gift of a million dollars

to the poor of London is outdone by the gift of [

three millions from a Parsee merchant. Besides different parts of Persia, small settlements of ad-

berents of the old religion, but they have proba-

bly all died out, on account of the late famine and

The modern influence of the Persian upon the

Indian religion, though not inconsiderable, is not nearly so noteworthy as that exerted in more an-

cient times. The similarity between the Avestan and the Vedic tongues, shows both to have been once the same, and that, in religion as well as in

once the same, and that, in reaging a start language, both peoples came from one stock.

Of Zoroaster's life there is liftle to say. Not even an approximation can be given of the time when he lived ; it was somewhere between twelve and fifteen hundred years before Christ. His re-lident that of Abraham,

ligious function was not unlike that of Abraham, the Semitic patriarch. With simplicity of soul, he lifted his heart, through all the infinite varieties of notice to the over for over all. The one God

of nature, to the one God over all. The one God, called by many names, is visible in both Hindoo and Persian branches. Even the apparent dual-tion of the Bernehen was matched by the

ism of the Persian religion was matched by the

Brahm and Siva in the Hindoo, The Bible of the

book is a very fragmentary collection, laying down no definite system of theology or ethics.

Indeed, it is but a bundle of hymns, psalms and invocations to the Deity. Like the bibles of all faiths, the Christian most certainly not excepted,

the Avesta is full of childish absurdities and

After reading some extracts from the Avesta showing the resemblance between some of the

thoughts in the Christian Bible and those in the

sacred scriptures of Persia, the speaker pointed faith, waging perpetual conflict with all that is

some useful occupation ; and the dignity of labor,

which Judaism could not see, was ever present to the Persian believer. The religious injunctions are remarkably positive, calling upon man to do,

Every follower of Zoroaster must follow.

and grand thoughts.

monstrous tales, but it also abounds in beautiful

other causes.

can be delivered to-day.

and designing people, whose sole object is to make money out of the greed and tyranny of others, for whom they become willing agents.

"There is a bit of a sequel to the report that parties in South Boston to snuggle a sound and same old gentleman, Mr. Stephen Wakefield, into That the hour has struck when it becomes nee j an insame asyhum for no other purpose apparhe at large that he was very violent, and that this violènce was good evidence of his insanity. This prosention, which was set on foot by one of his daughters-a Mrs. Prescott, who resides at No. 248 Fifth street—resulted in the discharge of the old gentleman, or what was the same thing, a fine of one cent without costs. Now on the same day that this prosecution was begun, a pe tition for guardianship, based on alleged sanity, was filed by Louisa Wakefield (another daughter) and others, with the Judge of Pro-bate, and last Monday was the day fixed for a hearing on this petition before Judge Ames. But, after much waiting, no one appeared before ings-the result of the primary being published in our last issue. On the evening of Sunday, Jan. 26th, after a stord, had been retained in this supplementary stord, had been retained in this supplementary shame. But he was nowhere to be found, and the hearing was postponed till Wednesday last On that day the court was again ready to heat estimony in the case, but no lawyer, no daugh ters and no jig-sawyers appeared on that day to satisfy Judge Ames that Stephen Wakefield was a crazy man, and after due waiting the papers were thrown out of court, and so the good old man, with two such loving daughters, is not go-ing to an insane asylum just yet."

In view of a case of so flagrant a character, if is proper to inquire if the Legislature would not justly be called on to institute a more thorough investigation into asylum management, in order practicability of forming the league, and to con- if possible, to exper the foul wrongs that are sider, prepare and present a form of organization known to lurk in these institutions. The case above recited is but one of many; and cannot be considered exceptional as things go. We see the settish schemer plotting to do a wrong that is diabolical, and for nothing but gain. We see that almost any pretense is put forward to seize and incarcerate innocent persons, whose only crime is that they happen to be in the way of other persons who have secret designs to gratify. The assurance that people can in this unquestioned manner put out of the way a parent, a husband or a brother, is above all things calculated to turn marks followed from Dr.-H. F. Gardner, Miss the natural affection in families to gall, and dehumanize men and women in their social, rela-Wetherbee, John Verity, George A. Baeon, Dr. Honis. This is a valid reason for putting it out of the power of such institutions to shield so no torious an abuse. The whole matter has been in an unsettled state for years, so far as the law is concerned, and it is quite time the voice of authority, backed by humanity, was heard in tones that are not to be resisted.

#### Sham Insurance.

## FEBRUARY 1, 1873.

#### Spirit-Communion-Verification of Spirit-Message. On Sunday afternoon, Jan. 26th, John N.

On the sixth page of our issue for January 18, was inserted a message purporting to be given by the spirit of Mehitable Radeliffe, who resided in Portsmonth, N. H., for many years previous to her decease. We have received, since the publication of the same, several conclusive oral verifications of its truthfulness; also one in writing, which is subjoined. Among others Wm. Clark sources of information on this point were slowly and his wife, Jane D. Clark, (daughter of Mrs. Radcliffe) both assure us that the communication is correct in every particular, and that the identity of the spirit to them is certain beyond question. Mrs. Clark says : "No amount of argument can ever convince me that it was not my mother who gave the message :"

> MR. WHITE-Dear Sir : In your issue of Jan. 18th, is a communication given at the Free Circle Room, Sept. 19th, from Mehitable Radeliffe, which is true in every particular, as far as I know. It is a great many years since I had any knowledge of the family. They are related with knowledge of the family. They are related with me by marriage, Mrs. Radcliffe's husband being a cousin of my mother, who is still in earth-life, quite advanced in years, but retaining her facul-ties sufficiently to recognize the truth of all the main points contained in the message, which I sent her yesterday. She being a strict Baptist, I did not look for so candid an avowal of their potency. I am told she clung to the Banner as a drowning man would cling to a life-buoy.

> I distinctly recollect visiting Mrs. Clark (Jane) while her mother lay upon the bed, and know it was a great many years she suffered. They then lived at the "North End," but after that moved to Portsmouth, N. H., into the house of her bro-ther spoken of in the message, since which I have heard nothing from them, except a message from either Olive or Eliza (both daughters of Mehitable)—I do not remember which – published sev-eral years ago, and one from Mehitable, (or, as were taught to call her, Aunt Radeliffe,) which was given later.

I told you, Mr. White, at the time, it was corect, and you requested me to give you written nformation of it, which I failed to do, not seeing the necessity of such things as forcibly then as now.

You are at liberty to publish the above if you For the truth, MRS. M. E. HANTWELL. please.

5 Poplar Place, Boston, Jan. 20th, 1873.

#### Sowing the Seed.

Bro. Burns, editor and publisher of The Mediam and Daybreak, a paper issued in London, devoted to Spiritualism, (and who is agent for the Banner of Light,) has our grateful tlianks for his efforts in our behalf, many English Spiritualists having acted upon his suggestion to subscribe for this paper, Among the subscribers from England we find the names of quite a number of noblemen. We mention this fact simply to show that Spiritualism is rapidly on the increase in the old country among the higher classes of society. Influential people in Germany and France are also patrons of the Banner. Thus we have evidence that the cardinal truths of Spiritualism, as eliminated from the spirit-world through the unconscious trance-mediumship of

Brahm and Siva in the Hindoo. The Avesta, cannot be re-disciples of Zoroaster, the Avesta, cannot be re-garded as the work of the founder of the Persian religion, on account of internal evidences to the contrary. But it is induced with the spirit of Zoroaster, especially in its earlier portions. The book is a very fragmentary collection, laying Chauning, Rahmohun Roy, and a host of others, who have passed to the world of causes, are still at work-through the holy gift of mediumship ossessed by many in the humble walks of life in demonstrating to those yet in the physical the grand truths of immortality. The combined efforts of all the undeveloped intelligences: whether of this world or the world of causes, will be powerless to crush out the fact of trance mediumship and the legitimacy of the Message Department of the Banner of Light.

#### Bewildering to "the Sheep."

This is the way a correspondent of one of our Boston dailles complains of the "contradictoriess" of the teachings given from Sabbath to Sab

#### typed Orthodox fashion : " Let every man who believes in God and in righteousness in their

power to conquer all evil, and to preserve and elevate a nation, cry aloud and spare not during these country (four) years; and such results will be obtained before the next Presidential election as will surprise both friend and foe.<sup>6</sup> And the Christian editor of the Christian Cynosure adds, in an unctions way : " To all which the readers. of the Cynosure will respond in a most cordial

and fervent Amin? olady need ask that this cloven foot should be thrust out more distinctly or offensively. The

whole programme of the new ceclesiastical party in politics is marked out in the words above cited. Mark with what a sly! Jesuitical meaning the reverend writer divides up the voters of the conn-

try into" friends and fors ;" that is, all such as will vote to establish this tyranuy of bigotry are accounted "friends." to a cause that styles itself exclusively Christian, no matter whether they are infidels; blasphemers; corrupt, unholy, or anything else; while all such as resist-this wily attempt to strangle civil freedom in the hug of ecclesiastical power, are styled "foes" of "God and righteousness," no matter how good and pure

they may be in their individual characters, or how pure and saintly in their daily lives. The sheer empiricism of the business is thus exposed at its start. It is not yet come to that pass where Orthodoxy, by one or several of its representatives and agents, is at liberty to denotince one man as a "foe to God and righteousness" on account of his honest vote on the question of keeping the Constitution whole. But if this thing is per-sued, it is certain to stir up the whole family of personal, social and neighborhood animosities, and plunge the nation into bloody business. For there is nothing about which men will fight more fiercely than an abstraction, and an imputation on the rule of their conscience is resented as promptly as one laid to their honor.

Now let all liberal-minded, calm, intelligent, and soberly religious people attend at once. There is a crisis coming, and sooner than they [ may suspect, which it behoves them to be making preparation for. The plan is broadly and deeply laid, to force this issue upon the American people. The churches and preachers are to be put at the head of it, and an ordinary quadrennial political canvass is to be turned into a figree religious war. What such a war means, the people of this country have every reason for gratitude that they know not. Its history, as it runs its red track through the past lives of other nations, is one to excite only sentiments of horror. The gospel of Christ has never gained a human soul or a foot of ground in the waging of these wasteful wars. Think of the long Thirty Years' War of Germany; of the St. Bartholomew Massaere; of the Inquisition; and reflect that these are only illustrations of what this quackery and am-

2.22. We demand that the endployment of chaptains in Con-gress, in State Legislatures, in the navy and utilitia, and in private, asy times and all other institutions supported by public money, shall be discontinued. 3. We demand that all public appropriations for sectarian educational and charitable institutions shall cease. 4. We demand that all redgious services now sustained by the demand that all redgious services now sustained by the demand that all redgious services now sustained by the demand. A set has abaland and escored by the the

lu Con

the government shall be abolished; and especially that the use of the Hible in the public schools, whether estensibly as a fext-hook or avowedly as a book of religious worship

as a levi-hook of it ownly as a book of reingious workers shall be prohibited. In the book of the theorem of the variable of the variable of the religious to situation of the book of the variable states of a religious to situation of the book of the variable of the religious to situation of the variable of the variable of the religious to situation of the variable of the state of the religious to situation of the variable of the variable of the religious to situation of the variable of the state of the religious that the probability of the probability of the the religious that the model of the variable of the state of the state of the religious of the variable of the variable of the state of the variable of t

torchig the observance of similary as the samath share repealed. We demand that all laws looking to the enforcement of "We demand that all laws looking to the enforcement of shall be conformed to the reprincipated, and that all laws shall be conformed to the reprincipated and that all laws shall be conformed to the reprincipated and that all laws equal rights, and industrial liberry. 9, We demand that not only in the Constitutions of the 10 that states and of the second states, but also in the prac-terior states and of the second system shall be condeciant re-shall be conceded to constitution shall be founded and there on entries pointied system shall be founded and definitions that one entries pointied system shall be founded and there are an entries pointied system shall be founded and there are an entries pointied system shall be founded and there are an entries pointied system shall be founded and there are an entries pointied system shall be founded and there are an entries of this end shall be consist-FORM of Local, ORGANIZATION

FORM OF LOCAL ORGANIZATION. Whereas, it is our protound conviction that the safety of republican institutions is imperilled, the advance of civil-zation impeded, and the nest sacred rights of man in-fringed, by the least interference of the State in matters of

fullgion: and fellgion: and Borras, Certain grave inconsistencies with the general Borras, Certain States Constitution still mark the prac-tion administration of our political system, threatening the perpendity of religions liberty, the extinction of free public schools; and the peace and prosperity of the entire

land); *Thirfore*, We, the undersigned, hereby associate our serves together under the following

ARTICLES OF AGREEMENT: ARTICLES OF AGREEMENT: ART, A The name of this Association shall be THE LIB-ER AL LEAGUE OF ROSTON. ART, 2. - The objects of the Liberal League shall be to settle practical compliance with the domands of liberal-setting throughout the country, and especially in Massachu-[50]

[50] (BROWS and as five hundred such Liberal Leagues shall selfs, soon as five hundred such Liberal Leagues shall then as soon for file different places, to be here-have been formed by different places, to be here-have been formed by different places, to be here-have been formed by the different places, to be here-have been formed by the different places, to be here-have been formed by the second regard of the the second affect called. In order to ended reforms, for these ab-enditory in scentring the movied in work instantions, kee-ne millity in scentring the movied in work instantions, kee-the order to end the second of the place of the places and the sec-ended to the second of the second by the place of the place of the places and the second other means as a use place able, orderly are trained and such other means as a use place able, orderly are trained and such other means as a second for self-the funds.

and right. a fright. A RT. 4. - Such measures, shall be adopted for raising funds A RT. 4. - Such measures, shall be prescribed in the By-Laws by a r the League as shall be prescribed in the By-Laws by a r the League of the members a member of the League or thirds vote of the members a member of the League NRT. A My person may become a member of the League NRT. Subscribing his or her name to these Articles of Agree-

by subscribbing his for the heagine shall be a President, a Vir. 6.—The officers of the League shall be a President, a Vir. 6.—The officers are relative a Treasurer and an Exert-tive Commutities of three members; and their duties shall be those commonly particle in these offices. The President and Servetary shall be ar officies filelegates to the Seriem convention of Liberal Leagues, when called 10% commonsten-Art. 7.—These Artheles of Agreement may be amended by a three-fourths vote of the member spresent at any freque-are the provided due notice of the proposed amend-ments shall have been sent to every member at least two weeks previous to such meeting.

The further organization of the L-ague was then compassed by the election of the following an effective lesson to the worshipers of a dead as its board of officers : President, John S. Rog- and dark past, which they will do well to heed ers; Vice Presidents, Addison Davis, Mrs. Ju- and inwardly digest. As the Lexington Press dith W. Smith : Recording Secretary, Jane P. pertinently observes, "If Mr. Foster had been Titeomb : Corresponding Secretary, George A., burned or banged, in accordance with the statute Bacon ; Treasurer, John Verity; Executive Com. that arraigned, the continent would have instant mittee, R. H. Ranny, F. W. Clark, John C. Hybroken out in flames." The outrage, however, Haynes. After some further remarks, and the i of seeking to suppress free expression, is none signing of the Constitution by those desiring, it the less, merely because it did not take physical was voted to adjourn to the call of the board of officers. Due notice will be given of the nextmeeti ng.

37" Read and circulate the petition on our eighth page concerning the transmission of small sums of money through the Unite 1: tates mails.

Sleight-of-hand-Refusing an offer,

Among the "lessons" of the great fire which are preached at the head of the public from press and pulpit in these days, we rarely find any just and true allusion to the insurance question, which really proved the hinge on which the interest of the whole thing finally furned. Those who confided in the insurance companies for the restitution of their property in case of calamity were miserably disappointed. This is one of the "les-sons" of the fire, which none of those who were sufferers by it will soon forget. It is a lesson of losses and of ruin, entailed by putting faith in insecure pledges of help when help should be most needed. This sham insurance business is a fraud, study it on which side we may. Men like Amasa Walker, a well-known public economist, who understands the question of insurance from reginning to end, favor the lotal abolition of the present system, which has shown itself utterly

unreliable, and having the State do the insurance for the people by laying an equitable tax on their property. All the objection ever offered to so sound a plan is, that a large amount of capital will go elsewhere, and thus cut off Boston from some of its fat dividends. These dividends betray the true reason why innocent and trusting insurers have failed to receive what was promised them. The money that belongs to day to those burned out by the fire has gone into private

#### Mr. Foster in Tennessee,

It will be unnecessary to ask the reader's atention to the story of the medium Foster's experience at the West, and particularly in Tennessee, to be found at length on the first page. The effort in Nashville to inflict a legal penalty on Mr. Foster, under a city ordinance, for not having paid into the treasury a license as a traveling showman, failed utterly of its design, and brought only confusion on its authors. The Republican Banner tells the story as it occurred, and the liberal and enlightened Lexington, Ky., Daily press makes its fearless comments upon the whole transaction. We cordially commend their spirit to the general acceptance. It shows that there is a determination 'abroad not to be smothered or crushed by the semi-barbarous tyranny f of superstitious statutes or sentiments, and reads

form. The Memphis Appeal and Avalanche confirm the living fact that superstition has lost its iron grip on the human mind. ۰×۰

"The Church of God" (Winnebrennarian) claims to be a "Church without sect." It's members must be haptized by immersion, must practice feet-washings, and accept other distinctive peculiarities; but these are not support to mark out any sectarian lines. In the United States and Canada they number about 130,000.

well as not to do; while one might comply with the commands of the Hebrew decalogue, and, afterall, beavery good but good-for-nothing man-harmless, perhaps, but not helpful to the race. The sins which are most condenned are sins of omission, and they are very minutely de-blind." tailed. The three great characteristics of the Zoroastian religion are : 1. The threefold division of duty into thoughts, words and works. II. The annihilation of heal, which is an essential part of the Avestan faith. The one God of Zoroaster does not share his throne with any other; and Ahriman and all his followers at length become numbered among the blessed. 111. The often expressed prayer, "That my good deeds may serve for the lessening of evil." The greatest of all boons to be procured by prayer is not personal, but that men may renounce all evil in thought and word, and deed. No religion, except, possitword and deed. No religion, except, possi-the Christian, has had a cleaver conception of immortality, and none shows more correct ideas of retribution. After death, a man's good deeds take the shape of a fair maiden, who comes to meet the released soul; while the body, pol-luted by Ahriman, is left to be purified by the birds, the messengers of Ormuzd. Viewed in all aspects, the religion of Zoroaster and the Avesta meens the most careful attention and the most untiring zeal and profound scholarship.

#### The Gold Hill

Evening News, published at a town in Nevada bearing the same auriferous name, comes out in a recent number with an article by its editor, Alf. Doten, in a manner which must be indeed shocking to the overnice sensibilities of those who believe that the "Church of Zion." founded on the "Rock of Ages," can never be overthrown. In the the lecture and poem entire in our issue of Feb. course of his editorial on "Personal Safety," after 8th. citing the falling in of the church roof at Virginia City, sometime since, and the recent sad accident at Williamsport, Pa., whereby 300 men, women and children assembled in the Baptist Church on last Christmas were hurled into the cellar, killing 14 outright and wounding some 50 others, he intimates that whatever stability may attend the church spiritual, the carthly work must be done faithfully, or the tabernacle will fall as quickly as any "ungodly" structure, for "Divine Providence does not interfere to prevent churches from falling and killing the worshipers, through defective architecture."

#### Wedding of Miss Kate Fox.

The English spiritual papers inform us that on Saturday, Dec. 14th, 1872, this lady, well known to the investigators and believers of both the Old and New Worlds as one of the pioneer media of modern manifestations, was united in marriage, at St. Marylebone Church, with Mr. Henry Diedrich Jeneken, barrister-at-law, etc., etc. The marriage ceremony was performed in the presence of a few personal friends only. The service was conducted by the Rev. Mr. Braithwaite. The bridal party then drove to 45 York place, to gion and Purity-that arrests defenseless women partake of a wedding breakfast, at the conclu- | for voting, and incarcerates others in prison for sion of which the invisible friends, who have so telling the truth. closely attended her from the earliest days of her mediumship, proceeded to manifest their presence and express their good wishes in unison with those which follow herself, and life-partner from multitudes of friends.

bath by the salaried priests of Old Theology, and

<sup>37</sup>CONTRADICTORY.—A clergyman of this city said in his sermon a few Sundays since—'Some of you, no doubt, expect to see the Almighty hereafter, but you never will; the angels, even, never see God.' On Sunday last the same preacher, in the course of his evening's address, said : 'Evil spirits know there is a God, for once they saw him, and it is the angels only who ever see God.' The hearers of the good man, when they listened to his first statement, thought he knew all about the matter, his assertion was so positive withal, but when they came to hear the second proposition, laid down, likewise, most perempto-rily, they began to have an idea that his inform-ation on that particular point-was quite as limited as their own. Moral : one may be dogmatic,

#### Miss Lizzie Doten at Music Hall.

but he should be *consistent*."

This gifted speaker addressed a large audience on Sunday afternoon, Jan. 26th, her subject being The Masonic and Spiritual Interpretation of the 47th Problem of Euclid." Many "brothers of the mystic tie" present were amused and edified by the illustrations taken from and allusions. made to Masonry in its-symbols and workings, and the Spiritualists received additional arguments in proof of that "Under" as well as "Over Soul," whose circling arms bind creation in a common clasp of loving charity. We shall print

Mrs. Nellie J. T. Brigham.

Well known in this city and elsewhere as an eloquent and popular lecturer, will address the Spiritualists at this hall, Feb. 2d, 9th, and 23d.

"The Clock Struck Two."

Rev. Samuel Watson, the Memphis divine, who recently withdrew from the Methodist Church in consequence of the opposition aroused by the publication of his celebrated work, "The Clock Struck One," has felt called upon to vindicate himself more fully in print, and has issued a spicy pamphlet of some one hundred pages, bearing the title which heads this paragraph-the same being "a review of the reviewers" of the former work. We shall notice the book more extensively hereafter.

EFThe old Investigator comes to us this week sparkling all over with brilliant thought. It believes in Human Rights, Justice, and Libertyand we are with it heart and hand in the good work. Let us all unite under the broad banner of LIBERALISM and do battle for the right against Bigotry and Rascality-under the name of Reli-

25- It will be seen by reference to the Spirit Message Department of this paper-6th page-that that grand man, John Pierpout, speaks in defense of Louis Napoleon, whose memory was recently attacked by Rev. Mr. Alger, on the Music Hal! platform.

pockets.

#### FEBRUARY 1, 1873.

# BANNER OF LIGHT.

#### Woman's Rights Department.

The Third Annual Meeting of the Massachusetts Woman Suffrage Association was held at Tremont Temple, Boston, Mass., on Tuesday afternoon and evening, Jan. 28th. In the absence of the President, Lucy Stone called the meeting to order at half-past two o'clock P. M. Committees on business, permanent organization and finance were appointed by the chair.

Mr. Draper, the Treasurer, presented the annual report, showing that there had been paid out during the year \$2434.58, and that there was a deficit of funds to the amount of \$216.41.

Remarks were then offered by Mrs. Stone, who hoped that before three years the women of Masachusetts would be voters; and Rev. James Freeman Clarke (the President, who then made his appearance on the platform,) who stated that there were three facts upon which he based his armuments for woman suffrage, viz: first, that all the

people in the country were anxious to have it rightly governed ; secondly, that there were women as well as men in this country ; and, third, that the way to secure good government in this country was by voting.

Mr. Blackwell, from the Business Committee, presented a series of resolutions.

The Committee on Permanent Organization reported the following list of officers of the Association for the ensuing year, which was adopted: President, James Freeman Clarke; Corresponding Secretary, Henry B. Blackwell, Recording Secretary, Charles K. Whipple; Treasurer, E. D. Draper; Executive Committee, Mrs. Julia W. Howe, Mrs. Lucy Stone, Mrs. Caroline M. Sever-

ance, Mrs. Mary A. Livermore, Mrs. Mercy B. Jackson, Mrs. Nina Moore, Mrs. A. A. Fellows, Mrs. Margaret W. Campbell, Mrs. Caroline R. Putnam, William S. Robinson, Gordon M: Fisk, Thomas J. Lothrop, John T. Sargent.

After speeches by Julia Ward Howe, H. B. Blackwell and Stephen S. Foster, the meeting adjourned till evening.

At the evening session William Lloyd Garrison presided, and addresses were made by Lney Stone, Huldah B. Lord, Julia Ward Howe, Miss Eastman and others,

In the Massachusetts Senate on Monday, Jan, 27th, a memorial of the American Woman Suf. frage Association for a law conferring suffrage upon women, and the abolishing of all political distinctions on account of sex, was presented. A fine reception was given Miss Emily Faith-full in Stehnway Hall, New York, Saturday night,

#### The Public Library Question Again.

At the regular weekly meeting of the Boston Board of Aldermen, held Monday afternoon, Jan. 27th, Alderman Quincy, from the Joint Standing Committee on Public Library, to whom was referred the order requesting the trustees of the Public Library to open the reading room of the Library on Sundays, from two to nine P. M., reported that they had considered the subject and recommended that the order ought to pass. Alderman Hulburt dissented from the report.

Under the rules the order would go over to the next meeting of the Board, and, at the suggestion of Alderman Hulburt, this course was at first determined upon. Subsequently he called the matter up again, and a short discussion was

Aldermin Hulburt said he would in a few words give his ideas on the subject, and in so do-ing he would not advert to his own feelings. He had his opinion, and had formed it some time ago. In our community, he and formed it some time ago. In our community, he said, are a very large num-ber of religious people, whose scruples are such that they think it morally wrong to open the Li-brary on the Sabbath. There are a large num-ber of citizens who would feel aggrieved by the opening of the Library, while the benefits would

for a "rainy day," or spent for far more enjoyment or benefit than a horrible jam, and a glare and glitter, and noise and confusion, and the utter weariness of body and spirit "the day after the Fair," could possibly give. Thus endoth my "testimony"-as the Quakers say-on this mat-

I was at Harmonial Hall last Sunday, where a good audience listened to Mrs. Hyzer.

One night last week I attended a literary sociable at the same place, where were learning and wit, charming recitations and humorous readings and dialogue, making the two hours full of enjoyment and benefit. Darius Lyman gave from

the treasures of his learned lore, Dr. Mayhey beamed upon all with cheery warmth, J. C. Smith kept all in order and genial harmony by his admirable presiding, and Mrs. Smith recited a poem with such clear enunciation and such genuine emotion, that all were spell-bound.

The National Woman's Suffrage Association had a two days' meeting in Lincoln Hall last week, with large audiences and good result. The novelty is gone; but the real interest gains, and the real power grows. Susan B. Anthony presided and spoke also, Mrs. E. C. Stanton, Mrs. M. J. Gage, Mrs. L. D. Blake and others took part, and the speeches and discussion's were kept close to suffrage. A question from the audience about Mrs. Woodhull and her trial, &c., was answered by Miss Anthony saying that they could not turn aside to discuss or pronounce upon the acts or merits or demerits of any one, and with this the great part of the audience seemed well satisfied. But my sheet is full, and I have said enough: Truly yours, G. B. STEBBINS,

Washington, D. C., Jan. 21st, 1873.

#### Brooklyn Progressive Lyceum. We have received from proper authority the

following notice :

"At our Annual Meeting the following officers were elected for the present year : Conductor, Mr. J. A. Wilson ; Assistant do., Mr. J. Kip ; Guardian, Mrs. Ada E. Cooley; Assistant do., Miss Thyrza Wilson; Treasurer, Mr. H. Diekin-son; Librarian and Secretary, Mr. Wm. Willi-cott; Musical Director, Miss Cooley. The hour of meeting on Sundays, for the Ly-asia obout. Licas buff in the task of the co-

comp, is changed from half-past him in the more ing to half-past two in the atternoon ; and we

ing W Hall-Plast two III tille afternoon; and we find the change very beneficial. Our Christmas entertainment was repeated on Thursday evening; and, notwithstanding the fearful snowstorm that was raging, we had a much larger attendance than we expected. The attraction of the evening was a Fairy Operetin, entitled "Rebellion in Fairy Land," composed and arranged by our excellent Guardian, Mrs. Ada E. Cooley, to whom we are so much indebt. ed for the success and popularity of these entertainments.

E. Annie Hinman will lecture for us during the month of February, after which we have no lecturers engaged."

#### Spiritualist Lectures and Lyceums.

Spirituminst Lectures and Lyceums. MEETINGS IN BOSTON. – Music Hall, – Free Adiatsatan, The Sixli Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacions Hall, every, Sanday (the above-named elegant and spacions Hall, every, Sanday (alernoon at 23) precisely, until April 3. Speakers of glernoon at 23 precisely, until April 3. Speakers of high by a quartetic of nettern, at 35 ceach, can be pro-cured of Mr. Lewis B. Wilson, Chairman and "Pressurer, 14 Hanover street. Speakers engaged: Feb. 2, 9 and 25 Mrs. Neilie J. T. Brigham; April 6 and 13, Mrs. Emma Hardinge.

Spiritualist Union.—This Society meets every Sunday evening at Fraternity Itali, 551 Washington street, for nuc-tual improvement and the discussion of interesting topics. The public are invited freely to attend.

The public are invited field, *Free Medings*, -Lecture by Mrs. John A, Andreio Hall, - Free Medings, -Lecture by Mrs. S. A. Floyd, at 23 and 75 p. M. The audience privileged for ask any proper questions on spirituality. Excellent quar-torie singing. Public invited, The Children's Progessive totic singing. Public invited formory met in Ellot Hall, will head its bessions at this piece, corner Chauney and Essey. Temple Hall, 18 Roylston street. - Every Sunday: Morning, free circle; afternoon, Mrs. Bowdlich, medium: even-ing, conference. Dr. C. C. York, Screetary. The Chil-dren's Lyceum meets every Sunday at 1 P. M.

Boston,-John A. Andrew Hall.-Miss Belle be derived by only a comparatively few young men who had every opportunity to procure free reading matter on Saturday or Friday. He put ing of Sunday, Jan. 26th, by instrumental music; Bacon introduced the services at the session of his objections squarely on the ground that public after which, singing and the usual exercises of sentiment is opposed to this project, and, as their representatives, the Board would not do right by voting against their opinions. Carr, Cora Stone, Minnie Lewis, Lulu Harvey Alberta Kemp, Master Marcus Plaisted, and the members of River Group in concert ; an essay by Alonzo Danforth ; a fine song by Hattle C. Rich-ardson ; a duct by Misses Hastings and Barrow, and instrumental music by William H. Kemp. The following question was announced for con-sideration on the following Sunday : "What is your object in coming to this Lyceum ?" Mrs. S. A. Floyd's lectures and answers to questions on the afternoon and evening of the same day, held the close attention of large audiences. Her subject in the evening was : "The object of spirit return is to elevate mankind physically as well as spiritually." The quartette singing needs only to be heard to be appreciated, meetings are constantly gaining in interest and in the number of attendants.

#### ALL SORTS OF PARAGRAPHS.

Bo-Since the resuscitation of the Banner we have received communications upon one particular subject; pro and con... sufficient to fill our entire paper three timesover. If we favor one side, and not the other, we are blanned; hence, is we have given free scope to the subject ht these columns heretofore, we shall suspend operations—are compelled to— in this particular, at least for the present, to make room for other and more entertaining and instructive matter ('an't say what the future may develop, however.

As in a letter, if the paper be small, and we have much to write, we write closer; so let us learn to encourage and improve the remaining moments of life by deeds of charity, Don't leave this for the other life, with your money-coffers filled to the brim, for their weight will be terrible, and the effects of penuriousness insufferable.

The last words of Fanny Fern were characteristic of her thoughtful love for the young, and in beautiful harmony with all that she had ever uttered. As the evening hours came on, and she knew that she was dying, her thoughts turned, not upon herself and the solenn realities she was experiencing, but to the one little motherless grandchild, who had been so unspeakably dear to her. "Put her to bed. " she said. "and if I die in the night, do n't tell her till morning.".

Friendship, is the medicine for all misfortunes, but it gratitude dries up the fountain of all goodness

The Ipswich Chronicle says that a clergyman in a city within thirty miles of Ipswich recently closed his Sabbath sermon with the following sublime poetic peroration:

"Round goes the world,	
"Pound to wo defy:	
And the gaose hangs high."	

The M. C.s. seem to have been much too familiar with the C. M.s. - Lowell Courier.

Douglas Jerrold was once asked by an intelerable hore. who affected to be a poet of the Millon school, whether he had read his "Descent futo field." "No, sir," replied the frate wit; "but I'd like to see ft."

"The thaw last week was trying to men's soles," Digby quietly remarked, while consulting with his bootmaker. Hereafter, regularly ordalized ministers will be entitled to pass over the B ston and Maine Radroad at half fare. So the directors have vot 91, -Ex.

And when these "ordained" travelers put up at hotelsas they often do for nothing -we hope the landlogits will pitt them through "at half fare."

Many who have escaped the rocks of gross sins, have been cast away on the sands of self-rightcous "Tusknow how to wait is the secret of success

Mus. HARRISON GRAY OTIS. -The funeral rites of this estimable lady were observed on Saturday, ban. 25th, at King's Chapel. The palt-bearers on the occasion consisted

of officers of eminence in the United States army and navy, and some of the leading merchants of Boston, Services by Rey. Henry W. Foote and Rey. Dr. Lothrop, the ad-

dress of the latter alluding to the uniny good qualities or dress of the latter alluding to the mail wood quarters of the decreased, prominent among which was that of gener-ously, and specifying of her numerous and valuable services in every work or an ized. For the benefit of humanity, 119 of which were highly, soft tenting excluded. At the con-elmsion of the services, her remains were essential to Mi-conduct to Mi-

A woman who tells fortunes from a tea-cup need not be

Movements of Lecturers and Mediums. Dr. G. L. Difson, writing from Allsiny, Jan. 20th, In-forms insthat\*\*\*Mrss-Laura Cuppy Smith is filling her en-gagement here with her usual success, " and that, though the hall was a large one, there was difficulty in accommodat-ing all who came to listen to her impressive disconvises. \*\* Mr, William Bruiton is lecturing this month in Troy, where he is much liked. Last Sunday evening he, by re-quest, exchanged pulpits, with the Unitarian minister

there. He speaks for us again in February, and in March we are to have Mr. Bryan Grant, "

The remarkable-boy-medlum, DeWitt C. Hough, with his mother, Mrs. R. K. Stoddard, began scances at John A. Andrew Hall, Boston, Wednesday eventing, Jan. 20th, and continued through the week. They will appear at Lynn three evenings, commencing Monday evening, Feb. 3d.

N. Frauk White has been very successful as a speaker dpring January at East Sagluaw, Mich. He will lecture the ing January at East Sagnaw, Area. To win destrict ho Sundays of February in that placed during March in De-troit, Mich.; during May in Chleago, III. Applications for week evenings should be mide it advance. Address as above, above.

A correspondent grites, Jan. lath, "Mis. Lucia II, Cowles, of Clyde, Ohlor who has been suffering from profraction liness, has so far recovered as to make an engagement with the Spiritualists of Springfield, O., to lecture for them during February. Should her health permit, as there is reason to hope it may, she will be glad to make engagements else-where; and no society glying hereinployment will have any reason to regret doing so, as she is an energetic, foreible

general public as well as the Order fill out its pages. Address A, O, F, Association, 37 Park Row, New York.

THE NUMBERY-John L. Shorey, 36 Bromfield street, Boston -gives in its February number many fine engrav-ings -backed by interesting stories, etc. -which are eminently fitted for the amusement of the little folks. THE GALAXY for February has arrived with a full

freight of pleasant miscellany, poems, stories, etc. The names of J. W. DeForest, H. H. Boyesen, Gen. G. A. Custar, Carl Benson, J. Henri Browne, Lucy H. Hooper. Mrs. Edwards and others, youch for the spley character of its contents. The departments of "Scientific Miscellany, ''' '' Current Literature, '''' Club Room and ' Nehn-he, ''' are specially to be noted. Sheldon & Co., publishers, 677 Broadway, New York City,

PETERSON'S LADIES' NATIONAL MAGAZINE Charles , Peterson, 36 Chestnut street, Philadelphia, Pa. preaces its February number with a steel engraving having the taking title : "Attention, Company !" Many pages of ashion-plates (colored and plain), patterns, etc., together with interesting letter-press, are to be found in this num her of a very popular publication with the fair sex.

## DR. S. D. MERRIAM,

Formerly of Detroit, Mich, late of Vermont, has been in this city for the past eighteen months performing miraculous cures of chronic diseases. and proposed to remain for a series of years, but owing to urgent calls from Vermont, where he practiced for five years with marked success, has lecided to shorten his stay here. He remains here till May 1st, 1873, when he will return to Vermont to continue practice for a series of years, The cures performed by Dr. Merriam in this city and in Vermont are without a parallel. He can be consulted at 760 Washington street, from 9 A. M. to 7 P. M. Send him a three-cent stamp for cir-1w#, Feb. 1. cular.

The "Home Circle" is one of the best and cheapest illustrated story papers in the United States, brindul of good things every week. Only \$2 a year, besides a beautiful magazine given free a whole year to every subscriber. Splendid premiums for clubs, such as costly gold watches and silver-ware. Single copies 5 cents, for sale every where. Sample copies sent free by addressing F, Gleason, No. 25 Bromfield street, Boston, Mass. N2.-13w

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

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# RATES OF ADVERTISING.

Each line in Agate type, twenty cells for the bat, and fifteen cents for every subsequent in-

NPRION. ALL NOTICES. Porty subsequent in-NPROTAL NOTICES. Porty costs per line. NPROTAL NOTICES. Thirdy costs per line. NPROTAL INCLUDS. Thirdy costs per line. NINTNESS (CARDS. - Thirdy Costs, per line. NINTNESS (CARDS. - Thirdy Costs, per line. Partice, each insertion. A provide the cards in Advance.

AP For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

45° Advertisements to be renewed at continued rates must be left at our Offlee before 12 M. on Monday.

## SPECIAL NOTICES.

SUDDEN CHANGES IN THE WEATHER ARE PRO ductive of "Throat—Diseases, <u>Coughs</u> and Colds. There is no more effectual relief to be found than in the use of "*Brown's Bronchind Troches*."

DR. Withus has secured an office permanently at No.25-Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea. Sargent's, No. 80 Central avenue, thelsen. F.1.

CHARLES II. FOSTER, SPIRITUAL ME-DIUM, will visit Galveston, Texas, on the 27th of February ; Houston, Texas, March 6th ; Havana, 19th; Philadelphin, 29th, F.1.

SPALED LEPPERS ANSWERED by R. W. Flint D. N. CADWALLADER, Keeps constantly for site the RANNER of Literard a group of Strike Power NFIRITYAL AND LITERAL STORE (Strike Component) ders, and Dr. Storer's Nucleichte Component, AND Literary of Spiritual Books.

5

D. M. DEWEY. Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spleitual and Reform Works published by Wil-han White X Co. Give him a call.

#### ADVERTISEMENTS.

A Chance for Comfort. Separate to the second Room, and all central points of interest or business, Feb. 1. J. W.

Free to Book Agents, AN ELEGANTLY BOUND CANVASSING BOOK for the best and cheapest Family Hilds ever published, will be sent free of charge for any base agents are meeting on man scripting Hostingham, and agents are meeting on manual scripting the sent scripting specific every set of the sent set of the set ele., and we will show you what our agents are doing, ele., and ATIONAL PUBLISHING CO., Philada, Pa.

Fich, L. W "NILDESPERANDUM." You have been swindled by "promotion" publishers whose "framed" Emersying more connecting" publishers whose "framed" Emersying more connecting "publishers whose "framed" Emersying more connecting who offer a large spage interary paper a whole "can and superb Prang Chromo, all for \$1. This paper is molecularly. Established they years, it devotes nearry a whole part to explosing Swindfers, quarks and Humburgs, Tritel's the trath even if it makes functions. It will be for the staff even if the makes part, speciments dets, Now is the time. A block Star-spangled Banner, finished, N. H. Pro TIES WORKING CLASS made or formale. Feb. 1. 18 PO THE WORKING CLASS, male or female,

TO THEE WORKLING CLASS, made of leftidle,
 \$50 a wrek, igneranicod, Respectable employment at
 home, day or evening: no apltal required; full instructions
 and valuable package or goods to start with sent tree by
 mail, Address, with from return start, with sent tree by
 co., at combinant street? New York.
 MES, ELLATOT F. Magnetic Physician and Electrons Trans Meller A. M. M. W.C.E. the inconstons Trans Meller A. DOT F. Magnetic Physician and Electrons trees in the base of the inconst street.
 Meller M. M. M.C.E. the inconst one Trans weight and at a Education street. Medical Medium, and the total at a Education street.
 Meller M. Hours of constitution from will be \$2.5.
 w. 2400 for all 6400 (2000).

JUST PUBLISHED BY WM. WHITE & CO.

INSPIRATIONS OF ORIGINAL SAINTS. Sacred Gospels of Arabula.

BY ANDREW JACKSON DAVIS.

This artica (We volume 15 a complete compond a republished from "Atabuta") of the sactsd and wond cful " insplica-tions of Original saluts." Withers, both women and men, whom the popular contracts are combined to estimates and reject as most bodies and finitely. Are, Davishas summoned these matrixes to popular opinion, and their conditions. "The needed publication. This choice selection contains." The Goldan and the same the same selection opinions of the selection of the same selection opinions of the selection selection opinions of the selection opinions of the selection opinion of the selection opinion of the selection of the selection opinion of the selection opinion of the selection opinion The thread of the second secon

adapted to interest and contines shept and strengthen the faith of cultarined h In full gill, St.te. Plain cloth covers

10 cents: For sale wholesale and tetail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOK STORE, 11 Hanover street, Boston, Mass.

By the Author of "Branches of Palm."-A New Book

ALLEGORIES OF LIFE.

By Mis. J. S. Adams.

11 Is hardly necessary for the readers of the "Banner " to have a new back from the pen of Mrs. Adams commended to their attention. The common of this paper from its first some have bornessidence to the beaux, purity and excel-here of her writings, and thousands of readers, not only hence of her writings, and thousands of readers, not only in this country but incohers, decepty appreciate their value.

WHAT IS SAID OF IT.

Among the books which appeared about thirstness time, none were more entitled to a hearty we come from a large effecte of reality shan Allegories of Life, by Mised, S. Ad-mus, The book lised is degantly gotten up, and the has a rare insight thatked for so line a work. Mise and the main and the marked for so line a work. Mise and indeen stranger into those funcer motives which are the indeen stranger life." and she has here, in twenty-time or "The Rodical."

These allegothes possess deep spiritual meanings, which render them of possible interest, *S.*, *F. Republican*, A book to be reach in leisure and inter half hours; not to withken at one shifting and then put away out of sight. Mrs. Adams's book will find its place in the ulchedevoted to the modern classies. Lance are American. One of the most delightful and faselnating books we have read for many a day. *Haffalo Post*;
 Adapted to youth and maturer age, and worthy of heing read by all. *Providence Press*;
 The best of theory in should be delived. Watchman and Ryflector, Roston. ine Reflector, Roston, and Musternet, Rotehman In one elegant quarto volume, bound in cloth. Price

Anhurn, sauceress,

Alderman Quincy said that he did not antici-

pate that the Sabbath in this country would be so Europeanized that the theatres would be opened on that day, and did not think the opening of the Public Library was the entering wedge which would result in the descenation of the day. On the contrary, as Satan always finds work for idle hands to do, the throwing open of the Library doors would keep those hands out of mischief, and result beneficially to the entire community. With regard to the opinion of the City Solicitor, he said that he had great respect for Mr. Healey, but thought he was liable to err as well as most men. He therefore hoped the order would pass. men. He therefore hoped the order would pass. The chairman read a remonstrance of Henry Burroughs and others against the opening of any portion of the Library on Sundays. The question was taken at this point, and re-

sulted in the passage of the order nearly unanimously.

#### Letter from Washington.

Inauguration-Harmonial Hall-Woman's Suffrage Meeting.

EDITORS BANNER OF LIGHT-It has been my good fortune to spend some part of the winter in this milder climate for several years; and here I am again-speaking each Sunday, for several weeks to come, to the Spiritualists and their kindred in Baltimore, and spending the week here with good friends-and shall be here until the inauguration on the 4th of March. That is the "coming event," which already "casts its" pomp and parade "before." I am not a sight-seer, and care little for the

"fuss and feathers " of these flaunting ceremonials. I am glad President Grant is to be inaugurated, but do not like this blare of trumpets and blaze of uniforms, and costly show of tinsel pageantry. I do not believe Grant likes it either, but vields to others. War is ended, and let us cultivate peace. What need of a great military gathering?

We used to hear of "Republican simplicity," and here is to be a grand inauguration ball, costing some \$30,000, and with \$20 tickets of admission! I believe in beauty and taste, and the joy of pleasant and graceful amusements, and the refinements of cultured social life, but there needs no such prodigal and costly display of style and fashion for all these. I begin to think that our purses grow faster than our brains and souls, the end whereof is gaudy and barbarie show. But in due time will come a finer mental and spiritual culture, wherewith the folly of a "grand ball" will be impossible. - I am not an ascetic, or a grumbler, but want to "bear my testimony" on this matter. I hope the good people will enjoy it all as best they can, but hope we shall all grow wiser, and not ruder, but more simple and finer in our tastes and habits.

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I don't like either the private and personal speculation and the consumption of poor liquors that go with these affairs, and shall therefore partake in the real enjoyment of this notable occasion, only wishing it were simpler in its arrangements; and as for that grand ball, my rangements; and as for that grand ball, my and hear what gran be said for spiritualism. twenty dollars—if I have so much—shall be kept I. D. SMITH, Secretary. E. F. BEALS, President.

Assomblies .- Pleasant parties for dancing-the proceeds for the pecuniary benefit of the Lyceum —occur each Monday evening at this hall; music by T. M. Carter's popular Quadrille Band.

Monthly Concert. - On Friday evening, Feb 7th, the regular monthly concert for the school will be held at this place ; tjekets, fifteen cents. Fraternity Hall.-Rev. Norman Damon will lecture before the Boston Spiritualist Union at this hall, 554 Washington street, on Sunday evening, Feb. 2d.- A full attendance of members and the public generally is anticipated.

NATICK .- On Jan. 26th, satisfactory tests were given by colored pencil drawings of leaves and flowers, also the reading of fine print-with close-shut eyes, and other manifestations of in dependent power, in brond daylight by Mrs. J. D. Wheeler, of Marlboro', Mass., before a good ous questions during the drawing. A committee of ix persons were selected to guard against decep tion, and they all gave testimony that she cen tainly did not see with her natural eyes. The audience and committee were highly pleased with the manifestations. (Signed) Sidney Howe, President; Bradford Chandler, Martin Wash-burn, Charles Whittier, Mrs. M. J. Childs, Mrs. L. S. Dewing, Mrs. J. H. Washburn, Committee.

EAST ABINGTON. - Phonic Hall. - A corre-EAST ABINGTON. — *Practice Indu.* — A corre-spondent states, under date of Jan. 26th, that "the Spiritualists of Abington will hold a Fair at this hall Feb. 5th and 6th. Contributions solic-ited. Any one desiring to aid the cause may address Wrs. L. J. Holbrook, Mrs. Susan Wheeler, Mrs. Amanda G. Lowell, Miss Irene Cushing, of East Abington; and Mrs. Jennie Gurney, of North A bington A bington.

We desire to return our thanks publicly to Mrs. Mary Carlisle, of 94 Canalen street, Boston, for the satisfactory scance which she gave for our benefit the 22d inst."

#### Work in Michigan.

Mass Meetings will be held by Mr. and Mrs. Benj. Todd nd J. O. Barrett (speakers) as follows:

In Kalamazoo on the first Sunday (2d) of February: It Albion on the 2d Saturday and Sunday (8th and 9th) of Feb ruary: in Dowaglae, Mich., on the 3d Saturday and Sun-

day (15th and 16th) of Eebruary. These are the people's meetings. Bring baskets full of good things for social dinners in the balls.

New York Association.

The Central New York Association of Spiritualists will hold a special meeting at New Berlin, Chenango Co., on the 15th and 16th of February. Good speakers will be pres ent, and a good, turnout is desired. Let all classes come

and eloquent speaker upon some of the most vital questions of the day. " J. William Fletcher, of Westford, will spark in Lunca-

burg Feb. 2d; in Ayer Juneflon Feb. 9th; in New Bedford Feb. 16th: In North Settiente 21d.

D. W. Hull continues to speak another month in Meniphis, and would be glad to make engagements for evening lectures there. He would also be glad to remain in the South through March and April. Address him, 311 Jefferson street, Memphis, Tenn;

Mrs. Addle L. Ballou is lecturing at Atlanta, Georgia. Mrs. M. J. Wilcoxson has been lecturing at Minporta Kansas.

Dr. T. B. Taylor, of Topeka, Kausas, would be glad to Open a correspondence with societies. In Illinois, would be guarded Ohio or Michigan, desiring to keep up regular and welt-conducted meetings, where a bigbly successful homeopathle and electro-magnetic physicical might find bushess. The Doctor's wife and daughter are fine musicians, and would contribute largely to the interest of the meetings,

R. H. Winslow's appointments: January, 1873, Connett Bhulfst Feb. 1st. 2d. 3d, 4th and 5th, Nevada, Iowas, Feb. stly, still, 10th, 11th and 12th, Chatfield, Minn.; Feb. 15th and 16th, Etna, Minn. Will attend the National Convention of Spiritualists at Cleveland, Ohio, Feb. 19th, at which place will receive calls to lecture en route East. E, V. Wilson will speak in Philadelphila, the Sundays and

Monday evenings of February, 1873.

#### New Publications.

THE NATIONAL QUARTERLY REVIEW. -This standard ablication, edited by Edward I. Sears, L1., D., at 65 Bible House, Astor place, New York, comes to us with its. fifty-Instantine, dated December, 1872. "Stan and the Stan-eset" "Notabilities of the American Bar ">1 + In this in-eset" "Notabilities of the American Bar ">1 + In this in-stance, Rufus Choatef "The Putting Element in Ameri-an Literaturer" "The Planetary Theory;" "The Uni-versity of Pennsylvania, and its New Windows??, "Pope Literature Att at Statement in Act " and " Burace rersity of Tennsylvania, and the Art, " and " Horace Alexander Al., " Development, in Art, " and " Horace Breeley, " together with " Notices and Criticisms, " and mance Tracts; Bible Tracts; Cloaks; Results," com prise its sterling table of contents.

THE ATLANTIC for February-James R. Osgood & Co.is received. The book reader of our sprightly Western co temporary, the "Chleago Pulpit," has thus delivered him self concerning the individuality of this popular magazine: "The Atlantle is aristocratic, of high birth, with conservative opinious on liferary topics, and radical ones on religion. It occupies somewhat the position toward religion as that expressed by the frequent assertion. + Religion is good enough for the masses." It inclines to the didaction method of treatment, and sometimes in its articles reminds one of the high-born gentleman whose only superiority consists in birth, but sometimes also indicates in its writer not only the hereditary talent, but the present ability to use It.<sup>11</sup> The <sup>11</sup> present ability to use It.<sup>11</sup> is evidenced in its February table of contents. In addition to an <u>distort</u>-cal sketch by Parton, joenns by John G. Whittler, Hjahuar Hjorth Boyesen and Charlotte F. Bates, an interesting article with music, entitled "English Folk-Songs," and the second installment of Robert Dale Owen's Biography, It gives it's usual amount of readable stories, and the choice departments of Recent Literature, Art, Music, Science and Polities.

LIPPINCOTT'S MAGAZINE for February-J. B. Lippin cott & Co., publishers, 715 and 717 Market street. Philadelphia. Pa.'--concludes the Illustrated article on the Quinine Plant, and gives "A Glance at the Site and Antionities of Athens, " also illustrated, together with articles by Reginald Wynford, Will Walace Harney, Prentice Mulford, Caroline Cheesebro' and others, and fine poems by Constance Fenimore Woolson, Thomas Dunn Englishand Millie W. Carpenter. "Monthly Gossip" and "Literature of the Day" complete the highly attractive display which

THE FOLIO, for February-White, Smith & Perry, 29and 300 Washington street, Boston, publishers-gives nine pages of choice music, some thirty columns of reading matter, and a likeness of Miss Therese-Liebe, the celebrated female violinist.

- THE AMERICAN ODD FELLOW for January commence the fifteenth volume of this standard publication. Excellent literary matter and illustrated articles attractive to the

Address, Station 1), Box 81. Office 1147 Broad-way, New York. Terms \$2 and three stumps, Money refunded when not ariswered. 1)21.-1W#

A COMPETENT PHYSICIAN.-The best and most dicient healer in Boston is Dr. J. T. Gilman Pike He compounds, his own medicines, is a mesmer izer, skillfully applies the electro-magnetic bat tery when required, administers' medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C. Au3L.

-----J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. Register all fellers. J4.tf

MRS, NELLIE M. FLINT, Heating and Develop-ing Medium, 34 Clinton place, New York. Hours 4w\*-Ja25. from 10 A. M. to 4 P. M.

Dr. SLADE, Clairyoyant, is now located at 210 West 43d street, New York. 13w-Ja4.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS Send \$1,00 and 4 stamps. Address Mus. M. K. C. SCHWARZ, Station B, New York. 6w\*, Ja18,

#### BUSINESS CARDS.

A Competent Wolman, the wife of an invalid, Sprinten Spriker, is anxious to find employment. She and employ-copyist and experimed hashness correspondent on Also a ble of revising and centron Miss for publication matter its good housekeeper and wonth be good to find a Aldress W-good housekeeper arrangements. Mass, eare Banner of Light.

eare bander HENRY T. CHILD, M. D., GH Race street. Philadelphia, Pa., has been appointed agent for the Racner of Light, and will take orders for all of William White & Co.'s Publications;

SAN FRANCISCO, CAL.

SAN FRANCISCO, CAL. At No. 329 Kearney street (ap stairs) may be found on sple the BANNER OF LIGHT, and a general variety of **Sple**- **imilist and Reform Books**. at Eastern presences Adams & Co.'s Golden Pens, Planchetter, and and positive and Negative Powders. Or Nutritive Toince Preparations, Dr. Storetter Balled free-Compound, etc. Catalogues and Circulars Balled free-ter and Negatives, HERMAN SNOW, P. 0, how 10, San Francisco, Cat.

**BICHARD ROBERTS.** Bookseller, No. 1026 Seventh street, above New York ave-nue, Washington, D. C., keepscenstantly for sale the BAN-XER OF LICHT, and a full supply of the Spiritual and Reform Works published by William White & Co.

S. A. GRANT & CO.. 283 Larimer street, Denver, Col., keep for sale a supply of the Spiritual and Reform Books published by Wil-liam White & Co. Also the BANNER OF LIGHT.

#### AUSTRALIAN DEPOT

For Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

#### W. H. TERRY,

No. 96 Ruissell street, Molhourne, Anstralia, has for sale all the works on **Spiritualism**. LINERAL AND REFORM IFORES, published by William White & Co., Boston, U. S., may at all times be found there.

#### LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Ageney for the sale of the BANNER OF LIGHT and all Liberal and Spiritual Books, Papers and Magnzitter, Alex, Manus & Co.'s Goldben PENS AND PARIOR (C.M.S., the Magie Comb, and Votaie Armor Soles, Dit. STORER'S, NUTRITIVE COM-POUND, SPENCES, PROSPINE AND NEGATIVE POWDERS, Congress Record Tike Stationery, &c. No. 614 North Fifth street, St. Louis, Mo.

For sile wholes ale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, II Hanover street, Boston: Mass,

### MUMLER.

THE following beauting, acceled and interesting ple-listance can obtain spirit plots graphs without being pres-ent, sent to any address on percept of one dollar's.

Mrs. Abralian Lincoln, showing spirit form of our Martyr President and Wildow of our lamented Solo. Widow of our lamented President,

Moses A, Dow, Editor Warritey Magretter Itoston A pletime of · · Mabet War-ren, ' taken while in the form, and kindly furnished by Mr. Dow, for comparison. Mahel Warren.

This tady is a very excellent medium. The spirit is her controlling guide, and is re-markable for its platmess and the manner of could Mrs. Eastman, New York.

Agents wanted to set these wonderful pletures. For terms, address with stamp, giving number of tubabitants. W. R. MUMLAR, Jan, 25, -2wist

## A Man of a Thousand. A CONSUMPTIVE CURED.

DR. H. JAMES, a retired Physician, (and by nature a ehemist.) discovered while in the East indice a certain rure for CONST MIPTION. ASTIMA. REONCHIPTIS and GENERAL DEBRILTY, when his only child, a dampher, was given up to due. His child was cured, and is now allyed and well. Desirous of tenefitting humanity, he will send the recipe, containing full directions for making this tem-ers, the on recepted two stamps to far extended. There is not a slight "support of TONST MPTION that it does not at once take hold of and disspate. Night Sweats, Pee-yishness, Irritation of the Nerves, Fulling of Memory, Difficult Experioration, Sharp Pains in the Lings, Sore Threat, Chilly Sensations, Nausca at the Stomach, Inaction of the Bawels, and Wasting Away of the Muscles. Address of the Bowels, and Wasting Away of the Muscles, Address

CRADDOCK & CO.,

1032 RACE STREET, PHILADELPHIA, PA., Giving name of this paper. 13wis-Oct. 26.

A RARE CHANCE FOR INVESTMENT.

PERSONS with either large or small means wishing to invest will be guaranteed TWELVE PER CENT.

**PER ANNUM.** Address. O. F. THORNTON, Modifor, Alpine Co., Cal. Dec. 28, -7wis<sup>4</sup>

Dec. 28, -7wis<sup>4</sup> ST2.00 EACH WEEH GENTS Wanted everywhete. Insiders strictly legiti-Louis, Mo. THAT New Poetic Work, Common. Sense The-ology, written by a Down East Phrenologist, is the spices, most original a dimest comprehensive of modern is that can be tound in the whole targets to the un-ical thymes that can be tound in the whole targets to the un-ical thymes that can be tound in the whole targets to the un-ical thymes that can be tound in the whole targets to the un-ical thymes that can be tound in the whole targets to the un-ical thymes that can be tound in the whole targets to the un-terstandings Desting than all the light Commandments since Meeses sold. "This saith the Lott Starget desting the strict east will please take notifies. Address by How, AND HAMILTON, Lawistig, Me. Feb. 1. -1W

DR.O. T. BELCHER, Magnetic Healer, is lo-catefror the winter at No. 22 East Main street, Sus-quehanna Depot. Pa.

the present number has to offer.

J. BURNS. Progressive Library, No. 15 Southampton Row, Blooms-any Sopare, Hotborn, W.C., London, Eng., keeps for sale he BANNER OF LIGHT and other Spiritual Publicaions.

#### BANNER OF LIGHT.

# Ressage. Department, scance. This was done in order that the outside men of the South-these little waifs that are left

EACH Message in this Department of the Banner of Light we claim was spiken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

6

while in an abnormal condition called the trance 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-sphere in an undeveloped state. eventually progress into a higher condition. - We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive no more.

The Bauner of Light Free Circles. These Circles are held at FRATERNITY HALL. 554 WASHINGTON STREET, ON TLESDAY, WEDNES pay and Thit R-DAY ATTLESONS. The Hall will be open for visitors at two o'clock: set-vices commence at precisely three o'clock, after, which time no one will be admitted.

In The questions answered at these Scances are often propounded by individuals among the audience. Those fead to the controlling, intelli-gence by the chairman, are sent in by correspond-

(nus. 2.5%) Donations of dowers for our Circle-Room solicited. Mus. CoxAST 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 scaled 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 enveloped seal it, and write your own ad-dress on the envelope. At the close of the scance the Chairman will return the letter to the writer. It should be distinctly understood that the answers to questions proportided 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 an swer upon our circle. table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WHERE, Chairman.

John Pierpont, on Napoleon. CONTROLLING SPHERE - By request, 1 shall have a few words to, say concerning the lecture delivered in Music Hall, last Sunday, morning, [Jan. 12] upon the death of Napoleon the Third. My interrogator informs me that the reverend gentleman who officiated there at that time, compared this spirit to a rotten sun that had been hoisted into the firmament, to diffuse the seeds of death and desolation everywhere. Certainly the reversiid gentlei.an did not make use of very choice language to convey his idea. 31- am also informed that he charges Louis Napoleon with being a libertine, a gambler, and of taking part in all those dissolute vices peculiar to Franco. Provided this were true, which I deny, it certainly can do up good to thing it out before the world. There is altogether too much of a lack of charity ? everywhere for the elergy to indulge in any such demineratory lectures upon the dead, or, rather, upon the ascended living. I am also informed that his closing sentence was semething like this: " But the Emperor is dead : therefore lef us draw the yell of charity over his faults?" Strange contradiction : one worthy of an unbalanced mind. instead of the elear-headed gentleman who uttered the sentence. The faults of Bouis Napoleon are patent to every well-posted American-there is no need of preaching about them, no need of talking. about them from pulpit or rostrum ; they are well known. Now, since they are, and since his virtues are not so well known, methinks it would be better to ventilate that which is in darkness. Certainly, during the reign of Louis Napoleon a great stride has been made in the arts and sciences of France: perhaps this may be owing to the loose morals of its ruler; . It is also certain that he has done more toward improvements in public buildings than any other ruler before him. It is also a well-known fact in France, that he has done much toward bringing about a better condition among the poorer classes; perhaps this, also, comes in consequence of his loose morals : but never mind, it is a positive good, and therefore we should accept it as such, nonnatter if it comes from the Orthodox devil. And last, it is a fact eminently patent to the spirit-world, and to many of the leading minds of Europe, that Louis Napoleon has done more toward bringing the people up to a standard where they can be governed by Republicanism, than any other man living. It is true, we do not believe they are fitted to be governed in that way, "at present, but during his short reign he has done much in that direction." He has taught them the first principles of liberty-no matter if he ruled them with an iron hand, he has taught them this he has sown in their hearts a desire for a Republi can government. He has begot in their under standings more of a realizing sense of what France has need of than any ruler that has preceded him. And yot, all this the reverend gentleman speaking at Music Hall last Sunday morning seems to have forgotten, while the ages will hand it down as a thing not to be forgotten, as a bright star in his earthly existence. I make no attempt to cover his faults. I could not, if I would, for, he had such a way of exhibiting them to-the world, that neither friends nor foes could cover them up well. This charity, which is so much preached about, and so little understood, is but just beginning, through the efforts of the spiritworld, to assert its rights, and you may be sure that the door of the other life will not be closed until this mantle is so large, so beautifully woven, that it will form a shield for all humanity. This showing up of the faults of another, does not heal them, does not cure them, does not wipe them out : it only causes them to increase, to grow larger, to be magnified. Nature does not work in that way If she has a rotten potatoball, she keeps it under ground ; she doesn't allow even a shoot to come forth. It is a pity we could n't all pattern after our Mother Nature-it. would be better for us. Jan. 16,-

seems that Science, Chair contact, and what is rebelled against the Constitution and the Union : chaimed to be Common Sense, have misunderstood 5 but no matter-they are children, and therefore

prove unworthy of the trust reposed in her, we should not hesitate to set her aside, dearly as we love her : but while she holds the just position toward us that<sub>7</sub> she now holds and always has held, we shall defend her against all these underhanded attacks that are being made from our prenp; therefore we inaugurated the plan of ap-

ing said scance. Now Science comes in, and says : " This neverfault, and attacks our medium instead of the can get at anything like what is meant by these that we have-she would fall powerless at the of coping with them in any direction. But proteet her we shall, and we now give this warning to-those individuals, who; under the guise of friendship, throw out these attacks, make these side parries, that unless they; in the future, mind dispose of them with almost a single word. We have the power; our world is the world of eauses; and although they emistder us weak, and, financially, so far as the Banner of Light is concerned; we are weak-but spiritually it never was stronger than it is to day, and its editor, that stanch old veferan-for truth, is ready to defend us as wor are ready to defend him. Now, then, have a

all that might be done upon our side during the called to the needs of the children of the freedworld, the investigating public and yourselves, without any earthly protection-who have only might know who to refer to in case anything went | the guardianship of angels, and the loving kindwrong at any time-in case any spirit uttered ness of those who have gone thither, hoping to that they should not have uttered, and, in case and them: but this aid, as you are well aware, there was any fault to be found, it might be found (can come only by and, through a material basis, with the Presiding Intelligence of that day. (1) These little children need clothes, need something. Now this matter, at that time, we set so plainly to cat, need homes, need to be educated. Some before the public that they who read our remarks 1 of them are the children of stanch Unionists, who or heard them could hardly fail to understand fell, during the late civil-or rather uncivil-conthem, even though they were children. But it stest. Some of them are children of those who

the position entirely : and now we will endeavor demaind the exercise of kind thoughts and kind to again throw-some light upon the subject. . . . . deeds from North and South, East and West, I Those persons who have any fault to find with an aware that there may be many before me whatever transpires during this scance noist dis, who may say there are objects of charity nearer rect their inquiries or their fault-findings to meg-home. So there are, Do you atlend to them? my name will be given at the close of the scance. I hope you do, But to those who may feel disso, at any other time, you have the privilege, as "posed to give a mite in this direction we make church-members would say, of "church-mauling" our appeal, and ask that inasmuch as the Angel me. I stand responsible and sponsor for all the of Benevolence may touch your hearts, you will acts that may be perpetrated through the me- respond to that touch, if it is only in laying one dium, who is totally unconscious, and cares no penny upon this table, which will be received by more for what is going on at this time, and knows one present, and property applied to the use of no more of it, than these walls; therefore I, these little children. One penny is all we ask, would, at this time, say to Chaircoganee, What Alf you gut afford it, and are pleased to give them ever you have to say upon the subject at issue, more, we shall be pleased to see you giving more. direct your inquiries to me, and; not to my me. Remember, the ancient teacher, Christ, who was dium: When you do, you will receive a proper the month-piece of wise intelligences, once said, answer, but not till then. And this 1 say to all 2 masmuch as ye do it unto one of the least of others who may contoniplate opening such issues. these, ye do it unto me." So, then, in the name We anticipated just these side issues when we of this brother of yours and mine, this Jesus the inaugurated this plan. It was done to defend. Christ, this, friend of little children, we ask that our medium, whom we are determined to defend you will do what you may be able and disposed under all truthful circumstances. Should she to do for those who have nobody to do for them. Sept. 30.

#### Alice Chase.

My name was Alice Chase. I lived in Chicago. When the fire was there, I got awfully burnt, so 1. died; and my mother got burnt, too, but she tended friends. We throw such friendship back | lived, and she 'd be glad to hear from me, 'And in their faces. It is of such a quality that we do hwon't you tell her that I in alive, and that I in not need it we do not want it. I have said that pretty happy now, and that I go to school, and we foresaw these side issues which have come that when she comes and father comes. Eshall be so glad? And Georgie has grown up real bigpointing a special guardian-for-each scance-of he's real blg. He is n't a haby now. And won't Treferring all things to them that transpired dur- you say that Aunt Adams sends her love, and wants to know of mother if she sate up that. cake yet? [Will she understand that?] Yes; ought to have been done; no name ought ever to and 1 understand it, too, Aunt Adams made a have been given as having the guardianship of "cake; and she made it out of some kind of earth, these scances." Well: that's his wisdom, not and she put plums in it, and she made it look ours, and he is responsible for the amount of ig- | real nice. Mother asked her to make if, to send norance it contains-we are not. So Secore finds away to somebody she didn't like. Mother never thought she did n't like that lady. She was a proper party; and our medium is obliged to poor lady; she used to be rich. She was going look into the matter, to be informed upon the to get up it donation for her, and she asked Aunt subject, and to ask numerous questions, are she Adams if she would n't send something-make a nice loaf of cake, and send, it over to our house. arrows of ignorance. Were she left unguarded The things were going from our house. She -had we not the strict guardianship over her -made that nasty old loaf of cake, and sent it, over. Mother found out about it, though, before first stroke of these encudes, so incapable is she the things went, and she sent word to Aunt Adams that "that cake was so nice, she thought she'd keep it for her own table." Now Aunt Adams wants to know if it is all ate up yet. I hardly think it is. [A pretty good story !] Well, it is true, every bit of it. A unt Adams said she their own husiness and let ours alone, we shall did n't know of any way by which she could identify herself, better than that way. [You did n't give your age.] Did n't 1? Mother used to say 1 was an hwful old child. So you can say at the bottom of my letter that I am ninety now. Sept. 30.

#### Josiah Carver. ......

There's a call come from some of my family care. We want to be at peace with you; but an [ who are left here, for one of the number who ignominious peace is worse than war, therefore have gone to come back and communicate. I have come in answer to that call. My name was we give you the truth in these matters. If you Josiah Carver. I fived in Boston, and died-in-Boston, . I died thirty-three years ago, and I was seventy-two years old. I had a paralytic shock. Now, I don't know what is wanted of us. There is quite a lirge family of us in the spirit-world, and we would, any one of us, be glad to communicate with whoever has made the call; but we do n't exactly know what is wanted. Perhaps it is only to know whether there is an open door between this and the other life. [Hadn't you better request them to call upon some medium ?] Yes, if they will do that, we will some of us be there and respond, certainly, if we are able to, and I think we shall be, some of us? Sept. 30.

the future, let us understand thee. We pray where they live. thee that our ignorance may be speedily overcome by thy wisdom. We pray thee that the gone to Jesus. Well, it is hard to tell what he star of thy truth may shine so brilliantly that we meant by it, but he conveyed the idea to my shall know thy way, and stumble no longer. Oh, mother that I'd gone to live with Jesus. I've thou Infinite Spirit, baptize us anew with thy love and thy power, and send us out among thy sons and thy daughters to preach thy gospel of truth, to do battle against error, and to fight val- me here. I never knew him ; I would n't be satiantly for that which we believe to be right; for isfied to go to live with him; I know he's good; thine is the kingdom, and the power, and the glory, forever and ever. Amen. Oet. 1.

#### Questions and Answers.

QUES.-[From a correspondent.] Will the controlling intelligence be so kind as to give his views of the formation of the Western Continent? Did it separate, when in a semi-fluid state, here. We have everything pleasant, and when from the Eastern Continent, as the shores of each you time comes to come to us, we 'll meet you, indicate? And when the Western shores stopped moving, were the mountains forced up to their present height, and caverns formed leading into the Gulf of Mexico, through which water passes, near the interior heated part of the earth, causing what is called the Gulf Stream?

Axs .- That theory is one which finds special favor among a certain class of scientists in our world. Your speaker is in favor of it."

Q .- [From the audience.] Can you give us any idea with reference to the extent to which Eastern nations receive and understand our Spiritual Philosophy?

A .- It is the entire basis of their religion, of which it forms all the fundamental points. Without it, their, religion would be no religion at all. Communion with their dead covers all the ground religiously with them.

Q,-Does this belief or knowledge prevail more extensively in those portions explored by Europeans, or in those which they have never visited? A .- It is most extensively known in Asia and Africa.

Q .- Among what peoples in Africa ?

A .- The Kaffirs have an abiding faith in the return of their dead. The Kaffir will tell you, "My brother is with me. He is dead, but he walks with me, and he talks with me !" And the dead brother becomes to the Kaffir a guardian angel, for the Kaffir believes that when his brother has passed through death, he will enter the realm of truth, and will never deceive him. So whatever the dead brother tells the Kaflir is held sacred by the Kaffir, and depended upon. . Q .- Has the Kaffir race descended from a more powerful and enlightened race; or are they now progressing upward ?

A.—The majority believe that they are on the ascending scale. Your speaker, has never formed an opinion upon that point.

Q .- There are, in this city, certain specimens. of Burmese idols, which seem to show great skill in scurpture amongst those who may have produced them. Did they understand the science of phrenology as we have it? If not, how were they able to select such perfect forms ?

A .- Yes, they certainly did understand it, and much better than we ever did, or do at the present day.

Q .- I saw some Egyptian heads, some time since, of very perfect form. Were they true to the life? And, if so, must they not have represented a highly enlightened race. Is not that evidence of it?

A .- Well, in special directions they were highly enlightened; but in general directions they were not so enlightened as this race. Oct. 1.

#### John Brown.

One who was present at my death scene sends me word that he would be glad to hear from me. Taking it for granted that he has told the truth, effort to come here, and have

## FEBRUARY 1, 1873.

present, and who, we believe, will care for us in more beautiful than anything they ever had here.

The minister said at my funeral that I had never seen him but twice. Then he came into our school to give us lessons in moral philosophy. What would be want with me? He never knew he 's a beautiful spirit ; all the children love him ; but we'd rather go and live with somebody we know.

Now, mother dear, be satisfied about me. You know Aunt Jessie would take good care of me; you know she had a good home here-she loved to have a good home, and she loves it just as well and we'll have such a joyous time as you never had before when you get free from this world.

Now don't ery any more, but just be happy about me. Tell the minister, when he talks to you, that you know more about it than he does, and you don't want to hear anything from him until he knows more than he does now. Good Oct. 1. day, sir.

## Wilhelm Schneider.

1.00

[The spirit could not speak English, and a genteman in the audience was called upon to interpret.] My name is Wilhelm Schneider. My father lives in Berlin, and he told me to come to America and speak. Oct. 1.

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

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Thursdag, Oct, 3. -Fannie Judson Stebbins, of Chich-nati, to her mother, Sannet Brown, of Boston, to his sons, Nathanie Pierce, of Portsmouth, N. H., to his son in Bos-ton; Eben Sighth, of Dennisport, Mass., to his wife and son; Henry Affaug, of Reston. Monday, Oct, 7.-Capt. Chase Pease; Georgie Scheff, of Roston, to her mother; John Brine, of Newesite; Count-Boston, to her mother; John Brine, of Newesite; Count-Boston, to her mother; John Brine, of Newesite; Count-Pranklin; John Ryan; Charlotte Elliot, of West Philadel-Franklin; John Ryan; Charlotte Elliot, of West Philadel-Franklin; John Ryan; Charlotte Elliot, of West Philadel-Pratachar, Oct, A. -John Mills, of Hoston, Mass.; Sir John Thursday, Oct, B. -John Mills, of Hoston, Mass.; Of Portsmouth, R. 1.: Sam, A. Way; Thomas J. Clarke, of Providence, M. I. Monday, Oct, 14. - Hadson Tuttle Crane: Zachary Taylor; Hizaked Cassed, S. - Anna Mireel, Multe Crane: Zachary Taylor; Bilar, C. Boston, J. Harson Tuttle Crane: Zachary Taylor; Biltzhen Cassed, S. - Anna, Way; Thomas J. Clarke, of Providence, M. L. Mandray, Oct, B. - Anna, Way; Thomas J., Clarke, Of Providence, M. L. Mandray, Oct, B. - Anna, Masse; Hoston, Smault, N. H.; Tonesday, Oct, B. - Anna, Sans, Hoston, To Shauth, N. H.; Taresday, Oct, B. - Anna, Sans, Hoston, B. Boston, Capit, George W. Neeths, Of East, Boston, to his family: "Homas Meradien, of Brunswick, Georgia, to her mother; "Homas Meraden, of Boston, D'Anbrey, for Louis Napo-Thomas Meradels, Jan, S. - Anna, Maney, Jan, To Homas, Maroneta, Jane, Jane, Maneta Ames, of Lyna, to her mother; "Homas Meradels, Jan, S. - William, Carter, of New York; Mendaceday, Jan, S. - William, Carter, of New York; Mendaceday, Jan, S. - William, Carter, of New York; Mendaceday, Jan, S. - William, Carter, of New York; Mendaceday, Jan, S. - William, Carter, of New York; Mendaceday, Jan, S. - Cart, Bushand; Allan Karder; Provide Chane, Meradel, Jan, S. - Meraden, Jana, Karder; Prontas Meradela, J

#### Donations in Aid of our Public Free Circles.

Since our last report the following sums have been re-	
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CONDECTION. - The \$10 acknowledged from Calvin Tar-bell, in our issue of Jan. 4th, should have been placed to the credit of Calvin Haskell, a well known Chelsen Spiritualist.

#### Message by Theodore Parker.

MR. CHAIRMAN-With your permission I shall occupy the time usually occupied in answering questions, in throwing whatever light I may be able to throw upon a matter which seems to be in darkness to some minds. Some time ago it was thought best by the band of spirits guiding and guarding these scances, and the Message Department of the Banner of Light, that each spirit presiding on any occasion' should attach their name to the scance of that days. For example : "This scance was conducted by Theodore Par-ker," or by "Father Fitz James," or by "Cardi-nal Cheverus," or by "John Pierpont," Who ever presided on that occasion should have special charge of the events of that occasion-should be; held responsible for those events-for the coming of each spirit-for the truths or falsehoods inculcated in the Answers to the Questions, and for

have anything to settle, settle it with us, and not -with our medium. We shall deal fairly with you. though you have dealt very unfairly with us Though Science makes assertions, and then declares that it never made, them, and throws the lie back in our faces, yet we shall deal fairly with Science, and be true to the trust reposed in us by those higher than ourselves. Jan. 22.

#### Jennie Johnson.

How do you do, Mr. Chairman ? My fathe wanted me to come and tell what the spirit-doctors-thought of my mother. They think she's doing nicely, and will soon be quite well. Jennie Jan. 22. Johnson.

## Joseph Veazie.

I come to tell my wife that her time on earth has about expired -1-am waiting, for her, and 1 want her to see to it, now, while she can, that she leaves a good record behind her. Don't overlook everybody else, wife, in looking at Joseph; mind that. Don't overlook everybody else. Do just by him, and just by others ; if you don't, you will be sorry when you get here: There is a clearer light in this life than there is on earthwe see the mistakes we have made in the earthlife vividly in this, insterrible, hideous shapes. Be patient; and when the angel comes to conduct you home, you won't have to go alone, as 1 did, for I shall be there, and shall cross the stream with you, and give you all the strength you need. I am Joseph Veazie. Jan: 22.

Invocation. Oh Father and Mother God, we dedicate the services of this hour to thee, praying that, in the future, they may shine like stars of the first magnitude, and may find a setting in thy crown of glory, which is the rule of eternal truth. Amen. Sept. 30.

## Question and Answer.

CONTROLLING SPIRIT. - Your questions, Mr. hairman, I am ready to hear.

QUES.-[From a correspondent?] Members of the surety of meeting and being with Christ when they change this life for the immortal. Are their hopes delusive, or does Christ, like other spirits of centuries past, visit those who enter the spirit-life in these days? Ass .- The worshipers at the Christian shrine

will not in all things be disappointed; and it is not at all likely that they will be disappointed in this, since Christ is a very genial spirit, loving the society of those who love him, mingling freely with the high and the low, the ignorant and the wise ; and -wherever there is a work of love to be done that he can do better than anybody else, there he is. Now, then, if they love this man, Christ-not the ideal Christ of the Christian Church, but the simple Nazarene, the Spiritualist of ancient times-they will doubtless find no difficulty in meeting him and communi-

cating freely with him.

#### Caroline Bailey.

I wish to find and communicate with my son, Stephen W. Bailey: My name, Caroline Bailey When I was called to change worlds, I was living In Boston, near what was then called-if I remember right-Cragie's Bridge. 'I died of cancer. I have many things of importance to communicate to my son, which I do not care to speak of here, so if he thinks if worth while he will give me an opportunity to speak to him in a more pri vate way, and I shall give him advice about many things that will be of use to him. Goodlay, sir. Sept. 30.

#### L. Judd Pardee.

To the dear friends who were with me in my last sickness and changing hour, I have this much to say : that my soul goes out continually to you in thanksgiving and in love. For the loving kindness you bestowed on me, you know in all my, walks in spirit-life, wherever a thing of beauty or of power presents itself to me, I, think of you, and wish you were there to share my joy. know that, like all the believers in this glorious philosophy of the day, you are still seeking for light, more light; and so, as your most humble servant, I have been looking round to see what I could do for you-in that direction, how I could give you more light, how I could minister unto your soul-necessities, and I find that if you will Christian churches are often heard speaking of gather yourselves together one evening in seven. sitting according to directions that will be then and there given, in a short time we shall be able to materialize ourselves to your touch, and to your sight. And I think, by receiving that peculiar class of manifestations, you will be lifted up nearer to that spirit-world-that truth which is

all about you-than you ever were before. Yes, Katy, I propose to show myself to you, through your own mediumship. So sit for it, and see what comes. L. Judd Pardee. Sept. 30.

Seance conducted by Theodore Parker ; letters answered by "Spring Flower."

#### Invocation.

Oh, thou, whose light shineth in through the darkness of our ignorance, thou who art never absent from any one of us, accept thou our poor praises, and hear thou our prayers. Thou who hath guarded and guided us through all past eter-

succeeded. I was, to your late civil war, what John the Baptist was to Christ ; and as the voice of the Lord God came to him-so says the record -so the voice of my God spoke to me. He bbey ed, and lost his, natural life ; I obeyed, and lost mine ; but neither he nor I are disposed to question the wisdom of forcing us into the front ranks. "Prepare ve the way of the Lord" came to me as it came to John of old, and I have never had a single regret that I took the course I did.

I know well what my interrogator wants to know, It is this : Whether or no I am not sorry for the course I took. Oh no! no! no! I am not sorry ; and whether I still believe in the prophetic words I uttered a few moments before my death, 'They were these : "You will pay for this; as for all other acts of injustice and violence, most dearly. Before a quarter of a century shall have rolled over the South it shall be desolated, without a single habitation to mark where civifization once has been." Do I still believe it? Yes, with all my soul; for none knows better than I that the hydra-headed monster is not dead. He lives to breed war and pestilence, to sow seeds of discord, and to bring about those conditions that will finally culminate in desolation. It is not that I will it, but God wills it. The spirit of prophecy goes in the mental atmosphere, and settles upon those souls that are most sensitive to its presence. Now, in your mind, my friend, you say, "Did I believe in your prophecy, now that I have the power to do as I please. I would abandon the South, and make a home in the-West." Policy would dictate such a course, my friend ; but it may so happen that the great God has need of you for an instrument through which to perfect his designs. If that be so, you will remain in Virginia.

I am glad that this new light has found way to your soul ; I am glad for your sake, as well as for the sake of the cause. Though you may hever become an avowed advocate of its truths, yet you may be a something that God has need of. John Brown, to Daniel Sanborn. Oct. 1.

## Jennie Ellery.

I am Jennie Ellery, of Plainfield, N. Y. I was thirteen years old. I died of fever last month, and I wish to communicate with my mother, who is at present at Peekskill, on the Hudson. My mother says that her religion gives her no com-fort concerning my death. If she could know that I was in a world where there were homes and home comforts, and that I had found a home there and was happy, she would be reconciled to my death. Mother, dear, your religion is all false, every bit of it. It has never told you a single truth, not one, about our life, certainly; for we have homes, and we meet our friends, and they love us just the same as they did here, only better, if anything. We have schools ; we have places of amusement; we have everything that is beautiful, and we have all that we need. I am living with Aunt Jessie. She has her little girl with her, who died a baby, and she's now near. ly as old as I and We are very happy together; CONTROLLING SPIRIT .-- My attention has been nity, whose loving care watcheth over us in the and Uncle Si-he lives with us, and the place is

Aid for the Destitute. Mrs. A. A. Fordtram, \$2,00.

#### Miss Lottie Fowler.

A Baltimore correspondent, under date of Jan. 20th, says : "This remarkable test medium has just returned to our city, after spending the last fourteen months in England. She visited that country a stranger, without means or friends to introduce her; and through her mediumistic powers was at once brought into association with powers was at once orought into association with the most-exalted social circles. She returns laden with costly presents, and has in her portfolio scores of kindly, familiar letters from prominent passengers. Her photographic-album has many cartes of her English friends, and one or two groups, consisting of Prince George, Prince Al-bert, the Princess Louise, and Miss Fowler, She has also some very line artistic specthens of spirit-photographs, far superior to any we have seen produced in this country. She intends soon returning to Europe."

#### Passed to Spirit-Life:

**Passed to Spirit-Life:** EDITORS BANNER OF LIGHT-OUR brother, J. Adams Doe, who has been for several years zealonsly laboring for the cause of Spiritualism in this place, and to whom many indebted for the unfolding of that light to their understand-ing, and to whom the Banner fiself has doubtiess cause to sit hist. at 00 elock, to join his father, mother, brother, sisters and other realitives and friends in the understand-from whom he received messages of love whom meri-read to fifty pational to the last. The passed of the light is to their understand-ing perfect Doe was a not we of New Hampshire, though for many passed the density of the last. The perfect Doe was a not we of New Hampshire, though for many parts a latter of all the last. The perfect Doe was a not we concern for the Banner in 161 late the expressed the density concern for the Banner in 161 late the expressed the density relation with the part of the hamp and the same relatives and the of the denset in the many from whom he received messages of love whom merels to whom a bout twelve hours before he passed on, he be-we have humanitarian. (We persons "sympathies being row. we humanitarian the heat of all letton, suffering and String more ware humanitarian. The persons 'sympathies being row. The heat and was, at the time of his departure, engaged the expressed the density realities, as he truly remarked to many distanting the hamp and producible moments 1 have spent with the some realiting this own works. He 's has fulfilled now, to him beautiful pills by down and superslittion to shame, many instances pairing become yours. He 's has fulfilled to 'the regions of ingin.'' there is henceforth for hima to 'the regions of might.'' there is henceforth for hima. The had plating and there be one who have assigned him and notwithstanding there be one who have assigned him and notwithstanding there be one who have assigned him and notwithstanding there be the the first when the breeze ways the branches being true to t

But as I am checompetent to the task of writing such an But as I am checompetent to the task of writing such an enlogy as his character merits, I submit it to those higher Intelligences with whom he is now an vegual, Bonham, Fannin Co., Texas, Jan. 10, 1873,

#### From Minot, Me., Barnabas Hackett.

From Minot, Me., Barnahas Hackett, It awakens tender memories, but causes no pain, to chrom-ple the departure of the upress. In the good and track pro-ingle and progress in the second start that you and indepart to produce and non-constraints and the pro-ting and the progress in the second start which he is a progress of the second start with the second onward to produce and non-constraints when an observed in the second start and which have been as the second was been by the second start which have since a sub-the stress who is an interval and which have since a sub-the stress in the second start which have since a sub-line was resided. He truth the world. The with what secher to the familier of Light from its first purification are apply one of high grafification to see with same and it was a source of much grafting to contents, that he companion still lives, but is happy in the the through this life is when one commenced, the presant journey never ends. the secher to he produces when the the through the second start when a source of the second start is a sub-time end optime of the second start is a sub-time end optime the second start is not the subjection of the her spirit-like, but is happy in the forming his life is when one commenced, the pleasant journey never ends. the source of the damage when the prove the subjection of the source of the subjective of the subjective of the subjective of the source of the subjective of the subjective of the subjective of the source of the subjective of the subjectiv

Sometime during the month of November, Henry Chandb-all, of New London, Ct., passed from his poor helpless all, of New London, band who were waiting to welcome 

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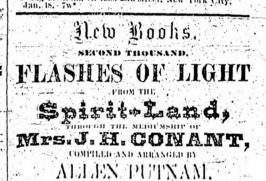
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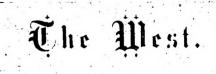
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in Spirit-Land. . . .

#### BANNER OF LIGHT.

FEBRUARY 1, 1873.



Warren Chase, Regular Correspondent. Omee at his Spiritual, Reform and Liberal flookstore, 614 North Fifth street, St. Louis, Mo.

#### THE EVILS OF WAR.

We are yet in the midst of the evils that result from and follow after a terrible war. No nation brilliant phalanx of spirits that stand just back ever escaped them, and none ever can, as they - are the natural results, as defirium tremens is of deep dissipation. Murders the most horrible." ever recorded in civilization : Snieldes increased higher and better state of social, civil and relifour fold on former years; robberies the most gious life than we have reached under the dispendaring ever recorded dissipation marvelously sation of Christianity. We most heartily endorse increased, even in the best Society mobs, riots and recommend its earnest request for reformers and religious revivals which accompany them, doubled over upon us with three-fold power: fires, such as no cities have ever before experi enced, sweeping into houseless and homeless poverty thousands of families : gigantic swindling in high places of trust, and sweeping legislation enriching the few in monopolies, and robbing the poor; terrible domestic and social convulsions breaking up families, while the baser passions run riot with many who had ever before been quiet and consistent. Confidence seems almost destroyed in our fellow-beings, and it sometimes seems as if our whole social system was going to ruin. Even these are not all the evil effects of war that follow after it, but they are sufficient to warn all enlightened nations, and it seems to us sufficient to induce them to combine and forever put an end, to wars by a general congress of 'nations, which shall make such regulations and enact such laws as shall suppress, in every instance, the first impulse of war in any nation, and settle by courts and arbitration all disputes. The glorions example of our nation and England in settling the late dispute about war-claims, should at once be seized upon and made the basis of all disputes that may bereatter arise between any nations, and when the system is fairly established, standing armies may be nearly abol-Ished, and the enormous expense of keeping them up reduced to the trilling cost of municipal police. We boasted of our strength and success in the late trial of our Government in sustaining itself against a mighty infernal revolution, aided by external sympathy and assistance, and it was a great, triumph, but a triumph followed-as triumphs so often are--by a dissipation and crimes that nearly destroy all that is gained, until it is often difficult to determine whether the victors or the vanquished are the greatest gainers.

We shave watched with painful solicitude for the signs that the evils of our war were abating, but as yet we fail to perceive the decrease of any of the popular vices that have resulted from the terrible strife in which the worst passions of man were so highly developed and carried into every department of our social system.

#### OUR CATHOLIC NEIGHBORS.

We are no friend to the doctrines of the Roman Church, 'as our readers very well know. We nucliorate none of our expressions or severity of condemnation of its doctrine, its ceremonies, or its authority, but, with all this, we would, at this time, sooner vote for a Catholic for Congress on a Legislature, other things being equal, than for an Evangelical Protestant, and we honestly be lieve our country and its institutions to-day in more danger from the Protestant Churches than from the Catholic. The three most popular Churches in our country, each outnumbering the Catholie, are now endeavoring to unite and bring in all they can of lesser denominations to chris tianize our nation, and of course first outlaw Infidels and Spiritualists, and then Catholies. The latter have leaders shrewd enough to see this and hence the Catholic vote and influence is usually given on the side of freedom and in defense of our institutions of religious liberty. If we are not mistaken, the Catholies took no part in proscenting Abner Kneeland, in Boston, for blasphemy, and, we do not know an mistance where they have supported the odious Sunday restrictions on the recreations of the people. They have aided us in getting that unfit school book the Bible, out of some of our public schools, and we believe they will help us to keep Jehovah and Jesus both out of our Constitution, as well as the Protestant religion which is now so earnestly pressed upon the Government, and so urgently entreating for aid from the civil and criminal law, to which it is amenable, and over which it seeks control. As far as we can learn, the public men whose names grace our history, and who have been Catholics, have ever defended religious liberty, and preferred freedom in religion to the tyrannical rule of Protestantism? It may be, and even now seems, likely, to be, that Catholies and Liberals will have to unite to defend themselves and the country from Protestant rule and ruin; and as we are all alike condemned and in danger, we can lay aside our religious differences, and agree to defend each other in the right to enjoy our re ligion and to save the institutions under which we have so long prospered without using tyranny of law to suppress each other.

lished after our term was out-these and many others are old hobbies of ours, on which we role into poverty and unpopularity with the politicians, but not with the poor, whom we always had with us.

We welcome the Index, and rejoice in its success, and assure it that it will find in the Banner of Light a powerful ally in these great and important measures, and one that has' never given an uncertain sound on questions involving the welfare of our race or country ; and we know the of the screen that hides them from the view of the Index are the most potent helpers if or wehave in carrying out the essential reforms for a to organize on the free religious basis, and get up leagues and clubs for future action.

#### "THE CLOCK STRUCK ONE; OR, CHRIS-TIAN SPIRITUALIST,"

Its Author a Methodist Minister and Editor of unblemished character and unbounded influence —He will not recent, nor wear any straight-jackets—He withdraws from the Church. The readers of the Banner of Light have already been apprised of a book thrown on the mart by Rev. Samuel Watson, bearing the title, "THE CLOCK STRUCK ONE." \_\_An old clock, which had not been, in running order for years, stood on the mantel. The day before the death of his first wife, however, the old clock struck one. This perhaps would only have passed as a singular coincidence, but that, a year after, the clock again struck one, and, the next day, a promising boy of four years died. 3 The next year, a second son died away from home. The faithful old clock on the mantel anticipated, the dispatch by several hours, by again striking one. The following autumn, a third child-a babe-died, which event was again anticipated by the same old clock, which struck one again.

Here were four coincidental circumstances, which brought to the author's mind another circunstance which occurred some twelve years ago, when his father's death placed an old-fashioned clock, which had no weights attached, and had not run for years, in the possession of a Rev. Mr. Coleman. Shortly afterwards, Mr. Coleman's child died, which was aunounced by the old clock amongst the lumber up stairs a few hours previous.

These facts were collated by Rey. Mr. Watson, and published in the Momphis Appent. This, being copied in the St. Louis Christian Advocate during Dr. Bond's (the editor) absence in Maryland, elicited a reply from that individual, which resulted in a discussion on the merits of Spirit. ualisme Mr. Watson brought out some facts from the great lights of Methodism, proving that Wesley, Clarke and others were Spiritualists, and was about to quote still further from these authorities, when the editor informed him that such evidence would not be acceptable; he must be confined to the Scripture. - Mr. W. was about to make his scriptural argument on the subject. when the editor, fearing, a controversy of that kind, shut down on him, and did not allow him the privilege of the paper any longer. Hence the book. In this book, the whole controversy, so far as published in the Christian Advocate, is re-published, in addition to what Mr. Watson would have said had he been allowed to continue the controversy.

In his fourth chapter, he claims that he is in perfect accord with all the great lights of Methodism. After briefly referring to the case of Mrs. Elizabeth Hobson, (a clairvoyant and clairaudient medium with whom Wesley had frequent sittings, and which is so elaborately written outon pp. 379-383 of Wesley's Journal,) he quotes Wesley as follows : - And if our eyes were opened, we should see

#### CITIZENS' PETITION.

To the Honorable United States Senate and House of Representatives in Congress assembled :

The undersigned, citizens of the United States, deeply realizing the importance of improving the facilities and safety in transmitting small sums of money through the mails, do respectfully but most urgently solicit your attention and action in the premises.

From our experience and information upon the subject, we do verily believe that many hundreds of thousands of dollars are annually purformed from letters by officials who have the handling of the United States mails. It has become a burden and a source of annoyance which we are unwilling longer to endure. We know that the remedy for the evil is simple, and justice demands a prompt adoption of a measure which will remedy it in every post-office throughout the United States.

Millions of dollars are transmitted in small sums every year by people in moderate dircumstances for newspaper subscriptions, books, mall articles of merchandise, and other purposes too numerous to mention, a considerable per cent. of which never reaches its legitimate destination. A revenue in these cases is paid to the Government, and yet there is no equivalent rendered.

The Postal Money Order System, so far as it extends, is a safe and convenient mode of transmitting money through the mails; but the tariff of expenses, on small sums, is too high.

The Registry System is expensive and unsafe. It is not what the people require.

We most urgently ask your honorable body to speedily take this subject under consideration, and to extend the Money Order system to every post-office in the United States, with such a low rate of expense as shall' be equitable and just toward the people, and as in dufy-bound, site.

to cut the Foregoing Petition Out, and get every person over the age of twenty-one years to sign the same, and forward it to your Senator or Representative in Congress.

This is a matter that interests every newspaper publisher, as well as every citizen in the United States. Will all newspaper editors publish this, or something similar, ap once, and request their readers everywhere to cut out and circulate the same and forward to their respective Members of Congress and Senators? Let us move together, and seeure a redress for the wrongs we are all suffering.

fault was ever found with him until he published | book from the market, but that he had recanted | JUST ISSUED, FROM THE PRESS OF WILLIAM WHITE & CO. the book. I was also allowed to read an extract | his views on Spiritualism. from the St. Louis Christian Advocate, which 1 copy below as further illustrating the influence he commands :

" A clerical gentleman, named Watson, residing in Tennessee, has been drummed out of the congregation of the faithful for writing a heretical book entitled, ' The Clock Struck One.' After his painful experience, it seems to us that Wat son would do well to change the name of the book, and call it 'The Clock Struck Two,' the Church and Watson both evidently being hard

hit."— Missouri Republican. a Neighbor, such flings as that will do good to a Neighbor, such migs as that win ab good of none. We happen to know the Watson alluded to—have known him long and intimately, and he is as worthy and irreproachable a gentleman as you or we, or any other man dare claim to be. Ite published a book favoring Modern Spiritual-ism. The Memphis Conference, of which he has have have a mombar took averations to the has long been a member, took exceptions to the teachings of the book. Mr. Watson made all the explanations and concessions that an honorable. man could be desired or expected to make;; and with these the matter was adjusted honorably to both parties, and Mr. Watson's moral character was unimpeached and is unimpeachable."

Surely Spiritualism may consider itself fortunate to have gained such an accession to its ranks out of the Methodist Church. A large percentage of the clergy, if they were to unite in the ranks of Spiritualists, would only tend to bring us in the Church, having never seen its defects, Mr. Watson is one of the few who is getting his eyes opened. Mr. Watson, however, as will be seen by his

book, came into Spiritualism in hopes of harmonizing it thoroughly with-his Methodist views. disavowing the infidelity and some of the doctrines of Spiritualists. Claiming, as do Spiritualists, that spirits are to be found in every conceivable plane of thought, he could account for the infidelity amongst spirits as he could amongst individuals in earth-life. He however accepted the doctrine of progression in the spirit-world, as

But Mr. Watson never recanted a word. He says : " Had that been the issue, death would have been greatly preferable. My Conference could not have respected me, nor could I have looked an honest man in the face had I been a traitor to what I knew to be truth."

But Mr. Watson soon received hints that his course, though entirely unobjectionable, was not approved by some of his brethren ; he was told that he had gone to two meetings. The meetings he had gone to were where he had the opportunity of seeing his spirit friends, which, he tells us, were "antirely satisfactory." He had gone to the house of a Methodist friend by his invitation, and when there he found several of his Methodist brethren. Determined to wound his feelings in every possible way, Rev. W. C. Johnson declined to go in the pulpit where Mr. Watson was, assigning as his reason that he would not go info the pulpit because Mr. Watson was there. Mr. W. had gone up by invitation of Dr. Slater to close the services after Bishop Wight-

man had preached. Another charge preferred against him was, that he had sent a few of his books to the clergy. The presiding Elder (Rev. A. H. Thomas) and Judge Morgan were in the office at the time, and disgrace. Whilst many honest men remain with he would not send them until he had asked their advice. They advised him to send them, and he did so. The same charges might be preferred. against them. He now announces that he has a few more books, and he will send them to the clergy gratuitously who will write him they desire it, so long as any remain.

> With all these facts staring him in the face, he of course felt uncomfortable in the Church, and penned to the Presiding Elder the following letter : '

Ree, J.-J. Thomas, Presiding Elder of the Memphis District, Memphis Innual Conference, Mr. R. Charch South : DEAR BROTHER-After a free and full conversa-tion with you and Bro. Johnson, 1 and that I have misun-derstood the engagements which I made at the recent ses-stan of the Memphis Amnual Conference, on unities con-stant of the Memphis Amnual Conference, on unities con-

MRS. J. H. CONANT, World's Medium OF THE 19TH CENTURY. ook contains a history of the Mediamal Brs. Commit from childhood to the pre-firs. Cogether with extracts from the (jime; her physician; selections from usy of her physician; selections from usy of received years) has safet from Angen, ennayn and invoen-Angen, from varionn in folligences in the other life.

A BIOGRAPHY

The whole being prefaced with opening remarks from the pen of

#### ALLEN PUTNAM, ESQ.

M. Putnam, in his "Prefatory Remarks," says: "Objec-tion was made to styling Mrs. Conait the 'World's Me-dium 'on the title page. The reply was that for many years dium 'on the title page. The reply was that for many years the doors of her circle moon have, tri-weakly, been thrown the doors of her circle room have, tri-weakly, been thrown the doors of her circle room have, tri-weakly, been thrown the doors of her circle room have, tri-weakly, been thrown the doors of her circle room have, tri-weakly, been thrown the doors of her circle room have, tri-weakly, been thrown the doors of her circle room have tri-te shown to the world as approached her, that she is here called the World's Medium."

This volume, so long in contemplation, is at last issued by its publishers. In answer to a want much fell in the past of a book which should present to the skeptic, in a condensed

An Earnest, Unequivocal and Individual Example of the Good wrought by

Spiritualism.

Its perusal cannot fail to CHEER OUR STRUGGLING MEDIA, By reason of the lessons flowing from the early trials and hardships borne by this most remarkable instrument-of-normanical between the worlds of embodied and disem-

Read it, doubters of immortality, and refute its proofs if you can!

Peruse it, hearts who grow weary of the battle of life, whatever be your creed,

#### THE INDEX

.

Comes to, us greatly enlarged and improved in appearance, if not in matter, which was good enough before. It now moves to the front in the great battle with civil, political and religious errors, and promising, backed by a solid wall of reformers, pledging one hundred thousand dollars in stock to support it, to do manful and vigorous service where the Investigator has been battling for nearly half a century, and where many papers have attempted to stand and fight, but were driven back by the pulpit-power and its | truthful man, may not have been mistaken about control of the wealth and the patronage which they needed to sustain them. Nearly every .... Again ... As it comes now from one of our own you be cut off ?' I should have said the latter, by measure of legal reform which is presented by preachers, and one that has held honorable rank all means." Truly the Church could illy afford to our noble Index brother was advocated by us, among us, and claiming to be in harmony with yield such magnanimous souls from its embrace. more than twenty years ago, in the halls of leg-1 the standards of Methodism, it becomes an imislation and constitutional conventions of Wisconsin: but our ideas were considered Utopian, and our voice brought no echo from the bodies ism, and show also its antagonism to our comaround us. We had no hope among the politicians, and have none now : but the people can and *must* be reached, and when they demand imperatively reforms, they must come and they will Equal suffrage without regard to sex or color, coual taxation on churches and farmers' barns, abolition of the useless and ridiculous oath and the grand jury system, which is a reliedid succeed in getting through the Legislature of known. He has believed and advocated the doc-Wisconsin, but which the Shylocks got reëstab-

"They are more that are for us than they that are against us." We should see A convey attends A-ministering-host of invisible friends, In all ages, he (God) used the ministry both of men and of angels."

Dr. Adam Clarke's Commentary, Vol. XI., p. 299, is quoted as follows :

\*1. 1 believe there is a supernatural and 'spir itual world, in which shuman spirits, both good and bad, live in a state of consciousness. # # # believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become-visible to mortals." Hoping that this and other chapters of the

book may at some future time find-their way into such names as Mary Fletcher, Richard Watson, Wilbur Fisk, Bishop McKendre and others,

I started out to tell the readers something of Mr. Watson, hoping that they will secure his book and lend it to their neighbors. Mr. Watson has been a Methodist minister of this

place, of long standing; has been editor of the Memphis Christian Advocate for cight or nine years, an office he can only hold through the suffrages of the General Conference. His influence in the Methodist Church South has known no limits. That the reader may see Mr. Watson's moral standing, I shall make a few quotations from the Review of his book, by the Rev. Guilford Jones. D. D. He tells us on page 4 of his Review, that

Mr. Watson is "a Methodist preacher of long standing," and then says on the next page, "The main points that will command their serious man and a Methodist-preacher, has written a book in favor of Spiritism ; he has seen spirits and talked with them, and they tell him many things about the world of spirits, &c. They will say that Mr. Watson don't lie, and all these things must be true. \* \* \* They will not once inquire whether Mr. Watson, though a some of these things."

perative duty that some one-from among us meet | it be salted ?" the thing, and shake it loose from our Method-

mon Christianity." (p. 6.)

And again : "He (Mr. Watson) is esteemed as a good man here-a man of noble, generous nafure, and one who, through the trying vicissi-tudes of many years, has maintained a character one word of it." This I would not, could not have above reproach." (p. 8.) Since writing the above I have had an inter- done, nor would I have had them do less than view with. Mr. Watson. He tells me he has they did." It seems that the Conference had exof the Inquisition and age of witch trials; aboli- preached in this place about thirty-four years, acted of him that he should withdraw his book tion of all laws for the collection of debts, and hat he has always occupied some responsible (from the market, which terms he agreed to, as he all laws that make Sunday a holier day than ; position under the General Conference, and this, only had a few copies left unsold. This was all

many of the spirits gave him indubitable evidence of that. Besides, to doubt this would have been. to doubt his Bible, where we are informed that Jesus went and preached unto the spirits in prison."(1 Pet. iii : 19.) So great is his faith in the Bible, that I have reason to believe he would rather have doubted, his own eyes and cars, through which he had received demonstrations of spiritual existence, than to have doubted the authority of this book. And when he came to see that the book sustained Spiritualism, his faith was increased rather than shaken in it.

Some of us, having been over a similar road to the one he is now traveling, are able to predict the end from the beginning. Persecution, which is sure to follow inquiry, is not calculated to stimulate our love for the Church, and an inquiry

into the creeds will take us behind creeds to the authority of the book. When once we learn that the columns of the Danner of Light, I pass over a faith in the book is not faith in God, but faith in the men who translated it, and in the unknown individuals who copied it before the translators

> got hold of it, and also in the unknown individuals who wrote it or professed to write it, or who, it is claimed, were the authors of it, then it is that our faith will begin to grow weak.

Mr. Watson has already had occasion to doubt the infallibility of the Church. Not long since, a notice went into the news column of the Public Ledger, that Mr. Watson, in answer to a demand of the Conference, would recant his faith in Spiritualism, "and withdraw his book from sale and suppress its publication." This report, though

false in part, the Western Methodist failed to correct. The matter had come before the Con ference, and Mr. Watson not wishing to compromise the Conference, had expressed a willingness and even a wish that the Conference should pubthought will be that Samuel Watson, a clever lish its dissent from the views he had advocated. In an article in the Memphis Appeal of Jan. 2d, Mr. Watson says : " Sooner than have the Mem phis Conference in any way endorse what many people think is Spiritualism, I would greatly havepreferred to have been expelled from the Church. Better one suffer than many,' is a true maxim. If the question had been presented to me thus : 'Must the Church endorse modern Spiritualism

as it is understood by some in this community, or If the Church "lose its saltness, wherewith shall

." In the wisdom of the Conference," says Mr. Watson in the article from which I have been extracting, "a plan was adopted which did not in

any selfse commit the Conference, and yet there was no compromise of principle on my part, as I done, as an honest man. They could not have

Our Children; Sunnyside: Mannie Darling-a Story with-out a Mona): The Gam write Lithur: The Man of Educa-herr a Legend of the win Proney, Hessie Bell: Katydide who went Abroad to the Worthing's Adventages: Rag-a-The Angol Escort; The Lable. Muffin; Christine; The Lable.

derstood the engagements when a made in the even tes-sion of the Memphis Annual Conference, on matters con-nected with Spiritualism. In view of this misunderstand-nected with Spiritualism, and the log on wish, the church for ing, logether with the fact that I do not wish the church for her to be in the spiritualism, which it cannot and will not sanction, gave to Spiritualism, which it cannot and will not sanction, gave to Spiritualism, which it cannot and will not sanction, and to be with the kindest feelings for you and for all my inverticent, ask to will flat and upon your compil-sister of the M. E. Church South, and, upon your compil-ance with this application, I will convey my pareliment cre-dentials to you. SAMUEL WATSON.

To this he raceived the following reply : • Res. Sourced Watson : DEAN BROTHER.—Your better containing an application for permission to withdraw your-self as a minister and member of the M. E. Church South is before me. Your request originates in the tradition con-viction that 'the Church cannot and will not same ton Spr-vietion that 'the Church cannot and will not same ton Spr-tradism as believed and taught by yourself: together with tradism as believed and taught by yourself: the engagement a missinderstanding, on your part, of the engagement made at the recent session of the Memphis Annual Confer-ence.

ence. In view of the facts as stated by yourself, I could not, consistently with my ideas of duty, refuse your applica-tion. Your elected credentials will be accepted, and given their logitimate course. Thus it appears that a minister cannot maintain his standing in the Methodist Church, if he preaches the doctrines advocated by Wesley, Clarke and others. Watson's crime might be summed up in the language of Adam Clarke : "I believe that any of these spirits may, in the order of God, in the laws of their place of residence. have intercourse with this world, and become visible to mortals." It is no crime to be a Methodist, but it is worth a man's standing in that church to proclaim himself a believer in some of the doctrines advocated by its founders.

Bro. Watson informs me that the clergy are accepting his proposition to read his book if he will send it them. Every mail brings him letters from ministers of the gospel who are in search of evidences of immortality such as Spiritualism only affords.

This affair of Mr. Watson's is no "tempest in a teapot." He is universally known all over the South, and he is not entirely unknown in the North. Scores of the M. E. Church here are covertly (and many of them avowedly) Spirit ualists. All over the South there are men sending up their testimony in favor of Spiritualism, These pent-up fires in the M. E. Church are destined to break forth within a few weeks, when we shall hear of a complete revolution in the Methodist Church, which nothing can stop until all the world receive the gospel of life and im-D. W. HULL. mortality.

Memphis, Tenn., Jan. 8, 1873.

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CHAPTER IV. The Mission of Spiritualism.

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