

visions: first, a small class of disciples in the

Church-Protestant and Catholic-who, with en

tire sincerity and earnestness, with perfect con-

tentment and satiety of mind, accepted the dog-

matic propositions laid down in the creeds, and

gave them their unquestioning belief; second,

another class, perhaps still smaller, who, having

revolted from the absurdity and cruelty embodied

in the perverted dogmas of ecclesiasticism, rushed

to the opposite extreme, and denied everything,

proclaiming that when a man died, that was the

end of him. This class was smaller than the

when left to the unembarrassed workings of its

preceding, because it was not in human nature

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### Written for the Banner of Light. A NEAR HEAVEN:

### BY ALICE MEADE.

The headlands flush from base to cope With the sunset's ruddy gold, And the gorgeous aisles of the burning west Seem heaven's gates unrolled. All the glory of the coming night Purples the ambient air, And you think, as you gaze, of the land that lies Beyond these scenes so fair. Ye have heard-of the Peri's blissful home, 'Neath Aman's green sea-wave; Where coral halls with pearls are lit Far beneath the angry rave

Of the sounding surge; where no storm e'er break The stillness of that sea, Far, far beneath the restless deep,

That moaneth ceaselessly.

Ye have heard of happy isles of the blest, That are lapped in shining seas, Whose glorious shores are forever green With Life's immortal trees : Of a beautiful land that lies afar From this scene of mortal care-A land all radiant with the smiles Of the blessed who dwell there.

Ye have oft been taught of this far realm As a land of unclouded skies, Where beings pure, with starry wings, Walk through this paradise. Ye are told this land is all unlike The green earth where ye dwell, With gemmy towers and golden streets, Where scraphs' anthems swell Unceasing on the raptured ear ; . Where countless springs of life well up From the great Eternal Fount, And myriad incense-altars rise On every shining mount. And they tell you, too, as the soul forsakes Its temple built of clay

For a mansion fashioned without hands, In the land of cloudless day, That it leaves behind, with its mortal home. The memories of that love

That blesses life while here on earth, And, passed to the spheres above, One taste of the immortal tree that stands\*

By the Eternal's throne-Whose leaves are souls-effaces all Thought of its earthly home.

But we tell you nay ; 't is ne'er forgot-

### The Rostrum. THE PHENOMENA AND THEORIES OF

**MODERN SPIRITUALISM:** The True Attitude to Maintain Toward Them. A Sermon Delivered in Music Hall, Boston, Su day Morning, Feb. 2d. 1873, by Rev. William R. Alger.

Reported for the Banner of Light by John W. Day.

The announcement that this liberal-minded gentleman-pastor of the Free Church which holds its services each Sunday morning at Music Hall-would devote his attention on the day above mentioned to a consideration of the existence, growth and claims of Spiritualism in its phenomenal and theoretic phases, called together a large audience-although the day was one of the coldest of the present semi-arctic winter-in which was a strong representation of the tion. The speaker thought this idea of annihila-Spiritualist element of our city and vicinity, tion to be but a provisional and temporary posimuch interest being evoked as to what position tion, the fallacy of which would be proved by he would assume in the premises. After introductory services, in which, in addition to prayer, the speaker read passages from the Scriptures wherein the "lying spirit" in the mouth of God's prophets persuaded King Ahab to his destruction at Ramoth-gilcad was spoken of, also the apostolic injunction to "try the spirits whether they are of God," and the command to "compare spiritual things with spiritual," the reverend gentleman proceeded to say that when opinions and feelings were strongly opposed, perhaps there was no worse position for one to stand in than that intermediate one which was equally removed from both parties. And yet the experience of the past demonstrated that vices and errors lay in the extremes, while the true state and-manner of viewing the case was situated in that half-way position which was made the mark for the scorn and derision of all who stood on either side. There was no more becoming position than this golden mean which, standing between the two, and accepting the facts of both, endeavored to reconcile them, if possible, by an intelligent comparison looking toward an explanation which should satisfy the many on both-sides. Spiritualism, as it is known among us, is the latest form of that development which has had

its expression in all ages in the belief that the

souls of human beings-if not the souls of all

own powers, to assume and rest contented with that belief. The Infinite was in man the finite, and He never could be satisfied (unless the intellect and corporeal frame were in an abnormal condition) without being acknowledged in some form and immortality was the postulate of that petitime and experience. Third: there were those who were called liberal Christians-who, rejecting the crude, dogmatic faith of Christianity, had yet, as they thought, found another form for the same essential thing, freed from the objec-tionable features of the old, and who were contented with their faith. In these three classes, naturally, Spiritualism will find but few recruits and adherents; but now we come to the fourth-the immense majority of Christians everywhere. They have ceased to believe in the cardinal positions of the Church, but linve got no further, and so they conform to its teachings in a mixture of cowardlee and reverence. They had outgrown their faith, but did not dare to say so. They were either in different in their hearts, or searching for new

light. And here Spiritualism would very naturally-whether its teachings were true or erro neous-gather a great mass of followers. This state of mind among the majority of so-called Christians was, to the speaker, the great cause of the success of Spiritualism in our day, and the patent reason of its present important position. And what is Spiritalism in the cardinal teach-

ings of its faith? First; That the souls of men are immortal; Second: That they exist after death in stages of being, and amid varieties of scenes and circumstances fitted to their degree of development and advancement, having new avenues opened to them for further unfoldment and progress : Third : That communication is possible between these disembodied spirits and related spirits still embodied in this world. Between these positions of belief there was any amount of diversity and variation of peculiar opinions in existence among the great multitude of people named in common as Spiritualists. Every one of them had his special idea. The great majority of them also felieved in what were denominated physical manifestations-that disembodied spirits could make use of material objects in demon strating their-presence to those whom they sought to reach.- Now how is it regarded, and how ought it to be regarded? What are the attitudes which people assume toward it, and which is the proper one? One class sweepingly declare it to be a great mass of unmitigated and conscious imposture from centre to circumference. This of course was the mere utterance of a violent and bigoted prejudice, because, in the first place, when any form of faith had prevailed in all nations and in all ages, it must represent a reality; the interpretation put upon the phenomena upon which it was based always referred to some reality-on other, though the explanation itself might be considered as preliminary to the true interpretation which all could accept. There must be some

condition of the Christian believers into four di-1 herself held to the same principle in her dogma of vegetable spores floating in the atmosphere of of the communion of saints ; and many on the | marshy tracts of country, and which were taken roll of her disciples, who had been "elevated to | into the human system by inhalation. If a disthe position of examples of holiness and piety, in by-past years, were represented as giving exhibitions of most striking phenomena, such as floating in the air (many claimed cases of which were recorded)-or evidencing what might seem superhuman knowledge. Now if they affirmed that such things existed in their Church, how could they deny their transpiration elsewhere? It would seem that it was on no other ground than verse operating coextensively through all things, that assumed by the victorious religions of the he was attached to the great lines of sensation past, who forthwith-converted the gods of the conquered into devils.

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Of the reasonableness of this "diabolical " hypothesis he left his hearers to judge. In his faith, as in that of most of those who listened to him, there was no room for such a thing as the Devil nor could he be traced in all Nature. Such a necessity for a separate authorship from God, any more than an ordinary machine, after leaving the hand of its originator, needed some other person to invent the friction which inseparably attended its operations. [Applause.]

After referring to the position of those who recognizing the philosophy and phenomena of Spiritualism, blindly accepted all things offered in its name as the genuine acts or words of disembodied spirits, the speaker reached the fourth, and what seemed to him to be the correct attitude to be observed in the matter-that which refused to take the whole mass of phenomena at once, in a spirit of undiscriminating credulity, proclaiming it all to be the working of excarnated intelligences, but which stood before it with the spirit of modest candor on the one side, and scientific criticism on the other, accepting the phenomena as far as they existed, but deferring any decision as to their cause till something more satisfactory should be attained; in the meantime endeavoring to arrive at the truth-not according to any arbitrary hypothesis, but the truth itself, formulated In law. The true attitude, at the present time, building out carefully, little by little-advancing cautiously, and endeavoring to include a still larger region of the unknown within the known -they simply made a powerful leap into the respeaker regarded as far from satisfactory to the eritical mind. Now were these strange occurrences of the period-the power of the clairvoyant to perceivewhat was outside the realm of the human senses -the various phases of mediumistic inspiration, or the remarkable physical phenomena, so-called -caused by disembodied spirits? That was the question. It seemed to the speaker that we had no right to assume such to be the fact without receiving the proof therefor. But why did everybody instinctively turn to that as a solutionfrom the beginning of the world to this present moment leaping at once to the conclusion that these phenomenal experiences were the work of disembodied spirits? In explanation he referred. to the phenomena naturally produced by the human will-that force resident in his own corporiety, for instance, which enabled him to controlthe actions of his mind and body-that force truth in every faith that has prevailed always which was identified in him as a unit, and which took the form of his individuality-and said this consciousness of himself, as embodied in his will. was the strongest which man gained from him-Self ; and this, in the earlier history of the race, and amid the shadowy mists of ignorance which enveloped its advent and childhood on this planet, led it, by the law of nervous action, to instinct. ively refer all phenomena-the cause of which was to it unknown-to the action of some human personality, either in or out of the body. This impression would naturally be the first which entered the mind of man, because it was that which most intensely appealed to his consciousness. So in the savage state, the phenomena of the universe. without any exception, were supposed by man to be caused by human spirits; but added knowledge, as the race sped down the ages, had taken out one region after another from the list of phe nomena, and relegated it to the realm of law. The last proposition to be so treated, would undoubtedly be the very department over which Spiritualism hovered, which would be also relegated to the region of law, and be found to be the action of the nervous system in response to stimuli-to the power of the universe, having no connection with individual disembodied spirits. Till that should be settled all had of course a right to their opinion; but before it, we must not adhere to any preconceived bias regarding the subject. Diseases were once thought (superstitiously it appeared to him) to be the result of spiritual intervention-such as fevers, blindness, palsy, and others cited in the New Testament. The speaker reiterated his statement that no great chronic belief existed without embodying some truth, though the interpretation might be provisional rather than lasting, and proceeded to point out in the case of typhoid feyer for example, how mankind had by added scientific knowl-

embodied spirit, as claimed, told you anything which you knew nothing of before, the matter was not settled. Why could not your spirit obtain the knowledge at first hand from the Great Fountain Cause ? You have not explained the matter-you have only added another mystery? Man being a microcosm, sustained relations with the whole universe, and the laws of that uniwhich radiated throughout the realm of being: touch him on any particular point and it would operate on his nervous system, which was the mechanical organism which God caused the soul to use for the offesent in its intercourse with the uni-

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verse. And in the face of this fact he thought the spiritual phenomena might perhaps be regarded being was the creature of ignorant human imag- as exemplifications of disturbances in the operainings. The Devil was a superfluous factor in i tion of natural laws in the universe, which react the problem of the universe ; cvil was simply the | ing upon sensitive subjects induced the occur-friction of the machinery of greation, and had no | rences related ; rather than as the direct interference and inexplicable action of a multitude of individual spirits. The phenomena, he thought, could be better accounted for on the former than the latter hypothesis, because the latter only introduced another mystery even more difficult of explanation. This view, based upon his present knowledge, was the result to which he had arvived. Others might go further and see more Nian he. To such he was ready to listen, but could go no further than his reason endorsed. No man who stood up before the people to bear testimony on any subject, was justified in going one inch beyond what he say to be the truth ! [Applause. ] Although he could not perceive his way clear to the acceptance of the spiritual phenomena, still he considered them to contain a great prophecy for the future.

He then proceeded to the giving of his views as to how some of the occurrences spoken of might. be superinduced by natural causes, instancing first the phenomena of dreams. A man might be asleep, but still he possessed the freedom of the universe, with a boundless increase of power. Did the various events encountered in his dream to assume toward the spiritual phenomena, was proceed from the influence of disembodied to stand upon the platform of demonstrated hu- spirits, or were they the workings of the man's man knowledge; and build out therefrom toward mind under different direumstances not in exthe unexplained phenomena; luch by inch, in ac-listence in his waking state? For instance, a cordance with their mathematical, logical and man going to sleep with a jug of hot water moral agreement with what is already known. It his feet, might dream that he was walking But the attitude of many Suiritualists was this : Over Vesuvius, and actually, to all mental intents instead of beginning with what was known, and | and purposes feel the hot einders among which his steps were made. The reason for this misconception as to his corporeal surroundings could be readily found in the fact that, the brain, being awakened to partial activity by the stimulus of gions of mysticism, planted the standard of light the heat, endeavored to account for the circinnin the midst of chaos, and cried, " Come unto us, 1 stance, and at once sought the most natural conall ye ends of the earth !" This position the clusion-the first one suggested by the law of association-without appealing, for corroboration to the cornorcal. The speaker thought the law "of spiritual phenomena to be the existence of internal convictions without external correspond-

-This earth, where the new-born soul Climbs step by step to a nobler life, As the changing seasons roll Their varied round ; and know ye, too, That your worklis a type of heaven-Each wondrous scene of beauty there Is a new revelation given Of the higher life that here obtains Its loveliest, noblest phase, And, nurtured in this fairer clime, Makes glorious all heaven's days And you look away to this land of light, And long for its shining bowers ; You deem its homes are distant far,' With their golden, gleaming towers. But, ah, those isles of the blest are near, Though they seem so wearily far ! Behold a scraph's home on high In yonder shining star! They are round you-all these radiant homes : Within your ken they stand. 'T is but a veil of mist that hides The light of the spirit-land; Only the veil of feeble sense, That films these glories bright. Faith's charmed hand sweeps the flimsy voll From before the dreamer's sight. You may hear our chorals glad at morn,

At noon, or dewy even.; The golden bells of joy now chime Through all the vales of heaven. These changing tints of earth and sky As types and shadows stand, Of the things that lie beyond the yell. In th' immortal, unseen land.

Mahomet describes a vision of the Angel Gabriel by the lote-tree. This tree, it is said, stands in the seventh heav-on, on the right hand of God, and its flowers have a soul in every leaf.

Written for the Banner of Light. TO MY MOTHER, MRS. S. E. HOLT.

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BY-M. S. TOWNSEND.

Once more, through the dear Banner's columns. All pure from the test of the fire, My heart would address you, dear mother, Unfolding its earnest desire. You know all my joys and my sorrows, And the hopes that have vanished away; You have seen the fair flowers I have gathered, How they,'ve withered and turned to decay.

You have held me so close to your bosom. When-wild with my grief and despair, And nursed me again into living, Nor wearied in motherly care And through your pure love and sweet nature, Again has my spirit been born ; And I worship my God through the creature Who motherly garments hath worn.

My desire is to live and to bless yon; My desire is to live and to bless yon; To keep from your heart every pain; To comfort and southe and caress you, Returning Love's blessings again. Though the world may oft deem me cold-hearted Life's book in the future will cheep Life's book in the future will show That my spirit hath never departed From Love's principles, guiding me now. And oh, could I give to each mortal The blessing of freedom divine

And lead them along to the portal Where floweth such pure love as thine, Ah, then would my life be no failure, But rich in its mission of good ; And in lielping each soul to its Saviour, Would thus be myself understood.

beings-exist after their bodily dissolution, and inder different circumstances are able to reveal themselves in communications made through chosen persons. This belief is so extensively prevalent in our country-not to speak of other lands-that its consideration becomes interesting. When millions of our fellow beings, including distinctive representatives of every class of soclety, agree in a general outline or form of faith, no matter what it may be, the bare fact is worthy of the most respectful attention, and perhaps even more, the most carnest and persistent study that if there be error in it, it may be sifted outif there be truth, it may be built up rationally into other and kindred organizations of human knowledge-human knowledge being the basis upon which human faith should repose. One great reason why Spiritualism had attained to such growth was this : the intrinsic mystery and wonder, the intense curiosity which naturally belonged to that department of human experience which it professed to illuminate and explain. The speaker here drew a graphic picture of the grand phenomena of Nature daily and nightly displayed before us-the cerulean sky, the marching stars, our own globe which had rolled through space for incalculable ages ; and said that beyond the mystery of that immeasurable sky and its wheeling planets, rose the grander mystery of human life. And he asked, Where were the myriads of humanity which in such unknown numbers had swept across the field of existence? Where were our own fathers and mothers, whose memories would exist in our hearts as long as consciousness with us remained? Where were the

it with truth be said : "The earth hath bubbles as the water hath ; And these are of them?"?

little children who nestled for awhile in the in-

most recesses of our souls-the companions of

our early lives ?--where were they now? Could

Spiritualism proposed to answer the great

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the truth would be found, leaving the old and worn-out systems of theology to pass away as the provisional forms of interpretation put by of the wonders related-admitting everything to humanity upon the primary phenomena that be as stated—but ascribing all to the workings would ultimately receive the needed solution of diabolism, and declaring it to be an exhibition which should be the same for all, and which should stand forever. At least such was his hope. This was the ground occupied by many promi-The next reason for the rapid advance of Spir neut representatives of the leading Protestant itualism, philosophically and phenomenally considered, is the very general state of discontent, Roman Catholic Church. While as unwilling to uncertainty and skepticism now prevalent in say one word which should be offensive to the modern Christendom, to which this proposed rev- members of that Church, as of any other, still it elation makes an almost irresistible appeal. We seemed to the speaker that they were inconsistshould find, perhaps, that we could classify the | ent in this view of the case. The Catholic Church | spirits for the disease, locating it in the operation | Newspaper Reporter

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and everywhere. In the second place, the great multitude of our Christian community profess to believe in the Bible as the revelation of infallible truth. Well, the Bible, too, teaches this belief from beginning to end in such and kindred passages as I have read to you this morning. Spiritualism claims this, therefore. We have reason of belief that the Bible reflects the opinion of the men and times in

which it was written. We may deny this, but if we contend that the Bible contains the truth of

God, then we are bound to accept this phase and standing sphinx of the age, which had proffered link ourselves with the Spiritualists. Another the same question in turn to the successive gen- | fact was fatal to the belief that the system of erations of men: What has become of the dead? spiritualistic ethics and basic phenomena is all It proposed to lift that eternal curtain. In the imposture, and that was, the amount of living Egyptian temples stood the veiled statue of Isis, testimony rendered in its favor from persons of bearing this inscription: "I am all that hath sound mind and proven integrity of character. been, or is, or shall be; and my veil no mortal The lecturer had not, for his own part, seen the hath ever lifted." Spiritualism in one direction, operation of the phenomena in their most restanding professedly upon intuition, the seat of | markable shapes, but had been so frequently and revelation, and science in the opposite direction | fully informed concerning them by persons whom of the human reason, professed, according to he thought as able to judge as himself, that he the speaker, to have raised that veil, or at least could not deny their existence. If we refused to have rendered it so transparent that the credence to these stoutly vouched-for occurbeams of immortal glory streamed through its rences, we absolutely denied the whole basis of gauzy filament upon the hearts of men. Be- trust in human testimony. [Applause.] Ther-

tween these two oracular responses, perhaps, fore this attitude was not justifiable. Another class of persons was then referred to by the speaker, who readily accepted the reports of the antagonistic power to the kingdom of God sects, and the position taken in general by the

If the spiritual phonomena were true-which might be the case-God help us all to the correct interpretation of them. The point of separation of the brain into the corebro and the spinal was, in his mind, the seat of the phenomena. Science would shed added light, and the time would come when human nature would be harmonized with itself to the elimination of the disturbances which now produced these fractional results. Instead of scorning Spiritualism he welcomed it as a proclamation of freedom; for its disciples at once became emancipated by its teachings from the idea of all external authority in matters or conscience and belief. It prophesied a new order of revelation based upon individual experimental relations with reason and human nature, instead of the dogmas of an effete church organisin which, from being correct interpretations for the days in which they, were originated, had lost their vitality and become only history.

To inform a man of the fact that God spoke and revealed his will to Moses and others.of.,hib-lical note, was but to read the record of past oc-currences; but tell him that God lived now and was in present communication with all beings and places, and that was the basic revelation of \_\_\_\_\_ a true spiritual religion, fitted for the hour inwhich he lived. And toward that end Spiritualism seemed to point. The speaker also welcomed it, because it made its final appeal to the interior, sense of each individual who sought to know what is true, instead of endeavoring, like the creeds, to demand acceptance upon the dicta of others. This he believed to be the true position for man to take concerning all things within and without; so doing, the race would march on to increased knowledge and consequent happiness in the world. He welcomed, in conclusion, the spiritual phenomena as indices of a nebulous state, which, concentering some day into a solidarity, would cheer and beautify and redeem the world. These were his ideas on the subject as

far as his knowledge and reflection had led him, and as far as the present occasion afforded space to give them, and with their elucidation he dismissed his audience, hoping that as they went away they would in all things follow the mandates of the spirit of charity and candor.

It is no wonder that newspaper advertisements are popular with the people, and are read by them. There is a frankness and independence about an There is a transmission pleases. It seems to say, "Read me, or let me alone, just as you like." It is for this reason, perhaps, that newspaper ad vertising is preferred to hand bills, which people think are forced upon them, or to signs and postedge assigned other causes than the action of ers, which stare them out of countenance.-Am.

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REVIEW OF FOREIGN SPIRITUALISTIC JOURNALS.

> Prepared expressly for the Banner of Light. ... BY DR: 6. 1. pirson.

The R rue Spirit (of Paris) for December contains a notice of a valuable work entitled "Universal Physiology: The Secret of Hermes," that is about to be published in France : and if 'it is all that the reviewer claims, a translation of it into English would find a ready sale. Under the head of Law of Equality is this remark : " If you are not a good man, the more place you occupy upon the earth, the less you are worthy of esteem." Under Rasin and Science occurs "Every age should carry its stone to the edi tice," of the future, and hence how important that it should be shapely and well-polished. On page 42 we read : "-Nothing is more calumniated than reason, enlightened reason--man's only legitimate guide." On page 52 : "Society is of divine right; it recognizes only one principle in matters of government-that of national sovereignty?" but it cannot exist, the author thinks. without a general acceptance of a belief in future rewards and joinishments (materialism being the)) that "Mr, dIuelin must have very few years, or bane of society. Again: "Force ought not to supplant the right, but the right ought to be upheld by force ?" and, " The aristocracy of probity, i of intelligence and of energy is legitimate-that harmony and inharmony. The third paragraph only which is legitimate and salutary ?? and, " Humanity progresses always in the individual, but the worlds have their morning their noon and their night. . . . . The individual who lived, say two thousand years ago upon the earth, who lives still with us or elsewhere, has been progressing. The law of destruction is only in appearance : and when we say destroyed, it There may be a dominance of sentiment, while should only be understood, transformation. .. In  $^{1}$ the chapterson Education, the author forcibly ex- abeyance, or are less intrusive, by force of educaclaims against the superficiality of women's education, which leaves them to the control of certain ideas and the influence of the enemies of progress?" "a great misfortune," says the reviewer, "and the principal cause of the schism between the Church and reason." It has been often said, indeed, in this country, that, were it not for the duped women, the Beecher church and all the other churches would be without a pastor. When it is really known and understood that many of our churches are "sinks of iniquity," the women will seek' some purer, some higher garden of repose for their sentient, sensitive souls, and rest only on the bosom of some Abraham, the deep-sea soundings of whose nature shall; be in perpetual harmony with the diviner excellencies and beauties that make up and hallow the sublime record-the angeology, if 1 may so term it-of their inherit ance.

The R(ru) for January contains an interesting account of a phenomenon at Poix, in France differing somewhat, from anything yet, recorded Mme. Zeude-Pére writes of it as follows (in brief): "On the front of a little house, [an exact drawing I cuclose, copical from the Result, situated at the end of a court well closed in, the bust of a man has appeared. With his right hand he points to the opposite side of the door, where there are three lines of figures, one above the other, equal in numerical value, and thaving bemeath them the letter Z. At the extremity of each line is the sign & for *uncelef de sol* (a key or clef of the sun-an expression 1 do not under stand). Each line of these figures is composed as follows, 123156, making a sum total of 370368 All the world say that the design represents a man, aged, serious, with hair curling about the base of the head. His vestments are sombre, dy ceremonie, and of a fashion of some years past. trance of this pheric the 24th of June, 1872 ; and again it came on the 24th of September, during a storm, at five o'clock P. M., and disappeared at nine on the following morning, just as the sun began to throw its beams upon it. The proprietor of the house wfew days since caused the facade, where these images had been 'to be whitewashed : but what was our as tonishment at seeing them reappear on the spot where they were before ; an invisible hand seem ed to laugh at the attempt that had been made with the brush, and to produce again the forms that had vanished since the 27th of last June. At the moment, indeed, in which I write, there re mains some vestiges of the phenomenon, as if to bear testimony to the veracity of the fact." The letter containing the above statements was signed by the proprietor of the house here indicated, and eleven other persons well known in that community where these wonders occurred.

spirit, are entertained by the materialists on one <sup>1</sup> tribute to the wider extension of Spiritualism, side, and the Spiritualists on the other. The first and the letting in on the world floods of heaven-will have the spirit derive its existence from the <sup>1</sup>/<sub>1</sub> ly light. The very declaration that Spiritualism physical matter from the spirit -although miner- has entered the pulpits, gives to it a higher imphysical material; the second try to extract all" als and plants do not show the slightest indica-portance where the ministry don't want it to tion of a spirit basis. Of course they both obtain ; have any, and, at the same time, awakens the at-unsatisfactory results, because of the wrong tention of thousands previously indifferent to the premises they start from. Both parties are too basty in their deductions, and run into an ever, whole matter. And when it is declared that the lasting future, before they have found the least, subject is everywhere talked of, what is that but probable starting point of the past. Both fail in advertising its claims on all who have "souls to their efforts at solution. The one tumbles over pirit : the other over the matter. Every part of the human and animal body is subservient to a spiritual influence-an influence entirely independent of all physical matter, which proves dislinetly that the spirit does not serve the physical, and that the latter has not created the former."

El Criterio Espiritista, of Madrid, with its large, handsome type and its " Index" and cover, closing the volume for 1872, has come to hand. Its second article is a seathing analysis of a work, Phienology and Spiritualism, by one Don E. Huelin. The reviewer is evidently conversant with Mr. Crookes's experiments with Mr. Home, and his deductions, and hence is prepared to speak with authority. Mr. Amelin, among other absurd things, says " That the republic of North America is a country more immoral than any other, and it is there that Spiritualism exercises larger dominance." To this the reviewer replies have very little brains, or little of both together." "The next article is "Spiritual Society ;" but it is rather on the faculties of our being and their says that "Human entity manifests itself in two distinct modes : in man two opposing principles are at war : on one side exists, reason, on the other sentiment,". It seems to me that reason and sentiment-may work and should work in perfect harmony, and that, indeed, we have been indowed with no faculties that are disjointed. the sterner qualities of the mind are held in tion or otherwise. I know many men who think they exercise largely the faculty of reason, and are very reasonable men indeed, yet every chord that vibrates to this, in every effort they put forth, leads solely to the pocket, while the love of music, of paintings, of poetry, the love of the beautiful in Nature-God's chastened garniture, heaven on earth-is to them as dead, and dusty parchment in the tombs of the Pharaohs.

A correspondent of El Criterio speaks very highly of the spiritual society at Barcelona, and says that much attention is being paid to the subject of spirit-photographs, and that this month will begin in Madrid a discussion on the merits of Spiritualism, between the Catholies and Spirit Asts. - El Criterio, refers to Central American pe riodicals, but I have not yet seen any of them also to new societies in la Cornna and Sabadell and, doubtless with some pride, to the fact that a distinguished Spanish lady, now in London, the Countess de Pomar, will contribute to said journal an article on spiritual phenomena in England.

Le Messager, of Liege, continues its valuable articles, "In the world all is Spiritisme," and "Of media;" the latter, in this number, Jan. 1st, being principally from a work by the distinguished French magnetizer, Baron du Potet. The Messenger's article on "Infallibility" should like to give entire, but have space for only a paragraph or two ; "What efforts, what patient struggles-and labors have humanity not put forth to establish, after ages thus spent, te courant of modern ideas. Progress is necessari. Av made through different phases of transition, but it follows its slow but fatal march.. Under its step the errors, the prejudices of the Old World disappear as our eyes are opened to the light of truth. The Church of Rome is menaced she trembles on the foundation that was thought to be immovable. Her ancient prestige diminishes day by day, while at the same time, her an thority in enfeebled. What is the cause? The heads of the Church have not gone in the road laid down by Christ ; they have forgotten these words of Jesus : "Love one another ; do not to others what you wish not done to you." They would rule, and, blinded by pride, proclaim their sole right to govern the people."--

be saved," and in damaging contrast with the previously off repeated proclamation that Spiritualism is everywhere "dying out,"

BANNER OF

At a neighboring city, recently, two ministers of Protestant Orthodox churches visited a medium where indubitable tests of spirit presence were said to be given. After the seance one of them exclaimed with earnest emotion, "Thank God, I have met and conversed with my departed toyed friends! Henceforth I will preach Spiritualism." Thus is the leaven leavening the whole lump. We will all thank God and the angels and our dear friends "over there."

We can heartily join with our Orthodox fellow citizens in the recognition of the growing strength of Spiritualism, wherein we stand and rejoice in the knowledge of the nearness of the heavenly world, and of the narrowness of the river of death, and all pray that the effulgence of the ce-Jestial light may soon fill the world, and dispel alf mental darkness wherever found.

I learn that-the last two evenings of these union prayer meetings have been devoted largety to the discussion of the alarming extent of the evil of drink, and in proposing measures for lessening it. This is a matter worthy of their labors, and one in which they may accomplish some good. H. Scott," Lancaster, Chio.



Up before the daylight is our Golden Hair, Looking for her petkins, all so cosy there; Snuggling puss and puppy, ere she's washed and dressed,

Bye-lo, bye-lo, baby," singing them to rest. Like a cluttering brooklet, shining in the sun, While in golden mazes shadows o'er it run, Sits our bright-eyed baby, with her cloud of hair Wavy, gay and gleaning in the morning air. Come, my star-eyed darling-nurse you must n'

keep." " No, Lis n't weady ; Kitty hint as'eep." Wieked, bright-eyed Kitty! many an hour 't would

Many a song to shut those eyes, so saucy wide

awake! Boozy, logy puppy seems a hopeful case ; Scarce his eyes are open in his sleepy face. Wicked Kitty meditates giving him a claw

With the little prickers in her velyet paw ! Little fairy mother, with her garnest eyes, Softly broods above them, in flowery paradise; Nursing, watching, cooing, with tireless tender

Motherhood and womanhood in her babe's ca ress.

Kitty is so willful-such a wild young cat ! Puppy is so stupid-what a care is that ! In her eyes of innocence gathers purpose deep-"Walt a minute, nursey [\_1'm ditt'n 'm as'cep !" Ah, poor grown-up mothers, with your wayward

Romping, frisky, storid, clasped in one embrace, How our sweet-eyed darling, with her baby

eares, Mirrors forth your larger lives, hopes and loves and prayers!

Different natures, jarring, held in one embrace And within our mother-arms their abiding-place But there is a larger Love, us and ours that bears As we clasp our little one, with her little cares. ["LITTLE RUNAWAY AND HER PETS."-This charming little poem was written by Mrs. Stowe on the benutiful picture of Lobrichon's.]

Original Essay. THE HEAVENS. BY F. W. EVANS.

LIGHT.

That the heavens are plural, is as generally an admitted fact as any that can be named. How many heavens there are, is an open question. But the number seren would probably gather to it the greatest number of believers both within and outside of our Order. "Ye know not what spirit ye are of," Jesus said to his disciples, when they proposed to do as Elijah had done before them, bring from the spirit-world, through the agency of spirits in the second or Jewish heavens, primitive fire to consume the villagers who would not receive and entertain them over night.

How was this? What had these people done, or not done, deserving of death, even at the hands of angels, and by fire coming down from heaven? The disciples at this time were professing to be Christians, to be under the ministrations of spirits of the seventh sphere; and were being instructed into "the mysteries of the kingdom of heaven," which was the dawn of the seventh heaven upon this earth.

The angels of the second heaven were still in the life of generation and war. Their Zion on earth was the Jewish Temple; and, under the influence of the religious revival inaugurated by John the Baptist, those angels helped Jesus, by inspiring and using him as a medium, to cleanse the Temple of the thieves and robbers, together with the money and the animals which had turned it into a house of merchandise, instead of a house of prayer for all nations,

That was war on the Jewish plane, and in the degree represented by Elijah. It was right on the part of those angels in the order and the heaven that they were in. But it was wrong on the part of Jesus in the order and in the heaven under which he was called ; and in the cool of the day, when Jesus came out of his mediumship and began to feel after the angels of his higher mission, he was humbled by their presence, and fell under judgment and condemnation, which the disciples observing, the prophetic saying cante to their remembrance : "The zeal of thine house " In the lower order, " hath eaten " up my life in the Christ Theaven ; until in his " humilia tion 22 and repentance " his judgment was taken away" by a renewed baptism from the seventh heaven, and a restoration to union with his proper ministering angels, which he received, not as a Jew, but as a Christian. Thus was Jesus instructed into the Christian sphere of warfare which is not physical or carnal, but "is mighty through God to the pulling dowh of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

, It was not carnal, even as pure Jewish wars were carnal; where no physical violence was done by those in the body, death being inflicted by disembodied warriors.

Reproduction of the highest order was the same in the children of promise or premeditation, where offspring was the sole object of sexual intercourse. It was, then, simply as a Jew that Jesus was a medium in the Temple, for the angels of the heaven who inspired Elijah. And as Jews, his Apostles, who had thus seen Jesus exercise war on the Jowish plane, essayed, in the case of the Samaritans, to follow his example, not yet having attained to the Christ sphere of war. Jesus having received reproof and instruction himself, administered by the Christ angels, administèred the same to his Apostles, saying, "The Son of man is not come to destroy men's lives, but to save them."

one sphere to the other, for they would alternate and cherish my dear brethien of the United

FEBRUARY 15, 1873.

### Free Thought. [Communicated.]

ADDRESS OF HORACE GREELEY TO THE AMERICAN PUBLIC

Conscious am I of the little claim I now have upon your time and attention since I have gone the way of all the earth-since you have attended the last solemn funeral rites, and deposited my cast-off body within the sepulchre, yet would I crave from a too generous public a continued audience. I wish you, one and all, to feel and know this important truth, that I am not dead, and, further, that I do not sleep, but that I was never more alive, or wide awake, or ready, or more anxious to present to humanity what I conceive to be truths important for them to understand.

My experiences in the higher life have as yet been very brief. I have, so to speak, but just entered the vestibule of the great Spiritual Temple, yet could I speak to you of "what I know about " heaven and hell, so called, I could throw a flood of light upon even the most advanced minds of the theological world; and possibly I may yet continue my relations of the "Recollections of a Busy Life," the incidents thereof being confined principally to my present sphere of existence.

My dear fellow citizens of America, I rejoice in being able thus to address you. I rejoice that this mode of communion is opened to the denizens of both spheres, for I feel and know that it will redound to the lasting good of both.

I feel it due to my supporters in the late election, to return to them my heartfelt thanks for the free bestowal of their suffrage, feeling, however, as 1-now do, doubly thankful that the result thereof was not only as it has terminated, but that at its close I was allowed to withdraw from the scandals and scrambles attending such campaigns.

And now, my fellow citizens (for I love still thus to address you), I wish to enter my solemn protest against such outrageous defamation of character, such damning lies and misrepresentations as are heaped by partisans upon opposing candidates, and to carnestly call upon you one and all to forever abandon it in future similar contests; not that I would shrink from honest, fair, or decent criticism, but such defamation as would turn an angel of light into a very demon, 1 do both despise and abhor.

Men and brethren, allow me to bespeak from you all a higher appreciation of the position and privileges you enjoy. You are citizens of the most beautiful, fertile, salubrious and extensive confederation upon which the light of heaven shines. You have the framework of a government which, if administered in the interests of the whole people, may redound to your futureprosperity, happiness, perpetuity, and enduring glory-one after which all the nations of earth may and probably will pattern. But beware of seeking to grasp too much territory, for this will be your weakness and final overthrow. Beware of too great centralization of power. Beware of extravagance in public expenditures as well as in private life, and especially beware of perpetuating those causes of discord and hate between the two sections of your common country, but, in the spirit of harmony and conciliation, strive to do not only justice by each other, but allow the spirit of fraternity to cement the relations of brotherhood which should and must exist in order that you may be and continue a noble, a free, a happy people.

, My life on your side has been a busy and eventful one. I expect it to be none the less busy and perhaps not the less eventful on this; but rest assured that whatever changes I may pass through That was not to them entire redemption from or engage in, I shall never forget or cease to love

The editor of the Rerue, wishing to have fur ther details concerning these marvels, wrote t Poix, and received in return the statement that they had been reproduced on the 3d of November and on the 8th of December. The account of the throwing of stones at Mont-

rouge, mentioned in my last article, called forth another from the same place, which is briefly this : From the 2d of October, 1868, to the 20th of the same month, stones from various quarters fell on and around the house of a Mr. Aubin, on the opposite side of the street, and not far from the residence of M. Guenot, where the other demonstration of a like nature just referred to took place. In this case the daughter of Madame Au bin was wounded in the back; the father receiv ed a stone on the hand without injury, and the mother, when one day bringing up a plate from the cellar, received in the middle of it a falling. stone that did not the slightest mischief. The police, gendarines and neighbors, to the number of fiffeen, were secreted in various places to discover the cause of these strange doings, but no unraveling of the mystery occurred.

It would give me much satisfaction had I space for several other articles in the Revue, such as that on the "Action fluidique of man over the plants and the atmosphere," and "Action of the Fluids," in which lie some important suggestions regarding the composition, action, &c., of the périsprit.

The Revue for January copies the Supplement to the Banner of Nor. 13th, which appeals from the smoking ruins of the great Boston fire to the sympathies of all lovers of free thought, of a free press and the common rights of humanity.

This number contains also a notice of a new book on mediumship through the aid of a glass of water. Of this matter, in connection with double mirrors, I have heretofore written at length.

The neat, wholesome looking magazine from Vienna, The Spiritualist, is composed of thirtyone chapters elucidating Dr. Silvail's views of spirit and matter. An extract which has been kindly furnished me by Mr. J. F. Seman, embraces some of the pungency of the Doctor's pen :

These few lines, show the spirit of the piece, which is more worthy of note, coming, as it does, from a country where Catholicism is really dominant in State as well as in religion. Albany, N. Y., Jan. 28th, 1873.

#### The Leaven Working-Israel's Camp Stirred.

The second week in January was a "week of prayer." Men should " always pray, and never faint." During that week the Orthodox Churches of this place united to hold union prayer meetings every night, with some object-I suppose for the general prosperity of Zion, and the "pushing forward of Christ's kingdom on earth." The following is the substance of the programme that was gone through with on Tuesday evening, after singing, reading Scripture, and opening prayer ; Four reverends addressed the meeting, the burlen of whose complaint was, to a large extent, that Spiritualism is diffusing itself everywhere, and is threatening the downfall of religion, or, at least, its more or less observation. One remarked, in substance, as follows : "Everywhere yougo it confronts you ; you cannot enter the depôt, or the car, or the hotel, or scarcely any place now, where Spiritualism is not being discussed. It is invading the churches, (the plural is always

used, as if the church were not one,) and has even entered the sacred pulpit." Others followed with similar expressions of alarm, when a layman arose and said he thought

the brethren were giving themselves altogether too much concern about the spread of Spiritualism, and remarked, in substance, that if God wanted his Bible to triumph, he would make it victorious over all the emissaries of Satan. This was an unexpected douche that manifestly produced some embarrassment. The reverend gen-

tlemen had evidently not perceived that they had been doubting God's power to manage his visible church, and, at the same time, expressing their want of reliance on the "infallibly inspired word that kills and makes alive." The embarrassment was, however, soon relieved by a brother who doubtless perceived the situation. He said he thought the purpose of the meeting had been diverted. He understood the object of these union prayer-meetings to be prayer for the heralds of the cross, including foreign missions, and proceeded to lead in prayer for the ministry gener-· ally.

However well intended the masses who attend these meetings may be, I am sure the managers are unwittingly inviting the popular attention to the very subject they seem to be alarmed at, the They could not change their faith if they would, "The two most opposite views concerning the only result of which will be everywhere to con- and would not if they could.

### HOW IT IS DONE.

Scene in a library-gentleman busy writingchild enters.

"Father, give me a penny." - ' "Have n't got any ; do n't bother me." "But, father, I want it. Something particu

'I tell you I have n't got one about me." 1 must have one; you promised me one." "I did no such thing." I won't give you any more pennics; you spend too many: It's all wrong ; I won't give it to you, so go away." Child begins to whimper : "I think you might give me one. "It 's-real mean."

"No-go away; I won't do it, so there's an end of it."

Child cries, teases, coaxes-father gets out of patience, puts his hand in his pocket, takes out a penny, and throws it at the child ; "There, take it, and do n't come back again to-day." Child smiles, looks shy, goes out conquerordetermined to renew the struggle in the afternoon, with the certainty of like results.

\* \* \* Seene in the street-two boys playing-mother opens the door, calls to one of them-her own son.

#### "Joe, come into the house right away." Joe pays no attention.

"Joe, do you hear me? If you do n't come ight away, I 'll give you a licking."

Joe smiles, and continues his play. His companion, is alarmed for him, and advises him to obey. "You 'll catch it if you do n't go, Joc." "Oh, no, I won't; she always says so, but never does. I aint afraid."

Mother goes back in the house greatly put out. and thinking herself a martyr to bad children. That 's the way, parents; show your children by your example that you are weak, undecided untruthful, and they learn aptly enough to despise your authority and regard your word as nothing. They soon graduate liars and mockers; and the reaping of your own sowing will not fail. -Christian Weekly.

### WHAT YOUNG PEOPLE SHOULD KNOW

The best inheritance which parents can give their children is the ability to help and take care of themselves. This is better than a hundred thousand dollars apiece. In any trouble or difficulty, they have two excellent servants in the shape of two hands. Those who can do nothing, and have to be waited upon, are helpless and easily disheartened in the misfortunes of life. Those who are active and hardy meet troubles with cheerful face, and easily surmount them. Let young people, therefore, learn to do as many things as possible.

between the two. When the Christ cross was too heavy, they would drop it, and take up the Jewish cross, as the more natural and bearable of the two. Anon, they would repent, and rise again into their proper order, until they learned to know what spirit they were of, and from which of the heavens their ministering spirits had come to them from their old heavens, which were fast passing away from them, or from their new

heavens, in which they were called to form a permanent inheritance. Permanent inheritance. It is the same to-day with the representatives of the various sects and opposers of sects in Babylon, who are called to be believers in Christ's second appearing, and to receive ministrations from the same Christ-heavens from which Jesus and his apostles received their ministrations; "God having concluded them all in unbelief,

that he might have mercy upon all," it being a law that none in an inferior dispensation c+n sin beyond the power of redemption, by that which succeeds and is superior to it; as it is also a law that those who have attained to the highest degree of spirituality in an inferior dispensation, when conjoined to a sensual, animal life, are more difficult of resurrection than those who live an equally sensual life, but whose spiritual powers have not been quickened to the same degree. In the superior dispensation, the constant tendency of old habits and modes of thought is to attract and bring back their former ministering and guardian spirits; and the last end of such persons is worse than the first, because it is more difficult to convict them of the fact, and convert them the second time; even as it would be more difficult to cause fire to pass over the burnt forests of the West than it was previous to the con-

flagration. This is one of the stratagems of the enemy, of which the apostles declared themselves to be not ignorant.

"There is a way which seemeth right to a man, the end whereof is death." Nothing so confirms a person in the correctness of his ideas or positions as the impress of the spirit who is in the same mental and spiritual condition. It becomes "confirmation strong as proofs from Holy Writ."

'Beloved, believe not every spirit, but try the spirits," and seek to know to what order they belong, and from what heaven, or hell, or intermediate sphere they have proceeded; whether from the old heavens, from which you used to be inspired when living in the world, or from the new heavens, whence alone inspirations may come that will create you anew-make you a new creature. As of old, the spirits that acknowledged that Christ had come to men and women in the flesh, in the persons of Jesus and Peter, and his successors, until the Church fled into the wilderness; so, also, in our day, those spirits who acknowledge that Christ has come in Ann Lee with equal power, and to her successors with as great authority as they appeared in those whom Jesus sent, are true Christ spirits.

"You can't do it, sir ; you 're a fool, sir !" said Sir Humphrey Davy in 1813, when a man told him that cities would on be lighted by gas.

States of America, and that, whenever opportunity presents, I shall avail myself of it to warn, to encourage, and to cheer you on in the pathway of truth, of justice, harmony, and fraternity; and you may rest assured of enjoying the constant. well wishing and fraternal Godspeed of your ascended brother, II. G.

### PERSONAL SOVEREIGNTY. BY JOHN W. EVARTS.

Is there a drifting toward the realization of the IDEAL OF INDIVIDUAL IMPERIALISM? OF OWN-ERSHIP? OF SOVEREIONTY? OF FREEDOM? in. all the things pertaining to life's issues?

Shape this question as we will, what shall prophet or priest or philosopher, in truth or in untruth, spy in answer? or shall prophet and priest and philosopher dumbly conserve their idols, which they are "joined to," in complacent. make-believe peace and security?

Who are they who, on the summit of their best inspirations, have come out from their inmost-'heart of hearts," and in personal expression and act and deed have sealed, with the signet of the soul, the uplifting of womanhood from the tramway of impersonal oblivion? Who have said that woman should vote? and who will, tortoise-like, shrink back when the question comes squarely up, that suffrage leads to sovercignty? Are these Peters to deny, and Judases to betray, then, their now chosen master ? thenwhen suffrage leads to that sovereignty that breaks all bonds, interdictions or decrees, which ilienate woman's personality—will there be Peters and Judases then?

These are questions which do quite already stare very many namable persons in the face ; and importunately, too, do these questions starkly,

yea, sadly stare at them. The first to be asked of suffrage, is answered by millions with much nonchalance, "Yes, let women vote !" but who, of these millions, have the apathy to say it, if they have the prescience to know it-that in the ballot lies the light that shall guide woman out of the bondage of marriage once and forever?

How many do crouch, hug and purr at the shrine of the fair goddess, Monogamy, unknowing the great unknowable impulses that may arise and have arisen from her very bosom! Does she govern or ungovern this world? or why have her subjects been so continually prone to overleap her limitations in all her dominions, in every clime?

Monogamy, oh, thou fair Goddess of Marriage ! can you forge chains enough to bind our attrac-tions and repulsions? Oh, Goddess ! we stray, we stray-have strayed all the time on every cy cle of cternity's evolutions ! Thy chains bind us not in deed, if in word ! Great, oh, Goddess, is hot in deed, if in word i Great, on, Gouless, is thy name, thy law and thy kingdom; and great must be thy prophet, if by truth or untruth he shall breathe new life into the "dry bones" of thy domain! But first send thou to me, as to one "raising the cry of distress," thy prophet, thy priest and thy philosopher, that it may be di-vined utite me was or no, that suffrage leads vined unto me, yes or no, that suffrage leads unto sovereignty and unmarriage! Howbelt thou must forget thy disloyalty, not in Adam, but in Buddha, Kreeshna, and in others,

FEBRUARY 15, 1873.

# BANNER OF LIGHT.

# The Mest.

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

### UNJUSTIFIABLE PENURIOUSNESS.

Spiritualism is not appreciated by many who receive and believe it as it should be, nor as it deserves. We know a worthy and competent healer | liquors for people to get drunk on, and we believe by spirit agency, who could cure hundreds of sick people around him who pay largely and lib- people into morality by selling them the permiserally to the M. D.s. and do not get cured ; and sion to carry on any business we publicly conyet he is compelled to go to other employment, demn. The social evil is not abated in St. Louis because he cannot get money enough for healing nor Chicago by law. the sick to board and clothe himself alone-and that is all he wants, having no one dependent on him for support. People who pay readily five, ten, twenty or fifty dollars to a regular M. D. when he has failed to cure, will often decline to pay five to a medium who warrants a cure, or no pay; and such people are often in the spiritual ranks of belief.

Lecturers are sustained with the same stinted compensation. We have often insisted on our lectures being free-that is, no admission fee at the door-and at the close of a well-received leeture, pass a hat for expenses, and find it contain a few dimes and nickels, and an occasional quarter, often not making one-fourth enough to paythe rent of the hall, leaving nothing-or less-for the speaker; and yet these Spiritualists think they have done their part, in braving public opinion and coming to the lecture, and some of them will on the fiext Sunday go to church, and put one or five dollars in the box that comes round, to support some of the many Christian schemes. It is, to say the least, a penny-wise and poundfoolish policy, and prevents our having hatf as many good speakers as we should have and as we need in the field. It, in fact, drives many of our best speakers out of the field, or into the East and the few places where the friends are well organized, and can collect and pay them a reasonable compensation. We give only our own experience when we say that our speakers often lecture for no pay at all, or sometimes have to pay more for traveling expenses than all received at the place visited. For year's we expected and experienced this, when our cause was new and there were few believers, and they mostly poor; poor. but now this is no-longer the case, and the excuse either of poverty or numbers is not sufficient, for we have plenty of means and believers among the audlences, but they do-not appreciate Spiritualism, but estimate it as the churches do, as not worthy of support, while the church is too often considered a worthy object of support. There must be some way to bring our friends up to the support of our speakers and healers, and they that have ever been preached since their best must be awakened to the necessity of doing more for our PAPERS. The BANNER, which, by the the year A. D. O. Those who realize, as they aid of a few noble friends, out of thousands that | may and should, the value of these delightful could do as well, has been able to spread again its wings, and arise from the ashes of our glo-

rious old headquarters of spiritual literature, and now, as it starts on its mission of love and good-will, laden with the rich blessings of spirit-love and promised life beyond death-must it be made to drag after it, each week, a long trail of debts, when it could be so easily lifted out of them by a few more such parties as have already been noticed in its columns? Now is the time to try the faith of Spiritualists, and see whose religion is more than skin-deep-to see whose conscience goes beyond the pocket. We speak advisedly we perform, with the motives that prompt them,

#### ber of men, and the ability of these females with their licenses to fleece them.

We are told that the system works well in St. Louis, and that a large sum is collected, and seve eral officials have plenty of business and good salaries for inspecting the licensed parties, and collecting the fees. To us the whole scheme seems like selling indulgences to sin . If our churches, both Catholic and Protestant, are cor-

rect in calling such acts sinful, then certainly it is selling the indulgence. It is justified here on the same ground as selling licenses to retail both systems are wrong. We cannot legislate

### SALVATION BY FAITH IN HELL.

Bro. A. J. Davis seems to think there is a possibility of reaching heaven by some other route than through the faith required by our Methodist brethren in their hell and its endless duration. If there is not some other route to glory, the saved will be few, as there are but few souls converted of late by the flickering light of the gospels or by Methodist preaching. We have not heard of a single case, for months, of an intelligent adult, male or female, who has taken out an insurance policy against fire in the spirit-world in any of the Orthodox insurance offices. Here in St. Louis, most parties that insure at all against hell-fire do it in the Romañ Catholic offices, as they are more popular and more wealthy in our city than any others, and the policy is generally considered equally as good if not better than that of the Methodist, especially since there is a loubt among our followers of Wesley about the durability of the fire in the next world. However, it seems that Bro. True is as successful in converting sinners with a short fire as his brother preachers are with a long one; and if it is as good to convert with, it would be an improvement to adopt it.

MISS SUSIE M. JOHNSON is having excellent uccess and audiences in St. Louis, before the Free Religious Society, where they have reëngaged her for February. The cause seems to be somewhat reviving in the West generally, but money is extremely scarce, and our friends who are ready and willing to help it on are generally

#### "Allegories of Life."

Those who have familiarized themselves with the gracious and ever applicable parables of the Hebrew Scriptures, will acknowledge that more true wisdom, deep philosophy and sublime instruction has been and still can be derived from these exquisite fables, than from all the sermons model was delivered on the Mount of Olives in incthods of ethical teaching, will rejoice to find

that a small and unpretending brochure every way worthy of taking rank as a modern supple-ment to the majestic Hebrew parables, is now ccessible to them, under the name and style of Allegories of Life," and rendered into the sweet st and most graceful vernacular; through the inspiration of Mrs. J. S. Adams. Amidst the outpouring of modern spiritual literature with which our time is flooded, nothing so tender, pure, elevating in tone, and consolatory in sentiment, has issued from the press, as this little volume. Let the restless spirit turn to the exquisite when we say that the works we do and the acts | allegory of "The Bells" and find peace. Bid the impatient toilers, "weary of the march of life,' go with us to the other life, and they are already | turn to the brief lines, entitled "The Pilgrim,' fully appreciated there. We have no Methodist and read a solution of the hard and bitter probhell to put any one in, but some people might as | lems which so often overshadow their own desti Does the worn spirit lose faith even in the all Father's love, and wait for his coming until voices of anguish and despair may be heard call ing, amidst the thunders of the tempest. "Eli Eli; luma Sabachthani !" the lesson of the good Father's sleepless care and ceaseless watch . so faithfully portrayed in the allegories-mus ush the sobbing breast into tranquility, and re store the broken links of the chain which binds the soul to the anchor of faith. It is not too much to say that, in the few pages contained between the covers of this little volume, there may be found a balm for every wounded heart, wise counsel for the blind, tender rebuke for the stubborn, assured faith for the doubting, and gems of thought for all. The inspiration which, in years gone by, has lifted up so many minds to the wisdom and consolations of the "better land," through the mediumship of Mrs. J. S. Adams, instead of losing by being reserved from the field of public effort, seems to have gained in pathos, beauty and high intention ; and every earnest mind, whether recognizing or denying the spiritual sources of Mrs. Adams's flow of ideality, should welcome the heavenly messengers grouped into a wreath of priceless beauty in the "Life Allegories," and hasten to lay a copy on their own library shelves, and see to it that the friends they most love are sintilarly supplied. . The book itself is issued from the press in the most faultless style. Excellent type, finely tinted paper and appropriate, binding, unite in adding a fine and worthy setting to a rare and precious jewel of inspiration.

### Banner Correspondence.

### Michigan.

PORT-HURON.—A. R. A. writes, Jan. 30th : A "Paine meeting " was held at Spiritual Hall last evening, attended by a large crowd, consid-ering the inclemency of the weather. Mr. E. R. Seeley was elected Chairman, and A. R. Avery Secretary.

The chairman opened the meeting with some well chosen and timely remarks, relative to the object of the meeting and the debt of gratitude which the Liberalists and Spiritualists owe to

Thomas Paine. The following resolutions were then offered and adopted :

and anopted . Whereas, Mr. W. F. Jamleson having concluded-hiss engagement to lecture before the First Society of Splfitual-lass of Port Huron for the month of January ; therefore, Resolved, That we have never listened to a more inter-esting and instructive course of hereines of we doem it a duty we owe to the friends of the cause of Splfituals throughout the hand to give him an unqualified recom-mendation.

mendation. Resolved, That we show our appreciation of Mis. Jaffic-son's merits by requesting him to becture before the Society for the term of two months, commencing the first Sounday

in March. *Resolved*, That copies of the above preamble and resolu-tions be forwarded to the Banner of Light and Religio-Philosophical Journal, requesting them to publish the

After the unanimous adoption of the above resolutions, Dr. S. D. Pace, the orator of the evening, was introduced, who made a very earn-est and cloquent address, reviewing with particularity the life of Thomas Paine, and especially that portion while he was intimately associated with Thiomas Jefferson and others of the "Fa-thers of the Republic." He also showed, in a very happy and convincing manner, the ridiculous position of our Orthodox friends in reference to Dains and his ideas. Paine and his ideas. The Doctor's address was listened to through-

out with great interest, and was often vigorously applanded. At the close of his remarks, the meeting was addressed by Mr. E. R. Sceley and several others. The meeting closed at a late hour, the cause of

Liberalism having, we think, been much benefited by the gathering.

#### Maine.

PORTLAND .- J. W. Mansfield writes, Jan. fortunately losing my small property by endors-ing a friend's paper ; but, having the interest of your ever-welcome Banner at heart, I thought perhaps there might be no better way to demonstrate my entire appreciation of it than by de-priving myself of some necessities, and sending you three dollars for a year's subscription. I feel it a duty to assist in spreading the gospel of good news and glad tidings unto all the people. Before I lost my property, I donated, in my will, five hundred dollars to the "Banner of Light Circle Fund," which, in my judgment, has done more than all other methods combined to reach. the hearts and convince the people of the power of spirits to return, cheering our souls, and demonstrating the immortality of one's individuality. cannot, under present circumstances,

send (as formerly) my yearly contribution to aid the "Circle Fund," I do believe that the Banner of Light gives us more hope, knowledge of the Summer-Land, and comfort than all other papers put together; in short, the Banner is an everwelcome messenger of love and truth to us. May it grow brighter and brighter, until it becomes perpetual rising sun, whose rays shall dispet all darkness; whose "Light" shall lead us to a heaven of active usefulness. The Banner of Light cannot be spared.

### Massachusetts.

EASTHAM.—M. Collins, writes, Jan. 23d; "Bear-ye one another's burdens, and so fulfill the law of Christ."—*Bible*. "Inving no disposition to complain of my lot in life, I nevertheless recognize the existence of burdens as well as pleasures, and that in this arrangement is seen the wisdom of the Ruler of Events in giving this beautiful diversity of light and shade, pleasure and pain, in beautiful con-trast. This principle, as applied to mind or spirit, is constantly being developed in our acts in life, thus bringing us frequently into conditions. of perplexity and sometimes unhappiness. Especially is this the case in the modern developments of the continued existence of the soul after its separation from the human body. These developments are exercising the public mind generally. Those who are the humble instruments of, commu nication between this and the spirit-world, are the victims of theological persecution, and the same influence is often brought to bear against believ-ers in the spiritual philosophy. My sympathies are strong for those instruments who fill, this influence in the spiritual philosophy. intermediate position, and convey to us messages from the deur friends who have passed to the higher life, and contribute to our knowledge, In my investigations I have received unspeakable satisfaction and happiness in communing with my spirit friends through the mediumship of Miss Susan F. Nickerson of your city. Though a young lady, she proved to be a well developed and reliable medium. Such was my experience and I wish to direct others who are desirous to investigate this important subject, to the instru-ment through whom I have obtained so much light.

all Eastern papers cost us so much. But even at that the Banner was cheap, and also "dear" to me, for its pages gave me much strength, away and alone as I was from all kith and kin. I only wish it was in my power to do more for you, but the "mile" must be accepted for the present. In time to come I may do more. My heart and soul are with you and your work. And dear Mrs. Conant must not be forgotten, as her life-work has been devoted to the angel-world and humanity. The blessings of mortals attend her from all parts of the world for being the vehicle through which so many souls have been comforted and blessed

#### California.

GILROY .- Mrs. Belle A. Chamberlain writes Jan. 22d : This smart little town, situated on the southern line of railroad in the Santa Clara val-ley, is or should be noted for its beautiful location, genial climate, and romantic surroundings. It is a wonder to me that other mediums have turned the cold shoulder to it. I was invited last evening by a committee to speak here on the "Progres-sion of the spirit after death." The lecture was well received, and the tests given after the leeture being good, excited a spirit of inquiry. The general appearance here is favorable to our cause. I have since 24th August last, delivered eightylectures, in twenty-eight towns in Central California. Everywhere I find a lively in-terest and a desire for further light on the subject of Spiritualism. There are several fine mediams in California, some of whom you know, and some are not yet before the public. Mrs. P. W. Stephens, of Sacramento, did a fine opening work in Stockton a few weeks since. Stopping with Mrs. B. H. Roberts (who bids fair herself to be a worker in the field soon) Mrs. Stephens gave spiritual truths and tests to all who came, sending many away rejoleing, and others with a desire to learn more. Mrs. Diterty, of Woodland, Yoho Co., and Mrs. Jane Ludley, of Nevada City, are both mediums. I give these references for any who should chance to be near these mediums and wish to hear from their friends on the other side. A Society is, in the process of forming in Chico, a fine place, blest with intelligent cifizens. Woodland is another choice spot. San José contains a goodly number of souls who ignoring all creeds, have combined for a fearles search after truth, and formed a Society for the propagation of free thought. May success attend this young, vigorous and determined Society, under the care of Bro. York, who is a fine inspi-rational speaker. Warm, and true friends we found in every town we visited, and we tender them sincere thanks.

SHAW'S FLAT.-A: W. Stearns writes have taken the dear old Banner since its intakey and would dislike to see it trait, for lack of sup port from its friends, and thus lose its light and the glorious knowledge it gives us of the other life. I am getting old, and an not much with worldly goods; but I herewith double the price of my subscription, cancelling the old. Wish I could do more.

### Iowa.

COUNCIL BLUFFS -- Dear Banner-1 send you herewith a copy of resolutions adopted at our meeting on Sunday evening, Jan. 20th, ex-pressive of our regard for Capt. R. H. Winslow, who has been with us during the month of Janbary. By giving a place to them in your col-unns, you will confer a favor on us as a Society, and at the same time call the attention of Spiritualists and free-thinkers to a most able repre-sentative of their doctrine.

Ever yours for the truth, S. F. Powera, See y Council Bluf's Society of Spiritualists. See'y Council Bluf's Society of Spiritualists. Whereas, This discourse closes Cap. Winstow's lectures with us, and we down it our any netwidese to express our respect for blue as a man, and our appreciation of bis ability as a lecturer: thereafter, by Capt. Winstow Resolved. That the better deliver is to Capt. Winstow Resolved. That we recommend blue to Spiritualists as a instructive and careful more phases and varieties of me-lecturer and medium of more phases and varieties of me-lecturer. That we respect him as a gentleman, and fre-commend him as a logical and foreible speaker, who has *Resolved*.

Resulted, That a copy of these resolutions be furnished be Religion Philosophical Johnsta and the Banner of Light. with a request for publication of the same.

### MYSTERY OF EDWIN DROOD.

The Solution of the Mystery-Another Mysteri-

ous Affair-Mr. Dickens and his Medium - The Preface and Dedication of the Second Part of Edwin Drood.

Correspondence of the Boston Post.

a room-alone and prepared to write : lights were taken away, as he had been specially requested to sit in the dark. When the sitting was over, he found that he had been commissioned by Mr. be cound that he had been commissioned by Mr. Dickens to finish his novel of Edwin Drood, or rather that Mr. Dickens had announced his inten-tion of finishing the novel himself, through his mediumship. The communication commenced by a strong argument in favor of Spiritualism and Mesmeristit: and said that every person in the mediumship argument is called and that for the strong the the world was acted on by spirits outside of themselves, whether they were cognizant of the facts or not; that every act of life was from an out-side impression. It also asserted that more peo-ple believed in Spiritualism than were counted among the believers, because they were ashanned to acknowledge their convictions. It then pro-ceeded to state that for some time he (Mr. Dick-ens) had desired to finish his last work, and had been searching for some one through whom he could accomplish his intended task; but his Search had, until that time, been unsuccessful. Now he was going to give the work into his hands. He wished the first sitting to be on Christmas we, because that was the time of all the year that he had loved the best while on earth. That week he was to sit three evenings : after that, as often as he could without injuring his health or interfering with his other duties. The would be by his side while he wrote, and would place his hand on his when the time came for him to stop writing, each evening. This communication was signed as the first one had been with Mr. Dickens's pe-

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culiar signature. Christmas even the work began, and a preface and dedication were written; the preface is ad-dressed to "My dear friends on both sides of the Atlantic"; and to these friends Mr. Dickens says that when he commenced his last novel, and while he was writing it, he felt that his power as a successful writer of fiction was greatly impaira successful writer of incition was greatly implat-ed, and he was assured in his own mind that his book when finished would be a disappointment, both to himself and to his readers. In the midst of this perplexity he was called away, and his book left incomplete. With his introduction to a new sphere came a broader outbook and a keener insight; and now he could complete, his work, but the mystery would be unveiled in a very different manner from what it would have been had he completed it in the body. There might be many who would cavil at it and doubt its authenficity, but he would, make the majority believe: His friends might wonder why he had gone to an bscuire town on the other side of the Atlantic, when the work might have been done at home. True, it might have been, but not so successfully, nor would the proof be so great of its authentici-

Then with an appeal to everybody to accept

the "truth," which is in other words Spiritual-sm, the preface **A**toses, The book is dedicated to "the poor, the honest poor of all the world," by "their friend, Charles Dickens." The first chapter of the continuation is called "What the Organ says," and takes up the characters just where Mr. Dickens left them when he dropped his busy pen for the last time. There is a symmetry about the work, and a gen-eral. Dickens flavor about the work, and a gen-written would make about three of Mr. Dickens's chapters. The medium has no regular time for sitting, but writes whenever he is impressed to down: He says that he is totally unconscions when he writes, and knows nothing of what he is doing or has done, until he reads it afterwards. He sees the presence always when he is under the influence, either sitting beside him or oppo-The influence, either, sitting beside him or oppo-site to him, and when he places his hand on his the pen stops moving, the presence vanishes, con-sciousness returns, and he is sitting alone in his darkened room, quite exhausted by his, labor. He writes from five to ten pages of commercial note paper at one sitting, and at the rate at which he is working the book will most probably he finished hadbort six months. Atthough a very great admirer of Dickens, he has, nevertheless, hot read any portion of the story which he is somysteriously finishing. And he says that even had he done so, he has not oblifty enough to write, maided, even the simple

ability enough to write, unaided, even the simple preface to the book. He, is, quite averse to anything being said or written about him, because,

thing heling still of WHU as one of his Spiritualist friends femalels, he does not wish to violate Mr. Dickens's confidence. But in a village like this, such a thing as secresy in a matter of this kind is only out of the ques-tion, and every one is talking Nover, and longing for a peep at the manuscript, although their enri-osity has not yet, been grattiled, and will not be intil the work is completed. Meanwhile the object of this sudden public curiosity goes quietly on his way, attending to his daily work, and busying himself over type and other mysteries of

well be in one as to be burned out by their own | nies. consciences in a world where penuriousness pinches the soul more than such persons pinched the poor by it while here.

Thousands of Spiritualists have, by following the wise counsels of spirits in living right and doing right, grown rich in this world's goods, and now begrudge a mere molety of this wealth to half sustain the most important arm the spirits have in our world—the BANNER OF LIGHT; and they will also let the lecturers and mediums quit their work and seek other fields of labor for subsistence, rather than give up a very small part of what they never would have had without their counsel and advice.

#### APOTHEOSIS.

·Onse more we are called upon to register the departure to the better world of another-aged brother, co-laborer, and beloved friend, in the person of Professor Upham, long favorably known and esteemed in his official connection with Bowdoin College, and since his retirement from it spending much of his time among the reformers with whose sentiments he concurred. We saw casual notice of his death in the papers, but to us he has not died in the sense in which they mostly understand it, for to us he has only cast off the earthly encumbrance, and his emancipated soul will still be with us engaged in the same good work of social and religious reforms to which he has so long been devoted, Prof. Upham was a profound scholar, a deep thinker and sincere reformer, and a true friend. We have known him intimately for many years as in deep sympathy with the social questions involving the equality of the sexes, and we had anticipated a book from his pen on the social question, which we understood him to say he had prepared some years ago, but which we fear will now never appear, as we fear that those having his reputation in keeping will think that it would injure it by its radical ideas on social questions. Few men in the country were more extensively known personally as interested in the great social questions, and yet few among us are as little known to the public, as the Professor was always careful to caution our writers not to put his name in print, as he did not wish notoriety or popularity with or without the odious prefix of un. He was one of those profound thinkers who solve great questions by rational and conclusive arguments, and always arrive, at sound and safe calculations for the future, and then await the action of the tardy world.

SOCIAL EVIL CURE.

Our St. Louis city officials collected on the week ending Jan. 25th, nearly one thousand dollars from the females who are registered and li-, censed to seduce the men and get from them the money to pay the taxes, fines, license and their own support, leven in this terrible cold weather. It seems to be a matter to boast of in the large amount collected, but to us it seems an evidence of the loose and immoral conduct of a large num-

We only render feeble justice in heartily commending this work to the attention of readers of all classes and characters.

### EMMA HARDINGE-BRITTEN.

#### Letter from H. T. Child, M. D.

Married, at the house of Dr. Jennings, in Phil Married, at the house of Dr. Jennings, ht I will adelphia, on the 14th of January, 1873, Riley M. Adams to Harriet Mitchell of Vincland, N. J. We were called upon to assist in and witness this interesting ceremony by our friends, and having stated that while on the one hand marriage had been a source of intense suffering when uncongenial and improperly organized persons have been bound by legal ties, on the other hand, where there is a proper mental, physical and soul union, the greatest freedom and the most perfect happiness would result therefrom—each becoming a true helpincet to the other, without any reing a true helpmeet to the other, without any re-straint upon the proper and legitimate actions which life calls for at our hands. Believing as we do that all such marriages should be encour-aged, and that the parties who realize such feelings are the ones to consummate them, we read the following certificate, which being satisfactory they signed it, she assuming the name of her busband, and it was witnessed by the parties

present: Whereas, we, \_\_\_\_\_, of \_\_\_, and \_\_\_\_\_, of \_\_\_, feel-ing drawn to each other in bonds of affection and love, and having respect to the customs of society in regard to the public minouncement of marriage, do hereby declare that We have ontered into MARHIAGE RELATIONS with each other on grounds of mutual and perfect equality, and with other on grounds of mutual and perfect equality, and with in the presence of the angel hosts and our earthly friends in the presence of the angel hosts and our earthly friends

S Witnesses.

### Ohio.

TIFFIN .- W. B. writes, Jan. 29th : The city of Tiffin, and vicinity, which has heretofore been allowed to pursue the even tenor of its way, has been startled by spiritual manifestations which are more than ordinary for this benighted locality I mean as regards a knowledge of this beauti-ful science, spirit communication. The medium, Mrs. S. G. Wagner, of Ft. Seneca, a village in the vicinity of this place, was formerly of Balti-Md., she being born and reared in that When but a girl, she manifested remarkamore. Md., ble powers as a trance medium. She was several times controlled at scances where Dr. Hatch (now of Boston), Mr. Danskin and other promi-nent citizens of Baltimore were present, and they all accorded in saying that she was one of the best speaking mediums they had ever heard. But her family opposed it—for Spiritualism was then still more unpopular than now—and she re-linguished all connections with the "devil's" cause until several years ago, when the "Plan-chette mystery," which was being discussed in all our prominent publications, induced her to try her mediumistic powers with that little tripizold of intelligence, and with success. Through planchette the spirits urged her to use her powers as a speaking medium—which she has done, and with flattering success, if we may judge from the delighted and gratified manner in which the seance at Dr. Gibson's, on last evening, was accepted. The circle was composed of some of the most prominent citizens of the city, among whom were R. W. Shawhan, W. H. Hedges, and a prominent Methodist minister. The minister was so favorably impressed that he requested particularly to be, informed of the next scance, for he

### Rhode Island.

wanted to give the subject an investigation.

PROVIDENCE.-H. M. Bailey writes : En-closed please find a post-office order for five dollars, for one year's subscription for the dear old Banner, whose messages of love are yet being sent to us mortals through its pages. I am re joiced that it has arisen from its ashes, though not as strong financially as of old, but yet ever so much stronger "spiritually." Now it knows its friends, and the spirit-world comes to its support with a deeper resolution that its folds shall wave more triumphantly for the world's good. In 1862 more triumplantly for the world's good. In 1862 and 1863, while up in the mines of Idaho I dwelt, I have, week in and week out, given fifty cents in gold dust for a Banner, and very often one dol-lar, as the mails carried by Hollidary & Cb. across the plains would carry little or no newspaper matter. So we had to depend on Wells & Fargo's Express for all such favors. That is the reason

4Bratlleboro, 17., Feb. 1. "The Mystery of Edwin Drood" is to remain a mystery no longer. It is to come to a speedy solution at the hands of a man, residing in this cillage, who claims to be working under the dieet influence of Dickens himself. The person who has been selected by the great author to comdete his work left unfinished at his death, is a fourneyman printer, foreman in a large job of-fice—a man about thirty or thirty-five years of age, moderately well educated, and of average intelligence. He has a slight figure, a somewhat shrewd face, with black hair and moustache, and light gray eyes, very restless, and that never seem to look at anything in particular, ---- Medi-umistic," the Spiritualists call the expression ; wild eyed, "It is termed by the imbelievers. He is very reticent about the work on which he is engaged, and it was not until an extract from a private letter was printed in a newspaper outside of the town that any, except one or two personal friends, knew anything concerning him or his mediumistic propensities. Indeed, the whole thing seems quite as much of a surprise to him as to any one the least concerned. In his religious faith he has always been an Episcopalian, and quite a regular attendant of St. Michael's Church. He says that he never has had any belief in supernatural appearances or developments ; has al-ways looked upon the demonstrations of medi-ums and clairvoyants as good amusement, but nothing more; regarding-them very nuch as he would successful feats of legeritemain. Quite unaware that he possessed any of this power, he was very much astonished, one evening last summer, when, on-sitting down with a party of friends to try some experiments, he found that he was able to do very many curious things. From tipping and rapping to writing was a very puick transition, and he surprised every one in the room by writing a message to one of the party and signing it with the name of a child who had been dead many years. This would not baye been so peculiar had not the man been a stranger in the place, comparatively, and knew nothing of the family of the other. Message after message followed to different persons present, and the evening that was commenced in jest ended quite

seriously. From that time his interest increased, and he ed a great deal of his leisure time in further experiments. Late in September, while at a spir-itual chiele, he wrote a message directed to him-self and signed Charles Dickens, requesting him o sit in a room by himself on the evening of the 5th of November, as he had something particular to communicate to him. The autograph was a *for-simile* of Dickens's, even to the flourish with which he always ended. Several times dur-ing the weeks that intervened the message was repeated, and he was constantly reminded not to forget the 15th of November. A few days before this date a communication more pressing than any which had preceded it was received. After writing it, be raised his eyes and exclaimed that a face was looking at him from one corner of the room, and that a man stood there with hands outstretched toward him. .. He jumped from his chain and rushing to the spot shook something by the hand. Nothing of course was seen by the rest of the party, who were very much surprised and somewhat puzzled by the demonstration. The next day, in telling a friend about it, he said that the face of the man was entirely unknown to him, but it was a peculiar face, and he should how it it by avera to make the bind know it if he were to see it again. His friend stepping to his book-case took down a copy of the Life of Dickens, in which there is a fine steel engraved portrait of the author, and without a word handed the book to him. He looked at the picture, started and turned pale as he exclaimed, "Why that is the man I saw last night." On the evening appointed he seated himself. in.

winting, as though he had no other work on his printing, as though ne may never by the fact bands, evidently quite unconcerned by the fact that he has been so curiously "called "to this. RAPPER.

#### Spiritual Celebration of the Marriage of Miss Kate Fox by Dr. Gordon's Circle.

"The guides of this " circle for celestial visitors " thought fit that the marriage of her through whose organism first came, those tiny raps searcely audible to the human car, but which have grown to such proportions that their thunders eeno and recelio to the uttermost parts of the civilized world until they threaten to utterly destroy and scatter to the four winds of beaven all the old dogmas and theories which superstition and ignorance have set up for our guidance. should not be passed by unnoticed, but that the event should be celebrated in an appropriate manner, not only by those who are seeking light, but also by those who have passed on and learned some of the mysteries that die beyond, and who are still interested in the spread of this glorious. truth in the earthly sphere. Accordingly the above circle, with their friends together with some personal-friends-of Miss-Fox's, assembled

at the rooms of Dr. Gordon, 406 4th avenue, New York, on the afternoon of Sunday, Feb. 2d, 1873, to the number of about thirty-five, and, after sevto the manna of about thirty-five, and, after sev-eral hours spent in social intercourse, sack down to the "marriage supper" to partake of the good things provided for the occasion, when the chair-man, Mr. MoneKtor, real an account of the wed-ding of Miss Fox, as published in the London pa-

The altar, a description of which has already been given in your columns, was profusely deco rated with some very choice flowers, contributed mostly by Mrs. Mary Baker. Prominently in the centre was a medallion likeness of Miss Fox. surmonnted by a wreath of flowers. The table was loaded down with the choicest of viands, to which the company did ample justice. The rooms, as well as the table, were fastefully deco: rated with evergreens and flowers.

During the afternoon and evening, a variety of manifestations occurred through the several me dia who were present, prominent among which was the miracle (?) of turning water into wine, as was done of old at the marriage feast of Cana. This was successfully accomplished through the mediumship of Dr. Gordon, in full view of all present, joining the hands of a hady and gentle-man across the table, representing the joining of the hearts and hands in England, placing the wine-cup to the lips of a lady on his left, and then qualling the remainder himself, in honor of the bride across the Atlantic. There were also several spirit materializations, among which was an old lady recognized as the mother of Miss Fox; but by far the best was that of a lady recognized by a gentleman present as his daughter. In this instance, the entire form was visible, and walked about the room independent of the medium, with the exception of joining hands. This spirit remained eight minutes. Mrs.'Adams was present, and favored the company with some hoice vocal and instrumental music. At a late choice vocal and instrumental music. At a late hour the company broke up, each participant feeling that this had indeed been."a feast of renson and a flow of soul." The guides requested that an account of this grant be published in the Banner of Light, that the world might know that the angels rejoired at the happiness of her who had been so useful to them. 61 West 18th street, New York City.

#### BANNER $\mathbf{OF}$ LIGHT.

Contents of this Number of the Banner. First Page: Poetry - "A Sear Heaven," by Allee Meade, and "To My Mother, Mrs. M. E. Holt," by M. S. Townsend: "The Phenomena and Theories of Modern Sjilritu alism," a sermon by Rev. W. R. Alger. Second : · · 16 view of Foreign Spiritualistic dominals," by Dr. G. L. Ditson; "The Leaven Working "Israel's Camp Stirred, by H. Scott; Pöem "The Pet's Paradise," by Harriet Brecher Stower, "How it is Done:" "The Heavens," by F. W. Evans; "Address of Horace Greeley to the American Public:" "Personal Sovereignty," by John W. Evarts, Thirl. Western Correspondence, by Warren Chase: "Allegories of Life," by Emma Hardinge-Britten; "Letter from H. T. Child, M. D.:" Ranner Correspon ence; "Mystery of Edwin Drood;" "Spiritual Celeb "spiritual Celebrathen of the Wattlere of Miss Kate Fox by Dr. Gordon's Fourth and Fifth : Usual editorials on current topics, items, etc. . Stath : spirit Message Department; <sup>19</sup>Since I Died," by Elizabeth Stuart Phetps, Socielly, Obtuarles, Advertisements, etc. Eligible: Advertisements.

are in quoting from the BANNER OF LIGHT, care sho ents. Our columns are open to the expression of finper-sonal free thoughty but we cannot undertake to endorse the varied shades of opinion, to which our correspondents give Wielaber,

### Banner of Light. BOSTON, SATURDAY, FEBRUARY 15, 1873.

Office 11 Hanover Street, Up Stairs. AGENTS FOR THE BANNER IN NEW-YORK.

THE AMERICAN NEWSCOMPANY, 119 NASSAUST, WILLIAM WHITE & CO., EDITORS ASSISTROPRIETORS,

WILLIAM WHITE, LUTVER COLEV. ISAAC B, RICH, All letters and communications appertaining to the Editorial Department of this paper must in order to re-relive promit attention be addressed to LITHER COURY. All BUSTINESS LETTERS should be addressed. "BANNER, OF LITTE, BUSTIN, MASS." All notes or other matter infended for Saturday's Issue of the Banner of Light must be forwarded us in time to arrive by Tuesday night previous.

Treatment of the Insane.

Legislative investigation is at, last invoked with something like seriousness on this most important, subject, in this State, at least, and there are healthier symptoms of action observable than at any time before, so that we may hope to see this subject treated on its real merits, and with something like thoroughness. When this long-invoked investigation shall once begin, the testimony will be drawn from most intelligent sources, and is certain to carry conviction to minds not hitherto; open to this discussion at all, because not suspecting the necessity of it." The Banner is no new-comer into this, field of inquiry, nor will it. be the last one to abandon it. The invisible spirits have repeatedly testified to the horrible abuses that are practiced in many of this asylums of the country, and that testimony has been corroborated many times materially. Nobody wants to caluminiate the keepers of these institutions; this movement is only on behalf of our common humaniter A recent issue of the Boston Herald contained a long list of cases of cruelty and wrong in connection with asylum treatment, and of them the following deserve to be carefully considered by the public, to which they cannot be familiar. If the half of what exists in this relation were known to the reading world, the besom of reform would go through these institutions at short order.

For an example : The decade stated that, in one of the "best-regulated" hospitals of the State, the wonder is that a person ever comes out, after having once passed its portals. Individual cases are not made a special study, but they are regularly reported to the superintendent in the lump, like a parcel of slaves in the camp, or of prisoners. The expert science is not applied to these cases at all. A gentleman was incarcerated on at parte testimony, at the instance of his estranged wife, and was kept there for several months of hopelessness. He was finally released found no trace of

fresh to occupy the attention. The weary mind should have rest and light refreshment, and the feverish, overwrought mind, must have treatment of another kind. A man will not continually follow a single eccentricity, whether it be violent or quict, unless there is a specific cause for the peculiar action. This cause should be sought out and cradicated in order to cure the patient, but futurity, and show the creedal tiger whose fangs instead of that the patient, if cured at all, is cured by the grace of God and the inherent strength of his own faculties, rather than because he has re-ceived any judicious aid from the hospital or its managers.

We shall continue this subject in our next sue.

Progression versus Retrogression.

work among the masses of American society, two | sand rum-shops are allowed by the City Council great forces, which upon the stage of Europe have played such mighty dramas, lit, up by the red fire of the martyr's stake, and the glare of midnight conflagration. Creedal authority, the chosen champion of Retrogression, with its leaden helmet on, has crossed the sea, and the Fathers of the Church Protestant have shown themselves, as in the cases of the persecution of the Mormons, the God-in-the-Constitution scheme, the imprisonment of women for the printed enunciation of their ideas, and others of like lik, too apt adepts in the school of imitation as regards the opprestions of the bast. On the other hand the spirit of Progression give up mind and body to dissipation.

lifts its shining front, and loudly calls its adherents to organize for the work of self-preservation | tion was made that the men at the bottom of the which ere long will be incumbent upon its every vantage on the side of free thought, tolerated as had been invited to visit the Public Library to ment which is the fruit of our free institutions; but let not the liberal element be too dreamfully trustful in the justice of its cause, or the idea that in America priesteraft will not dare attempt the downfall of truth. The most liberalminded of the old church clergy will, if the lines of demarcation be strongly and successfully drawn by fanatics in their ranks, be from necessityled to join the movement, rather than be rauted as julidels, (?) and after them in solid phalanx will come the hordes of men and women who have hired their pastors to do their religious thinking for them so long that their enfectled mental limbs refuse to bear them without the accustomed crutches.

We do not desire to be ranked in the list of mere sensational Jalarmists, but wish to "utter as" a warning note, that just as fast as liberality of sentiment gains among the people, in a ten-fold ratio does the hate of the clorgy and their proselytes increase toward it, and the nearer comes. the time when the powers of truth and error must close in mortal strife, either mental or physical ; therefore our every victory demands addie tional effort on our part to hold the ground unshaken.

One of our Boston cotemporaries, in a recent issue, shouts; "Glory, Halleluiah ! the Public Library is opened on Sunday !" We join in the exclamation. Yes, this is a fact! Proclaim it throughout the length' and breadth of the land ! The spirit of. Orthodoxy, backed by wealth and social influence, which has so long ruled in this latitude, proved powerless to daunt the new City Government, and has received a check, the seriousness and importance of which is even now through the efforts of his sister, and an examinable but slowly penetrating its partially dazed brain, has never disapproved laws passed by the legis: wo loave that ithunah ventionali and Baptist clergy of Boston and vicinity are to hold a meeting at the Meionaon on Monday forenoon, Feb. 17th, to consider the subject in all its prove that the followers of Brigham Young are bearings, and probably to prepare a vigorous pro. Not alone responsible for the pending difficulties test in the premises. Feb. 9th, the Public Libra- regarding its removal. The Committee have fail-Ty, situated on Boylston street, was opened for ed to arrive at any agreement in the premises, the first time to the public on Sunday. Hear but will probably mature a bill based upon the the Boston Herald, of Feb. 10fli, on the subject : "After several years of bitter opposition another step has been taken in the inferest of popular freedom; and an important innovation made repetion, and an important innovation, inde-upon Puritanical custom and bigotry. Tremont Temple Fullon, who may be said to be a prom-inent, representative of the latter, lifted up his, voice, yesterday in condemnation of the measure, claiming that it was opposed by all good men, and favored by the bad, including the newspaces of the city which advantation to newspapers of the city, which advocated it he cause they did not dare to do otherwise; and yet in the face of condemnation from such a source; and in-accordance with the recent vole of the City Council, the reading room of the Public Li brary actually polluted the sanctity of the Chris tian Sabbath by yesterday opening its doors to the public. The people who gathered there yesterday are much the same as may be observed on any weel day, and, indged by their looks and actions, were actuated by no. more wieked impulses than on-secular days, when they meet in the same place for the same purpose. They represented the or-dingry discover of the for the same purpose. They represented the or-dinary classes of life—those for whom the Library was established; and Bro. Fulton would have been disappointed in not finding among them any rede or improper conduct, or anything which he could have deemed out of place even among his own flock. Young people were in the majority, though there were not wanting those who had grown gray in iniquity, though no one would have superted their evil propensities could they have been seen suffering the infliction of a prosy sermon. There were young lads whose juvenile minds were doubtless hatching up schemes of nessed from time to time in Moravia, but far-exwickedness, though a casual observer would have ceed those manifestations. Indeed, they promise, supposed them to be entertained, and very profita-bly, too, with the books and papers over which they bent. During the afternoon a dozen ladies—or so they seemed-dropped in, remained a while, and went of their presence. away, seemingly no more wicked than when they enfered. The doors were opened at 2 o'clock and a few moments after that time there wer 10 persons in the room. At 3 o'clock the number was 50; at 4, 84; at 5, 91; at 6, 48; at 7, 52; at 8, 49; and at 9, when the room was closed, 33. Up to 6 o'clock the attendance was closed, 33. UP to 6 o'clock the attendance was considerably larger than the average on secular days. Dur-ing the evening, as will be seen, the attendance was not so large which were the attendance was not so large, which may be partially accounted for by the fact that notice of the open-ing had not yet become general. On week days the evening attendance is larger than that during the day, and this will probably soon be true of Sundays.

as to whether they are oplates or stimulants, or why they are given. There is no attempt of any kind to call for the exercise of the patient's mind upon rational topics, but his morbid propensity to concentrate confused ideas upon particular fancies are allowed to continue, and even encour-aged by the mystery with which he is surrounded. There is no attempt at gaining the confidence by means of natural associations, nor to draw away the attention from the particular hallucinations one, and the readers, without waiting to witness indulged in by forcing upon the mind something the process of extinguishment, returned their books to the desk, and dispersed to their home much more quietly than the average Sunday school gets out and away from the church vestry." Other papers have referred hopefully and kind-

ly to the movement. But that we may present the church side of the picture, open the vista of are even now being sharpened against the bars of his cage, we copy the reported remarks of the Rev. J. D. Futton, of Tremont Temple—the head and front of the new American Protestant "Or der of Jesus," alias Y. M. C. A. :

"The enemies of public morality were in high glee because the City Council had voted to open the Public Library on Sunday, but, as in the days of the Psalmist, the righteous turn to God, and not to use for help. In early when enemethed The observing mind cannot fail to perceive at , not to man, for help. In a city where seven thou to keep open every day in the week, the Public abrary is thrown open on Sunday on the plea that young men will be kept from spending their time in worse places. It never occurs to the City Council that it is their duty to shut up the runshops entirely. On one side of the question, said Fulton, stood Edward-Everett, the founder Dr. of the Library—Dr. Gannett, its life-long friend, and every lover of humanity : on the other is the Prime of the Power of Darkness, the enemies of religion, and a majority of the City Council, The religion, and a majority of the City Council, The reasons given for opening the Library are that liberty will be enlarged, culture promoted and appiness increased—and the reverend speake proceeded to argue that the liberty that would be nlarged was the liberty to disobey God—liberty to

well-known argument that man needs the Sabbath for rest was advanced, and the declara movement to open the Library have no love for disciple. At present the matter is trembling in the balance, with a slight preponderance of ad-who slept in the station-houses Saturday night it is in a measure by that generous public senti- get warm. As a sample of the love shown for the the speaker did n't believe it. He said he did n't know what books would be taken out, but the report from Worcester showed that with one ex-ception no book was taken out there that ought to be read on Sunday. For himself, he never would read a scientific or common historical book on Sun day. Dr. Fulton came down on the City Council, who, instead of improving the present opportunity to remedy the mistakes of our fathers in laying out the streets, hasten' to open the Public Library, s that some miserable Parkerite may dap them on the shoulder, or spend night after night to decide whether a man shall have \$3 or \$3,50 for his din-

> And now, free thinkers, in the words of Joshua the son of Nun, at Shechem, "Choose ye this day whom ye will serve "-the priestly dictum or the laws of Nature. If the former, then go on in your supine reliance in the gospel of chance, till your enemies " have bound you hand and foot ;" but if you would bring on the era of reason, organize your strength into leagues for political action, and show the spirit of sectarian tyranny that the present triumphs gained by liberal sentiment will be held at all costs, and are but the prophecies of grander ones to be.

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The Mormon Question Was before the United States Senate Judiciary Committee on Saturday last for consideration The Committee admitted that "the Mormons have a shadow of legality to sustain their socalled religious faith." The fact that the Federal Government has allowed the institution to exist under the very eyes of Congress—which body ature of Utab protecting Mormon rights has grown to such strength as to present large communities - is advanced as an argument to suggestions of Senator Pool. The latter proposes that a law shall be passed prohibiting polygamic marriages in future : legalizing those which have been contracted or are now extant; that Jus bands of more than one wife shall be compelled to maintain them, and their, children so long as the wives are willing to remain with them; that the wives of such husbands shall enjoy the privilege of leaving them whenever-they shall so elect, and that such leaving shall be equivalent to a legal divorce of sufficient effect to entitle such divorced wives to marry another person.

#### Mrs. Nellie J. T. Brigham at Music -<sup>b</sup>Hall.

This popular speaker addressed a fine audience at Music Hall, Boston, Sunday afternoon, February 9th, her subject being "The Finite and the | numbers at Horticultural Hall, on the afternoon Infinite." Men in all ages had had conceptions of God, or the power which held them in their place in Nature, which, however inconsistent in their expression, were graded in accordance with the development of the race holding them. Ignorance and Intuition had been at work in the earliest ages in fashioning man's finite ideal of what the Infinite should be, and from this germinal point that ideal had been gradually elevated from the cruel personal Jehovah of the past to the all-loving and omnipresent God of man's present enlightened conception. The principal differences which had arisen in the past were owing more to definitions than real views, for the majority of those even who denied the existence of God shrunk from blind chance and pinned their faith on Law, and Law was but another expression of Deity-uncreated because the spirit of Deity was uncreated and eternal.

According to the theological systems of the past, the erawling talking scripent of evil-overlooked by God when in the era of creation he reviewed his works and pronounced them good - had walked the earth by man's side from the first, and had even escaped the deluge by secreting himself in the ark, made to save righteous ones to re-people the death-baptized earth ; he got out of that ark as soon as Noah, and the murder of Abel was his first manifestation of returning activity after his long confinement on shipboard. But the spirit of investigation-scientific, philosophical and otherwise-which led men to prove all things, and hold fast that which was good, was the talisman which had opened new doors of thought concerning Deity, and led the race as a mass to reject in heart the absurd absolutisms of the creeds, and to discover that good and evil were relatively only lighted and shaded conditions of the same thing, neither being a complete existence, but each individual possessing a share. None so low as to be utterly depraved': none 'so high but that, as the loftiest mountains had between them the lowliest valleys, they presented reverse as well as obverse sides in their characteristics.

That which was called evil was only ignorance and undevelopment. The true way to save the world was to educate it, which could only be accomplished by loving, patient labor, from which none could find an excuse in the query, "Am I my brother's keeper ?" for the ripples made by each sinking life in the social sea reached in evitably in their effects all classes in community. She closed her remarks with the following inspirational poem :

### ONE BY ONE.

One by one your souls are going. To the life where all are free; As the sands are outward flowing By the sad waves of the sea. One by one your friends departing Cloud your souls in grief and tears, But the angels earthward starting \_Bring their light to calm your fears:

One by one your hopes are flying-Angel whispers through the air ! List ! soft voices sweet replying Say in lands than earth more fair You shall find each cherished glory, You shall gladly hail again All the light of time's brief story In the world all free from pain.

One by one toward the daylight, From this plane of grief and fears, Toward the land where comes no midnight, You are journeying through the years. One by one ! keep hope within you-

### FEBRUARY 15, 1873.

The Boston Liberal League. Those desirous of further perfecting the organization of this much needed society, according to the signs of the times, assembled in good of Sunday, Feb. 9th, immediately after the close of Rev. John Weiss's lecture before the Free Religious Society. Mr. Weiss introduced Francis Ellingwood Abbot (editor of the Toledo, O., Index), whose carnest labors for freedom of liberal thought and unqualified protests against the schemes of modern bigotry have made his name widely known among the champions of reason rs. blindness in all matters, religious or other-

Mr. Abbot, on taking the chair, made a brief address, in which the animus of the meeting was plainly set forth. Referring to the early revolutionary struggles which inaugurated the exist-ence of our nation among the family of distinctive peoples, he said that the true spirit which animated the American idea of government was not at that time thoroughly understood even by its founders, many things being continued or in-troduced into its polity which were antagonistic. to its basic principles, and which had cost years of labor and in some cases conflict for their conduction. eradication. The result of said struggles had been the declaration of equal rights to all citizens, irrespective of color or previous condition ; the equality of the sexes had not yet been declared, but the speaker was sure that it also must come in time, [Applause] for the *whole* American peo-ple must rule America, and there must be no difference in fundamental rights.

Ile considered that among the masses to-day there was operating a spirit of unrest, a feeling that we had not yet realized the full results of which the American idea of self-government was capable, and which realization was essential to the final success of the experiment. The careful observer would perceive also a gradually strengthening tendency to interference in the equal rights of the many by that spirit of bigotry which had been the curse of man wherever found. Bigotry was in our midst, making its presence known, and, like an aching tooth, it must be extracted— peaceably if possible, but through conflict if not otherwise\_if we would account the groubling. -if we would escape the grambling, otherwise pains and penalties which must inevitably attend its retention. [Applause.] The purpose of the Liberal League, whose organization they had met to perfect, was to take measures for the re-moval of this offending ecclesiastical molar, [Ap-plause] which had cost the nation many a toothiche, and was destined to inflict more before the operation was performed.

We, as Liberals, could never rid this country of the bane of churchialistic influence until we decided honestly to bury-at least, for a time-the petty questions of differences existing among us, and join hands firmly against the common enemy of the rights of all. [Applause.] He thought that the history of the past proved that thought that the history of the past proved without power once held was never relinquished without a struggle. The churches had the advantage ground in society; and, admitting that their ad-herents honestly believed their creeds, they would herents honestly believed their creeds, they would at—even from principle, however mistaken— yield the field to liberality of sentiment till they had exhausted all the powers at their command even, perhaps, to the arbitration of arms. Still, it was the duty of the Liberal element to move forward unfluctingly toward the carrying out of the spirit of the republic in name and nature, and to emancipate the nation from the last water and to enancipate the nation from the last vestige of ecclesiastical domination. This he considered to be an embodiment of the spirit of '76; if in 1876 it could be said that our nation was not only litically free, but also enfranchised from the slavery of creedalism and bigotry what a glorious consummation it would be!

He hoped this movement, if made at all, would be a wise and good one, and that nothing would be done except it was in accordance with the spirit of the truest definition of the American spirit of the truest definition of the Annertatin idea. He know that there was danger that a movement like this might fall into the hands of those whose hearts did not appreciate its deep importance and meaning, but he believed that it was perfectly safe to run risks for these ideas; for one he could protect himself from any trou-ble thereby, for he considered it our duty to re-serve under all eigenvectores the power of didd serve under all circumstances the power of dividng ourselves from evil wherever found to exist. But he believed if persons of character and influ-ence would but bravely step forward and allow themselves to be identified with the movement, the experiment of concentring the liberal strength untry for the complete secularization of the American government would be successful. To that end he again called on all to sink isms, and unite on the grand platform of religious lib-Prof. F. W. Clarke then said that in the opinlon of the Committee chosen for the purpose, it was advisable to amend certain articles in the was advisable to amend certain articles in the Constitution of the League, and he therefore inade a report from that body, which after con-siderable discussion, in which Dr. H. F. Gard-ner, George A. Bacur, Dr. Russ, John Wether-ner, George A. Bacur, Dr. Russ, John Wether-bee, R. H. Ranney, Messrs. Edson, Story and others participated, and some amendatory, mo-tions, was accepted, to read as follows:

him. The officers of the institution were actually compelled to confess that they had never detected any symptom of insanity in him since he was incarcerated. Another person, suffering merely from a slight halfueination, but perfectly intelligent on most points, and at all times quiet and tractable, had lingered without hope in one of these asylums for many weeks, being all that time refused communication with his friends even by leffer. One day he had an opportunity to state his grievances to the trustees, who were on a visit to the asylum, and he respectfully asked why he could not be allowed to see his friends, though he was perfectly willing to stay as long as it might be deemed necessary. The trustee barely looked on him, turned to the superintendent, from whom they received the answer that i would be a dangerous request to grant, and left him in the dreariness of his despair.

"It is very true, as may be said at this point, that commissions are now authorized for examin-

ing into the condition of patients in confinement. and relieving them of any abuses from which they may be suffering; but what can be hoped from such a body of men, when they refuse in this manner to disten to complaints, even when respectfully and touchingly made, at all? If a confined person chooses to be emphatic in insist ing on his right to be heard and patiently examined by such a commission, he is declared insane just in proportion as he is in carnest. With dis appointment, in a state of solitary confinement soon comes despair; and after a poor creature discovers his utter helplessness in the midst of all these fair pledges, it is not-strange-it is, on the contrary, the most natural thing in the world, that he should at once undergo a complete revulsion of feeling, become suddenly violent, fall to tearing his hair, shredding his clothing, breaking up the furniture, and cursing and swearing. The muscular attendants who are provided for this very scene are then promptly on hand, and beating, pounding, stamping, and murdering itself, follow, according to the programme laid down within the asylum walls. In short, a patient is first driven by the most refined cruelty to insanity, and then tied and chained up hopelessly because he is insane. What wonder that death is so well come to the sufferer, when he sees no possible relief in any other way?

Some of the treatment, aside from that of physwical cruelty, which is administered to asylum patients by the powers within the walls, is sketched by the Herald in the following impressive manner:

"The patients are classed and herded in such a manner that they all receive the same course of treatment-the drug, the close continement, the lack of exercise, the same food, the same rules as to the martinet kind of behavior, with punishment, actual punishment, for digression, being common to all. Men are subjected to a shower bath without more than a minute or two of warning, and no explanation given of the reason and the hoped for results; the pulse is occasionally examined and a thermometer applied to the body without any comment; drugs are administered without any knowledge on the part of the patient |

The Boston Globe of the 10th also speaks as follows concerning the occasion :

"Yesterday, between the hours of two and nine o'clock P. M., the reading-room of the Bosthe first time on a Sunday its gates stood ajar, and this by official sanction. At the library and this by official sanction. At the library building, the scene was indicative of contentment he died. rather than anxiety. If delight were experi-enced, there was no boisterous manifestation of ably have been expected of the same number of its average was the same as that of any square | the land.

### The Paine Hall.

A sensible wealthy man in California-JAMES Lick, Esq.-has made to Mr. J. P. Mendum, of the Boston Investigator, a munificent donation of a large tract of land valued at \$100,000, for the benefit of the Paine Hall, to be crected in this city. Would n't it be a wonder if some wealthy Spiritualist-there are many such-should take it into his head to present the Banner of Light In stitution \$100,000, to enable us to have a publishing-office building of our own, which our spiritfriends so much need as well as ourselves for they inform us that had we such a place they should soon possess the power not only to do all the wonderful things which have been witwhen we prepare for them the proper conditions, to show themselves so palpably in broad daylight that no one can possibly gainsay the genuineness

### The Banner Message Department,

The present week, is of unusual interest. Our spirit-friends, although considered dead by the skeptical world, are not only alive, but wide awake. If some of our Boston divines would pattern-in their prayers-after the invocations in this department, they would gratify and satisfy their hearers much oftener than they do. Is our country in peril? is discussed by the controlling intelligence. What is said interests the working people of this country. We publish a message from spirit Sam. A. Way, who seems to have changed his views materially since leaving the earth-life. Sir John Franklin also reports, as well as Stephen A. Douglas, who says that the American Government is rotten through and through, and that he knew this fact before

For contents of Prof. S. B. Brittan's "New it, and there was less bilarity than could reason- Quarterly Journal of Spiritual Science," etc., see advertising columns. This superb Quarterly theological students congregated for reading pur-poses. As to the quality of the literature read, should be in the library of every Spiritualist in

Keep bright truth before your heart; So the angel world shall win you, And earth's shadows shall depart 1

#### Light from the West.

We are glad to welcome the warmth and cheer ing radiance of sympathetic hearts, from whatever point of the compass they stream in upon us. A letter has arrived at this office from James Fell. dated "Victoria, Vancouver's Island, British Columbia, Jan. 12th," and enclosing \$47 in dona tions and subscriptions, from persons resident in his vicinity, which speaks the story of earnest souls alive to the interests of the cause of free thought. Would that others might be induced to practically remember the hard road we have ascended in the years that are gone-laboring as we have through losses many and opposition the most determined, to uphold the banner of truth, only to see when the twilight of age is descending upon us our hopes of a firm footing dashed away in a single night, and our journal placed pecuniarily where it was in the feeblest days of its infantile existence. God bless the true men and women all over the country who have stayed up our trembling hands in the hour of our deepest need, and may their, example stimulate others to like exertions.

Music Hall Spiritualist Free Meetings. Mrs. J. H. Conant, under the control of her spirit-guide, will address the audience in Music Hall to-morrow afternoon (Sunday, Feb. 16th), at three o'clock precisely. The spirits have something important to communicate that will interest every Spiritualist in the city or elsewhere, but more especially those who are in the habit of visiting the meetings in this hall.

The following Sunday Mrs. Brigham will return and give her closing lecture.

Prof, S. B. Brittan, the accomplished scholar and lecturer, will speak the fourth Sunday in March.

Miss Vose, who has recently joined the excellent choir, possesses an unusually rich and wellcultivated voice. The audiences are highly pleased with the beautiful rendering of the spiritual songs.

#### Spirit-Communion-Verification of Spirit-Message.

The following letter is received by us, wherein the truth of one of the sixth-page messages from the so-called dead, regularly published in this paper, is earnestly vouched for :

EDITORS BANNER OF LIGHT-In the issue o your valuable paper bearing date of Jan. 25th, is printed a communication given through the or ganism of Mrs. J. II. Conant, purporting to come from the spirit of Emma S. Torsey. I wish to say that we fully recognize it as coming from our beloved daughter, without a possibility of mistake, and that our feelings of gratitude to you are unbounded, when we know that you weekly furnish the same facilities to all who come. With much esteem, I remain, Yours truly, CHAS. H. WING. Charlestown, Mass., Feb. 3, 1873.

Whereas, It is our profound conviction that the safety of remultican institutions is imperilled, the advance of civili-zation impeded, and the most sacred rights of nam in-fringed, by the least interference of the State in matters of

iringed, by the least interference of the right of cevili-religion; and Whereas, Certain grave inconsistencies with the compris-spirit of the United States Constitutions with the compris-spirit of the United States Constitutions whereas, threatening administration inglows thereas the existence of free tical administration inglows thereas the existence of free the perpetuity of religious thereas and prosperity of the chillre public schools, and the peace and prosperity of the chillre hand;

and: Therefore, We, the undersigned, hereby associate our-

ARTICLES OF AGREEMENT.

solves together times into following ARTICLES OF AGREENENT. ART. 1. - The name of this Association shall be THE LIB-ERAL LEAGUE OF BOSTON. ART. 2. - The objects of the Liberal Leagues shall be to secure and maintain into the the secure character of the secure and statistic protect the public enter character of the maintain into the public enter the internal. Strengther the secure and statistic protect the public enter of a strengther the secure and statistic protect the public enter of a strengther the secure and statistic protect the public enter of the maintain of the protect of the public enter of the secure the secure and statistic protect is the public enter of the the secure and statistic protect is the public enter of the the secure and statistic enter of the secure and the secure the secure and statistic enter of the secure and the secure coll trol of Eccisits, to demand the format is the secure and the the secure and the alternal secure the secure and the second to an attend of the needed in working for these ob-ter and the securing entropy of the secure and the press in the constraint be regular benefities, the place able, orderly the secure and securities and the place of the secure and right. Antr. 4. - Such measures shall be adopted for raising funds for the Leagne as shall be prescribed in the By-Laws by a

and right. A nr. 4. -Such measures shall be adopted for raising funds for the League as shall be prescribed in the By-Laws by a-two-thirds vote of the members. A nr. 5. -Any person may become a member of the League by subscribing his or her name, or clushing the same to be done, to these Articles of Agreement, and paying such as sum annually as each may feel dispused, and be referented and the same to be and the for fore the same to be we vice Presidents, a Record of The Screen and the second ing Secretary, a Treasurer, or induces shall be those com-line the second of the second of the shall be those com-Board of (0Verture one and there shall be held in January, cessing, to self of second and there shall be held monthly, or at monty shall be chosen and there shall be held monthly, or at and all other publics for the shall be held monthly, or at monthly as shall be chosen be and there shall be held monthly, or at and all other publics for the shall be held monthly, or at monthly as shall be chosen and there are an any be amended such times as shall are there of a greener may be amended such times the other of the members present at any regu-Art. 8. -These consisting of Miss Jane P. Tit-iar meeting. A committee consisting of Miss Jane P. Tit-iar meeting. A committee consisting of Miss Jane F. W.

a committee consisting OI MISS Onio Rock-comb, Miss Cummings, Mrs. Ella Davis Rock-wood, Mrs. Otis, Mr. R. H. Ranney, and F. W. Clarke, was appointed to

Clarke, was appointed to canvass the audience for signatures and donations. The resignation of John Verity as Treasurer

was accepted, and J. A. J. Wilcox was elected to fill the vacancy. The declination of John C. Haynes to serve on

the Executive Committee was also accepted, and Dr. II. B. Storer selected to complete the committee

mittee. The Board of Officers as corrected reads as fol-lows: President, John S. Rogers; Vice Presi-dents, Addison Davis, Mrs. Judith W. Smith; Recording Secretary, Jane P. Titcomb; Corre-sponding Secretary, George A. Bacon; Treasurer, J. A. J. Wilcox; Executive Committee, R. II. Ranney, F. W. Clarke, Dr. H. B. Storer. ' Adjuvrned to call of the officers Adjourned to call of the officers.

THE GREELEY WILL. - The Surrogate of Westchester county, N. Y., has very properly admitted the Greeley ill of 1871 to probate. This decision is in accordance with will of 1871 to probate. This decision is in accordance with Mr. Greeley's desire, since his translation, as expressed recently at our Free Public Circle, and published in the

### FEBRUARY 15, 1873.

### Liberal Organization in Worcester and Fitchburg, Mass.

A correspondent forwards us the following as the Préamble to the "Constitution and By-Laws of the Anthropological (pertaining to the science of man considered in his entire nature) Society," which has been recently adopted by two bodies of people in the cities above mentioned :

Preamble.-With a purpose to acquire knowledge respecting the origin, constitution; powers, duties, and destiny of man, by perfectly free inquiry and thought and speech, untrammeled by allegiance to any theory or belief, the undersign-cd associate themselves together under the fol-lowing Constitution and By-Laws."

This Preamble, in the opinion of our correspondent, is calculated to oppose the union of Church and State, and advance liberal issues without the harsh vibration upon the sensitive nerves of new allies from the Church and elsewhere, who might be induced to come into the fold of milder measures, but who, on reading the battle-call of the Index, might not feel to take a forward step of such great length. (The matter is placed before our readers for the exercise of individual reason. The necessity for the concentration of liberal strength is apparent, and, without doubt, time will demonstrate the best way and method of forming Llocal, State (and finally National) organizations to the furtherance of the project.

Emma Hardinge-Britten

Is doing good, service in the lecturing field in different sections of the country. Her whole soul is in the grand work of spiritual enlightenment, as the past has already proved. She draws full audiences wherever her services are enlisted. In Salem, this State, where she has lately lectured. we understand the hall has been crowded with attentive listeners, and that great interest in the sublime truths inculcated by the Spiritual Philosophy is manifested there by all classes of people ; and the same may be said of other localities.

#### Small Pox.

The small pox scare in Boston has subsided. The fact is, the disease has never been epidemic, in the true sense of the term. There have been but a few cases of bong fide small pox, although the varioloid has prevailed to some extent. People residing in the country, having business in Boston, are as safe from the disease here as anywhere else. No new cases are reported this week and several convalescents have been discharged from the hospitals.

### Prof. S. B. Brittan at Fraternity Hall.

The friends of this well known advocate of Philip II. of Spain, then at the zenith of his power. She things spiritual met in goodly numbers (when the intense cold was considered) at this hall, 554 Washington street, Boston, to listen to his address before the Spiritualist Union, on Sunday evening, Feb. 9th. We shall lay before our readers, in our next issue, an account of the proceedings on the occasion.

### The London Spiritual Magazine.

For February has come to hand. It is filled with excellent matter, such as every Spiritualist should possess. Ipopfiains a full resume of the articles and correspondence on Spiritualism in the London Times. For sale at the Banner of Light counter.

### New Publications.

THE CONTRAST : Evangelleallism and Spiritualism Compared, is the latest book from Moses Hull, that hard hitter of error and superstition, who in this book makes such statements and employs such arguments as will awaken statements and employs such arguments as will awaken thought and leave ablding impressions. The ithe of his book tolls what the contents substantially are. It is a book that was promised four years ago, and nothing but excessive occupation on the part of its author has kept if back initi now. But all liberal thinkers will be the more rejoiced to

to be in this new series. Little Bobtall is a wonderfully "good boy" throughout, and there his story ends. He will positively not make his appearance in any other volnine of this series. The scene of the story is laid in Penobscot Bay and its Islands, where the author has passed two summers, and from which neighborhood he borrows the substance of his material.

BRAINARD'S MESICAL WORLD—S. Brainard's Sons, Cleveland, O., publishers—opens its tenth annual volume with increased attractions." Three fine musical arrangements, readable miscellany and entertaining editorial matter comprise its contents. Among other novelties is the first of a series of descriptive articles, giving, in a plain, readable style the details of engraving, printing, stereotyping, and all the other processes connected with sheet music publishing.

ZELL'S NEW ILLUBTRATED MONTHLY is rapidly gaining a standard reputation. Its table of contents for Feb-ruary runs as follows: "Sketches of Dutch Life and Mannary runs as follows: "Sectores of Putter Life and Maar-ners," Illustrated; "Careme: A King of the Kitchen," <u>Illustratigs</u>); "The Black Watch," three illustrations; "Fu-ture Changes of the Earth," Illustrated; "Historical Summary," "Scientific Summary," "Odds and Ends," T. Ellwood Zell, Philadelphia and New York.

ALL SORTS OF PARAGRAPHS.

AD" Read the exceedingly liberal discourse of Rev. Wil-

We have several interesting articles on file for publica-

The Traveller's sensational story last week-the alleged

confession of Evans, the New Hampshire child-murderer,

to the effect that he killed the Joyce children-was capitally

time we have seen so sensible a remark in the latter paper.

AD- Read the announcement on our fifth page of T. Lees's

Bazar, 16 Woodland avenue, Cleveland, O., where spiritual and reform books, stationery, periodicals, sewing machines and supplies are made specialities.

Experience will teach any man that it is advantageous to

The Christian Era remarks that the bribing system in the

Sunday schools does not work satisfactorily. In a Baptist school in this city, just before Christmas, a scholar bluntly

told his teacher that he did not want any hooks for a pres-ent, but a pair of two-dollar skates. In a mission school in Philadelphia ten boys in one class brought, masked, to the teacher, their measure for skates, and impired if they would receive anything besides skates. At the entrance of

one school in that city a notice was posted, "No more

Who is the "straightest" man mentioned in the Scrip

AN OLD SHIP.-There is a ship now sailing from Hof-

land, built in 1658, when the Prince of Orange was fighting

was sailing to the Indies when the Hollanders organized themselves into the "Beggars of the Sea," and, as a pri-vatershinan, carned a reputation whith astonished the transformer in the second secon

world. She passed the Cape of Good Hope in October, 1864,

rom Batavia for Holland, being then one hundred and

Some time since a lady in Portland dreamed that her in-fant died, and that friends came in and viewed the remains with consolatory remarks. The babe was then in perfect health. A few days after the child was taken seriously iii, health. A few days after the child was taken seriously iii, not finally died. At the funeral, which was held at the bons, the same porsons who were seen in the dream came house the remains, and in the same order. - Ex.

The Watchman and Reflector says that a German sel

entity in 1788 wrote as conows : "The sun is really a kitchen fire, and the spots browgreat (Jonuk of smoke and heaps of soot; consequently where there is a kitchen fire there must be meat to roast, such as Godiess people. Universalitis, athelists, and the Devil is the cook who turns the spit !"

This is about equal to some of our modern scientists.

Dr. Schlleman says he has found toads three thousand years old, snoozing fifty feet under the ruins of ancien

Troy. What Jolly old croakers they must be!

How to learn the plano-keys-with E's:

tures? Answer-Joseph, because Pharaoh made a ruler o

PIGGE.-Ye pigge he is a pretty fowle, And wondrous good to eat ; And wondrous good to eat ; Hys hands for the second hys hands for the second hys hands a second second to trake a silk purse of hys care, Or a wissel of his tayle.

patronize those who advertise in newspapers.

A Shocking Nuisance-an earthquake.

scholars received until after Christmas,"

him.

YE PICCE.-

inety-four years old.

ntist In 1788 wrote as follows :

tion from the facile pen of J. Madison Allen, which we

liam R. Alger on "The Phenomena and Theories of Mod-

ern Spiritualism," printed on our first page.

shall soon publish.

### Spiritualist Lectures in Boston and

Vicinity.

BANNER OF

Vicinity. MERTINGS IN BORTON, - Music liatl. - Free Admission. The Sith Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of the above-named elegant and spacious Hall, every Surge of errored of Mr. Levis B. Wilson, Chairman and Treasurer, curred of Mr. Levis B. Wilson, Chairman and Treasurer, curred of Mr. Levis B. Wilson, Chairman and Treasurer, curred of Mr. Levis B. Wilson, Chairman and Treasurer, curred of Mr. Levis B. Wilson, Chairman and Treasurer, curred of Mr. Levis B. Wilson, Chairman and Treasurer, curred of Mr. Levis B. Wilson, Chairman and Treasurer, prof. S. B. Brittan; April 6 and 13, Mrs. Emina Hardinge. Spielucial Union, --This Soclety meets every Sunday evening at Fraternity Hall, 554 Washington street, for min-inal improvement and the discussion of Inferesting toples. The public are invited treely to attend. John A. Andrew Hell, -75 F. M. The andhene privileged s. A. Floyd, at -quest pritted. The Children's Progressive tests supported for formerly met in Ellot Hall, will by count, No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, romer Chambey and Essex streets, every Sunday, at 10% of clock. M. T. Dote, See'y, Temple Hall, 18 Boylsion street, -Every Sunday: Mori-

streets, every Sunday, at 10% of the set at. 7. Dole, See'y, *Temple Hall*, 18 Boylston street, - Every Sunday: Mofu-ing, free circle; atternoon, Mrs. Bowditch, medium; even-ing, ronterence, Dr. C. C. York, Secretary, The Chil-dren's Lyceum meets every Sunday at 1 r. M.

Boston - John A. Andrein Hall, - Singing, marching, and the usual exercises, together with the rendition of poems by two lady volunteers, and the reading of an original essay by Alonzo Danforth, constituted the services at the session of the Children's Lyceum on the morning of Sunday, Feb. 9th. At the same time a group for adults was formed in the ante-room, full ranks characterizing its advent. Dr. Dunktee was ap-pointed as its leader. All persons (adult) desiring to join this group for mutual improvement will be cheerfully welcomed.

The regular weekly dancing parties held in the interest of the Lyceum at this place each Monday evening have been well patronized, and the new burlesqued by the Journal the next day. This is the first floor-which makes the hall one of the most deshable in the city for saltatory purposes-togeth-er with the music-of T. M. Carter's Quadrille Band, operates to a further increase of numbers

Monthly Entertainment.—The Lyceum gave its regular monthly concert on Friday evening, Feb. 7th. The programme consisted of a Recitation (orighnal) by Belle Bacon; Tableau, "Artist's Studio;" two songs by Hattie C. Richardson; 'By rows; Duct, "The Modern Belle," by Nan Bar-Recitation, "The Modern Belle," by Nellie ings; Song and Chorus, "Lottie Lee," by Nellie ings; Song and Chorus, "Lottie Lee," by Nellie ings; Song, "On Danube River," by C.W. Sullivan; Recitation, by Ella Carr; Duet, "Glow-ing Stars," by Misses Barrows and Hasting; Rading, by Eanma Boyd; Tableau, "Army and Reading, by Eanma Boyd; Tableau, "Ar Monthly Entertainment .- The Lyceum gave its rangement of stage effects is tasty, and adds much to the beauty of the hall.

Mrs. Sarah A. Floyd "spoke to quite large audi-ences Sunday, Feb. 9th, afternoon and evening-The lectures were good, and the usual number of, questions was answered. The singing was excellent." So writes a correspondent, who further states: "I think we are bound to succeed if we keep steadily on in the course we are pursuing.

Mrs. Mary M. Hardy gives public scances regularly on each Sunday evening, at her resi-dence, 4 Concord square. The one held on the 9th inst. was attended by one hundred and seve persons, many acknowledged tests of spirit identity being given through the medium. Her Wednesday evening public scances are also very successful.

CHELSEA.-Banquet Hall.-Mrs. Nellie J. T. CHELSEA. Banquet Inut. MIS. Nello 5. 1. Brigham addressed the Spiritualists, in the course carried on by James S. Ibodge at this hall, on Sunday evening, Feb. 9th, taking for her text, "For now we see through a glass darkly, but then face, to face." Her lecture was received with the utmost attention by the largest audi-ence which has yet characterized the course. She speaks there again on Sunday evening, Feb. 23d. Mrs. Weston will give a circle at this hall on Sun-day evening, Feb. 16th.

WORCESTER. - Horticultural Hall. - The Spirit-WHISTS AND LIDERALS OF this place met on Sunday, Feb. 9th, for the organization of a society which should embrace in its folds the believers in all should embrace in the folds the believers in all shades of free thought, and which should labor to shades of free thought, "cut where it might." A Attractionate the truth, "cut where it might." A A. Wheelock is at present haboring in fills held A. Wheelock is at present haboring in fills held with marked success for the further preparation with marked success as a Children's Progressive of the new society—also a Children's progressive ualists and Liberals of this place met on Sunday,

### RATES OF ADVERTISING.

LIGHT.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-Martion. MINECTAL NOTICES. – Forty cents per line, MINECTAL NOTICES. – Forty cents per line, BUSINESS CARDS. – Thirty cents BUSINESS CARDS. – Thirty cents Agnile, each insertion. Payments in all cases in advance.

09" For all Advertisements printed on the 5th ange, 20 cents per line for each insertion.

73 Advertisements to be renewed at continued ates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

WELLESLEY, MASS., Feb. 5, 1873.

My FRIEND HAMILTON-What a number of good things you have crowded into your Common

Sense Book of Poems. Send me twenty copies.

Sincerely yours, WILLIAM DENTON. Price \$1,50, \$1,25, \$1,00, according to style, ost free.

Address, D. HOWLAND HAMILTON,

· Lewiston, Me. F15.2w\* . ----

For Coughs, Colds and Throat Disorders ase "Brown's Browhial Troches," having proved their efficacy by a test of many years.

DR. WILLIS had 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 aveinte F.1. Chelsea.

CHARLES H. FOSTER, SPIRITUAL ME prum, will visit Galveston, Texas, on the 27th of February ; Houston, Texas, March 6th ; Havana, 19th ; Philadelphia, 29th. F.1.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broad-way, New York. Terms \$2 and three stamps. Money refunded when not answered. J18.-4w\*

A COMPETENT PHYSICIAN,-The best and most flicient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer izer, skiftfully 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 thine out of every ten of his patients. 'His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

J. V. MANSFIELD, TEST MEDUUM, answers sealed letters, at 361 Sixthav., New York. Terms. \$5 and four 3-cent stamps. J4.11

MRS. NELLIE M. FLINT, Healing and Developing Medium, 34 Clinton place, New York, Hours from 10 λ. M. to 4 P. M. 4w\*-Ja25.

DR. SLADE, Clairvoyant, is now located at 216 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.

**Ide Woodland avenue**, Cleveland, O. Western Readmand for for all **Newing Machines**, and everything before to the at also for the fatest **Spiritual and matter Books, Papers**, etc. N. B. – Needles sent by Feb. 16. parts of the state.

parts of the State. A Competent Woman, the wife of an invalid Spiritual Speaker, is anxious to find employment. She is a rapid copylst and explored bits mess correspondent, and espe-copylst and explored bits and solution of the situation as good housekerper, and would be glad to find a situation as good housekerper, and would be glad to find a situation as good housekerper, and would be glad to find a situation as good housekerper, and would be glad. Address Wy, give Banner of Light, Boston, Mass. Field, L

### Now York Agoncy.

SPIRITUAL AND REFORM WORKS

A. E. CARPENTER, No. 5 FUNNING DRAFT, New A. E. CARPENTER, No. 5 FUNNING DRAFT, New York states are within worker to the came of spiritu-mentation of the second of the spiritum of the Middle with set forfour for the Spiritum of Terminan alistic schemen of Spiritum (ALAND ALANDA THE Spiritum Spiritum Schemen (Spiritum)) and the Spiritum of the rest of the Spiritum of the Spiritum of Terminan, spiritum of the Spiritum of the Spiritum of Terminan, spiritum of the Spiritum of the Spiritum of Terminan, and the Spiritum of the Spiritum of Terminan, and the Spiritum of the Spiritum of the Spiritum of the the Spiritum of the Spiritum of the Spiritum of the Spiritum of the the Spiritum of the Spiritum of the Spiritum of the Spiritum of the the Spiritum of the Spir

BY ABBY M. LAFLIN FEBREE.

PROF. S. B. BRITTAN'S New Quarterly Journal SPIRITUAL SCIENCE Literature, Art and Inspiration.

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Embracing the Spiritual Endosphy of the Imponderable Elements and Invisible Powers; the science of Mind in all Its Facultles and Relations: the Rationale of the Immortal Life and Spiritual World, and the Principles of Universal Progress:

### Contents of No. 1, Vol. I.

HON, N. P. TALLMADGE. (With a Portrait.) By the Editor.

THE MILLER'S GUESTS, (Poetry.) By Annette Bishop, PHILOSOPHY OF THE NINETEENTH CENTURY. By Prof. J. R. Buchanan, M. D. THE INWARD VISION. By the Editor.

SOULS AND SCENES IN SPIRIT-LIFE. By Fanny

Green McDongal, HYMN OF THE BATTLES (Poetry, r. By T. L. Harris, LABOR, WAGES AND CAPITAL. AV.J. K. Ingalls, SPIRITUAL MATHEMATICS, By Prof. A. F. Ewell, WINNIE WILD, By Forceythe Willson, INVISIBLE ARTISTS, (Instrated.) By the Editor, THE FUTURE LIFE. By Hon, John W. Edmonds. FOOTPRENTS, By Mrs. Charlotte Beebe Wilbour. AN ANGER LEADING THE WAY. By Belle Bush. THE EDITOR AT HOME Salutatory Insanity of Polities Spiritual Balloonry Theaters and Theology Prof. Sears's Review - Among the Birds The Political Bethesda - Progress of Religions Liberty, THE EDITOR ON APTHORS AND BOOKS Soul to Soul Reminiscence of a Poet's Conversion That Old Stager Sorry Facts and False Conclusions' Spiritual Metalles.

TERMS OF BRITTAN'S JOURNAL, \$3,00 per annum, in advance: single copies, sold at the counter or sent through the mails, so cents. The regular discount to the trade."

For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 11 Hanaver street, Boston, Mass. A LADY TRANCE MEDIUM will visit neigh-

A harmonic travely for a full thread of the second seco



### every Spiritualist in the World.

I AVING received from Mr, Robert Bonner, of Wash-ington, Ga., through the kindness of Mr. Bronson Murray, of New York, a picture of Mrs. Bonner, taken while in the form, with full pernission from these gentle-men to place their pictures before the public, 1 am now pre-pared to send these three pictures, together with the letter of endorsement from Mr. Murray, (pinned in the Banner of an. 25) to any address. These three pictures together with the letter above refer-red to, combing 15 ft flys from a gentleman of weath and high social position in New York (Thy, makes it a powerful argument that no Spirilualist can afford to be without, Let each and every one send a doltar and secure the series.



### NEW EDITION JUST PUBLISHED,

Life of William Denton, THE GEOLOGIST AND RADICAL.

THE GEOLOGIST AND RADICAL. BY J. D. POWELL, This biographical sketch of one of the ablest becurrers in the field of reform is published in a near paniphlet, com-prising fill(1)-six pages. These who would know more of this cruditle scholar, hold thinker and radical reformer, should peruse its contents. New more previous and the second second second second to whose examples the internation of the money received to whose examples in the fill and the with the second second second second second second to whose examples the fill and the second second second to whose examples the fill and the second second second second the second second second second second second second second second to whose examples the second secon

### The Spirituelle;

DIRECTIONS IN DEVELOPMENT.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

now. But all liberal thinkers will be the more rejoiced to welcome its appearance at this time. The whole issue be-tween Orthodoxy, or Old Theology, and Spiritualism, is fairly and fully stated between, these covers, and he who masters the thoughts, facts and reasoning they supply for his mental expansion, will have good reason to be grateful forever for the relief of Will have goed reason to be grateful is relief. While & Co., and may be obtained at this office. this office.

LEE & SHEPARD make their appearance this year with a liberal list of attractive books, selected with that rare knowledge of the public taste which has given them such a wide prestige as publishers. The first one before us is en-Whe preshige as publishers. The first, one belove in as the filled "The Treasure of the Sens," by Prof. DeMille, the renowned author of "The B. O. W. O.," "The Boys of Grand Prof School, " "Losi in the Pox," and numbrous other books of adventure which have held the boys enrap-tured in the third and fifth reading. "The Treasure of the Sens," in fact, makes the sixth of the 'B. O. W. C."

series ; and it quite sustains the reputation of the circle of tales to which it belongs. We can only say to the boys that it contains twenty-seven chapters, and that they are all ex-

citing enough. The boys who cruise in Mahone Bay in search of Cant. Kidd's hidden treasure, will call forth the sympathetic curiosity of all other healthy lads who read about their experiences.

KENTUCKY'SLOVE ; or Roughing it Around Paris, " is the next book on the list of the same publishers, the author

the next book on the list of the same publishers, the attinu-being Edward King, whose "My Paris" attracted to him, both as an observer and a stylist, a wide popular admira-tion. At the time of the close investment of Paris by the Prussian armies, certain American actists availed them-selves of so rare an opportunity to make studies for future work; and this near volume records their pleasant and at times exciting experience within the lines of the bestegers. It may be taken for the *avent courrier* of the sketches on canvas that are sometime to follow. As an artistic heraid, as well as a genial and familiar chronicle of the search of artists for the picturesque and terrible, it is a very happy thought in a literary way, and will receive the favor to which its merit well entitles it. Some passages of the story are really of superior beauty and impressiveness.

The third of Oliver Optic's second "Young America Abroad" series is CROSS AND CRESCENT, or Young Amerlea in Turkey and Greece. It is in the line of the other vol-umes from his pen, and carries the youthful voyagers along into the Mediterranean.... The story is conducted, through its different characters, with all the spirit of the former ones in this and the preceding series.

THE FOURTH ANNUAL REPORT OF THE INDIAN COM-**MISSIONERS to the President of the United States reaches** us from the Government Printing Office. It contains the proceedings of the Board in their last year's efforts to pacify and civilize the red races, and is full of facts in its narrative, to which we shall doubtless have occasion to turn many times. The conclusion it records is, that the work of kindness goes on successfully with the various tribes.

WINNING HIS SPURS, by Elljah Kellogg, is likewise one of Lee & Shepard's new year books, the author being well known to youthful readers by his previous stories. The present one alms to impress a healthy moral lesson, such as wealth is not necessary to make happy homes, where

children are trained to a future of usefulness and honor. The book is in the publishers' excellent style for popular effect.

The same publishers present another of George M. Ba-The same publishers present another of George M. Ba-ker's dramatic entertainments for home, called "THE DRAWING-ROOM STAGE," and composed of a series of original dramas, comedies, farces and entertainments for amateur theatricals and school exhibitions. There are abundant illustrations through the volume, and the type and paper are very elegant. It is precisely the book for the uses which it would serve, and will be found a worthy cillmination of the author's previous popular efforts in the same line. same line.

SOCIAL CHARADES, AND PARLOR OPERAS, by M. T. Calder, is another volume from the same house, the pur-pose being fully stated in the title. They will prove a decided accession to the list of home representations which are so welcome as adjuncts in the sphere of domestic enjoy-

### ment and recreation.

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LITTLE BOBTAIL is still another of the new volumes for the boys from the productive pen of Oliver Uptic, forming the first volume of the "Yacht Club Series." LITTLE BOBTAL recites the dramatic story of "The Wreck of the Penobscot." It is an independent story, as all the rest are

Education begins with a mother's or a la Function begins with a motion soft infinite short, why a sister's gentle pressure of the hand, or a bother's noble act of forbetrance; with a handful of flowers in green and datay meadows; with pleasant walks in shady hanes; and with thoughts directed, in sweet, and kindly tones and words, to Nature, to beauty, to acts of benevolence; to deeds of virtue, and to the Source of all Good.

earn the planto-keys—with 1.5.5. All the (J and A keys Are between the black real the D's. And 'tween the black real the D's. And 'tween the *low* of the threes Then on the *rlow* is and ('s; Will her the *rlow* is and ('s; Will her left shide of the threes hat of the left shide of the threes Are at the F's and all the E's.

A PICTURE.

A PICTURE. She stood kncc-deep in rushes and grass, By the willows where rippling waters pass, Where the sweet-flag ching to the bank of a stream That traversed the printle's robe like a senin, A creature instinct with lithe, wild grace, From the shapely feet to the whos mis face; On each velvely theek a raddy stain Of the youthful blood that glowed in each veln.

Near Cecil, Md., the intense cold weather of Wednesda of last week was the cause of an unusual phenomen Iwo tall poplar trees three feet in diameter were split in two by the frost, with a loud report resembling the explosion of nitro-glycerine.

The Banner of Light is a weekly periodical full of start-ing information of the latest occurrences connected with Spiritualism. It is conceded by the highest representative religious journals that the facts of Spiritualism are mostly as alleged, but explainable by natural causes. This much being allowed, the subject is worth examination by each heing allowed, the subject is worth examination by each edit of the fact of the fact of the subject is nullvidual enable of forming a correct fudgment for him-individual enable of forming a correct fudgment for him-individual enable of forming a correct fudgment for him-individual enable of the subject is the subject of the edit of their performances, together with a detailed relation of of their performances, by sending to the Banner of Light, hose performances, the dollars. It is an Picht-page wright boston, Mass., three dollars. Cherokee Advocate, published at Taleguah, by the Cherokee Nation.

#### Movements of Lecturers and Mediums.

Mrs. Dr. Barnes, 37 Edinboro' street, Boston, has been lecturing on radical topics every Sabbath evening. Last Sunday she gave Victoria C. Woodhull's Boston lecture, entitled "Naked Truth." Next Sabbath evening she will repeat the lecture, with some original remarks upon the same subject. The meeting will be held in the parlors, 37 Edinboro' street.

Susle M. Johnson, having returned to her former home 64 Grand River avenue, Detroit, Mich., from a three months' engagement in New Orleans and St. Louis, is at liberty to make engagements for the spring months, com-mencing with March, with any who may desire her services. George A. Fuller lectured in Lowell, Mass., Jan. 26th and Feb. 9th, and is to speak in the same place again Feb

16th; in North Scituate April 6th.

Bryan Grant, Esq., is lecturing in Vineland this month; In March he speaks in Albany, N. Y.

J. W. Fletcher spoke in the town of Ayer (Groton Jun tion) Sunday, Feb. 9th, "and," says a correspondent. "the people were delighted with his fine-spiritual lecture." Dr. M. Henry Houghton will speak at Harwich Port of day. Feb. 23d, forenoon and afternoon, and at Wes Harwich in the evening.

PHYSICAL MANIFESTATIONS.

Astounding and positive tests were given by Master DeWitt C. Hough in public halls, Natick,

Mass., on Feb. 9th and 10th. He was encased in a wire netting, handcuffed, tied with wax cords --ring test, coat test, and playing of musical instruments.

A committee was chosen from the audience (skeptics) to examine and report often. They did their duty without fear or favor ; their testimony was, no deception was practiced by the mediums. Success to the mediums (Mrs. Stod dard and her son, DeWitt C. Hough) in their efforts to disseminate the truth. May they come

M. M. WASHBURN. again! (Signed) DR. J. S. BEAN, MRS. J. S. BEAN,

SIDNEY HOWE. F.,W. MATHEWS. and many others.

Lyceum-for the incumbent work.

Lyceum-for the income is Hall.-Harvey Ly-Springerield.-Gilmore's Hall.-Harvey Ly-man writes, Feb. 3d: "Mrs. M. S. Townsend has been speaking to increased audiences at this place. We have reengaged her for the month of May. Moses Hull lectures for us this month, and yesterday he gave us a grand discourse on Secta-rianism and his own experience."

LUNENBERG. J. W. Fletcher writes, Feb. 1st: "The Town Hall is opened every second Sun-day, free to all who may choose to come, and Spiritualism is handed out "without money and without price." Mr. N. S. Greenleaf has been employed the third Sabbath of each month, and has given very general satisfaction, and I have spoken the first Sabbath of each month for near-

by the year. Nothing is more gratifying than to see a few determined souls working together in harmony, carrying on their meetings, and grow-ing hourly stronger and better able to battle with the common enemy. Where the few, even, are gathered together, the spirit-world seems to pour forth a fresh baptism of inspiration to strength-on these tailors in basis ways. en these toilers in their work."

NORTH SCITUATE. - Good Templars' Hall .-A correspondent writes that regular metings are held at this hall by a flourishing Spiritualist so-ciety, the following being the list of speakers engaged: I. P. Greenleat, Feb. 23; Dr. M. H. Houghton, March 9; J. M. Choate, March 30; Mrs. S. A. Byrnes, April 13; Mrs. N. J. Willis, April 27 April 27,

SCITUATE .- A correspondent informs us, under a recent date, that the Spiritualists of fills place have inaugurated a series of meetings, to be held every second Sunday in the old Baptist church. in the centre of the town, which has been finely fitted up for the purpose. Miss Susie A. Willis spoke here on the 26th of January to a fine audience. She is Scituate's favorite, and with such ministrators as J. William Fletcher, I. P. Greenleaf and others, we can but prosper.'

#### Acknowledgments.

We have received \$10 each from Messrs, Calvin Tarbell and Calvin Haskell, in ald of our Free Circle Fund. Owing to similarity of first names the amount was credited, in a recent issue, to one gentleman, then corrected to the other, when it should read \$10 from each.

Bro. J. O. Barrett, of Glen Beulah, Wis., has our grateful remembrances for \$20 donated us by the Spiritualists of East Saginaw, Mich., and by him forwarded. We cannot too warmly thank these generous friends for their timely aid, as we need the money very much to keep the Banner from sinking.

### The "Home Circle" is one of the best and

cheapest illustrated story papers in the United States, brimful of good things every week. Only \$2 a year, besides a beautiful magazine given free a whole year to every subscriber. Splendid pre-miums for clubs, such as costly gold watches and silver-ware: Single copies 5 cents, for sale everywhere. Sample copies sent free by addressing F. Gleason, No. 25 Bromfield street, Boston, Mass. 

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### ADVERTISEMENTS.

### CANCERS ARE CURABLE.

DR. A. E. CHTTER, from Roston, will be in Baltmore from the 12th to the 25th of February in Will the bases of inring March. Mrs. C. treas additionary with the bases of success removes Concerns and There Cancer, J. Remother success, removes Concerns and There are the success success, removes concerns and there are the success success, and with very the architer Magnetized for emailing blood Purplet, as well successed for an architer and the success success and the success and the success of the success success and the success of the success of the success of success and the success of the success of the success of the success success of the suc

Bloom the set of the procented of her white she remains the procession of the procession

CANDER LONGLEY's as above. IW--reo, id. I's said that DR. N. S. DODGE, of Albany, N. Y., known to fame by his original cure for hearttropsy, accidentally discovered while pursuing his one hundred experiments on the human blood, was born in an obscure village in the State of Vermont, in extreme poverty, so much so that as a student he subsisted on less than three cents' worth of food per day for nearly a year. – Youth's Companion.

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· myset a manual is a

Prier Deents, nostage 2 cents, For sale wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 4 Hanover street, Boston, Mass. THE CONTRAST EVANGELICALISM AND SPIRITUALISM

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· CHAPTER III.

Teachings of the Bible and Spiritualiam. CHAPTER IV.

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### WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

14

Scones and events in spirit-life are here narrated in a very pleasant manner, and the reader will be both instructed and harmonized by the perusal of this agreeshe volume. Price \$1.50; postage Drents. For shi wholesait the HANNER OF LIGHT BOOK; WHITE & (O., at the MANNER OF LIGHT BOOK; STORE, 44 Hanover street, Boston, Mass.

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tions.

. . ullannit unot given you to ught, with reference to myself, receive material proof concerning what has been that, ere the close of the coming year, you will Jollod ym si H Indi, nov gnfrusse af ssouidfail norm (soil 1" ; sid) and concerned of T feel great the any more shown purported to he from me, at authenticity here, will I. give the last semignee of "tuopison". Yur tesh of tos it buch. And it so, to lest my to sloris guiteglissval shrvar a diw boliesia to state from here whether or no I have commubun position to manifest at this place, and

### John Ryan.

out or a second of the second of difference where the illyir lin and 1 and and of yas of 1 sound, routord yor, and I come back here to send a word to my, Lonn Ryan. I died at Galloupe's Island, of small about myself, I am well. My name, sir, was manity has need of probably better than any one Wond I as the so thill, so the as I know dom, and excentes love and Justice as they mean

nouly ris sor [ tugit in od illy it oroque I omit oub al ] . think it will be done. [In due time I en it out.] Yes, I suppose it is diffentt, but, be digitation of the start of the od of them guidt that think I, dired address sorten it way guory out it serves and nov it -si ii danwaanoonib yng adam t'n ob ii-guid) know, when folks have got to believe in a certain the burying at all. But that's the way, you μίτους το and a poly the old body that was the transit worth the poly of the of inny thob, ilosym of association with a put Joy of hus our tuods shored that we and be get brow shift to the got out of this world guilants' of that oldnort off. Innorg Iostroos non in by a well off as it i a been buried in conom after their line, tor it to all right with me sprint runn mode bolsoq floszar for ov"1

### Charlotte Elliot.

I suppose, the good time will come. Good-day

things, and makes the old things over new, then

summon pur you source su to Amay up s. o.out

much more. Good-day, sir, .8 100 .... all that the angels gave ber concerning me, and becen, that her faith's true, that I have realized Charlotte Filidt. I have to say to my sister Rebut I lived in West Philadelphia. My name was ['fo the Chairman.] Thee will, not know me,

#### Stephen A. Douglas.

sion in the highest sense. Stephen A. Douglas. lialter. If you do that, you will fulfill your misconvictions of right, though they take you to the You are, be honest; live out, straight out, your my friends to henceforth be honest. Wherever ograde hind upon that point, but I would charge that will become a necessity. I have not made ore it will be accomplished. A great many think at the White House, in the Presidential chair, tell that the woman element may not be needed Journs of M. bial of line yall one by laid. We cannot bers into the building as will serve the purpose it in a quiet way, and introduce just such timmany would be glad to do, they will reconstruct fraud, perpetrated against justice. I will defy ing the whole fabric come down at once, as Hol bur, 2010 and the underplaning, and letthat replace them with something better, so that, mead rate mead around the view beam after beam, are desiring to bring about that reconstruction, tread is notion still to boog add avail outwestings reconstructing, I knew before I ascended; that ernment is rotten through and through, and needs rog meating out that the tradition a would be worthy of setting before my friends as tall, mold Anirroonco evoly on oval I soussi fisitilog gnimos out gninrognos zvolv zm gnitus. Some of my friends, desire-me, to come here,

answered by "Vashti," Scance conducted by Theodore Parker; letters

Oh ye whose record is rich in wisdom, love and Invocation.

body in New Orleans. I promised some believidence, R. L., have just been released from my Say that I, Thomas J. Clarke, a native of Prov-

at once. Ask the Confederate soldier what he truth, whose crown of glory is the consciousness | ers in Massachusetts that, if I went first, they

Thomas J. Clarke.

.us gainsmust air. ips last touched me, and your arms held me to

Sweekest that even blessed your eyes. Why, look! Death, ' you said. I have come to show you Death, ' tould show you the fairest sight and Sweekest that even blessed your eyes. Why, look! Oh, dravn, pale lips! Nerveless, dropping arms! I told you I would come. Did ever prom-

but you stood still as Eternity. Then I thought a grain : "It is she who dies ; I shall live."

shord out and threw up her thin old hands

her mouth, as if it were she who had spoken.

hast left, and you went to mother and took her

vords sounded as old and familiar as a nursery

fro; they stand and point, mute golden fingers, paralyzed and pleading, forever at the hour of

spund out in your pocket; I cannot tell if the hands

in its case of olive wood upon the tuble, and drops were on the window. I noticed both, drongh you did not know it. I see the watch

Tet I perfectly remember that I perfectly un-derstood it to be at three o'clock on a rainy stood day morning that I died. Your little watch stood

guol non doing that for which how long

Now when the fever turned, I thought of this, I way work ago? I

not on the state of the second second

that I hold your eyes in mine, and you see me

Wow ... I hardly understood you then. Now

"When we are parted, you shall go," you said; ways smiled when you said that, but you always and it outle the same

shadow groes to sleep, face down, across the floor upon a lighted upon us like a mesmorist, I wheel its hands upon us like a mesmorist, I

the great hall window up-stairs, where the maple

Tears that I could not see fell on it : we sat by

We sat many times together, and talked of this.

the air. Tears and the failure or the sounding the sounding of soft lips, and the failing of low cries, because and the failing of soft lips, and the failing of low cries, because and any or sources and the failing of low cries, and the sounding of soft lips, and the faile beau sources and

ina and a structure and a structure of a structure

The wind, now that I stand no tonger between it and yourself, comes enviously in. It bruises

Ah me, how still she sits ! With what a fixed

it to your view. I will not think of that which could be, would be, if I struck across your still set vision face to face.

The providence of the state of the bear your soul. I drop my arms. I sink into the hear of the pullated light upon the my outlines defined upon what would impred if my outline of that which it to your view. I will not think of that which while to your view. I will not think of that which which are a set of the state of the second set of the second second second second second second set of the second secon

The fear which no heart has fathemed, the fate which no fancy has faced, the riddle which no sout has read, steps between your substance and

if I dropped an arm as lightly as a snowlake

The stored step near, or nearer; if it were per-nutued that I should cross the current of your living breath; it it were willed that I should feel the leap of human blood-within your veins; if I should fouch your hands, your of the should feel the leap of human per district an another should the should your were an another should the should your were an another should the should your were an another should should should your were should be should should your should be should should your should be should should your your should be should should should your your should be should should should be should be should should should your should should should be should should should should should should should should be should should

or love, or spring or erled—

λοή μεία λοπι ριεστεμ λέμμ τεπιού οι sopped upong προλε λοπι μεσαί! Η λόη παιμες πιλ παιμε! Η

If a shudder crept across your figure; if your arms, laid out upon the table, leaped but once arms, your head; if you named my name; if

You lift your head and look me in the eye.

tenings insol I .. Ilaw out denings elind theilingom

depending hollow in your check has no warmer that 1 see than the great prove that 1 is that the great prove that 1 is the proven of the proventies of

the thread your mouth is tense and hard; the

The avity a si olosum oldi our brod moy

incurious stare she looks me in the eye.

Lound Your shoulder-

'sum Yan and blod 1.

rou I tor

'ouus out ound it pive

thought; like a priest, you said.

When At this I wonder.

I heard you in the hall. The doctor had

or only pulsate like a heart throb, to and

fade from my sight. Time to thing ! Time to Her face dims, and her folded, lonely hands ind I lose her. And the second shows would she not? My soul misgives me with a matchless, solitary tear. I am beckoned, and called, and I slip from her. I am beckoned,

veelo of my unanswering name?

uays and sleepless nights, and tearless eyes, and

watched or longed for you? Marked your solitary

have missed or mourned for you? If I have since your perishable eyes beheld my perished face? What my eyes have seen, or my ears have lieard, or my lieart conceived without you? If 1

Would you not know how it has been with me

soul has loved, can you stand enveloped in my

Lips that my mortal lips have pressed, can you not quiver when I cry? Soul that my eternal

Am I blotted from your desolate fixed eyes?

Lawful to utter, but a greater than law restrains met

'Augungt the sky, and turning suddenly,

over against me the outline of a presence lifted

rock, weather-stained and red, there had fallen

somer spoken than I learned that I was not

on bad I. house is and aloud. I had no

fainting wind. A sense of solemn expectation filled the air. A tremor and a trouble wrapped

had departed from me, as dim and distant as the mused a little in this place. I mused of you, and litte and tore and love a

In the twinkling of an eye I fell into a solitary

in my sick room, and your shadow on the cur-

Innds to stay me-but being restless, on I ran. The house dwindled behind me; and the light

with broad hosoms, and a river dashed before me

I fud-out of surg flos sti fuo head yrns to me-but I

ing flowers. The birds woke, and the solutions in my limbs. If the birds of health was in my limbs.

death, as I bounded by. The air was thick with sweetness from the dy-ing flowers. The birds woke, and the genith

tain : and I blessed it, with all the love of life and

lain sick, overhead; and your shadow on the cur-

surprised to know that I have been down alone,

And represed, looking in. All this while the check of the east was vaning, and the air gathering faint heats and lights about ine. I remembered, presently, the old arbor at the garden-foot, where, before I was slek, we sat for much foot, where, perore I was slek, we sat for much foot where, presently, the old arbor at the garden-foot, where, perore I was slek, we sat and the more state of the state of the old arbor at the garden foot, where, perore is a side with the state of the s

The first second second

corring to go in. It was so many months since I

while upon the plazza, in the garden chair, not

trace upon the dripping grass, and rou strated in the server with the strated of the server strate interest that the server server and no cold. I sat more server and no cold. I sat more server serve

on the the seattering rain ; my feet left no

gave me pleasure. I wandered in and out about

looked me kindly in the eye. This, I remember,

where I breathed upon it, and it warmed and

As I touched it, it blew open wide and solehnnly. As I touched it, it blew open wide and solehnnly. I passed out and down the steps. I could see on the grass, and in the east a pullid strenk, like the check of one which had watched all night. The flowers in the little square plots hung their incuds and drew their shoulders; there was nonedy, inte lily which I broke and gathered to my heart, het lily which I broke and gathered to my heart, where I broke and gathered to my heart, het lily which is though the and it warmed

Now the Doctor had left the front door un-

the said T wording , "never fear,"

Arrive and the second second against and the second against and the second against the only and the second against and the second and second against second secon

idows oval thin mus weavy arm must have swept

ing that it occurred to me, still leaning on the

յբ չուց ունը սուլլ ըն լակ ոնպել հնմնրեց բրն լաով-այց տար խաղգետուլ որ

his hand upon the banister against which I leaned,

fare me no glance; he hung up his hat, and laid

think it over "Ah, Doctor," said I, " not trouble yourself to go up. I am o to night, you see." But he made no an o

mings ner I bun seelteer and

I meant to come back and see you, dear, once

restless, and I ran.

Sands and rocks were in it, and a falling I paused and knelt upon the sand, and

The sun had risen, and on a ledge of ancient

whisper a treasured word ! A moment to tell her that Death is dumb, for Life is deaf ! A moment to tell her.—Soribner's Monthly for

Monid you not know

hinnigg.

'auon

place. S

.9101

.bollott

punos ou pusou I llits

For the standard of the second standard we have tailed of this thing called death, that now it is all over be-tween us, I cannot understand why we found in it such a source of distress. It bewilders and the fan-it such a source of distress. It bewilders me. I am often bewildered here. Things and the fan-celes of things possess a relation which as yet is new and strange to me. I lere is a mystery. Now in truth, it scena a simple matter for me for the fan-to tell you how it has been with me since your, it is last fouched me, and your arms held me to the the start for the set and your arms held me to the it is last to the and your arms held me to the it is last to the and your arms held me to the more honorable. Sam. A. Way. Good day, sir.

Oct '10'

Richardson stated recently at the Philadelphil (Thinself about it makes me a great deal or that was bounded by Jesus was precisely the same, and I don't know why it is that I am all vight, "polind suy Thod

у- Дись эте шану доогя Приний мые " of borrolor ovodn, si firoq off tailw su mrotal ylbaist trids guilloring off HIW some peril at this moment, from an unlooked for al zzw vituos no talt "theid. to slori) sort?"

Oh, no ! oh. no ! And, again, trouble will come " sidt tot dool nov, of ... nonnas off, tor backing in that direction-war to the sword and, if we vill go beyond it, and the result will be anarchy Jar. Instead of stopping at the right point, they quently they allow themselves to be carried too eventy balanced between heart and head, conse tion of the heart than of the head. They are not laborers, the majority of them, have more educaword that the their the liw that shows put in the hands of these laborers two-edge liw inequestion todal iserge still won burs : medi of relation they have served have been under used T you. The laboring classes have been held down. you lift your heel from them, will turn and sting one. Suakes, when they are trouden upon, tud red day on their on and has no right to ask Bor but soob of nodw soyrol owl burneb liw, rol Asn of the will refuse the will ask for more than he ought to ing within him the impetus, will go beyond that the proceeds of this labor; but the laborer, hav your needs. You shall have your due share of the rol villence, we will pay you sufficiently for all you'r soviement to to to han benreives. They todal inny offwared mort-ton oval ody scalt from those who have oppressed the laborer, and - steilaligns out more for out the orbitalized come the reactionary power, and another powlliw nod "noitgooxo on od lliw sidt ; sidt ob surform in the proved of liv year and tilgir oil of myotor rout, guivaries to losus all gent to the bur suit to the realized and guiwe filw (bolenting el fantian ni ofil. lo rodal soon seen that that middle class, to whom the d lifw it rot, notizoup rodal, out, at muotor out omeering what they believe. Another door h Anial sobjeed guidtemostob fliw soltrag ow tosoff Vd-bun-vil isovitavious out has sholds off treawfod stsizg that notified suorphor, in concrete a perflamation voit, "and show he wide difbeinted and methodopropagate that the solution of the second seco dynord) , vitusmud no new odem of .eroluo netes.

the slave, and he would have laid down his arms Tell him that he was fighting, for the liberty of noin! I wit has notubiteno O and the Union. the Federal Government-he would say, "I am what he was fighting for-one who belonged to greatly in the minority. Did you ask a soldie that the bone of contention was the negro were up arms against each other, they who believed ion, will not. When the North and South took

will be settled without war; others, in our opin

moditio amos thementier to reaction of them

ever. All these questions are being brought in.

rendering others more darkened, harder than

bue, once guinotdyling one that some, and

upon you, doubtless, in consideration of these

to thee y man '. 8 900 lead us nearer, forever nearer, consciously nearer an of rothok' bur rother tra ofw, July Splin understand us, for thou art there. Oh, thou In of old occars, we shall please thee, and, thou will avew busing off to multiply off the grand wave quods su footo It we unswerthy roles, as shows mountains, and worship, we shall please the, for ano woo of the polor of the pol

Questions and Answers.

("oxtuonize Semure - i am ready to heat

" and mailstraft) add oro od vinnitsivily to stohund od swol, uninosed QUES--[Prom a correspondent.] . Were the your questions, Mr. Chairman.

borgeling of had bue, durit out had your had gathered noighbr, out course, tythotomotom, so  $Y = .88 \text{ Å}^2$ 

it from them. Q —Patrick Henry, Gen. Reynolds, and Mr.

he has got well. He was sick with fever, but he Tell mother she need n't worry about father, for lungs in September; 1872. I was eight years old. Portsmonth, R. L. I died of inflammation of the My name was Emma Denney. I come from

.8. .15O

seen Mr. Parker, and I asked him if I could come. I knew that children had come here, and I'd So I 've come; and stayed here so I could come. "! orollod II' I nont ; onno of onim tunw I-Aond talking. If this is true-that children can come ord, he says, of little children's coming back and the dead come back and talk; and here is a recstas sid wow " : bias of bur, orolod di was rovou suid it was the strangest paper he ever saw. He and he was reaching one of your papers, and he und diw saw I yab of bus; and os begun none just as soon as he gets his burned lins got well, so he goes out, and he will come

Emma Denney.

soon there will be none to go, out in the dark-

taward baptizing every soul in its truth, so that

meanly the whole earth ; I mean to do what I can

power to spread the great light which now covers

formed the Lodge above. I mean to do all in my

Joseph B. Frost.

anistrow vibure and a spirit grand of the one

from you, and above you, yet he is with you-

annougst you to-day. Although standing approx

in the higher courts-who understands what hu

eity dimets, and is richly endowed with wis-

noun byvil and onw one, anotherrison vnem gu

-ub dras eith mou guol bovil odw ono-sobus

a su, of awond si of foldw yy ommod T-A

present who would like to know the name of

norrog ono densi da si orodi oldaoruga 11-, nO

of Virodil in ton une I indi would fou ob I-.A.

meserg off-esergned lantitude off to trebiser

he known ouly as things of the past.

Q.-. Are you at liberty to give the name of the

vinsin botrats and severation landings harren. A

o. - O. - O. give any intermetion to us of that

A.-Seek on, and you will find. Do not get

Q.-Suppose we do not find them after seek-

A.- "Seek, and ye shall, find." They who re-

"onob and to putob at it indw-" our stroy

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oval I. [.nauritad) off all vita shand guidade]

Oct. 10.

ness of unbelief, as I did. Brother Frost,

her to teel and about my going away. Good by mother. I don't want her to ery ; I don't want ym of sossid hun ovol huos I hun ; ninge omoo to come here as soon as he comes home, and I'll want to fill that niche." And now I want father He says, " Yes, my dear, you 're just the one we

I have been requested to come here and give .VaW .A louma2

decline to do it. I am out of that ring of thieves linds protocoff advice, therefore shall ni mu l oz ; guidton sus bun guidton wond l doidw thous associated to rottem a most short which

to do, go to work sweeping the streets; that's gether. If you cannot find anything else better vice I have to give is just this : abandon it alto unwrung all the way through. So the only adyour neighbor's neek that your own may remain doubt if there would prove to be more than one I different is left, make the most I can out of it. I revolutionize it, burn, up the chaff, and, if any and engage in it again, unless it is to overturn it, about it ; no one need ever ask me to come back iny one to prove to the contrary. I know all gigantic thieving scheme. Mercantile life is a may so term them-are engaged indirectly in a I it—yinratral fraction commercial fraternity—if I tend to get into it again, either directly or indi--that's just what I moni-and don't never in-

### LEBROARY 15, 1873.

Is it not tair? Am I terrible? Do you shrink or shiver? Would you turn from me, or hide your strained expedint face? Would she? Does she? Will she?

An, how the room widened! I could tell you

Any of the structure and infimults of y day. A structure the walls throubed, lights of rose ran tound them, and blue free, and a tracery as of the shadows of liftle leaves. As the walls ex-pended, the air fiel. But I tried to fell you how bent over me. I could not speak, when I would, it wass so very fittle. I struggled, and you said, "She suffers!" Dear bent over me. I could not speak, when I would it wass so very fittle. The sun fell, and you hav that night came on the wass overy fittle. The sun fell, and the dew slid down. It seemed pain. Where the walls pulsed and recoled, the pain. Where the walls pulsed and recoled, the pain. Where the walls pulsed and recoled the pain. Where the walls pulsed and recoled the print. Where the walls pulse the print print. When the print pulse print. Where the walls pulse the print print print. Where the print pulse print that. It grew great and luminous day by day.

guiguis , syeller in stoob rioth in guiltis stodom bus wond namon that sound in mearbe blog intraces, and the King of Giories entries of the contribution of the King of Giories entries and the king of Giories entries and the mist prover of them, peekened to me across the mist in traces in the Subinx's smile, and the singing of the Hune, and the singing of the s disors of Matter swung for me upon their rusty ing! As the night locked the sun below the mountain's solenn, watching face, the Gates of mountain's solenn, watching face, the everlasting the glass, I saw a single monitain, will a face of fire, and purple halt. I tried to tell you this, but you said, "She wanders." I hughed in my beart at that, for it was such a plessed wander-ing! As the might hologial the sum below the

of the sun ; and at last your face, dear, all alone. gaisir oilt da musorte a obisod onola soilil do osnos a and the smoke of battle, and broken music, and factories, and a single prayer somewhere in a den of death—i could not find it, though I searcheding in slood whith of the whith of wheels in giant panilos stellos dusb ni nomow bus qools of sodad

than the grave, your wild grasp chained me. Then I struggled, and you eried out, and your for which we tender our gradeful acknowledgments: The rail is a set of the rail of the rail is opped, yet second to hear it upon the rail is a s the room had vanished quite. The much more the vision biew in the yard draw in the yard and the I discovered then that the walls and root of

your head, you did not stir. I spoke to you in their which had been I have at rest, but terrible before me. You hid your face, and I saw you before me. You hid your face, and I saw you all you your langes. I laid my hand upon I stood upon the floor, beside the bed. That face slipped, and I stood free.

The main of the room had settled now, and the soluting on. "The walls of the room had settled now, and the solut, but the door stood open. Suddenly, I was restless, and I ran. I brushed you in furrying by, and hit the little little interesters, and in the the door stood open. quice still. I walked to and fro about the room; nud, mosting my möller, thuched her on the el-how. She only said, "She 's gone!" and sobbed aloud. "I liave not gone!" I erled, but she sat

light-standen bio transformer and struck it once, is see if a breath of wind had struck it once. the Doctor.

llow oting ma I.

And years old yesterday. Oct. 10. promise to as a "'sport." Good day. I was forty of shan I sould of around of linds-searing of the lungs. I was not settled in any particular just been released from my body by hemorrhage So, to keep my word good, I am here. I have was lighting for, he would say, "For a separate, of having done right, he with us this hour, while should hear from me if their faith was correct.

Seamer conducted by Theodore Parker; letters

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#### MESSAGES TO BE PUBLISHED.

MESSAGES OF DE PUBLICH, Cherking The Company Taylor, MESSAGES OF DE PUBLICH Company Taylor, MESSAGES OF AL-THORSON THUE COMPANY TAYLOR, Manager Company to the second of the Company Taylor, Munice Strong, Cont. Ja. - 11, Control of Construction Company, Munice Strong, Cont. Ja. - 11, Control of Construction, Munice Strong, Cont. Ja. - 11, Control of Construction, Munice Strong, Cont. Ja. - 11, Control of Construction, Munice Strong, Cont. Ja. - 11, Control of Construction, Munice Strong, Cont. Ja. - 11, Control of Control Menice Cont. Munice Strong, Cont. Ja. - 11, Control of Control Menice Cont. Munice Strong, Cont. Ja. - 11, Control of Control Menice Cont. Munice Strong, Cont. Ja. - 10, Control of Control Menice Cont. Munice Strong, Cont. Ja. - Control Menice Control Menice Cont. Munice Strong, Cont. Jan. - Control Menice Control Menice Cont. Munice Strong, Cont. Jan. - Control Menice Control Menice Cont. Munice Strong, Cont. Jan. - Control Menice Control Menice Cont. Munice Strong, Cont. Jan. - Control Menice Control Menice Cont. Munice Strong, Cont. Jan. - Control Menice Control Menice Cont. Munice Control Menice Control Menice Control Menice Cont. Menice Control Menice Control Menice Cont. Menice Cont

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For Sending Banner Free to the Poor.

If the shadow of an evelash stirred upon your this nov flits yrow woll

bellind your clanir, or lift your face, halt linger-ing and light longing, but to snow the wind halt loth to ponder on the annoyed and fuwarted ery which the wind is mathem, there is an down by your the wind by a start of the light of the closed window. An incred, regainst the balt closed window. You there, You sign and stir, I think, You lift of the wind of which and stir, I think, You lift of the source of the little muscle is a contine still of your from the stirt. yool ban and blooks noy it shand boblot moy neath my steady gaze; if you moved a finger of pallor of your profile warmed a little; if that tiny muscle on your forehead, just at the left eye-brow's enrye, should start and twitch; if you would but grow a trifle resiless, sitting there be-would but grow a trifle resiless. សាល់ក្រ អា សាល់ សាល់ សាល់ សាល់ សាល់ សាល់ អា សាល សាល់ អា សាល់ អា

> work ; come and give us of your wisdom, for it Coge stromom wol, a fi borobiror nov, sa ", mat enough to define to us what you mean by "Sa- as of your strength, for it may be that we are etig and one surface of the surface seconded." And so they both fought in the dark, while we shall seek to worship at the shrine of and its both, and produced truth, while we shall seek to shed light upon and the drainite Power led both, and produced truth, while we shall seek to shed light upon the desired result.  $\chi$ tree confederacy of the Southern States that larve | we shall seek to come near to your God and ours,

BVNNEB OE FIGHL.

is all the Satan anybody ever knew, or ever will we have them not, and so shall ye worship and you, that are inimical to your happiness. That of your love and your truth, for it may be that m ovig hur once ; turnorgi or swe traft of "yrm" of hort traft subilibrico oscilt the mout  $1-\infty$ 

nound there a positive destiny for any or all all. Amen. we worship the one God that loves and keeps us

#### Questions and Answers.

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. 0.11: MOIL out. There is no escaping it. But to know a derers would be arrested more often than they know-that that sout's destiny is fixed, marked [ cach State have reform schools for convicts, muroul, we must believe -ay, more, we must should the States abolish capital punishment, and and notation of every soul exist within that traffing spirit inform me if it is his opinion that, A.--Since the germs of the entire past, press (Press-[From a correspondent.] Will the con-9 mo brind of H me woll

We believe that wisdom has withheld that entiresublission is to how tool, which is impossible.

prophet and would it be useful to know his 11 so.

abolished, and the moral school take its place. ittual knowledge, of weakness, the prison will be somen if poxit st Autisop Aut course, "Aus of they are but the result of ignorance, the want of spirsi II . on no IIIw ow rollodw , brewno su pulptu why? Because the impelling power is within us, that produce so many disturbances amongst you suoilsmano livo osoit ila taut shratzrobun buim bun soilsul bun ovor bun durit bun villerout gle to attain to certain standards of goodness, of would be made to escape. When the human ty of knowledge from us, for our good. We strugs - islanent mould be withdrawn, hence less effort and faligner to real off earliest is V-az A

"slaubivibul to sears lanoitgeeze ut nevig more results obtaining it than you can escape Que instituting to proof of Spiritualism only ou una not più 'poon-mos' mot jo ssoupunot entried out with us. flut a rol association rol two galdenor fla ora bus al bevelled si ", dignosts si credt noinn al ", faster than others, but you are all going. You with entries and onward, and upward, Some go A. There are. The old adage with you, that that destiny is fixed, you will make the effort ; , clated bodies in the spirit-world, organized for Q.-[From the audience.] Are there asso oonis hun rootorollib a oshar soob it had AA. no difference whether I make any effort or no."

unitiend Congress shown, to Mr. Davis twenty . Aniob-flow al yraw -nN to annov A " sid at syns althur nosbult-.0 ceive these gifts seek for them, doubtless.

ment. Prom foundation to apex there is not a A.-Xo-emphatically no. We deny the statetade into oblivion. Isit so? an course of debandhery, gluttony, and erine, anyd area boonrybn yldarobianos stiriqs tudt "corti

ourt saw suff Heyelas? single stone in the fabric correct. Would be any  $Q_{\rm R} = 1$  could not see where there would be any

.8 '10O A.-. You. would all stand a very small chance, reforms upon the earth, but, as yet, has perfected

governments. That Splittaal Congress proposes mox ally rosym lution of your government and of all earthly none; but it proposes to, even to the entire revo-

under God, to be the power by and through which John Mills.

all the dark conditions of the present hour will known, because you will have no erimes; when theves when detectives for evine will not be family and friends, who are left? .8.1.0 will not be necessary, because you will have no "good time" for which you all long, when bars of happines that may be summed up in the Mills, who died thirteen years ago, at the age of routibnos soul lin bundonog ovisor links nov miot. ,I shut state of drawn build od nov IIIW

# Sir John Franklin.

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9

TURS, J. H. CONANT, Even Message in this Department of the Bark net of Light we claim was spoken by the Spirit Whose mane (Dears (Incough the instrumentality of

leave the garth-sphere in an undeveloped state. contration of bodies into the provident of the second second structure and the provident of the second seco

comport with his or hor reason. All express as ton soob thalt summon oscilt in strings vd driot eventually progress into a higher condition. We ask the reader to receive no doctrine put

### The Banner of Light Pree Circles.

These Circles are held, at FRATTT HALL. Version of the network of the result. We have a will be open for visitors at two oblack, after will be open for visitors at two oblack, ser-vices connearge affertions at two oblacks, ser-which time no one will be admitted.

sampas asout in boroward anoisoup off. "

nioolistions of flowers for our Circle-Room alt group strabivibut d' bohuroupper auto our allouit gruthormes de loi de loi

solicited Mus. Cox vyr receives no visitoris on Theodors, Weinesdays or Finnsday s, until after six o'clock, Weinesdays or Finnsday s, until after six o'clock, Weinesdays or Finnsday sittings.

will be disappointed. Winters, Chairman. containing the question or question. Questioners about not place letters for an swer upon our virele (in the experime letters for an swer upon our virele (in the second of the second of the second of the second second of the s opolovno oil noqu'srowane to rowane ali unititati synwhe beseathing thirds out , bird of vitressoon ismut statism yd bebnudord suoitemp of stews The two stars of the hole  $A_{1}$  has solved and the solvest in the solvest of the solvest in the solvest of t trudy out, galescarbar science up roport, owi to mode furgrout contra flat rockored ve bouoleanp solori?) oor a nio he stonsi V - sharrad na 1848

Invocation.

essournon vill loot of su ovig , su 'to ono vine mori mostly rover to, only notherstride the to tridd Tride Word, and the so denot bur su notized is ningels at the that we in common with thy dent sevents two, in Boston, Mass, would be glad to pury the strates that sevents the strates of an sevents the strates of the sevents our lynoration, and lead us noarer to thee, We to spuole out through in throad your dinu yut hun ovol val. In theil out that the light of the love and ssonolodw snorbnow ydd 'ssonbolrod omildus vill to such define of guiving villaminud to serous infugure of most red to they not ow, off Oh, Holy One, thou who art the perfectness of

-ioU mosure-fore the art, an ever-present log ov rays -rouly half buarstohun of comesory vitasilise of

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foond ow W .orolwyrovo, one suffic scolw, yt

### 'FEBRUARY 15, 1873.

# BANNER OF LIGHT.

### **Married**:

Feb. 5th, Mr. Edwin F. Hathway to Miss Mary V. Wood, by Allen Putnam, Esq., at his residence in Boston Highlands.

### **Passed to Spirit-Life:**

Passed to Spirit-Life: Data BANNER-Once more the Free Thinkers of Port-med their number for the better and. Dr. deerge B. hopkins passed away last evening (Montay) is that been thopkins passed away last evening (Montay) is that been been several days, but was not considered in danger until out a few hours before he ceased to breather. His disease was not considered to breather. His disease T. Hopkins was well and whely known in this city and said unexperied decrease, and his loss (Hi be severely fell, the had worn himself out for suffering humanity – exhausted by whet decrease and his loss (Hi be severely fell, the stati forces until he could do no incer- and he has goin out of the several days in the suffering humanity – exhausted is whet delof usefulness. We shall miss him sorts, the best fill with as a spirit, and his near your are been and some an exact? Here we had here any com-munity would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and lamented as much as he, our mutaking would be missed and la

From Washington Villago, South Boston, Jan. 27th, Mr. David M., Macintire, aged 71 years. He was the last but two of the first settlers, having lived in this village many but be has rejoined the loved in a parent in this village many but be has rejoined the loved in a parent to household band, but be has rejoined the loved in a parent of the household band, but be has rejoined the loved in a parent of the household band took place from the charged. First works the household band took place from the charged. First works of the household band took place from the charged. The two-the household band took place from the charged. The set works of the household band took place the two-the household band is done. I am going home. Two daugh-ter works preserve is done: I am going home. Two daugh-ter works preserve and sisters, will miss him, but he will be write them in spirit, and he ready to receive them when they arrive on the shores of the spirit-world. MARY L. FIRENCH.

From Geneva, Wis., Dec. 27(b, Mrs. Cynthla Smith, wife of William Smith, aged 65 years 9 months and 12 days,

wife of William Smith, aged 65 years 9 months and 12 days, all formerly from Londonderry, Windham Co., Vi. Her last filness, dropsy of the lower finite, attended with scrofulous humor, was very painful, containing her to her room and chair night and day for the last four months, She and her husband have both been carnest and true Spir-juralists during the last eighteen years. She welcomed with smiles of pleasure her approaching release from this world of pain and care. She caves a kind husband and an adult son to mouth her loss.

[Notices sent us for insertion in this department will be charged at the rate of beenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuilously.]

### PUBLIC MEETINGS, ETC.

Quarterly Convention at Rothester, N.Y.

A Quarterly Convention of Mediums, Speakers and oth-rs, will be held at Good Temphar's Hall, corner of Mill and Mumford streets, Rochester, N. Y., Saturday and Sunday, March 1st and 24, commencing at 10 o'clock, and holding forenoon, afternoon and evening sessions each day. We are assured that the Rochester Spiritnalists will try to entortain all in attendance, and believe they will be able to do so. A cordial invitation to attend is extended to all interested in this great Spiritual Revolution. Come early, brothers and sisters, from all parts of the State, and let us have a profitable re-indon in this Bethehem of Spiritual-ism. Come with hearts and voices attuned to harmony, and please bring along your text-books of spiritual song also come prepared to locate the next Quarterly Convention. Good speaking and good music may be expected.

J. W. SEAVER,- ' A. E. TILDEN, GEO, W. TAYLOR, Committee.

Quarterly Meeting. The Van Buren County Circle of Spiritualists will hold their next Quarterly Meeting in Capt, Skimmings's New Hall, in Breedsville, Mich., on Saturday and Sunday, Feb. 22d and 22d, 1873, at which time the New Hall will be appro-printely dedicated to the cause of Spiritualism and Free Thought. A Dedication Party will take place on Friday evening, the 21st, and Dedication Services at the Hall the day following. The services of N. Frank White are secure for the occasion. Other speakers are expected to be present. We hope to see the largest gathering of Liberalists even assembled in Van Buren County, J. H. TUTTLE, Secretary. R. BAKER, President.

Mediums in Boston.

Office of Dr. H. B. Storer, 137 Harrison avenue, Boston.

CLAIRVOYANT EXAMINATIONS DAILY

BY MRS. GEORGE W. FOLSOM, From 9 o'clock A. M. to 5 o'clock P. M. Terns \$1,00-When wrillen, \$1,50. DR. STORER'S New Vital and Organic Remedies, D. adapted to every diseased condition of the human sys-tem sort by Express, with full directions, to all parts of Nov. 16.

GEO. SANDERSON, MAGNETIC PHYSICIAN,

### Miscellaneous. DR. H. B. STORER'S Nutritive Compound! ' The great **BLOOD-NOURISHING**

VITALIZING ANTIDOTE, still continues its beneficefit work in all parts of our land, TO CURE SCROFULA

In All Its Many Forms!

We must invigorate the constitution, and improve the generat health, by personal cleanliness, free exposure to the smulight, pure dry atmosphere, plain nourishing food, and the use of such elements as are combined in the NUTRI-TIVE COMPOUND, which the system demands.

### The Nutritive Compound

Supplies the appropriate elements which are deficient in im-poverished blood. The blood is regenerated and improved, the vital force augmented and the fife renewed, causing these masses of imperfectiv organized cells, called inhereies, to dissolve and gradually disappear from the system.

In former advertisements 1 have abundantly shown from the testimony of hundreds of patients what the NUTHI-TIVE COMPOUND bas done and is doing for suffering

In all Diseases of Women

It is unsurpassed and unequalited, so remarkable in its effects that I have made 'as special adaptation to the curv of Female [heljity, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females: but if you will consider the meaning of its mane, "NUTRITIVE" Compound (that which supplies elements of mutrition), you will perceive that for

Both Sexes, All Ages, and All Diseases, The Compound is adapted, where the elements of healthy ussue are required.

TESTIMONY FROM HUNDREDS OF PATIENTS,

Which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine.

### BEGIN NOW

To use the NUTHITIVE COMPOUND-and let the OLD PEOPLE, whose blood is low and circulation poor, hands and feet cold, be made confortable this whiter from its warming, vinitizing influence. Let Discussion and the providence of the first strength, to replace the fearful waste and drain of the first force.

bi the force, Let the SCROFULOUS and CONSUMPTIVE, the ULCERATED and DEBILITATED of both sexes, use this great Restorative AT ONCE, and continue it until the restored system needs its aid no longer.

THE "NUTRITIVE COMPOUND"

Is NOT IN BOTTLES, but packages, which, when dis-solved in water, make ONE PINT of Restorative, Full directions for use accompany each package of the

Mailed, postpaid, on receipt of the price, Price \$1,00 por packago. \$5 for six packages \$9 for twelve.

DR. H. B. STORER, Office 137 HARRISON AVENUE, BOSTON, MASS. For sale Wholesale and Retail by William

White & Co., at the Banner of Light Office, 14 Hanover street, Boston, Mass.

## SPIRITUALISTS' HOME,

46 Beach street, Boston. MR3. N. J. MORSE, (formerly Andrews,) Rectrician and Magnetic Physician, continues to heat the slek at her residence, the Spiritualists' Home.

Russian Electrical and Medicated Vapor Baths

have been introduced and will be used as an auxiliary in the cure of disease. Especially adapted to the cure of lthou-matism. Neuralgia, Liver and Kutney Diseases, Consultationsfree, Clarvou fulley and the strong given when desired. Spiritualists visiting the city, wishing a Tem-porary frome, can be accommodated. Cars pass the door from hearly every depot in the city. 3w-Feb. 8.

A Chance for Comfort.

SPIRITUALISTS and others visiting floaton, or residing in the city, can find pleasant, well furnished, next rooms, with good board, at 25 Milford street. The house is on a quiet, respectable street, a few doors only from both the Tremont and Shawmint avenue cars, and but a short wak from Music Hall, Tremont Temple, the Free Circle Room, and all central points of interest or business. Feb, 1,-4w

### DR. J. R. NEWTON, Practical Physician for Chronic Diseases, CHEER OUR STRUGGLING MEDIA.

Cosmopolitan Hotel, San Francisco, Cal. Jun. 25,

### Miscellancous. CULTURED FREE THOUGHT.

The Index Association, W FTH offices at 12 St. Clair street, Toledo, O., and as Doy street, New York City, has been organized with a Capital Stock of ONE HUNDRED THOUSAND DOL-LARS, for the purpose of publishing Traces, Books, and

THE INDEX, A Weekly Paper devoted to Free and Rational Religion.

It is the object of THE INDEX to give public inferance to the bolicsi, most cultivated, and best matured thought of the age on all religious questions. THE INDEX is ed-ited by FRANCIS E. ABBOT, assisted by ABRAM W. STEVENS, with the following fist of Editorial Contrib-

STEVENS, with the tonowing list of Editorial Contrib-utors: O. B. FROTHINGHAM, of New York Chy. THOMAS W. HIGGINSON, of Newport, R. I. WILLIAM J. POTTER, of New Belferd, Mass. RICHARD P. HALLOWELL, of Boston, Mass. RICHARD P. HALLOWELL, of Boston, Mass. WILLIAM H. SPENCER, of Havehid, Mass. MRS, E. D. CHENEY, of Janualca Plain, Mass. MRS, C. D. CHENEY, of Janualca Plain, Mass. MRS, A. LIGHARD, S. N. SEWMAN, of Weston, Super-Bary, EMS, CIRE D. CONWAY, of London, England, K. A. LIGHARD DEPARTMENT, embraching book notices and reviews by writers of the first excellence, will be a new feature of the Index. Rev. Thomas Viekers, of Clinch-Bill, and Rev. Edward E. Towne, of New Haven, win write regularly for tils department. S. H. Motse, late efflort of the Radical, with contribute workly letters and report the proceedings of the Radical ends. M. D. Conway and Rev. Chas. Voyse's will furnish every

weekly letters and report the proceedings of the nativa-chib. M. D. Conway and Rev. Chas. Voysey will furnish every week alternately A 'London' Letter containing matters of isomeral interest to radicat readers. The index will also contain much other interesting fit-erary matter, and various improvements will be made from time to thue as circumstances render possible. The index teaches religion without supersition. The index accepts every result of science and sound learning. Index accepts every result of science and sound learning in the action of the interesting in the tible. It recog-without seeking to harmonize it with the fibbe. It recog-without seeking to harmonize it with the fibbe, it recog-nizes mathematic progress, Equal Rights, and Brotheriy Twenth. Freedom, Progress, Equal Rights, and Brotheriy Type in the about anthematic subscribe for The INDEX sector

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### World's Medium

### OF THE

19TH CENTURY. The book contains a history of the Medlamship of Mrs. Connut from childhood to the pre-ent time together with extracts from the diary of her physician; selections from letters received verifying aptril com-munications given through her organism at the Binmer of Light Free Circles; and aptril mes-sures. Consults and invoca-sures. Consults and invoca-tions from various is itons from various is itoning ences in the

The whole being prefaced with opening remarks from

### ALLEN PUTNAM, ESQ.

Mr. Putnam, in his "Prefatory Remarks, "says "Objec-tion was made to styling Mrs. Conant the World's Mo-dium 'on the title page. The reply was that for many year the doors of her circle room have, irl-weekly, been thrown freely open to the world-to all conters whatsoever, and that it is in this sense only -viz., her accessibility by the world, and the extent to which the world has 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 finuch felt in the past of a book which should present to the skeptic, in a condensed form,

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THIRD EDITION.



# The Miracle of the Ages! There is Balm in Gilead!

As La Porte, Ind., has attained a wide-spread celebrity as the headquarters for the cure of the habit of eating opium, and is now accorded an important niche in the great temple of fame, we concluded that it might be well to give the general public a brief history of the chief author of our sudden greatness.

With this idea, we called at the palatial office of Dr. S. R. Collins, and requested an interview. We found the Doctor engaged with a patient at the time, but were cordially received by his private secretary, and pleasantly entertained for a short time, when the Doctor made his appear i ance, and gave us a cordial welcome. After some general conversation, we intimated the object of our visit, and the Doctor frankly stated that there was nothing in his life which he would hesitate to have the world know. With this assurance, we sharpened our peneil, and requested a brief history of the main incidents of his life.

. He replied that he was born on a farm in Darke Co., Ohio, in 1831, and consequently is now thirty-eight years old. He was the youngest of eight brothers, and his boyhood life was remarkabhrowly for the singular possession of great clairvoyant powers. His parents and associates were, unfortunately, wholly unacquainted with the mysteries of clairvoyance, and naturally ascribed the peculiar gift to the agency of some evil spirit, and of course strenuously opposed the development of his natural capacity to penetrate heretofore hidden mysteries. At the early age of twelve, the Doctor's father died, and his mother removed with the family to Wabash, Ind. From there he went to South Bend, Ind , and at this place commenced the study of medicine. For five years he remained in South Bend. During the time, he steadily pursued his medical investigations, and, with the aid of his remarkable clairvoyant powers, frequently diagnosed difficult diseases, and gratuitously prescribed for many poor patients. In 1859 he moved his family to La. Porte, and, the same year, made a trip to California, where he remained about five months, and spent his time in traveling over the Golden State. He then returned to La Porte, and commenced the regular practice of medicine. He soon numbered among his patients several unfortunates who were addicted to the use of opium. As there was no known remedy for the dreadful affliction, the Doctor naturally turned his attention. to the investigation of this important subject. He continued in his studies until 1868. Sometime in July of that year, he perfected a remedy, and had the satisfaction of demonstrating its practical worth by seeing his patients commence to improve under his painless treatment. In a short time, all his opium patients were permanently time, an anso primit partents were permanently cured, and dave never since had any inclination to use the drug. After thus demonstrating the great merit of his remedy, he concluded to make the treatment of this disease a specialty. We have now given a brief summary of the in-fortifiation he gave us concerning his life up to the period of his embarking in the "specialty business."

# THERIAKI.

This is the quaint title of a spicy little magazine of so pages, devoted to the interests of Optime Eaters, published by Dr. S. B. Collins, of Eat Porte, Indiana. It contains the lefters of Fitz Hugh Ludlow and Testimonials from pa-tients in all parts of the United States who have been rescued from the horrible tyranny of Optum, Morphine and Liquor. It is also of fair merit in a literary point of view, containing original and solected matter in pleasing variety Being nearly printed and bound, it is by no means an worthy of a place on any reading table in the land. Sent free to any victim of the habit. Subscription price to others, \$1,00 per year.

#### O'FBANNER LIGHT.

# Tidings from the Southwest.

LAKE STATION, MISS., Nor. 21st, 1872. )n. SAMUEL B. COLLINS-Dear Sir : I feel it incumbent upon me—a duty -to make the following statement : At first glance I shrank from the thought of giving publicity to my name under such circumstances, but after more mature reflection I concluded it folly to attempt to conceal from a strange world a weakness or deformity, of the existence of which all one's friends were fully apprised.- Moreover, viewing the case from a moral standpoint, I viewing the case from a moral standpoint, I thought if an earnest and solemn duty to add my mite to the universal flattering attestation of the genuineness and efficacy of your Opium Cure, -1 know how very thankful I feel myself to the hand that permed-the lines which first led me to discover that such a remedy had been found. had often wondered if such a thing could not be, but all my inquiries had been vain till I came across-through the kindness of a hady friend-intelligence of your wonderful preparation. 1 must confess that at first, like others, I had but little confidence in it, but further investigation and a thorough test have proved the fallacy of my fears. Although yet a young man, just turn-ed of thirty, 1 had used Opium in its various forms for nearly seven years. A chronic diseaseforms for nearly seven years. A chronic disease-had early fastened its fangs upon my vitals, and, like the vulture in the heart of Prometheus, was gradually consuming my life. Opiates were ad-ministered to arrest its progress and allay pain; their use became more and more essential, till finally opium was an absolute necessity of my ex-istence. It were useless for me to recount the horrors of my experience—the same sufferings, the same tortures, have been graphically delin-eated by abler pens than mine. DeQüincey, Coloridge and other noble minds have told the Coloridge and other noble minds have told the world of their sorrows and trials : more-recently the pungent and trenchant pen of Fitz Hugh Ludlow has astonished the American people by statistical information on the subject, giving some idea of the enormity of the extent to which the habit has attained in the United States. Suffice it to say that, during the long period of time in which I was a slave to this vile and insidious drug, my pathway was haunted by a spectral phantom, and the dearest and brightest hopes of my life withered and blasted. But I thank Heaven I found help in the extremity of my dis-tress. I am cured. My health is good, my ap-petite good, I sleep well, and indeed in every re-spect I have undergone a complete metamorphosis. From the first dose of the first bottle of the Antidote I took, I have not used and in fact had no desire to use the drug. It braces and keeps the nervous system in equilibrium, seems to de-stroy absolutely all desire or craving for the drug, and is powerfully effective in repairing and invigorating the general health. Any one of ordi-nary intelligence can readily tell from its effects that there is not the slightest trace of opium in it, Every word I speak is positively true, and writ-ten with no object on earth save to endorse heartily and cheerfully my approval of one of the most useful discoveries of modern times in the medical world. It is written only for those who have

suffered like myself, and to all such I earnestly suggest that they give it a fair test. Very respectfully, W. L. TOWNER.

## A Terrible Accident.

### A Man Drawn through a Seven-Inch Space, Sixty Revolutions a Minute.

JACKSONVILLE, TLL., Nov. 29th, 1872.

Dn. S. B. Collins-Dear Sir : Yours of Nov. 1st was received, You ask pardon for not keeping up your correspond-

ence. I think I am the one to ask pardon. As I'did not do as well in Crawfordsville, Ind., as I-expected, I moved back to Jacksonville, III. J. ought to have apprised you of it; I also ought to have let you know how Lwas progressing with your Opium Antidote toward the end of slavery. On the 24th day of July last, I took my last dose of your Antidote, and have half of the last bottle left. I had no trouble whatever in quitting the Antidote. I have no desire for either the opium or the Antidote. I have not the language to thank you for what your Antidote has done for-me. May God reward you ten-fold for your labor. in relieving the suffering. On the 11th day of December, 1859, I was caught in the machinery of a flouring mill. I was drawn through a seven, hich space, sixty revolutions per minute. Every rib in my left side was broken ; my left arm was

taking the first dose of the Antidote. My health began to improve, and still continues so to do. In fact I enjoy better health to-day than I have for the last ten years. I had many doubts in my mind as to the efficacy of the remedy, and hesi tated long before I sent for it. In fact, I kept it in my desk about three weeks before I began to take it. I was afraid to begin for fear it would prove a humbug; but God bless the day I dis-covered a slight notice in the N. Y. Tribune in regard to it, also the day I sent for it, for its use has undoubtedly saved my life, and it has re-stored me to real life again. I look back upon the last two years as lost, and it all seems like a troubled dream; but, thank God- and you, I am again free, and, in the words of another, free as a bird on the mountains. I hope every opium eater in the land will become acquainted with the fact that there is a genuine cure and a pointers one in your hands, thus saving themselves from that damnable ruin which awaits them. I have corresponded with one or two other men who claim to have an antidote; one of them tried to get sixty-three dollars out of me for it. I became satisfied that he had got it by deception of you, and then labelled it over and charged what he pleased. Perhaps I am mistaken, but I think not. I made up my mind to try the remedy of the inventor, and in doing so found it greatly to my advantage. I have worked every day in haying, and have done as much work as the best of them. I will, as soon as I get over my hurry, write you more particularly about my narry i have advised two men to write you and get re-lief; one is Mr. —, the other is Mr. —, both of my town. God bless you, doctor. I remain your humble servant and friend,

S. G. GATES.

### "A Prophet's Reputation in his own Country,"

UNION MILLS, IND., Sept. 30th, 1872. DR. S. B. COLLINS, La Porte, Ind: Dear Sir — After taking a nostrum prepared by a "Professor" of your place, for the Opium Habit, and being made very sick thereby at each dose, I concluded to try your remedy; having learned that you are the sole Discoverer of a mainlaw and being water ways for that desclar painless and permanent cure for that dreadful

a m rejoiced that I did so, for after taking your remedy for about twelve months, I found myself, as I truly believe, entirely cured, and 1 am now comfortable without any medicine what-

Like nearly all opium-eaters, I at first believed your remedy resembled the "Professor's"-a sort of humbug, but to my surprise and great joy I found it to be a perfect cure for the accursed habit.

If any person has a desire to know more o this wonderful remedy, by corresponding with me on the subject of my cure I will cheerfully answer every question, and give all the informa-tion in my power concerning the action of the remedy in my own case.

I have lived in La Porte County for thirty-nine years, and had used morphine for about eightat the time I commenced taking your remedy consuming one bottle of it in from eight to nine days; but since taking the first dose of your med-icine I have had no desire for any preparation of opium whatever, and I now pronounce myself entirely cured. I am confident that if any opium-enter will write to Dr. Collins, giving him the ex-act amount of the drug used for a certain length of time, whether morphine, gum opium, or laud-anum, and will follow the directions given upon the label of the bottles, he like myself will be de-livered from the opium hell that no man can de seribe.

I have a near neighbor who after taking a few bottles of your remedy was entirely freed from his terrible bondage, but like many others who have been cured by you, will not allow his name

to be made public. Thanking you for the many favors you have conferred upon me and the great good you have done, and wishing you and your invaluable remedy unbounded success,

1 remain Very Respectfully, John McLain.

### A Perfect Substitute for Morphine

MARYSVILLE, TENN., Nov. 10, 1872; DR. S.-B. COLLINS I Dear Sir-1 should have written you ere this as to my condition, but have been getting along so well that I considered it of little use until I received the second bottle, which I got yesterday. I suppose I must have increased my doses of morphine after ordering the first bottle. The first two days and night after 1 commenced taking the Antidote, it did not seem to supply the place of the morphine but partially, and I was consid-erably nervous, dull and lifeless; but the third day I began to feel better, and, after that, was all right, and have felt better ever since. \* \* \* t makes one feel as morphine used to make me feel when I had taken it only a year or so, except that I have no feeling of drowsiness, and I feel so much better, and entirely free from any unso much better, and entirely free from any un-natural sleepiness. I rest well at night, and hope soon to inform you that I am eured. Yours, W. Y. C. HANNUM. P. S.—It is certainly all that you claim for it, You may make use of any portion of this, with name, if you wish. W. Y. C. H.

AKI Magazines.

My general health is pretty good, even better than when I began the noxious practice of taking Morphine. Appetite good. \* \* \* I feel I cannot speak too highly of your Aptidote. It has done for me even more than what you said it would do. In medicine it is the greatest dis-covery in the nimeteenth contury. Use preserve covery in the nineteenth century. Use my recom-mendation as you wish. Respectfully, JOHN PONALDSON.

### Another of the Redeemed. DETROIT, MICH., Dec. 14, 1872,

DR. S. B. COLLINS-My Dear Sir: The Liquor Antidote had the desired effect, and you are perfectly welcome to use my name as reference. I am now a sober man, and thank God I am saved from a drunk-ard's grave, but all through your Liquor Antiand s grave, but all through your Liquor Anti-dote. You can write anything of the facts in my case in your magazine, and I'll youch for it, but I would like to have you send me a copy, so that I can keep it for reference, and also to show it to my friends, and if I can do anything for you at any time, I would be most happy to do so. I am yours truly, WM. II. II. GRAY.

### The Habit of Drinking.

Year after year the apostles of Temperance Reform have urged upon the world the necessity of abstinence from intoxicating drinks, claiming that it was simply a matter of will-power alone that it was simply a matter of will-power alone to break away from the chains of the tyrant Al-cohol. Of late years, our best.Pathologists con-cede that the habit once formed, it becomes a dis-case, the tissues changing under the action of the poison. This being the case, and something being needed to destroy this morbid appetite, so different from the normal state, various medicines have been suggested from time to time, nearly all failing wholly or in part to reach the object aimed at.

Dr. Collins offers his Liquor Antidote with an assurance that it will effect a sure and speedy CURE. It is based on the true pathological principles, aiming at curing the diseased tissues, and the appetite disappears of itself, as a natural consequence. Ite believes it is the *misfortune*, and not the fault, of the drunkard. For further particulars, 'address, DR. S. B. COLLINS, La Porto, Ind.

### Answers to Questions,

Questions regarding the Opium Antidote are constantly being asked by correspondents from all parts of the country. To avoid, as far as may be, the necessity of answering these questions in each individual case, the following questions and

Answers are given : Question. — Is the medicine an Antidote, or merely a substitute for Opium? Answer.—It is a perfect Antidote. It takes the place of Opium until the poison of the drug is en-

tirely eradicated from the system. Question.—Does the use of the Antidote induce a habit of its use—that is : is it not substituting

one habit for another? Answer.-No, it is not. The moment that the Oplum is expelled from the system, the necessity or desire for the Antidote ceases. Question.-How shall a patient know when he

is cured? Answer.-By his being able to discontinue the

Answer.—By his being able to discontinue are use of the Antidote. *Question.*—Does a patient taper off by lessen-ing the doses, or their number? *Answer.*—Neither. A patient should take-the medicine exactly as prescribed, until the Doctor advises a change. Question.-How long does it take to effect a

CUL Answer .- That depends upon the amount of

the drug used—the length of time it has been insed, and the health of the patient. In no in-stance can the exact time be given. Question .- Does the Antidote have a tendency

to constipute the bowels? Answer.-For a time, it usually does; but after

a short time, the action of the bowels becomes regular and natural. Question.-Will the disease for which a patient

*Question.*—Will the disease for which a patients first took Opium return upon its discontinuance and the substitution of the Antidote? *Answor.*—Not as a result of the use of the An-tidote. The discase may return, but is no more likely to do so than if Morphia were still being used

the system, I stopped taking medicine of any kind, and experienced no difficulty, nor desire for Morphine. \* \* \* It might be of some ad-vantage to you to send me a few of your THERI-bas swallowed an alkali an acid is administered. If a narcotic has been taken into the system, its opposite or antidote would be a stimulant. If by a process of slow poisoning the system has be-come thoroughly impregnated with any drug the only relief is through the administration of someby little shall completely neutralize the effect of this poison. There is this fact about Opium poi-soning: it penetrates the whole body, fibre by fibre, until every interstitial cell is partly or wholhbre, until every interstitial cell is partly or whol-ly filled with the refuse of the drug by the process of replacement. Year by year its abject slaves become more and more pitful in their utter de-basement, until finally the body—a mass of opi-um dregs—succumbs, and the patient dies. A cure for the habit, to be successful, must be based on true pathological principles. It must be so compounded as to take the action of the narcotic by the throat, as it were, and holding it there, permit the healthy action of the body to free it-self from its insidious enemy by natural pro-cesses, for which due time must be allowed. This is the operation of Dr. Collins's Opium an-

tidote. Patients must expect at times to feel various harassing symptoms, and under no circumstances to feel as they do when stimulated by morphia. The medicine will do its work as an ANTI-DOTE, slowly, surely and painlessly. This is proved by the CLOUD OF WITNESSES, every day on the increase, as patient after patient announce themselves cured. It would take a book larger than THERIAKI to begin to hold the private testimonials of gratitude for cure, now on file in the Doctor's office. But those addicted to the habit will readily understand the delicacy that most of the victims have, in allowing their names to go before the public. There is only occasionally one of thousands who dares face the world's opinion and announce his escape from the bondage of the intolerable tyrant Opium.

### Medical Laboratory at La Porte, Ind,

The following named remedies are compounded by Dr. Collins only, and can be obtained by ad-

ressing him : Painless Opium Antidote. Liquor Antidote.

Ague Balsam.

Cough Syrup. Terms for the last three remedies will be given upon application. All medicine is packed in wooden boxes, and sent by Express to any part of the country.

That patients may not be imposed upon, the Doctor has taken the precaution to have his name blown in the glass of each bottle.

The patient by remembering this may avoid imposition. None genuine unless the words, "Opium Habit Cured by Dr. S. B. Collins, La Porte, Inda.," appear blown in the glass of each bottle-without regard to which remedy it may

From the price list of the Antidote, given in these pages, there will be no deviation, it having been found necessary to work closely to an es-

tablished rule. In cases of absolute poverty, the person should obtain from near neighbors a sworn certificate of his or her circumstances, without which no appeal for a reduction of price will be considered. It should be remembered that the person should table for

state the *full*-amount of the drug necessary to keep the nerves in a perfectly quiet state, for

when a less amount is given, the medicine fails to have any beneficial effect. A blank containing questions to be answered is sent to each patient, with the request that it be filled out and returned.

Five dollars per bottle should accompany each order for Opium Antidote, when the medicine is to be sent C. O. D. This rule cannot be deviated from from.

from. Money sent by Post-Office Order is always safe. When that cannot be done, the letter should be egistered.

All bills are payable monthly in advance. Patients should always give County and State plainly, and the name of their nearest Express

office. Address, DR. SAMUEL B. COLLINS, La Porte, Ind.

Personal,

FEBRUARY 15, 1873.

### Words to the Wise,

A. P. Andrew, Jr., of La Porte County, Ind., deposed and saith: That he is 68 years of age that previous to July, 1868, he was for twenty years addleted to the use of Opium, the last eight teen years of which he was confirmed in the habit that on the 18th day of July, 1868, he commenced taking a Substitute compounded by Dr. S. B. Collins, of La Porte ; that he continued to 5. B. Commis, of Lit rorre; that he continued to take the Substitute according to directions, until the Eath of December following, when he was pronounced cured: that since which time he has not taken Opium in any of its: forms, not, any substitute therefor; that he feels no desire for the use of Opium ; that he feels entirely cured of the habit, with good appetit<u>r\_sleeps</u> well, and the habit, with good appetit<u>r\_sleeps</u> well, and his general health is as good as he could expect at his age : that he published in the Banner of Light; Boston, March 13, 1869, a more particular statement of his cure-and that he has no pecuthis deposition voluntarily, for the benefit of his manify. A. P. ANDREW, JR.

Sworn and subscribed to before me, the undersigned, Justice of the Peace, this 10th day of Au · HARVEY BROWN, Justice of the Peace. gust, 1869.

### The Test of Time.

The following from A. P. Andrew, Jr., who is one of the oldest, as he is one of the most re-spected of citizens of La Porte, speaks for itself LA PORTE, April 20, 1871.

DR. S. B. COLLINS-

Many persons have written to me, wishing t know if the cure performed by you sticks, or, in other words, stands the test of line. It is now nearly two and a half years since I was cured, during which time I have not used Opium in any of its preparations, nor any substi-tute therefor, and have no inclination to do so My health is good for one of my age (70 years). You can make such use of this as you please, Respectfully, etc., A. P. ANDREW, JR.

Another Triumphant Cure. LA PORTE, Oct. 7, 1872.

DR. S. B. COLLINS-

Dear Sir: After taking a remedy for the Opi um habit, advertised by a physician of this city-taking it for some five months without any good result whatever, 1 was so fortunate as to make

application to you. In nine months 1 was completely cured, and this, too, under circumstances most unfavorable to the successful action of the medicine. In the to the succession action of the medicine. In the first place, my lungs for years had been in a weak and diseased state. Moreover I was troubled with papitation of the heart, and a chronic pain in the stomach.

For these difficulties I repeatedly called a phy sician while taking your medicine for the Opium habit, who administered Morphine, thereby greatly interfering with your remedy and retarding my recovery. But your cure triumphed over all and I verily

believe saved my life, for while it effected all you promised for it, the tone of my general health was wonderfully improved, and I am now stronger than Lhave been for years. Desirous that all afflicted as I have been should

avail themselves of the signal relief you offer, and wishing also to thank you most sincerely for the aid you have rendered me, I gladly make this statement of facts, and am

Gratefully yours, Mrs. F. M. BECKNER, JOHN F. BECKNER.

broken, just above the wrist, and from the elbow to the shoulder was crushed into line pieces; my breast bone and collar bong were broken; my left hip was dislocated, and my left foot was broken at the instep; also the ankle joint badly crushed; my eyes lay on my check, choked out by my neck handkerchief. This is not all the wounds I re-ceived then, but it is enough; it looks unreason-able that one could be hurt so badly and live. I kept my bed two years; walked our crutches four years. My doctor gave me morphine at the time I was hurt. I do not blame him, for I could not-have endured the dreadful suffering without it. After I had, taken it two or three months, the doctor advised me to quit it; I said no; but probroken, just above the wrist, and from the elbow doctor advised me to quit it ; I said no ; but promised after I got able to go about I would quit it. I did not know the nature of the stuff. I was not alarmed at the idea of taking optim, until I had taken it about six years ; I then saw I was a complete slave to the drug, which was killing me by inches. You would be surprised, and it would weary your patience, were I to tell you of the many different ways I tried to quit the use of opium. I consulted several doctors; some said taper off; I tried it, but failed. Some said they never knew any one to quit it, after using it as long as I had. Others said, Quit right square off. They might as well have told me to hold my hand in the fire until it fell from my arm. After-all my many trials to out, and mosting with all my many trials to quit, and meeting with such advice from the best doctors that could be found, I gave up in despair, knowing that it could not be long until death would relieve me from a bondage worse than slavery. I have been

as many as nine days without an operation. In the midst of my greatest despair my daughter handed me a paper, (I think it was the Chica-go Times) pointing to a letter written by a gen-tleman that had been an opium enter. He had heard there was an opium cure gotten up by Fitz Hugh Ludlow, therefore he wrote to Ludlow, but received no answer. He then wrote one or two letters to the "Easy Chair" of Harper's Maga-zine, but no attention was paid to his letters. zine, but no attention was paid to fils letters After he had given up all hopes, a friend laid a pamphlet on the table before him. There he found that one Doctor S. B. Collins, of La Porte, Ind., was the man who had found a Painless cure for the Opium Habit. When I read this letter my population of the provided of the line of the line of the optime of the provided of the provided of the provided of the provided of the line of the li convinced that. I had got a longer lease of my life ; that I was on the road to life and freedom. The happy faces of my wife and children, and their rejoicing in the victory I have gained over opium, by the use of your Antidote-that alone more than pays me for all the money I paid for the Antidote. I received a pamphlet from this rival of yours, I forget his name ; from the read-ing of it one would think you or your Antidote had never cured any one of taking opium. I am like the man that was born blind, but restored to eight hu our Soutient. I have that Large denote sight by our Saviour; I know that I was a slare to opium over twelve years. I also know that I was cured by your Opium Antidote, and nothing else. Doctor, I send you this letter of my own free will. Make whatever use of it may suit you. Your sincere and true friend, 'S.'P. GUIN.

### Not a Humbug:

PROPHETSTOWN, IND., Dec. 5, 1872.

PROPHETSTOWN, IND., Dec. 9, 1912. DR. CONTANS: Honored Sir-Your note and magazines have been received, for which we are thankful. Your apology was unnecessary. We freely exonerate you from all blame. Indeed, we feel, on the other hand, to truly thank you that we are both there from slavery. Our general health is yery. free from slavery. Our general health is very much better than when we took opium or morhine. We took our last dose of your Antidote the first of August. We have no more desire for morphine than if we had never taken it. We have nearly one-third of our fifth bottle left. We have the honor to know that Dr. Collins is no humbug, as some would like to have the pub-lic believe.\_\_Many wishes for your prosperity. Yours with respect, WM, SANDERSON,

B. P. SANDERSON.

### D. Chapman & Co.

FORWARDING AND COM., FOOT OF LA SALLE ST., Chicago, June 26, 1870.

DR. S. B. COLLINS— Dear Sir: I feel that I owe you an obligation which I shall never be able to pay, and therefore take this method to acknowledge it. One year ago the 24th day of April, I put myself under your treatment for the habit of using Morphine, which I had used fourteen years, and was a per-fect slave to the terrible habit, and supposed that I always would be, as I could get no relief from the best physicians; but from the very first dose I took of your medicine, I had no desire for Mor-phine when I was taking that habitually. I never lost a day at my business, and my health was DR. S. B. COLLINS lost a day at my business, and my health was good all the time I was under your treatment, which was up to about the first of December last, when I left off taking anything, and am now all right and take no more Morphine. If you wish to use my mane as a reference you are welcome to do so, and I will be glad to tell any that may come my experience as a Morphine-Eater, for I believe I can sympathize with any one that is so unfortunate as to have such a habit

### Greatest Discovery of the Nine-

### IRONTON, MISSOURI, Nov. 11, 1872.

used. *Question.*—If the stomach of the patient is pe-cultarly weak and sensitive, will any difficulty be experienced in taking the Antidote? *Answer.*—No. The patient has only to state the fact to the Doctor, and the medicine will be

compounded with a view to avoid the difficulty. *Question*.—If the Antidote should not sustain the patient, should the doses be increased? or should a little Oplum be used? *Answer*.—When a correct statement of the case

is given, the Antidote will not fail to perfectly. sustain the system. No Opium should be used, and the doses should never be increased. When the Antidote does not sustain, the patient may rest assured that he has made some error in his statement, and should discontinue the Antidote, and write at once to the Doctor.

Question.—Does the price given per month in-clude anything but the Antidote?

Answer.—No. The merit of the medicine is no Answer.—No. The merit of the medicine is no directions are followed. In case the patient should need a prescription or advice during the treatment, no extra charge whatever is made. Question.—Is any medicine sent out upon trial? Answer.—No. The merit of the medicine is no longer an experiment, but an indignuclule foot

longer an experiment, but an indisputable fact, and too much time would be consumed in send-ing samples. No less amount than one month's supply is ever compounded, and in all cases, when five dollars are sent with an order for medicine, a full month's supply will be forwarded, the

Question.—How many bottles of the Liquor Antidote are required to effect a cure of the habit of using spirituous liquors? Answer.—In ordinary cases' three or four bot-tles.

Question .- What are the terms for the medi-

cine?

Answer.—Six dollars per bottle. Question.—Is the cure permanent and painless? Answor.—It is.

### Time Necessary.

The doctor would be thankful to his patients if they would give him at least ten days' notice when they need supplies of medicine. It can be readily understood that with the number of patients on his books and the continual daily in-crease there must be orders ahead constantly. Somebody must wait their turn. This fact, add-ed to the unavoidable delays after shipment, takes time. He thinks that if he is allowed ten days, and twenty days for the extreme Southern and Southwestern States, from the receipt of the order, he can obviate in a great measure these vexatious delays. One other point might be suggested, and that is, if the patient is able, he order more than one bottle at a time, and repeat his order, if necessary, when he reaches the last

### Plain Words for Opium-Eaters.

. Persons addicted to the Opium Habit when they commence using the antidoto are very like-ly to entertain the idea that the "Antidoto" is only a substitute for the amount of the drug they have been taking, and that they must have the same good feeling as when intoxicated by Opium. Failing of this peculiar elevation they are not sat-isfied in having no desire for morphia, but insist that the medicine has falled in its work. The antidote is not simply a substitute how real.

GALVESTON, Texas, May 29. DR. S. B. COLLINS, La Porte, Ind.-

Dear Sir: I hardly know how to express my gratitude to you.

To-day I am one week old, and feel like a new human being—no longer a slave to that miserable Dpium.

Opium. I commenced, as you directed, taking your medicine, the very day that I received it, and since that time I have not taken a particle of Opium. My whole system seems changed; that careworn look has disappeared, and I sleep as calmly and as quietly as an infant, and feel re-freshed and rested when I get up in the morning. You may indeed call it "the most wonderful dis-covery of the age" How twolve long wears I covery of the age." For twelve long years I have been a slave to the Opium Habit, and have tried every way in the world to rid myself of it, but failed in every instance until I received your glorious medicine.

Now I feel myself no longer a slave, but a free man. I have no inclination whatever for Opium, but I feel that I am restored to life, health and manhood again. Yours respectfully, BYRON MCKEEN.

ST. JOSEPH, MO., Nov. 20, 1871.

ST. JOSEPH, MO., 2007. 20, 101-TO WHOM IT MAY CONCERN: This is to certify that the letter printed in "Theriaki," of Dr. Collins's Antidote, Pamphlet of date Jan. 20, 1870, is true in every particular; and I am free from the use of Opium, and have no desire for the Antidote either. LOWN R HOWARD, M. D.

JOHN B. HOWARD, M. D.

Chas. B. Tilden, of Washington, D. C., says: I can testify to the miracle of a cure for Opium-Eating which is absolutely painless, and which even affords to the patient a continual physical as well as mental joy."

"My wife is improving finely under the effects of Dr. Collins's Opium Antidote. Her friends all mark the change. JOHN SMITH, Sturgis, Mich.

BELMONT, Mo., July 20th. My wife and I are getting along finely with Dr. Collins's Opium Antidote. WM. A. JOHNSON.

Dr. Collins's Opium Antidote is all that is claimed for it-painless and certain.

L. J. SPITLER.

Dr. Collins's Antidote seems to contain every-thing requisite for the broken down, sensitive system of the opium-cater. It works like magic in its sustaining, invigorating and tranquilizing effects upon a worn-out system. JAS. S. BROWNE, M. D., Suffolk, Va.

Herbert Davis, of Chicago, III., whose wife is a patient of Dr. Collins, says: "The Antidote works like a charm. My wife says she was never in better health in her life."

"James W. Davis, Mt. Airy, N. C., writes: "I feel altogether like a different man. Every per-son that sees me says I have improved in the last month more than any other person they over saw:'

JALAPA, TENN., July 26th. I have not used a particle of opium in any form since I took the first dose of Dr. Collins's Anti-dote. I am nearly well. J. R. LEONARD.

 $\begin{array}{c} \text{My Dear Sir: 1 began to take the Antidote June 28th, and have not taken a particle of morphine or opium in any form since. I acknowledge I did not take it as directed. * * * It has done its work admirably. I have never had the neglected ones. * * * When I took the ninth bottle of your Antidote, which was pretty much out of the neglecte of morphine after their union I have Plaster of Paris, an inert taken a particle of morphine after their union I have Plaster of Paris, an inert$ E. T. Bussell, M. D., of Indianapolis, Ind.

teenth Century.

Freedom and Deliverance,

# EAST WALLINGFORD, VT., Aug. 22d, 1872.

DR. S. B. COLLINS-My Dear Sir: 1 began to take the Antidote June 28th, and have not taken a particle of mor-

bottle.

Yours truly, D. CHAPMAN.

Persons addicted to the Opium Habit when