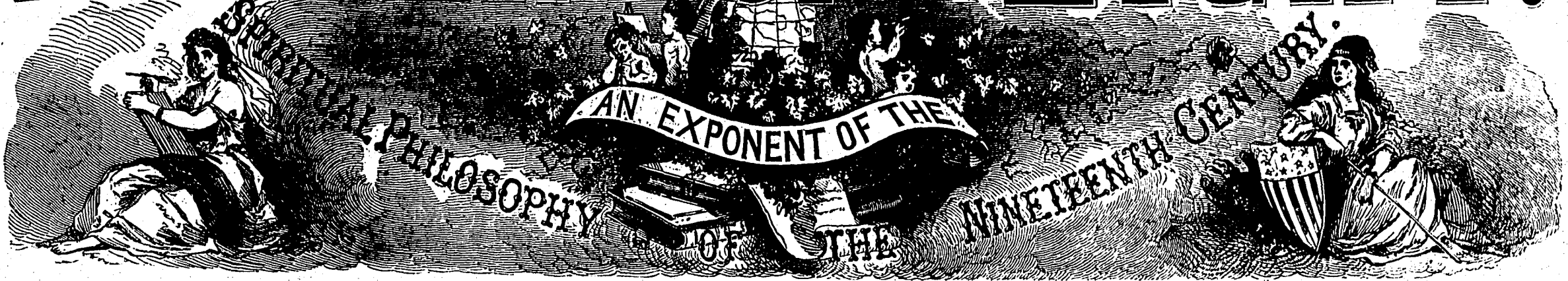


# BANNER OF LIGHT.



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## The Lecture Room.

### ANSWERS TO TEN QUESTIONS

Propounded from the Audience at Music Hall,  
Boston, Mass., through their Committee, on  
Sunday Afternoon, Nov. 10th, 1870,  
BY MRS. CORA L. V. TAPPAN.

Reported for the Banner of Light.

#### INVOCATION.

Oh thou Infinite Spirit of Truth, thou Eternal Parent, thou Father and Mother of the souls of men, we are in thy presence—we would speak to thee; our souls go outward and inward to meet thee; we are enfolded and baptized in the light and love of thine Infinite Presence; we are enshrined in its glory; we are possessed of it utterly. It is part of us to know thee; it is within us to feel thee; it is of us to understand thee. We praise thee that the life that is within us leaps up to meet thy light; that the love that is within us responds to thy love; that the truth that is within us can attain grows bright because of thee. All wisdom that we possess is of thee—all knowledge and all law—and these are eternal. Within the habitations of thy universe all these abound. We have a part therein; it is for us, and we are satisfied. Oh thou Eternal Spirit, as we stand in the full height and breadth and depth of the Infinite, and strive to fathom thee and thy word, the inspiration is from within, and we turn from what we seek, and find that it is ourselves. Oh Presence surpassing all presence; oh Light beyond the mightiest of suns and stars; oh Excellence beyond all human comprehension, let us aspire to truth, and that alone; let us seek for knowledge and wisdom and love, to the end that we may find out thee. Let us praise, because of all things that have been, and are, and shall be forever, since in the ages of eternity the law of divinity shall work everywhere, and the cycles of the past prove how divine is the Infinite purpose. We praise thee, the voice of our thanksgiving has many tongues; it speaks in the thought within us; it breathes in every sun and system; it is absorbed in every inspiration—it goes forth in every utterance of the spirit. We would praise thee for all things; for the morning light and evening shade; for the noontide glory, and the solemn majesty of night; for the coming and going of the seasons in obedience to unchanging law; for the winter and summer, tempest and calm; for the earthquake throes and the peaceful eras of the earth. We praise thee for life, and for that other life which is called death, and for all that is embraced between the meaning of these two words; we praise thee for being, for growth; we praise thee for the power that can expand itself and become perfected even like thee. We praise thee for earthly kindred and friends; for all that which points humanity to a common sympathy of purpose. We praise thee for states and churches; for all means by which man rises to truth; for the red battle-field, and the sweet hour of peace; for the thoughts of the soul that on wings of everlasting sweetness rise to thy enrolling dome; and for those ties which bind spirits indissolubly together. We praise thee for the prophets of the past, and for the hope of years to come. We would praise thee as the saints and angels praise; as they that have lived in mortal and passed from earth praise thee; as they that have been redeemed, and stand free from earthly stain, praise thee; as the Magdalen that has been forgiven and is repentant praise thee. As babes that have known no taint of sin—as souls that are wise and brave and free, the conquerors of error, would we praise. As the soul of thy divinity, speaking out of the fastnesses of eternity praises thee for the wonder of its being, we would praise thee forevermore. Amen.

#### INTRODUCTORY.

Usually any new science or truth in its elaboration suggests a multiplicity of inquiries that a speaker may not answer in a given discourse under a special heading, and especially is this the case in reference to Spiritualism or spiritual science. All thinking and inquiring minds have certain propositions or queries which they wish answered, and it is for the purpose of giving our views, and perhaps the best views of those who have investigated this subject, that it was suggested at a previous meeting to appoint a committee for the purpose of receiving and selecting questions from the audience. This is the best method of arriving at any truth. A discourse is likely to be too general, and the mind has naturally many inquiries that cannot be followed out. The great men of all ages have ever taught their people in conversations; and it is becoming more common among us that we have conferences where the students of science can elaborate truth, and where inquirers after knowledge can pursue their investigations.

#### REPORT OF COMMITTEE.

At the conclusion of Mrs. Tappan's introductory, Dr. H. F. Gardner, Chairman of Committee, chosen the previous Sunday afternoon, reported ten questions, which they had selected from those sent to the committee for consideration on the present occasion. These were given to Mr. L. B. Wilson, presiding officer of the meetings, who read them in order, and they were answered as follows:

#### SOUL AND SPIRIT.

Quest. 1st.—Is there any essential difference between the terms soul and spirit?  
ANS.—The words soul and spirit have generally been used synonymously, but in the Bible they are used differently, and with separate meanings; and among metaphysicians and philosophers a line of distinction has been drawn, while to many competent minds soul and spirit are as one. Thus it is customary to refer to soul, spirit or mind, as being that substance which cannot be seen by the physical senses; and it is also customary to declare the soul to be the essence of all things. The soul of things is the impenetrable, the absolute, the unperceivable, and altogether the most subtle

of the agents of being. Spirit is animation or life—that which manifests itself—and we would define it thus: Spirit is that aura or substance, shaped like the human body, which encases the soul; it is the other self, the you and the me—the something which you may not see, but which fills you, and which, when you pass away from your mortal body, is the spirit body, composed of such substance as the material senses cannot perceive, but which the spiritual can. Soul is that which lies innermost—which cannot be seen, heard, nor felt, even with the spiritual senses, but is the real life itself; therefore it is that we conceive it to be indestructible.

In the use of these two terms we are glad to see that theologians are beginning to have a different meaning for the words soul and spirit. The word *logos*, which is referred to in the book of John, means more originally the soul than any other word in the Greek or Hebrew. It is translated, "In the beginning was the word;" but it should have been rendered, "In the beginning was soul, life." But spirit may be denominated as the outward expression of that life in your earthly body.

Now, mind is different from either of these. Mind is neither spirit nor soul, but is the expression of spirit and soul and matter combined. There is no such thing as mind in the absolute; but there is soul, there is spirit. Mind is the effect that certain organs of the brain, nerved by the spirit, produce—giving forth as expression thoughts, great or small, and these are the children of mind, the direct product of soul, spirit and matter.

#### THE TEMPORAL EVENTS OF LIFE.

2d.—Are the temporal events of life more the result of mundane, or of supermundane influences?

A.—Well, all events seem to be temporal, as far as relates to matter. But your question involves a necessary analysis as to what is meant by mundane and supermundane. If by mundane is meant earth and air and water, and such things as go to make up physical matter, human organisms or causes; or if by supermundane is meant all that of sublime causation that cannot be seen, but only dimly conjectured, we should say that there is no mundane and no supermundane world—there is no line between them. There is no separation of causes into two distinct classes; there is no supermundane, no human cause as a class; all are mundane. If you do not see it, you are blind; that is, you are not yet fitted to perceive it. If you cannot understand a thing, that is no reason that it is supermundane.

If, however, you wish to know whether the events of earthly life are influenced more by earthly or spiritual existences, we can answer; but we wish you to understand clearly our definition of the words mundane and supermundane, for it is an error of mortality—this separation of the laws of Nature into two distinct classes—this dividing line between the natural and the spiritual. Is there any man of science who knows what mundane objects are? Some of them he knows: he knows that light and heat and motion are mundane; but there are things that he does not know of. This is a mystery, but the law is in harmony—there is no supermundane. But this is true—that all temporal events are governed by causes, and that these causes lie in successive chains that extend backward and ramify through all things. They spring up everywhere. The events of human life are shaped by the multiplicity of these causes that existed from the beginning; and when you ask whether we can tell you if your coming here to-day is shaped by you or by your surroundings, or by something outside of yourself, we answer that it is shaped by both; by your birth, your education, the cause and effect that has made up your being, the varied influences of society around you, and that other society that you do not see. In other words, you are a being, an atom, a mote, an individual, seeking to express itself; all these other individuals are fighting you, not because of any animosity, but because they are individuals. You throw out your aura, and are receptive to their impressions, but you still keep your individual being amid the great torrent around you.

No supermundane influences have an existence, but what you call so do exist; and spiritual forces have as much more power than those named material as one is greater than the other. The influence that others have upon you is extended in this direction; that of those whose bodies are laid aside is enhanced by added power when the spirit is free from clay. Every human being is in a world of causes, each cause equal to itself; and it is governed by these accumulated forms, keeping, all the time, the fact of the individual being that exists. We answer: You are controlled as much by spiritual forces as by material; and more, in proportion as spiritual forces are greater in power than those of materiality.

#### PROPHECY.

3d.—Has the spirit a power of prevision different in principle from the intelligence which enables us to foresee coming events from the observation of their causes?

A.—This means what is commonly called the gift of prophecy. Here, again, is the distinction—"has the spirit?" You are spirits. There are two methods of judging the future: one by possessing a predicate, and reasoning from that. The German metaphysicians insist that there is no knowledge *a priori*, but it is all *a posteriori*, or that we must have a predicate from which to work. Now, reason and logic must have a predicate which is equivalent to the thing to be determined, and out of it can be decided with mathematical precision the result. But science has never been beyond the stars of the astronomer; no class of scientists through reason can decide the course of human events. All classes in general can determine that where there is tyranny, war must follow; where there is scanty reward for toil, there must be suffering; but who is there

that can calculate to a certainty what the moral system of the next generation will be?

Prophecy is a natural gift. It belongs as much to the spirit as the faculty of memory, and is even more absolute. It is one of those faculties which, if cultivated, would be just as remarkable and natural as the wonderful memory some persons possess. Prophecy is, if you please, the reasoning of the spirit, but it is not subject to the operations of the cumbrous machinery of the physical brain. Woman is said to be more intuitive than man. She says to her husband, "I would not trust that man," or, "I would not engage in that enterprise," and when questioned for a reason, replies, "I do not know—I can't tell; but I would not do it." Grandmothers, you know, are famous for their prophecies, without being able to account for their origin. Man is accustomed to deal with objective matters—in pounds of material, in articles, in shillings, in the customary routine of trade, and therefore must in a greater degree arrive at conclusions through the slower process of reasoning. People have not yet discovered that mysterious law by which genius mounts at a bound to the heights where, ages after, the tolling footsteps of general humanity must climb! This is it: to the spirit, there is no time, no space; to absolute soul, there is no reckoning of events by the operations and revolutions of this tardy planet. The spirit does not have the opposition of matter to overcome. On this side the world, it is day—on the other, night. If you were in spirit, you could go there instantly, because the friction of matter would not restrain you. This is prophecy. Do you not see that it requires time now to tell what tomorrow will bring? But if, in thought, you are already in to-morrow, it is here, and you can tell. Hence, the gift of prophecy is a natural, and not a supernatural one. It seems unnatural now, because of the cumbersome processes of the human brain; but the time will come when you will be able to give as full demonstration of the moral and spiritual sciences as you now can of the physical.

Paul said, entertain all spiritual things, but of all things desire the gift of prophecy. Why? Because it is the determiner of events. At present, you have to calculate events; and if you know anything beforehand, it is because of the result of existing causes—such as that the sun will shine when there is no cloud in the sky. But behind the veil man's spirit possesses the power of foreknowledge. It only remains for your schools to bring it out as the memory is cultivated. See how the schoolboy's mind is taxed with columns of arbitrary and unmeaning words, that his retentive powers may be brought out. See how memory, in every phase of human learning, is cultivated, being made to transcend all other branches of knowledge or science. Make this other faculty of intuition as much the subject of culture, and you would have a world of prophets. In such case, you would not be obliged to remember, for you would know a great deal more in advance than you now obtain by labored study. That is the meaning of prophecy.

#### NO INTERVAL OF UNCONSCIOUSNESS AFTER DEATH.

4th.—Is there an interval at or after death, when the soul, or spirit, may be unconscious?

A.—The soul is never unconscious; if it were, it would never be conscious. If it were possible that an interval of a thousandth part of a second should intervene when the soul would be unconscious, annihilation would be the result. That which is, cannot cease to be. There is, however, a suspension of apparent action, which is sometimes—because uncomprehended by spirits not skilled in spiritual ethics—considered unconsciousness. During the interval of the translation of the spiritual body from the physical, at death, this may appear, but through all the process the soul retains its faculties, its powers and its existence. But it is not ready at once to possess itself of its new garments; is unconscious of these; is perhaps unconscious that any change has taken place. It often occurs that spirits remaining for many years in the spirit-world think themselves on the contrary to be still dwellers in the mortal. They walk about, it is true, without being seen by mortals, but are so filled with the earthly ideas that they cannot comprehend that they are not denizens of the world of men.

The condition that is called sleep, and which more perfectly expresses the condition of death for the body, is a sort of suspension of the usual physical forces, that the spiritual forces may be brought out more readily. There is no universal or general law on this subject; according to condition, cultivation, and growth of the spiritual faculties it exists; and the soul whose physical organs on earth did not have spiritual culture will exist in a half dreamy, semi-conscious state as far as its outward spiritual life is concerned—but the soul will be active. This condition is often known by the record of your senses. You say, "I have slept soundly, without a dream." You could not know that if the soul were not always conscious; and when you awaken from slumber you sometimes have the memory of something that you have experienced or seen, and you say: "Was that music, or a picture, or a beautiful landscape?" You have a vague remembrance of an active life into which you have been placed, but the drowsy fog will not let it return to you. The active life of the soul was being lived, while the physical body was gaining strength. And this is the absolute existence of the soul. All intermediate states are dreams.

#### NUTRITION AND GROWTH IN SPIRIT-LIFE.

5th.—In the life following the separation of the spirit from the earthly body, what are the laws of nutrition and growth?

A.—This gives us something to say, really. Do they eat? do they drink? do they sleep in the spirit-world? What do they wear? Is it an objective world? These are the questions that rise upon the lips of every inquirer. "And the testi-

mony," says one, "is so varied and conflicting! Why is it that spirits cannot agree upon such an important question as to whether they have dogs and horses and birds in the spirit-life? Surely, why don't they agree?"

This is the sum and substance: every spirit tells its own experience when it returns; and every one tells you truly. There are spiritual substances as various as the material. Now of all the substances that go to make up your bodies, how many of you can tell half-a-dozen by name? And yet they make up the nutrition of your system. How much of your nutrition do you get from your food and drink? About one-third—the rest you obtain from the air. How do you draw it from the air? Through the pores of the skin and respiration—you absorb it unconsciously. Now spiritual substances are just as real to the spiritual body as the atmosphere is to the physical body. If you are in a room that is filled with carbonic acid gas, and crowded with people who at every breath are exhaling this poison, you do not perhaps become aware of it till some one faints; when you are out in the air you breathe it freely, but do not know it.

Now, spiritual objects are composed of substances as tangible as those of this world are to you; and the spiritual body obtains its nutrition from sources that correspond to those of your physical nutrition. It is not necessary to suppose that spirits bake and brew, but there are substances that replenish the spiritual system, just as there are those that temporarily fortify against decay the earthly; and there are, no doubt, spiritual epicures that gather around the festive tables of earth and partake of the aroma of the viands, and just as truly obtain satisfaction for their spiritual palates as you do for your physical.

But does the spirit who has been cultivated obtain replenishment from the substance of which thought is made? Yes; their spiritual bodies are kept alive by these inward forces. It is the same as in your world; one man is kept alive with crackers and water, another thinks he cannot live without a dozen courses. These men, living in America, might cross the ocean to Europe, and while there might be asked: "Do you fare sumptuously in America?" and the epicure would respond: "Yes, we have a dozen courses for dinner;" and the other might say: "Yes, we have crackers and water; these satisfy us." How could such statements be reconciled? Why don't they agree? They both, as regards the individual uttering them, are stating the truth. So with the testimony of returning spirits—each gives his own experience.

And about the dogs: they who on earth loved these animals, will have a place where they may have their dogs, as of old. There are those who might come to Boston a dozen times, and if the quadruped did not come in their way they would not see a single dog during their visit, their minds not being directed in that channel; but they who in life enjoyed the companionship of these canine friends—as the sportsman—return with stories of their presence the same as on earth. He who is on the same plane as on earth may tell of the horses that bear him about, but the soul that requires no such means of locomotion would think it troublesome to take a horse just for the sake of having one there. Therefore, the one requiring the horse finds him in the air that surrounds the earth; the one who does not, rides upon the wings of his own science, philosophy, or whatever form of thought or knowledge may occupy him.

#### TRANSMIGRATION.

6th.—Is the doctrine of transmigration true, or have any of our individual spirits inhabited any other body than the present one?

A.—The subject presented in this question would involve too much elaboration for a simple answer at the present time; nevertheless, we will state a few propositions and our deductions, and leave you to elaborate them for yourselves. Transmigration, as the ancients used the term, cannot be true; that is, that the souls of men once inhabited dogs and various other animals, and may inhabit them again. Still, there is a truth underlying this; the soul that is in Nature is constantly changing to earth, and trees, and beasts, and men—therein is the soul of Nature. This individual being, which constitutes the you and the me, if it has a definite beginning must have a definite ending. There is no evading the conclusion that that which has a beginning must close; and we cannot escape the argument of the materialist, that if this body is the first of the individualized human spirit, then this body must also be its closing. We have no right to assume a proposition like the one we would be assuming if we were to state that man begins here and lives forever. What evidence is there of an eternal existence that has a commencement?

Our proposition is this: Soul is eternal—its past, as its future, follows with certainty the train of reason. It is possible to unlock the doors to both these truths. It is not necessary for us to answer: "What have I been?" to the question that may be asked. We may take the same key with which the gate of the future is bound, and we will be able to unlock the past. The world is in the twilight of its spiritual being, but rest assured that no thought of this individual me should mar the absolute conclusion to which you shall come. Follow science—the laws of the soul—they lead you as inevitably to the past as to the future eternally. When, as it is written, Jesus said: "Before Abraham was, I am"—it was a true statement, if not a grammatical one; because, if the soul is a unit, and is the you and me of to-day, then in the past it has been, and in the future it will be so.

"But," some one asks, "why cannot I remember this past?" That is no answer; there are many events that have taken place in your life that you cannot bring back. You can as well tell what you have been, as what you will be. Cultivate reminiscence and prophecy. Both these fac-

ulties are dormant; you have only as yet developed the material qualities.

#### SPIRIT MEMORY WITH REFERENCE TO PREVIOUS MANIFESTATIONS.

7th.—When Jane communicates to me through one medium, why don't she apparently know it when she communicates through some other medium?

A.—This is a query that hinges on the subject upon which we have been treating. Here is a spirit, having no material organism of its own, but compelled to work upon that of another in mortal form. The only question with this disembodied intelligence is, how to get to you—how to communicate with its friends. If it can impress the name upon the mind of the medium, that is so much gained. Everything thus given requires a special action of the spiritual influences, as the engine requires one motion of the wheel to move it forward, and another to cause it to recede, or go backward. You ask the engineer on a locomotive going forward to turn back, and he replies, "I can't do it without reversing the engine." So when the spirit with difficulty acts on the organism of a stranger it is for a purpose, and it seeks to propel forward to that object, and you ask it immediately to give a reverse action to the medium-machinery, and exert the faculty of memory, by demanding, categorically, "Where did you communicate with me last?" The spirit must then endeavor to reverse the action, and his or her success will depend almost entirely upon the condition of the medium. It requires one form of power to remember, another to speak; and these powers must be exercised—it must be considered—with a machine which has a will of its own. Spirits are not only required to control the medium, but to remember the other forms of individuality through whom they have manifested. The memory of a previous communication cannot always be impressed upon the medium who is the avenue of present converse between the two worlds. We wonder that so many communications are correct.

#### SPIRIT DISCONNECTED WITH THE BODY.

8th.—Is there such a thing as an eternal, thinking, acting spirit, disconnected with a material structure?

A.—This is going back! The drift of all that we have said is to the end that there is. The evidences of it are very numerous, and require longer elaboration than we can give now. We say there is: first, because there is a thinking, acting intelligence contained within the human body; and second, because when the body dies, the thinking, acting intelligence departs, and there is within that body no mind, no life. The thinking, acting intelligence must be somewhere out of that body when it is not in it. A thinking, absolute intelligence like that which inhabits these bodies to-day is evidence of its own existence. When the body dies—when you do not see the manifestation of the intelligence in the body—where is it? It is outside the body; you may call it dissolved into thin air—which is the dream of the materialist—but you do not destroy it by so doing—it is somewhere; you may grind an atom into dust, or turn it into a component part of the glory of the sunset clouds, but it still lives. Even so you have not destroyed that thought—the intelligence is somewhere, and you cannot put it out of existence. Not being in the body—which is evident, because the body cannot move and live—then it is out of the body, and it is your assumption that claims that it has floated away into the atmosphere; it is our statement that it retains its conscious individuality.

The statements and testimony of the prophets and inspired writers of all ages, and of those not called inspired, as Plato, Socrates and others; the testimony of those who in the past have seen the spirits and angels; the testimony of thousands of living witnesses who have seen, conversed with and recognized those who have gone before—furnish conclusive evidence of the continued existence of intelligence disembodied from the material form. But chiefest of all, as was said by an almost inspired speaker, "The evidence of immortality comes not from without, but from within, and every human being possesses it." What there is of his own existence to-day that is conscious, gives proof of his immortality.

#### SPIRIT IDENTITY.

9th.—What are the evidences of a man's identity after his soul leaves his body?

A.—The question is so nearly alike with the preceding one, that it does not require a distinctive answer.

#### DUALISM.

10th.—It is an axiom of science that forces exert themselves in the line of the least resistance. Now, a new explosive substance, "dualin," when placed unconfined on the surface of the hardest rock, shatters the rock to fragments, instead of expending its force on the air, which is apparently the line of least resistance. Gunpowder and other explosives, under same conditions, expend their force on the air. Can you explain this anomaly in science?

A.—Certainly; because it is not an anomaly. Whenever science discovers a law in one direction, it makes that law universal, and says there shall be no law in another direction. For instance, the law of gravitation is said to be universal, and you well know it is not so. One is just as possible as the other, as to whether objects tend upward or downward. All substances as they congeal become smaller and heavier—water becomes larger and lighter. Take it for granted that when science lays down a law it is one-half, and that there is another half somewhere not yet discovered. This new substance is one that the atmosphere quells. Gunpowder will not explode in water, and some of the component parts of dualin are affected by the atmosphere, just as the water affects the first destructive agent. This new substance finds less opposition in the rocks than in the atmosphere, and therefore acts in that direction—"the line of the least resistance." That is the other side of the











This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the *Banner of Light*, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

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### "Working up from the People."

In our last week's issue, the readers of the *Banner* will not have failed to note certain emphatic expressions contained in the letter of Edward C. Towne, in respect to Mr. Alger's public sneer at Spiritualism, particularly in the extract made from his own remarks at the funeral of that noble man and true Spiritualist, John Pierpont. Said Mr. Towne, "I have no doubt whatever that it (Spiritualism) is to become the most potent and most valuable development of modern Christianity. It is working up from the people—from those to whom no church penetrated; and in the day of its full power, it will be a force in religious progress such as no church has been. It will bring to all the churches new life in faith, hope and love." This is true to an extent which no human mind—not even that of him who uttered it—can fully comprehend. But the significance of the statement is chiefly due to the truth, obvious from its very necessity, that this movement, called Spiritualism, is to regenerate and renew the churches by working its influences upward from the people. In that consists its deep importance.

Mr. Towne is a free and large thinker, welcoming impressions, views and thoughts from whatever quarter, and extending a generous hospitality to all. Although, as he admits, he is not specially a Spiritualist, he nevertheless believes that "Spiritualism, with its manifestations and its ideas," is the simplest, truest and most useful form of religion. He styles it a "non-sectarian religion"—the "youngest of communions"; and predicts the not distant time when it will obtain a "full recognition of its Christian character." The germ of it was planted where Christianity itself was planted, among the people. It is not working its way downward from above, but upward from below. That is the reason why it will be strong and vigorous. That accounts fully for its original power. The stock is in the ground, and it will grow. The popular heart and belief give strength to every movement that succeeds. It has ever been so in matters of history, and so it will ever continue to be. Mr. Towne has merely lit the nail on the head.

### Played Out and Pointless.

We apply these epithets as the very fittest possible to the still lingering practice of trying to swamp the great subject of Spiritualism with ridicule. We say that that style of treating the matter is "played out." It does not draw any longer. The world has seen so much of it, and all to no sort of purpose, that it has concluded to give it the contemptuous go-by it merits. People cannot feed on shucks always, though sometimes they may be induced by others to taste their quality, to see if they contain any food qualities. And just as this empty ridicule has been tried on to Spiritualism, so are the reporters of public journals here and there trying to repeat it in connection with Woman Suffrage. The spirit, which we denounce as of the lowest and vilest, makes itself manifest on sundry occasions. We see it right here in our midst. Even the recognized high character of the ladies who are personally engaged in this reform of the age, are slurred and sneered at by reporters, who sharpen their pencils to do that very work—work that they will hang their heads in shame to read after a very few years. New York is notoriously unjust and indecent in this business. And so we may say of several of the cities and towns of the West.

We had not thought, however, to encounter such a detestable spirit in liberal and progressive San Francisco. At a recent Woman's Suffrage Convention held in that city on the Pacific, the reporters of the four leading daily papers deliberately set about traducing the members of the Convention, seeking to cast cheap ridicule upon its proceedings, resolved to laugh at its serious intent, and even going so far as singling out individual members of the Convention, to make fun of their features, their dress, and their general appearance. This they did, too—gentlemen by profession or expectancy as they are—though they consented to occupy seats offered for their personal convenience. If there can be anything meaner than this, we have not heard of it. We are glad to see the *Weekly Mercury* lift the lash and administer the castigation so richly deserved. It is altogether probable that these reporters did as they were simply employed to do; we think we know reporters who would resign their place rather than sell their services to such a low enterprise. Of this style of treatment the *Weekly Mercury* says with much force that "ridicule can never be made to take the place of argument, in matters that appeal so strongly to the good sense of the age as does the question of Woman Suffrage." The community will in time teach clownish reporters better manners.

### What is the Spiritual Body?

Is concisely answered on our sixth page by the influence controlling at our Public Circles. Those "liberal" materialists who cannot or will not see "spiritual truth," are invited to read what a spirit says upon the above subject. Possibly a ray of light may reach their souls.

Also those Spiritualists who are anxious to hasten organization, should read the spirit's answers to questions upon that subject.

### United States Indian Wars.

The Boston Daily Advertiser says that the expenses of our wars with Indians since the beginning of the century amount to more than \$400,000,000, while the amount of money spent in attempts to educate them has only been \$8,000,000. No doubt seven-eighths of that large amount went into the pockets of dishonest government agents.

### Vote on Opening Public Libraries on Sunday.

The bill providing for permitting towns and cities to open their public libraries on Sunday was further considered in the Massachusetts House of Representatives at half-past two o'clock of Tuesday afternoon, Feb. 7th. Mr. Train, of Boston, was of opinion that, as a measure of practical good to the community in which he lived, and a portion of which he represented, it was infinitely small. The amount of good which would be accomplished was not to be weighed against the pain which it would inflict upon the consciences of those who opposed it. Rev. Dr. Putnam, while standing firmly to his religion, yet gave utterance to many liberal sentiments. He defended the bill, also favored the amendment of Mr. McKim to open the libraries of religious societies. He advocated the bill for conscience's sake, in behalf of the great fundamental principle of Christian liberty, which was moral liberty. One man's conscience must not be allowed to invade the rights of another man. Conscience was given to regulate his life and control his action, and not to interfere with or control the action or conduct of other men, so far as they kept themselves within the bounds of peace and order. When a conscience traveled out of its proper province, and undertook to limit the workings of his conscience, such a conscience as that which sought to take away his rights and control his action, and not to interfere with or control the action or conduct of other men, so far as they kept themselves within the bounds of peace and order. When a conscience traveled out of its proper province, and undertook to limit the workings of his conscience, such a conscience as that which sought to take away his rights and control his action, and not to interfere with or control the action or conduct of other men, so far as they kept themselves within the bounds of peace and order. When a conscience traveled out of its proper province, and undertook to limit the workings of his conscience, such a conscience as that which sought to take away his rights and control his action, and not to interfere with or control the action or conduct of other men, so far as they kept themselves within the bounds of peace and order.

With reference to the elevation of mankind he asked: Ought there not to be some second rate influences? Would you raise a ladder from earth to heaven with only one round, so that spiritual climbing alone could mean ascent and be saved? Ought there not to be intermediate steps for the weak and halt to climb up, slowly and laboriously, perhaps, but still upward? He then wished to know if there should be nothing between the pulpit, with worship and instruction on the one hand, and the brother and rat-pit on the other. The wants of cities would be opened on the Sabbath. Should there not be some intermediate steps between those and the churches of God?

At the close of his able remarks a vote was taken, and the bill was refused a third reading by a vote of 129 yeas to 95 yeas.

But this is by no means the end of the business. It is not settled here. The people will return to the question again and again, until they have secured such an interpretation of the existing statute as will permit them, in the several cities and towns of the Commonwealth, to do precisely as they see fit. No Legislature ever chosen was authorized to create a standard of public morality, or to dictate and form a public opinion. That is altogether above the legislative occupation. The most that representatives of the people can rightfully do is to represent the people. Thank God, the time for setting up a State religion, or a State morality, has forever gone by. This vote is only an evidence of the bigotry that rules the present Legislature. All that was asked was that the law would so read as to allow the people their perfect freedom; but our Solons at the General Court say, No; the people are not to be trusted with their own morals; the people do not know what they want. The speeches of such distinguished men as Dr. Putnam and ex-President Will were without final effect on the mind of the House. None of their positions, however, were answered. No one met and overcame their arguments. The whole question is left where it was, all the better for the open and free discussion through which it has passed.

### Musical Spiritualist Meetings.

Mrs. Nellie J. T. Brigham lectured at this hall Sunday afternoon, Feb. 12th, choosing for her subject the query: "What is Life?" which she proceeded to treat in an able manner. We shall print a report of her address in due time. The audience was not such as the lecturer merited, the rapidly accumulating snow tending to block up the streets, and render traveling exceedingly unpleasant. Those who faced the storm were, however, amply repaid by the fine singing and the speaker's remarks. At the close of her lecture Mrs. B. recited the following peculiarly appropriate inspirational poem, drawn from the lessons of Nature:

#### THE SNOW AND THE FLOWERS.

Oh! our world is cold and white;  
Fast falls the beautiful snow,  
While we dream of the days that were sunny and bright,  
When the breezes of springtime did blow;  
When the earth was not white,  
But crowned with the light.  
That streamed through her mantle of bloom;  
And the sweet apple blossoms were fair to the sight,  
And the breezes were rich with perfume;  
Then the heart keeps repeating through earth's stormy hours:  
"Life, beauty, death cometh—the snow and the flowers!"  
Oh! sad human hearts in a mantle of gloom,  
Bound down with your sorrow and woe;  
The winter but maketh a path for the bloom,  
Through the drifts of the fast falling snow;  
The springtime will come with her buds and her flowers,  
The snow-drifts will all melt away;  
And your souls with their hopes beaming bright through the showers,  
Shall rise like the blossoms of May!  
For the tale is repeated through earth's changing hours:  
"Life, beauty, death cometh—the snow and the flowers!"  
Oh! sad human hearts, God guide the soul,  
As he watcheth the plain and the hill;  
His mercy and love shall your spirit control,  
When the earth is all silent and chill.  
His care and his mercy bright natures shall weave  
Through the shadow of Time's fading hours;  
His love and his kindness shall ever more give  
The spring's fairy blossoms and showers,  
"Tis the lesson he teacheth in earth's changing hours:  
"Life, beauty, death cometh—the snow and the flowers!"

Mrs. Brigham's engagement closes with two more Sundays. Those who miss her excellent spiritual lectures will be the losers.

### Louisville, Ky.

Mrs. Addie L. Ballou is lecturing for the Spiritualist Society in Louisville this month. She was most cordially received by the friends there, and her lectures thus far have been very satisfactory.

### "The Late Alice Carey."

So worded the editorial notices of the press go round to the varied classes of readers, bearing the fact that another voice is hushed in the temple of poetic song on earth, to take up the strain it bore so sweetly here, among the dewy lawns and meadows green, "beyond the swelling flood."

Her transition from earth was announced in the daily press of Monday, Feb. 12th. She was buried, Feb. 14th, at Greenwood Cemetery. The funeral took place from the Church of the Strangers, in New York. Rev. Dr. Deems delivered the funeral oration. The pall bearers were Horace Greeley, George Ripley, Bayard Taylor, P. T. Barnum, W. W. Hall and A. J. Johnson. Fanny Fern and other literary celebrities were present, also the editors of most of the city newspapers and periodicals.

She was born in 1822 near Cincinnati, and first appeared before the public in a series of poems and sketches contributed to Western periodicals and the *Washington National Era*. Her education was slight, but her natural genius supplied all defects, and she speedily found a public not only willing to read, but anxious to secure the productions of her pen. In 1849 a volume was published under the title of "Poems by Alice and Phoebe Carey," (her younger sister) which was received with general favor both in this country and in Europe. Several volumes afterward appeared from her pen, being published between 1850 and 1855. In later years she has published little, but has been a frequent and favorite contributor to magazines. Several of her poems have appeared in the *Atlantic Monthly* and other periodicals of its class, and she has written in both prose and verse for children's magazines. She possessed a strong imagination and a remarkable command of vigorous language. Her long and painful illness has prevented the full development of her ambition, but she has left a fragrant memory in our lighter literature, and among those who knew her the remembrance of a charming, pure and noble woman.

She, together with her sister Phoebe, embraced the faith of Spiritualism, and, for some years past, private sittings have been held at their residence, where have been seen Horace Greeley and other prominent citizens of New York.

Some time since, she wrote a poem entitled "My Dream of Dreams," in which occur the following stanzas. The spirit which originated them has now gone to test the reality of its faith, to sit beneath the radiance of an everlasting morning of life, and perchance to reach the fruition of its "dream of dreams":

"Alone within my house I sit;  
The lights are not for me,  
The music, nor the mirth; and yet  
I lack not company.  
The sunset hangs its scarlet fringe  
Along the low white clouds,  
While, radiant with its tender tinge,  
My visions come in crowds.  
My doves fly homeward over me;  
The red rose bravely gleams;  
And first and last amidst I see  
The dream of all my dreams.  
I need not wait to paint its glow,  
Nor how its life's last hours,  
It made the glory of the grass,  
The splendor of the flowers.  
I need not wait to paint its glow  
With rainbow light nor sun;  
Who ever loved that did not know  
There is no dream but one?  
My lonely looks grow bright and brown;  
My eyes are light once more:  
The world now dropping darkly down  
Comes greenly up before.  
Comes greenly up before my eyes,  
With gracious splendor clad,  
The world which now behind me lies,  
So darkly dim, so sad.  
When pleasures fly too far aloof,  
Or pain too sorely crowds,  
I go and sit beneath my roof  
Of golden morning clouds."

### Physical Manifestations.

There seems to be a growing desire manifested to witness the exhibitions of spirit intelligence and power as manifested in the presence of chosen individuals termed physical mediums, of whom we have several remarkable ones in our immediate vicinity.

Miss Mary E. Currier, a fine medium for music—a piano, bells, triangle, violin and other instruments being at her circles played simultaneously, the manner having not long since been described by an article from A. E. Carpenter—is still to be found at her residence, 300 Main street, Charlestown, where she gives public circles on Monday, Wednesday, Saturday and Sunday evenings, at half-past seven o'clock; private sittings on the same evenings.

Mrs. H. W. Cushman, the well-known medium for guitar music, is giving well-attended circles at the residence of J. B. Hatch, No. 20 Concord street, Charlestown, each Wednesday evening; also, private sittings on the afternoon of the same day.

Laura Hastings Hatch, at No. 10 Appleton street, Boston, gives inspirational musical séances every Monday, Wednesday, Thursday and Friday evening, at eight o'clock. Her circles are much admired.

We are informed that J. P. Cotton, of No. 10 East Lenox street, Boston, is quite successful as a physical medium; his séances being held Tuesday, Friday and Sunday evenings.

### The Present Age.

The latest issue of this able exponent of the Spiritual Philosophy of the nineteenth century publishes the following:

TO OUR READERS.—We are confident our friends will extend to us a cordial welcome as we enter their pleasant homes, although our visit may be quite unexpected. In our last issue we announced a suspension until March, but circumstances have so favored us as to enable us to greet our patrons three weeks earlier than the time promised. Our arrangements are not fully completed, and our next number will probably not be issued until the first week of March; thereafter it will be published weekly. But we are able to announce the organization of the NORTHWESTERN PUBLISHING COMPANY, under a Charter granted by the Legislature of this State, at its last session, to the "Sociosis Association." The stockholders of that Association assigned their stock to the several persons constituting this company. The persons named in the charter have petitioned for a change of name as above, and a bill which will pass without opposition is now before the Legislature of this State for that purpose.

At a meeting of those interested, the following persons were elected Directors: George S. Bowen, Wm. M. Butler and Judge J. H. Knowlton. Wm. M. Butler was subsequently elected Secretary and General Business Agent.

### Grand Spiritualist Fair at Elliot Hall.

This Fair, so long in preparation, will open on Monday evening, Feb. 20th, at this hall, corner Tremont and Elliot streets, Boston; and it is desired by the management that those persons intending to forward donations will do so as quickly as possible, in order that arrangements may be made for furnishing the tables, etc., etc. The Fair will continue throughout the week. It is earnestly to be hoped that every Spiritualist within a reasonable distance of Boston will be interested in the movement, and assist it on to that success which seemingly awaits it.

### Personal.

J. M. Allen writes that he has been occupied for several months past in the Middle States. He has now returned to Massachusetts, and proposes to lecture in New England the remainder of the season. He spoke in Milford, Jan. 23d and 24th and Feb. 1st; in Upton, Feb. 5th. Mr. Allen is widely known as an able and eloquent advocate of the Spiritual Philosophy, and societies hereabouts should make no delay in securing his services. We are pleased to learn that the work on Universal Alphabetic Science and Reform, which has for a long time so largely engrossed his thought and energies, is in such a state of completion that he can now lay it aside for awhile until means are secured for its publication, and give himself more exclusively to the labor of the rostrum. Keep him busy, and compensate him justly! Address care *Banner of Light* office.

J. W. Van Name, M.D., writes: "For some time my health has been such as to compel me to decline all invitations to lecture; but being now stronger, I am ready to do whatever the angel-world desire me to do for the advancement of our glorious cause. I will be pleased to hear from those who have written me before, and any others (within reasonable distance of New York), in regard to lecturing. Last Sunday I spoke to a full house at Binghamton, N. Y., where intellect and good breeding, warm hearts and true souls greeted me. May the kind and noble souls never grow discouraged, but push onward, and the angel-world will bless their endeavors to do good to enslaved humanity! My address, box 5120, New York City."

W. F. Jameson is engaged to deliver a course of five lectures in Delphi, Ind., commencing on Monday evening, Feb. 20th. He will also deliver a course of seven lectures in Albion, Mich., commencing on Tuesday evening, Feb. 28th.

J. H. Powell, having retired from the editorial chair of the *Spiritual Monthly*, will hereafter more fully devote his time to the lecturing field. His address is 38 Lopez street, Cambridgeport, Mass.

### Movements of Lecturers and Mediums.

Dean Clark will speak in Taunton, Mass., Feb. 19th and 20th. He contemplates returning to the West this spring, and would like to make engagements in Ohio and Michigan for April and May, and in Wisconsin and Minnesota for the summer. Address him at once, care of *Banner of Light*, Boston.

W. F. Jameson is lecturing at Laporte, Ind., Sundays. The *Laporte Herald* is publishing reports of his lectures. Its report of his lecture on the "Bible in Schools" is published in full.

Mrs. M. J. Wilcoxson will speak in Terre Haute, Ind., during February; in Louisville, Ky., during March; the first two weeks of April in Alton, Ind., and Evansville, Ind.; Decatur, Ill., four Sundays, commencing the 16th of April.

Mrs. Susie A. Willis, of Lawrence, has been speaking to good acceptance, during the month of February, at Stafford Springs, Conn.

Little Fowler, the test medium, left Stamford, Conn., for New York City, last Monday, where she intends to hold séances.

C. Annie Allen will speak in Kansas City, Mo., during March; in Chicago, Ill., during April; in Vineland, N. J., during May; in Putnam, Conn., during June.

Dr. J. K. Bailey is again in Pennsylvania. He spoke Sunday, Feb. 5th, at Columbus; Friday evening, 10th, at Lottsville, Warren Co., Pa.; at Corry, Pa., Sunday, 12th; Wrightsville, the 19th and is engaged again at Corry for the 26th. We learn that Dr. Bailey is steadily improving as a speaker, and is doing a most effective work for our cause. He should be encouraged and properly remunerated. We cannot afford to lose the services of any of our earnest, industrious and efficient laborers.

### Aid for the Suffering in France.

Contributions continue to be received—and acknowledged in the daily press—toward the assistance of the starving peasantry of France. Patrick T. Jackson, No. 24 Franklin street, Boston, Treasurer of the Committee, is authorized to receive subscriptions for this purpose.

Commodore Steadman has given notice to the Boston committee on subscriptions for bread-stuffs for France, that the steamship Worcester will be ready to receive her cargo Feb. 15th.

A fair is to be held for the suffering some time during April. Any one willing to aid by contributions can address, by post, Mrs. R. O. Waters, 71 Chester square; Miss Loring, 20 Mount Vernon street; Mrs. William Endicott, 10 Mount Vernon street. A concert for the same purpose, under the auspices of the Beacon Hill table, will be given on Saturday evening, Feb. 18th, in Brackett's Hall, at 409 Washington street.

### A New Society Formed.

The Spiritualists and liberals of Methuen, Iowa, recently held a meeting in pursuance to a call, and organized under the laws of the State, to be called the Progressive Society and Library Association. The following-named persons are duly elected and declared the officers to said Association for the ensuing year, to wit: Adolphus Jenkins, President; Mrs. J. G. Day, Vice President; E. Whitcomb, Treasurer; Mrs. F. E. Ballard, Librarian. The committee who drafted the articles of incorporation consisted of A. Jenkins, Hon. H. G. Day, O. C. Bates, Henry Jenkins, Dr. E. H. Ballard and E. Whitcomb. The *Indicator* publishes the report of the committee in full. Success to all such progressive movements.

### Another Noted Citizen Gone.

Col. Thomas E. Chickering, of this city, died very suddenly Monday night, Feb. 13th, of apoplexy, at the age of 47. He was the senior member, (since his father's death,) of the firm of Chickering & Sons, whose piano fortes have a world-wide renown. He was actively engaged in business matters during the day, and partook of his supper as usual; at nine o'clock he began to feel drowsy, and passed away about one o'clock.

### Mediums' and Speakers' Convention.

We are informed that a large and deeply interesting meeting is anticipated at the Mediums' and Speakers' Convention, to be held at Avon Springs, N. Y., Saturday and Sunday, Feb. 25th and 26th; and that a preliminary meeting of the Committee and a few others will be held there the day previous.

### Salem, Mass.

H. M. Robinson informs us that the Salem Society is progressing finely. The veteran worker, Andrew T. Foss, of Manchester, N. H., gave a lecture there recently on "The Religion for Humanity," which was well appreciated. His discourses tell with powerful effect on his audiences.

### Cambridgeport.

Mrs. Nellie J. T. Brigham will give a lecture in Cambridgeport, on Friday evening, Feb. 24th, the entire proceeds to be given to the Children's Lyceum of that place.

### Hudson Tuttle's "Arcana of Spiritualism."

DEAR BANNER.—The other day I received from the Boston publishers of Mr. Tuttle's recent volume a copy of his last work, entitled "The Arcana of Spiritualism." It is a bright, wholesome, beautiful book, and bears in every line the royal badge of integrity, industry and inspiration. Here and there I find terms and definitions and conclusions which do not, in every particular, coincide with my own observations and convictions; but the variations are but slight, and, for the most part, are unavoidably incidental to individual experience, and should not, and must not, stand between this grand crowning work and the hungry thousands to whom it will prove to be pure wine, sweet bread, and meat full of strength and courage.

The self-evident integrity of motive which breathes out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production. Besides, there is a manifest spiritual presence in many of the more quiet paragraphs, which brings a peacefulness and a heavenly satisfaction into the philosophic mind, and augments, in the religious affections, the natural delight awakened by the spirit of truth, opening up on every side the windows of the firmament, and letting in upon human hearts and homes the golden glories of immortality.

"The Arcana of Spiritualism" should be translated and published in Germany. It will be as effective in the religious world as Mr. Tuttle's "Arcana of Nature" was in the world of science. The author's mind works easily and naturally upon the scientific basis. His experience is spiritual, but his method is philosophic, and his industry preeminently practical; so that his volumes, and especially this last comprehensive labor, convey into the reader's mind, simultaneously, these three effects—spirituality, rationality, activity. Hence it is that no person can faithfully read Mr. Tuttle's pages without deriving the nutritious elements of inspiration, reason and movement. Happily, this movement is increasingly progressive; therefore Mr. Tuttle is one of our most effective authors; and if he can continue to labor in his chosen fields, he will greatly enrich the gardens of Spiritualism, and we all know that "the world would be the better for it."

### With fraternal greeting,

ANDREW JACKSON DAVIS.

P. S.—Permit me to enjoy the hospitality of your columns a little longer, in order to acknowledge my indebtedness to somebody for the three recent pamphlets by Mrs. M. M. King, viz.: "Social Evils," "What is Spiritualism?" and "The Spiritual Philosophy versus Diabolism." The productions named are too valuable to be overlooked. They carry in their leaves the most healthful qualities, and inculcate doctrines for the promotion of truth and for the purification of spiritualistic as well as less developed bodies of people. Mrs. King's inculcations emanate from a high order of mentality, and Spiritualists cannot afford to let her works remain upon the shelves of book-sellers.

One more word, Messrs. Editors, and that is about Prof. W. D. Gunning's important article in "The Year-Book of Spiritualism." He explains the possibility of accomplishing "a personal equation" in the station and condition of mediumship. I think he is scientifically right, but I have not a particle of hope as to its ever being adopted in practice, except in individual and strictly private instances. If the discount of "personal errors" should have been made in the mediumship of Moses, Joshua, or Paul, you see at once what a deplorably small amount of canonical scriptures would now exist! And yet I would add my testimony to that of Prof. Gunning, and affirm the impossibility of obtaining unmixt revelations from on high upon any plan less rigidly conscientious and exact.

Still another word: "The Voice of Prayer," by W. S. Barlow, is daily talking upon the writing-table of Mary F. Davis, to whom he had the thoughtful kindness to present it per mail. Mr. Barlow's prayers are as good as any bishop's, printed and published in any prayer-book; and I think they (being so essentially natural) stand a thousand times better chance of being answered.

A. J. D.

### Growth of Spiritualist Literature.

In the *American Booksellers' Guide* we find some statistics of Spiritualist literature, from which it appears that the annual sales in the United States amount to an average of one hundred thousand volumes. Andrew Jackson Davis's first work, "Nature's Divine Revelations," was published twenty-five years ago, and since that time he has issued one volume every year. In 1848, the performances of the Fox sisters gave an impetus to this class of literature, and it has since increased very rapidly. The *Guide* says:

"The works of Mr. Andrew Jackson Davis are devoted to a complete exposition of the harmonical philosophy. They are philosophical, reformatory and polemic. They form the most important part of the library of 'Spiritual and Progressive Books.' They have an annual sale of twenty thousand volumes. Each new book of Mr. Davis enjoys a sale of five thousand copies within the year of its publication; and after that, the regular sale of each of his books is five hundred annually."

The reformatory works of Henry C. Wright and Warren Chase rank next to those of Mr. Davis in importance and popularity. The works of Prof. William Denton are scientific in character. The chief of his works are: "Geology—The Past and Future of our Planet," and "The Soul of Things; or, Psychometric Researches and Discoveries." The works of Hudson Tuttle are philosophical. The best known are: "The Arcana of Nature," and "The Career of the God-Idea in History." Robert Dale Owen's "Footsteps on the Boundary of Another World" still has a regular sale. Of Mrs. Emma Hardinge's "History of Modern American Spiritualism," recently issued, five thousand copies have been sold. Judge Edwards has contributed to this literature several works which are highly esteemed by those accepting the Spiritualist's philosophy.

In addition to the books and authors here enumerated, there are in the catalogue of Messrs. William White & Co., Boston, who are the principal publishers of this literature, several hundred volumes, by various authors, devoted to every branch of the subject, and affording every kind of information to those who accept the system or desire to investigate it.—N. Y. Com. Ad.

### "The Shaker"

Is the title of a new monthly journal just issued by the Albany Shakers, N. Y., J. Lomas, editor. It is devoted to the exposition of religion according to Shaker theology.

Everybody should peruse John Wetherbee's "Peter Skibbin's Dream," published in *The Commonwealth* newspaper, Feb. 11th. It is a very clever production... with a moral.

We have received a letter from Petersburg, Ill., with money enclosed, but no name signed. Please send full address.



## ALL SORTS OF PARAGRAPHS.

Those of our patrons whose subscriptions run out with the present volume, and who intend to continue the paper, are requested to remit for another year before the new volume commences. Such will readily see when the time expires by comparing the figures at the right of their names with the volume and number at the head of the Banner. We give this timely notice, that much extra labor may be saved the clerks who have charge of our mailing machine.

CONTENTS OF THIS NUMBER OF THE BANNER.—First Page: "Answers to Ten Questions," by Mrs. Cora L. V. Tappan. Second: "River of Truth," (Inspiration) by Mrs. Cora L. V. Tappan. "Intuitionism vs. Science"—a Lecture by Rev. Francis E. Abbott: "Spiritual Phenomena"—"Physical Manifestations," by Peter P. Good; "Remarkable Spiritual Manifestations," by W. R. Carson; "Dr. Stedman's Mediumship," by Thomas R. Hazard; "Curious Psychological Facts," by L. Maria Child; "Palmistry—My Guardian Angel," by Mrs. G. H. Shacklock; "Comfort for Tea Drinkers," Third: "Free Thought," "The Comfort of Tea Drinkers," by W. V. S.; "Theodore Parker in Spirit-World," by Rebecca J. Mason; "Physical Manifestations," by Edward Mitchell; "Discrepancies in the Bible," by W. W. Banner Correspondence from Indiana, New York, Pennsylvania, Utah, Vermont and Massachusetts; Report of the Quarterly Convention of the Vermont State Spiritualist Association: Prospectus, Fourth and Fifth: Interesting Editorials, Movements of speakers, and general spiritual intelligence. Sixth: Messages, Marriages, Obituaries, and List of Spiritualists Meetings. Seventh: Business Cards. Eighth: Correspondence from Warren Chase; "Western Local," by C. H. B. Lynn.

Our readers will be richly repaid by a perusal of Mrs. Tappan's Music Hall discourse, which comprises answers to ten questions furnished by the audience, as printed on our first page. The matters discussed are unusually interesting.

In answer to a Mobile, Ala., correspondent, who made some inquiries concerning the spirit-messages of Alfred Averill and Alexander Hoffman, we will say we have since been informed by a spirit that Averill died at Quarantine before reaching Mobile. We have no further information concerning Hoffman.

We call the reader's attention to the advertisement of Dr. Van Namee in another column.

The Troy Press contains reports of J. M. Peebles's Sunday lectures in that city.

Digby answers, indignantly (?) Sir Oracle's queries: 1st—No! 2d—No! 3d—No! 4th—Ambiguous in vulgum spargere voces is alone flaming of bellum intermedium.

Hos. D. F. Miller delivered an able address in the Court House at Fort Madison, Iowa, Jan. 17th, to a large audience, on the "Woman Suffrage" question, in which he strongly maintained their right to the ballot. Had we room, we should be glad to print a synopsis of his remarks.

An esteemed correspondent writes: "Were all the possessors of the pearl, *Spiritualism*, faithful to the trust committed to them, how vast would be the stride that our divine religion would assume. Alas! that professed advocates of the richest treasure that has ever been bestowed upon the human family should so constantly dim its brightness by casting over its beauty the shadow of a pitiful truckling to society's custom and dictum."

Some one sent Digby a communication on "home-made bread." Digby respectfully declines to accept either the maid or the bread or the com.

It is a little singular that the heads of the two leading piano forte manufacturers of this country should pass away within so short a time, Col. Chickering and Mr. Steinway both dying within a few days of each other.

THE VOICE OF PRAYER, an easy flowing poem, by Warren Sumner Barlow, has been daintily put in type by Carleton, New York. The scope of the poem is, that petitions are vain, be they ever so devout, unless there is a recognition of natural laws and a due measure of good deeds flowing from a true heart.—*Haverhill Tri-Weekly*.

Frank Thurber, of Providence, late assistant engineer in the navy, is the author of the "Answer" to John Hay's "Late James Blaine," which is just now having so extensive a run in the newspapers.

A kitchen dresser—Bridget on a Sunday.

Mrs. Partington says, "Sweet are the uses of advertising." "Yes," Digby replies, "because advertising brings the advertiser money, and money brings all the sweet things a fellow wants." Digby's advice therefore is, "By all means, advertise." And the best paper to advertise in is the *Banner of Light*. Do not be bashful, gentlemen; send in your cards, and, our word for it, you'll never regret the small investment.

THE HARMONIC OF LIONS, published in Melbourne, Australia, comes to us monthly, full of spiritual and progressive ideas.

Dr. Dumont G. Dako, one of the most successful physicians in the United States, has located himself in Chicago. Offices and laboratory, 549 Wabash avenue.—*Western Rural*.

"To thousands of the spiritual faith it is most astonishing and unaccountable that a single sound from the overcastling shore would not be hailed universally by earth's inhabitants with songs and hosannas of rejoicing, as a confirmation and demonstration of immortality! But, instead of this, there are multitudes who would seem a dupe or a knave, and that not an angel or a spirit-communicant with mortal man! Prove this, and human testimony has been brought forth; the deep yearnings and aspirations of the soul have been in vain, and the universe is a stupendous failure." M. A. T.

The Boston subscriptions for broadcastings to be sent to France amount to \$39,600.

A very pious lady was so affected by a charity sermon, on a recent occasion, as to borrow a dollar from her neighbor. The effect was but momentary, so she put it in her own pocket.

"I came near selling my boots the other day," said Soule to a friend. "How so?" "Well, I had them half-sold."

Lovers of fruits and flowers and home adornments should read advertisement headed "Fruit Recorder and Cottage Gardener," in this number.

It is said that the late Mr. George Ticknor left by will his matchless collection of Spanish books to the Boston Public Library, with a fund of \$5000 to keep up the purchase of books.

Garibaldi never fails to enforce, both by precept and example, the importance of temperance as a military virtue. He seldom drinks anything but water or hot coffee, and regards a drinking soldier as a disgrace to the profession of arms.

The navigable portion of the Missouri River amounts in all to 3150 miles. The channel varies from 300 to 500 yards, except at low water, when it is from 600 to 700 feet. The river and tributaries drain 518,000 square miles.

The benefit of the late Adolph Theatre Company, at the Howard Athenaeum, Thursday, Feb. 9th, put about \$300 into the unfortunate players' pockets.

NEGLECTED COUGHS AND COLDS.—Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon proves to the lungs. "Brown's Bronchial Troches," or COUGH LOZENGES, afford instant relief.

Owing to the good reputation and popularity of the Troches, many worthless and cheap imitations are offered, which are good for nothing. Be sure to obtain the true "Brown's Bronchial Troches." Sold everywhere.

## Mrs. King's Lectures.

Editors BANNER OF LIGHT—I want to add my testimony to the abundance already given respecting the lectures—in pamphlet—recently issued from the *Banner of Light*. Every man from the pen and fertile brain of Mrs. Maria M. King. Every one should have read and read them; not only read, but take heed how they read; and, if governed by the teaching thereof in incalculable good will be the fruits of her indefatigable pen. In "Soleil Evils," &c., "What is Spiritualism?" &c., and "Shall we have a Creed?" and in "Spiritualism vs. Dr. Stedman," we have multum in parvo of sound reasoning and conclusive argument; they are replete with common sense and wholesome, moral teaching, that is really refreshing in these days of so much "sound and fury," meaning—what? Let us have more of such writings. May others be stimulated to go and do likewise. Yours, &c.,

Hammon, N. J., Jan. 23, 1871. H. E. BOWLES, M. D.

## New Publications.

THE HERALD OF HEALTH for February, published in New York by Wood & Holbrook, is an extremely valuable number, abounding with articles of both practical and scientific, or speculative interest. Its general discussions of the laws of hygiene make it a worthy and timely companion for all those persons who, in looking around them, are desirous of finding some strong guide and support in extricating themselves from surrounding physical ills, or in teaching them how to avoid evils and pass lives of health and happiness. The leading papers in this number are on the results of using alcohol, habits of study, the physiology of man, the various kinds of food, hints about thought, and studies in hygiene. In addition to these are the usual shorter and spicier papers on every class of subjects that enter into the physical structure and care of man.

THE CONVERSION OF ST. PAUL, by George Jarvis Geer, D. D., is the title of a handsome little book, containing three sermons, to show the meaning of his subject, the uses to make of it, and the necessity of the Church as the agency for turning these uses to account. Even for the distinct purposes for which these sermons are professedly published, they are destitute of original power, of impressive force, and of illustration. But the publisher—S. R. Wells, of New York—has performed his part as handsomely as any author could ask.

The American News Co. publish in very neat fashion, a tragedy in verse, entitled "MELANCHOLY," by Laughton Osborne, a poet whose wide reputation will draw to his present effort a host of readers and admirers. A second tragedy, in the same handsome volume, is "THE NEW CALVARY," founded on the characters and scenes that give the New Testament all its interest and importance.

Chaffield & Co., of New Haven, publish a neat pamphlet, being No. 5 of the University Series, including three Scientific Addresses, viz.: On the Methods and Tendencies of Physical Investigation; On Haze and Dust; On the Scientific Use of the Imagination. They are by Prof. Tyndall, and of course command the closest attention of progressive thinkers.

We have before us the BLENDED REPORT of the Superintendent of Public Instruction to the Governor of Arkansas, for the two years ending with September, 1870. The pages are full of interest to all true friends of education, near and remote, as showing what Arkansas is doing in this necessary work among the people.

Mr. Higginson's address on THE SYMPATHY OF RELIGIONS, delivered in Horticultural Hall, Feb. 6th, has been published in neat and convenient form at the office of the *Radical*.

BROWN AND GAMES is a compendious manual, from those inventive sons of genius, Adams & Co., to show the boys and girls how to amuse themselves in a hundred innocent and healthful ways. An older person cannot refrain from laughter if he should try to follow out any part of the profuse programme. Adams & Co. are studying up these funny schemes all the while, and thousands of households are indebted to them for untold happiness.

## Spiritualist Lyceums and Lectures.

Boston.—Eliot Hall.—Answers to questions, the reading of an original article by Dr. W. A. Dunlap, a musical selection by Adelle Morton, a song by Hattie C. Richardson, marches, wing movements, Silver-Chain recitations, and singing by the Temple Group choir completed the exercises of the Children's Lyceum, on Sunday morning, Feb. 12th. Rehearsals for a proposed entertainment are going on, due notice of which will be given hereafter.

On Monday evening the usual assembly for dancing came off (music by the Lyceum Orchestra, T. M. Carter, prompter), a very pleasant party being the result. These occasions have become regularly established in the favor of those acquainted with them, and are well patronized—receipts going to benefit the Lyceum.

Temple Hall.—Abby N. Burnham, secretary, reports the following order of exercises for the Boylston-street Spiritualist Association: Sunday, Feb. 19th, A. M., a circle; P. M., a lecture by Mrs. S. A. Floyd. The speaker referred, in her remarks, to the war now going on in Europe; to the freedom of worship we enjoy; to the necessity of contending elements—as exemplified in the present strife—to purify man from corruption and give true progress to religion.

On Sunday morning, Feb. 12th, a conference was held; Mrs. Carlisle, Mrs. Grover and Mrs. Dr. French were controlled to the satisfaction of the audience. P. M. Lecture by Mrs. S. A. Floyd, of Dorchester; subject, "Re-incarnation." She favored the doctrine, saying (or the influence through her) that there were prophets on earth today who lived three thousand years ago; this fact was clearly manifested through the mediumship of Mrs. J. H. Conant, a prophet in human form, given to us that we might gain glimpses of the world beyond, and be led to understand the laws which would, if obeyed, lead us higher in the scale of progress.

In the evening a conference meeting was held. The Lyceum connected with this Association, and meeting at Temple Hall each Sunday noon, is steadily increasing in numbers. Much credit is due its officers and members for the earnest attention to their duties, which has kept this organization in working order up to the present time.

CAMBRIDGEPORT.—Harmony Hall.—The usual exercises were carried out at this Lyceum, on Sunday morning, Feb. 12th. In the evening it was proposed to give the second regular monthly concert for the benefit of the Lyceum, but, owing to the inclement weather, no attempt was made—the concert being postponed to Sunday evening, Feb. 20th. As this Lyceum is much in need of funds, it is to be hoped that Spiritualists will lend it a helping hand.

## "Homes for the People"

At the Hyde Park Settlement, Hyde Co., North Carolina. All who have read this advertisement in the *Banner*, and desire to secure from one to ten of our 20-acre plots (40 x 80 rods), can go by sending a post-office order for \$25 for each 20-acre plot they wish to secure, if land at once (they can then make a location, as with a land warrant, where they please), as the price is to be advanced. All who would like to join a Progressive Colony, I will make the location for them near mine, if they desire it.

J. P. Snow, 18 State street, Boston.

Hon. Wm. D. Kelley, of Philadelphia, says North Carolina is the finest part of the world his eye or foot ever rested upon.

Boston Music Hall Spiritual Meetings.

Entrance on Tremont and Winter streets.

Feb. 10, Lecture by Mrs. Nello J. T. Brigham.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music Hall, until the close of April, under the management of Lewis D. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Nello J. T. Brigham, Edward S. Wheeler, J. M. Peck, Prof. Wm. Denton and others will lecture during the course. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$2.00—now ready for delivery at the counter of the *Banner of Light* office, 138 Washington street; single admission 15 cents.

## Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 50 cts. per copy. HUMAN NATURE. A Monthly Journal of Zoistic Balance and Intelligence. Published in London. Price 25 cts. THE MEDIUM AND DIVERSE. A weekly paper published in London. Price 5 cts. THE BOSTON SPIRITUAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts. THE LYONIAN BANNER. Published in Chicago, Ill. Price 5 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts. THE SPIRITUAL MONTHLY AND LYONIAN RECORD. Published in Boston. Price 15 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

## BUSINESS MATTERS.

CHARLES H. FOSTER, Test Medium, No. 37 West Fourth street, New York City. 17-27

M. K. CASSIN answers Sealed Letters at 185 Bank street, Newark, N. J. Terms, \$2, 4 stamps. P. 18.3w

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## To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

J. M. W. TERRY, HART, IN.—We regret our inability to comply with the request to copy your article—already in print—owing to the very crowded state of our columns at the present time.

A. L. R. LOUISVILLE, KY.—We have no better opinion of the man you allude to than you have; but the daughter is a faithful medium, or was when in this city. We tested her in the most thorough manner, as did Skeels, who pronounced the manifestations bona fide; or, at least, that the medium was no trickster.

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W. H. TERRY, No. 60 Russell street, Melbourne, Australia.

Keeps for sale all the works of the Liberal and Reform Works, published by William White & Co., Boston, U. S., may at all times be found there.

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. This plan is an index, showing the exact time when your subscription expires; i. e., the time for which you have paid. When these figures correspond with the date of the paper, you are entitled to a new paper free of charge. If you desire the paper continued, should renew your subscription at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

## ADVERTISEMENTS.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions. ADVERTISEMENTS.—Thirty cents per line, each insertion, set in Milton, measured in *Agate*. Payment in all cases in advance.

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DR. G. W. KEITH, MAGNETIC AND ECLECTIC PHYSICIAN, permanently located at 115 West 12th street, New York. Dr. Keith is still having great success in treating persons living at a distance by Magnetized Paper and medicines, and counsel and advice when required. Send \$10 in advance for one month's treatment. As usual, those unable to pay will receive treatment free every morning from 9 to 11. Feb. 25-2w

DO YOUR OWN PRINTING! CHEAPEST AND BEST PORTABLE PRESSES.

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WORMS. MY WORM POWDERS are the safest and surest remedy for worms ever discovered. They destroy Tape and all other worms of the human system. Dose very small and almost tasteless. Price 35 cents per package, or 3 for \$1, by mail. Address JAMES COOPER, M. D., Bellefontaine, Ohio. 7c-wis-12c-31.

MRS. E. C. LITTLEJOHN, CLAIRVOYANT, and Medium for Medical Treatment, Business, Prophecies and Tests. Examination for disease, in person or from lock of hair, \$2. Medicine prepared to send by mail. Analysis of ores, \$5. 25 N. Hanson street, Boston. Feb. 25-1f

"THE SHAKER." A MONTHLY PERIODICAL, devoted to the exposition of the peculiar doctrines of the people called Shakers. Fifty cents per annum. G. A. LOMAX, Editor, Shaker, Albany, N. Y.

MRS. L. W. LITCH, Trance, Test, and Healing Medium, 125 Court street, Boston. Circle Tuesday and Sunday evenings at 7 1/2 o'clock. Feb. 25-2w

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The world will perhaps pronounce the philosophy of this book sentimental, and in its treatment of social evils, that are made sacred by conventional neglect, see a threat of harm; but its views are sound, nevertheless, and the truth will bear its light. DAWN, the heroine, is a woman with a mission—a true loving creature, led by the higher and purer influences through severe experiences, but sowing seeds of good, and sowing flowers along the way she goes with an angel's smile. The progress in her life is a model of spiritual growth that may be the ancient painters portrayed their saints; and the world would be better if it had more such teachers as she is represented to be.—*Parade, Barnstable, Mass.*

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Whether by a new hand, or by an old hand writing among-millions, it is this that we know, and we know it well, provided the matter furnished the reader is good, as it is in this instance. The title is cleverly planned, and an elegantly executed; and the time of the work is high and well-sustained.—*Traveler, Boston.*

Truly a most thrilling and wonderful book. The plot is well laid, and the story is interesting. But we have not read the first chapter will willingly relinquish the book until it has been perused throughout.—*Free Press, Glasgow, Ill.*

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