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Original Essay.

OPEN DOORS.

BY S. B. BRITTAN, M. D.

Strength is to be found in action, not in ease; yet multitudes prefer the repose of indolence and consequent weakness to a life of honorable activity and manly power. There are pious souls in old armed chairs who read the Bible and prayer unveiled along the shining causeway of the skies. book, with no ideas of human advancement ex- Those illuminated Scriptures, studded with innucept such as they may have derived from the merable suns, were never sealed books, but al-"Pilgrim's Progress." In their ignorance they imagine that whatever they cannot readily understand is wisely concealed by the Creator. Implicit faith in the letter of ancient revelations rather than in the living spirit of inspiration is the first duty of man. His immediate danger of perdition may be presumed to originate in a presumptuous determination to inquire into the great mysteries of Nature and God.

The writer has a vivid remembrance of a devout old lady from whom he received many early and excellent impressions. She had read her Bible through in course over forty times, and if she did not thereby increase in knowledge she at least appeared to grow in grace and to find immeasurable consolation. Her moral rectitude and religious life, if judged by the standard of her deeds and motives, were blameless before God and men. Her zeal for the Lord-was steady and intense, and never limited by her own feeble conception of his works. Every question that concerned the mystery of the Godhead, the laws of Nature, the order of Providence and the economy of the Divine government on earth, that did not admit of instant solution was, in her judgment, in the most imposing forms and scenes are renconcealed for wise purposes. It was the simple duty of mortals to reverently believe and not vainly seek to discover such things as are past finding out. The writer, perhaps, evinced an early and irrepressible disposition to ask questions, and thus often puzzled and shocked the venerable matron, who of course ascribed this profane curlosity to the influence of original sin and the still unregenerate nature of childhood.

But to the emancipated mind every problem inthe natural world is a question from the Oreator which roan is at liberty to answer. The questions are many and addressed to the human mind in all ages. They came to the great poet in the deserts of Arabia while he contemplated the formation of the world; the variety and splendor of its meteoric phenomena; the unapproachable grandeur of the heavens, and the sublime mysteries of God thus speaking to him "out of the whirl-

Or who laid the corner stone thereof fastened?

4

ness, where is the place thereof? . . . Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail?

Hath the rain a father; or who hath begotten the drops of dew? Out of whose womb came the ice; and the hoary frost of heaven, who hath gendered it? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? ____. or Figures, or 100se the bands of Orion?
Canst thou guide Arcturus and his sons? Knowest thou the ordinances of heaven? Caust thou

set the dominion thereof in the earth? Canst thou send lightnings, that they may go, and say unto thee, Here we are? . . . Have the gates of death been opened unto thee; or hast thou seen the doors of the shadow of death?"—Job,

It is not merely a poet's fancy that the Author of the world thus questions man. The simplest object in Nature is an invitation to exercise his faculties in the discovery of its elementary principles, its precise relations, peculiar qualities and ultimate uses. Every objective form involves the mountains sparkles like diamond-dust on a some problem, the solution of which is within the royal tiara; the mystery of the dew and the snow resemble sealed books, he is commissioned to pressed in the wintry air, in the freezing waters, there is nothing covered, that shall not be revealed; neither hid, that shall not be known." If there is a closed door in the way, he is instructed by a commanding voice to "knock and it shall be opened." If a curtain, impervious to mortal vision, overhangs the portals of life and death, it is still his privilege to penetrate the solemn mystery by entering into that within the vail." The essential elements of two worlds and the grand results of time and eternity are wrapped up in his constitution, for in man are the deep springs of life and the sublime issues of immortality.

But the Author of the Universe has in fact concealed nothing from his rational offspring. There are no closed doors in Nature that Man may not open. There are neither seals nor clasps on her vast folios. The geologist is free to peruse the stony chronicles that embrace the history of the earth. The products of the soil and the surf are spread out for our examination. The watery way is open and men go down into emerald halls and coral caves, and listen to the deep

"Music that dies not of the sea."

We ascend into aerial chambers where the They settled the main question by burning it in winds chant their wild symphonies. The treasures of the rain, the hail and the snow are poured | that the only product of this combustion was carout in our presence. The lightnings travel un- bonic acid, and thus demonstrated that, in spite of | conditions, or the existing state and relations of | Henry Ward Beecher.

paths but along a visible track of flame. Those swift-winged couriers are sent through all the earth on errands of business and with messages of love. Our silent volition governs their speech. Verily, the ancient Arabian poet was no visionary enthusiast; he was a true prophet, since the lightnings now come and go at our pleasure and virtually say, " Here we are!" The doors beneath heaven's high architrave have been wide open from the beginning. Uncounted worlds travel ways an open revolation. The glittering pages of that sublime testament are all exposed, and we are left to study the Divine record while

"A million torches, lighted by His hand, Wander unwearied through you blue abyss." Nature never bars her doors, but leaves them open day and night. We may enter her secret chambers at all hours; we may go down into the deepest and darkest recesses or go up and stand in the astral dome of the Universe. If we do not discover all things it is because our intellectual and moral standpoint is not sufficiently exalted in other words, our powers are limited in their development. We may fall short for want of a

more subtile training of the faculties; we may fail for the reason that the range of observation is too narrow, or because we do not grasp great subjects with sufficient energy. But the vail, though seemingly impervious, does not so much enshroud the fair face and form of Nature as it darkens the human understanding. It is not like a garment round about the objects offered for our contemplation; but it is rather subjective—the obscurity is within, and resembles a murky atmosphere wheredered either shadowy or invisible. Our discoveries in the outside world never

transcend the measure of our inward growth. At most we only observe in external nature such things and qualities as have a vital existence in ourselves. This power of perception, and the forms, attributes, and properties perceived, have a correlative existence. Every living idea has its time and place in the progress of the world. Each newly discovered truth sustains a specific relation to some particular plane of thought and degree of intellectual life and growth. Hence we may determine the mental and moral altitude of the individual by his ideas, and thus trace the advancement of races and nations up from barbarism to the highest civilization.

I have observed that only such things as have a place in the individual consciousness are perof Life and Death. And he recognized the voice ceived to exist in the external world. This idea will admit of familiar and forcible illustration. The merely sensuous man sees only the surfaces "Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth?

"Gird up now thy loins like a man, for I will of things; but as his faculties are unfolded, they gradually discover and comprehend the inward principles of natural objects. Each succeeding degree of mantal silumination and acceeding the silumination accee degree of mental illumination and power enables thereof fastened? Or who laid the corner stone thereof when the morning stars sang together and all the sons of God shouted for joy?

Who shut up the sea with doors, when it break the profoundest depths of being. The man whose forth, as if it issued out of the womb; when I made the cloud the garment thereof, and thick darkness a swaddling band; . . . and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed? Hast covers nothing but a hole in the ground, and the as to penetrate the several strata of the earth's thou commanded the morning. . and caused the day-spring to know his place?

Hast thou entered into the springs of the sea—walked in search of the depth? . Where is the way-where light dwelleth; and as for dark-sease where is the place thereof?

Hast Hast earth's formation. The aqueous, igneous and metamorphic rocks; the sparkling gems and prehast thou seen the treasures of the hail?
Who hath divided a watercourse for the overflowing of waters; or a way for the lightning of
still-life of paleontological science, are all signifithunder; to cause it to rain on the earth . . . cant illustrations of that history. Such men disin the wilderness where there is no man? cover light and the elements of a profound science even in the regions of darkness, because the elements of that science already exist in their own minds. We discover as objective realities the things which have found a place in the individual memory and consciousness. More than this we rarely find; and hence the man who is merely qualified to delve—who has no geology in his brains -may dig until he is gray, and discover nothing of the kind. The truth is openly revealed, but the vail is on his mind.

The meteoric miracles of the air and the curious processes of crystallography, are all exposed to view; yet one may, after all, perceive only what is presented to the eye. But there are grander revelations to the understanding. The hoar-frost on compass of the human faculties. It is given to is pure and beautiful, and these are all plainly man to hold the keys of the terrestrial arcana. If disclosed to those who have eyes to see, and minds there are mysteries in earth and sea and air, that to comprehend. The poetry of the crystals is exbreak the seals and disclose the secrets, "for and in the depths of the earth. The aqueous vapors of the atmosphere, descending in the stelliform and hexagonal crystals of the drifting snow; the fine spicula that 'cover the window-panes in winter with a delicate tracery that no art can imitate; the silicious deposits of the Geysers of Iceland; the aqueous solutions of sulphate of lime, percolating through the fissures of cavernous rocks, and hardening into alabaster forms for the sculptor; the crystallized cavern of Derbyshire; the white, translucent wonders of Antiparos; the massive concretions of the Mammoth Cave, where the huge stalactites resemble inverted spires and minarets; and the precious gems of the mines of Golconda-are all illustrations of this beautiful

chapter in the open volume of Nature. But so long as we look at the mere outlines and superficial aspects of that book, we know but little of its contents. True, the diamond is beautiful to look upon, and reveals all its brilliancy to the eye of the untaught savage; but he knows nothing of its intrinsic nature and commercial value. It required the science of the Florentine Academicians to find out what it was made of. the focus of a powerful lens. Lavoisier found

discover that its plastic oreations are not beyond our reach, nor its illuminated mysteries such as to elude the possible grasp of our faculties. These constitute a glorious revelation of the inward Life in external forms. The foliage, fragrance and and be enabled to solve the problems of cosmological existence. The animal world, with its wonderful powers of vital and voluntary motion; its subtile instincts, and the precise adaptation of every living thing to its place in the air, the earth and the waters: the open doors of sensation, through which external objects are perceived by every beast of the field, and the great world-animate and inanimate-onters into the human mind and lives in the consciousness-all these things, above, beneath and around, are clearly revealed. It only remains for man to awake and opened. open the windows of his soul, and then his "whole being shall be full of light."

I summou an individual who knows nothing of Anthropology, and place a man in his presence. All the great facts and sublime mysteries that sees them not. If I roeak of the principles of Organic Chemistry and he laws of vital motion; if I discourse of the sciences of Anatomy, Physiolbroadcloth. His observation enables him to discover only so much of than as enters into his own mental conception. Reyond this all is exposed to view and yet all is seemingly inscrutable.

Thus it appears that the things most clearly disclored to the man Guelence may be invisible to multitudes for the ruson that they are all unand principles of the science of man assume their "ALL IN ALL." proper place and relations within the mind-thus Newark, N. J., Feb., 1871. becoming a part of our mental possessions-that the vail is rent in twain and we behold the Divine revelation in Humanity. But we do not reveal the truth; we only discover what was rerealed from the foundation of the world. We, surely, do not "cause the day-spring to know his place" when we merely open our eyes at the dawn, and throw back the blinds from our windows, that daylight may enter and scatter the darkness from our dwelling-places. The senses, in their outward relations, are chiefly

employed to survey the mere surfaces of things. Unaided they afford us little or no information respecting either the chemical elements and subtile forces of matter, or the internal constitution and laws of the Universe. It is the special province of the developed intellect to grasp the essential principles of the subject. Of all the senses sight is perhaps the most wonderful in its exercise. The other organs of special sensation are comparatively limited in the range of objects and qualities they respectively embrace; while with our hands we can only lay hold of the few things that chance to be in our immediate presence. On the contrary, the natural vision is not subject to such narrow limitations, but penetrates far into the depths of space. But only the shape, color, and other superficial aspects of outward forms are visible. If therefore, man were farsighted enough to discern the most distant objects in the natural world, there would still be cover. Indeed, if the eye could compass all space there would yet be room and opportunity for endless research and boundless discoveries. When centerward; and at every step the mind is introtranslucent forms of a superior creation hover world, we behold the immortal day-spring!

The grandest of all human discoveries is made spirit thrill with amazement and ecstasy at the grandeur of the scene presented, when the great vail that seemed to cover the world is suddenly drawn away and we are made to realize, that in the wide Universe there is nothing concealedthat all doors are open to MAN. Before the vis-

covered in the midst of the tempest, not in secret | its real and imaginary value, it was only the crys- | the soul. The solid earth becomes a crystal talline form of charcont. -- sphere; the rugged mountains stand out in the If we look into the organized world, we shall clear air white as alabaster forms; and the fathsphere; the rugged mountains stand out in the omless depths are discovered to be illuminated ways where the spirit may dwell in light and walk alone with God.

If we gradually enter upon the inner life we at once begin to see those divine realities which bebloom of the trees and flowers in Spring; the aro- fore were only objects of faith and hope. The matic exhalations and prismatic hues that charm | stormy passions of this rude world are husbed, us into the fields and meadows in Summer; and and sweet peace soothes the unresting heart. The the Tyrian splendors that in Autumn come up incisic of glad voices and the universal harmony from the great alemble of the world-are all un- are precious realities to our waking consciouscovered. The earth itself is suspended in an illu- ness; radiant forms people our day-dreams or minated atmosphere; that we may see it as it is, glide before us in "visions of the night when deep sleep falleth on man." Through rifes in the clouds of our mortal sphere we catch glimpses of happy faces, whose entrancing smiles are the attempered glories of God and his Angels. If by a sudden and strong development of this vision we are "caught up into heaven," things are revealed which the laws and limits of human speech do not enable us to communicate. But with reverent and grateful hearts we remember, that, at the approach of the humblest soul, the everlasting doors of the inner temple are freely

If we regard man with special reference to the superior faculties and capacities of his nature, we shall perceive, that while he is manifestly alive, he is apparently sleeping. Ignorance curtains the windows of his earthly tabernacle. He shuts belong to human nature are before him, but he his own doors and imagines that the grandest realities of the Universe are all concealed by the Creator and forever inscrutable by man. Yet the world is something tangible, and all its treasures ogy and Psychology, and ask him to notice the are submitted to our inspection. Why should the living illustrations before him, I am sure he will sleeper repose in darkness, when the sun is up in not understand me. He only discerns the out- the heavens and the world beneath is full of light? lines of the human fig re draped with linen and Let the sluggard arise! open his doors and windows, that the darkness within may be dissipated. Through every avenue that connects him with the world without and the world within, he may see Nature and Deity, whose light comes in at every uncurtained window, and whose presence

fills every open door. The man who has not yet witnessed the dawn known. In ther 37 s, such elements have not of the new day of his spiritual existence is like the entered into the metal is of their instruction; the babe in the womb; he waits in darkness for the composition of their scannel feeling, and the light wild throse of parturition growth of the mind. Di such men it may be said, that they have eyes but see not! What if the to wait without effort. Even the chrysalis bursts doors that lead to the central realities of this vast its own cerements; the feeblest chicken assaults macrocosm stand wide open, so that angels and and demolishes the walls of its prison; the little men are free to enter; the ignorant man still sparrows break their shells and assert their freegropes his way in darkness from which the light | dom; and shall Man wait for some mighty Angel of ten thousand suns cannot deliver him. He is to roll away the stone from the sepulcher that not conscious that those doors are open. Over all entombs his faculties? Oh, slothful man, arise! the avenues of perception in this man there hangs | Come out of the darkness that is in thee! Open a vail that the slumbering faculties have no thine eyes, and thou shalt see all things-thou power to penetrate. It is only when the facts shalt see more than these-even God, who is

MADALINE.

It fell when the crimson began to shine In the round of the robin's breast, That the feet of the maiden, Madaline, Came not to dance with the rest.

And when the splender shone in the grass,
And the head of the rese was high, She sang of love, though the song, alas ! Was only a lonesome cry.

But, ah ! when the drifts of gold in the air Betrayed where the broom was sweet, She took the combs from her silken hair And let it fall to her feet. And in the days when the woods grow brown And a red haze fringed the skies, She wound it back, and wound it down From her poor bowildered eyes.

And by and by, when the snows were white, And a shadow sat in the land, And a snatow sat in the land.

She lay on her bed from morn till night,
And turned the ring on her hand.

The midnight moon was blind with storms,
But her heart with dreams was light—

For she cried, He has come! let me go to Ilis arms!

And passed away from our sight.

We searched the valley, far and wide, For the print of a step—but no! And we combed her hair like the hair of a bride, And made her a grave in the snow. And made her a grave in the snow. And we took the smile with trust so sweet-And we took the ring-for a sign, And the name we graved at her head and feet Was FAITH-not Madaline .- Scribner's Monthly.

The Uses of a Priesthood in Govern-

ment. The object, the end of a priestly order, is to immeasurable realms which the utmost reach of Leep the lower classes in subjection to the rich his mortal vision would not enable him to dis- and aristocratic classes. The priesthood, therefore, in all religious, have always formed a kind and matter within the broad field of its vision, of spiritual mural wall around kingly and aristocratic power, keeping the people in awe by appeals to their ignorance, superstition and fear. our footsteps have encircled the earth; when we Kings and aristocrats of all grades instinctively have surveyed all orbs in space and all outward feel that the priestly order is essential to their forms of being on their surfaces; and even looked existence, and they always rally around the through the last open door in the stellar heavens mitre, and sustain the church, however infidel or into the outer darkness beyond, we have yet to atheistic they may be in their private opinions. penetrate the inner mysteries of being. Then the In this country the church and the priesthood faculties, by a kind of introversion, begin to open have always been dragged along in the wake of in a new direction. We look inward and reach every popular movement, making all the time whatever resistance they could, until the object mitted to a new and more interior sphere of of the movement was attained, and then boast of being. The shadows that float in the dim atmost the progress of civilization as the result of bible, phere of our earthly life gradually disappear; the church and priestly influence. A government of liberty, equality and fraternity cannot exist with about us; and, from the loftiest summits of this such an order of men. Their instincts constantly tend to the undermining of all popular institutions, and building up of aristocratic privileges when the senses are opened from within, and we and priestly power. We must have a religion are brought into conscious relations with the vast | without a priesthood before we can have a govrealm of the invisible and eternal. How does the ernment without kingly or aristocratic control. FREDERICK ROBINSON.

Marblehead, Mass., Feb., 1871.

I BELIEVE that the great realm of life goes on without the body very much as it does with the body. And, there as here, the mother not ion of the philosophical Seer everything is trans- only is the guardian of her children whom she parent as the luminous ether. He dwells in a loves, but foresees that bad associates and evil region of ineffable light, and can know no dark- influences threaten them, and draws them back ness save the obscurity that depends upon moral and shields them from the impending danger.

The Recture Room.

THE UNSEEN CITY.

A LECTURE BY NELLIE J. TEMPLE BRIGHAM, In Music Hall, Boston, Sunday, Feb. 5th, 1871. Reported for the Banner of Light.

We believe the name of the sweet song to which we have just listened is "The Unseen City." We will choose, then, these words for our subject: The Unseen City." How very many times in the past you have journeyed over the same ground—the consideration of the life to come yet however much you may have gathered from that unseen country, however much you may consider the darkness removed, still the truth is. the work is not accomplished; so grand and broad is it, that you never can make a pilgrimage that will not leave something behind which will repay you for another journey. For in this vale of flesh you cannot have too much evidence; you cannot have too much light to guide you in the way, and when you strive earnestly for the truth, you may be always sure that your prayers are not offered

The preachers tell us that all we can know of mmortality was given to us in the past. And they say to-day, if there is a single doubter, or an unsatisfied spirit, let such go to the records of that past and find the Comforter which our Elder Bro. ther promised when he was about to depart. He then said: "Behold, I send you the Comforter." Now, where to-day can we find that Comforter? Has theology compassed it in its folds? can it give it to us in our hours of direst bereavement? Suppose Spiritualism was not in the world, with all its interior and elaborated truths, (which no church is entirely without) where could the inquiring spirit find the evidence of immortal life? A mother, anxious for this evidence, goes to her preacher to find what is the truth concerning it. And he reads: "Behold I send you a Comforter," and also: "In my Father's house are many mansions; if it were not so, I would have told you. I go to propare a place for you." She hears the saying of St. Paul that "there is a natural body, and there is a spiritual body," and then her religious teacher says she ought to be satisfied. But still this is no evidence to her directly, though it is pronounced ungratoful or even sacrilegious to attempt to know more. She reads in that same book, "There is no knowledge or device in the grave whither then goest." She reads also of the long sleep of death, and that some of those sleepong steep of death, and that some of those steep-ers shall awake. She listens to that old, unan-swered question of Job: "If a man die, shall he live again?" and she reads the declaration of that "man after God's own heart," when he said:

"Man that is born of a woman is of few days, and full of trouble.

He cometh up as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

And furthermore, she reads in the words of this

"As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.

He shall return no more to his house, neither shall his place know him any more."

And it seems to her that as God was giving Satan the opportunity to test the faith of his servant, at least he should have imparted some kind of peace and knowledge to his trembling query, when he asked, "If a man die, shall he live again?" And then the wisest man that ever lived on earth-so we are assured-furnishes something which casts a gloom over all those who believe when he says:

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" According to Solomon this is the end of man:

All go unto one place; all are of the dust, and all turn to dust ugain. o o o o Wherefore I perceive that there is nothing better than wherefore I perceive that it has any works; for that is his that a man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?"

Thus he answers abruptly this question, which rises so often in the heart of the searcher after truth, by proclaiming "All is vanity," and that man should strive, in the little measure of his own life, to get what happiness he may; "for who shall bring him to see what shall be after him?" Now, where is the Comforter? What encouragement is to be found in all this? There seems only to be neutralization here; one half contra-dicts the other exactly. Where is that "Unseen City," of which we are told that "eye hath not city," of which we are told that "ey hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" its glories? So we are told, and yet would be blamed if we did not believe that in our "Father's house there are many mansions." In all the prayers of the past, we hear this old question of Job speaking in a thousand voices and waiting for the time when thousand voices, and waiting for the time when God's angels—our fathers and our mothers, our brothers and our sisters—could give to man the evidence that should forever silence his doubts and fears! And now, without ever attempting—
if it were possible—to prove that mediums are deseems to generally array itself against the new light, and to reject the testimony of the angels without giving them an honest hearing, saying: without giving them an honest hearing, saying:
"The angels are so far away that they do not care
for us; and if they did, it would not be possible
for them to approach us and make us conscious
of their coming." And yet the Bible they profess
to believe is full, from end to end, with the testimony of the truthfulness of angelic communion.
Do they reflect or know that the best and grandest of its truths are spiritual truths?—that every one of them is based upon the truths of spiritual one of them is based upon the truths of spiritual inspiration? And yet the theologians, while taking these very same proofs from the Bible, declare that modern Spiritualism is tearing it down; that Spiritualism is something radically wrong. But deep down under this hardened crust of human hate and ignorance burn the volcanic fires of old doubts; and deeper yet, man's intuitive nature speaks, saying: "There are truths in these things. Investigate, and be satisfied."

And so, as one after another has gone forward and examined the subject, he has been made glad

by its revelations. Some have been led to it be-cause they were mourning when their friends left them, and because in all the world they found nothing to comfort or satisfy them as to their ever meeting them again. They were told their loved ones were dead—possibly were in heaven; but whether they saw or recognized them or not, could not be told. The priest said: "Your loved ones are there, and you ought to be satisfied be-cause God has taken care of them.". And the preacher has even been astonished that then after this assurance—the mourners should still ask for more—something far above them. sidered it. A pearl may be dropped in the fath-

omless abyse of ocean, and some one staing by omiess abyss of ocean, and some one sit is not the person letting it fall might say; of the sea. lost; your treasure is at the botton ohr loved You know where it is." And so, Wepths of that ones have gone down amid the we are assured by theologians that our heart with the living ocean which mortals call deat we are assured by theologians that our heart' with the Divine life; they are re-incorporad with the Divine life; they are hidden in the doom of that Eternal Father who giveth and retth away. They are not lost to you. And low, if, in the face of all this satisfaction, you prest turn away and investigate Spiritualism, the is nothing for you but the wrath of God are the troubles of all coming time."

And another class of people investigate Spiritualism to be satisfied of the existence and scope of the law of compensation. They desire to know what it is, paddiscover that it is the very life and breath of God; that Nature—as far as we can see in the matter-in all her countless visible forms. shows (wherever there is life) the law of compen sation at work. It is the life of the universe; it is the very spirit of harmony. Now, if this law rules in light and darkness, through each change that affects the forms of dust that seemingly per-ish before the sight, when it comes to man does it tail there? Do we reach in him the end of the chain, or is there beyond our human life the grandest exhibition of the law of compensation? You live and are happy; all at once your loved ones seem to fade away, as though some hand is beckening them outward which they cannot resist; and as they recode from you, and you do not see them any more, if there is anything that belongs to doubt in your mind, your reason is at once at work, and you say: "Where are the loved ones, and shall I see them once more?" And from the earth there comes no answer; from the Pible proceed two responses—the one for, and the other against; and in their contradictoriness your reason cannot be comforted or satisfied. From the Church there comes nothing at all; one of its expounders attempts to bridge the dark river and to give you a glimpse of that "Unseen City," and then you are told by another that man dies and that is the last of him. What is the law speaking to you through all the avenues of Nature? Is the love lost that burned like a vestal fire upon the altar of your being, and was also the crowning glory of those who are gone beyond your mortal ken? The love is not lost; it lives in your spirit; therefore, reasoning by analogy, the loved one must live also, because it lives in you. In your theart is the flame of love; its counterpart lives, though unseen to you. There is no separation, because if so your love would die, and in all your hearts there would be no mourning and agony for those who leave this life—no impatient longing to know whether they live, and if you shall see and recognize them in the other sphere whither they The very continuance of this desire is the glorious solution of the problem of their exist-

Again, there are in this life thousands of ideas and ambitions and aspirations arising in the mind of man that never have a chance to progress and fructify on this earth, but seemingly disappear in the mists beside the river of death! Is this all? If so, philosophy has made a very sad mistake! By all these undeveloped gifts we know that there is another, an after life, where, in a purer atmosphere and a richer soil, all these germs and powers shall round out into full existences, and prove that nothing was ever created to prove a failure, Then again, here is another thought that naturally quickens in the human spirit: The law of progression shows us that the higher forms in development have one day been in a lower condi-tion, and shall sometime be in a higher still. If this be so—and all Nature proves it—then, when we come to man's spirit, so shall it too reach further than it was at its birth—so shall it be higher and broader than it is to-day. The lime that is in the lime-stone, and which through the process of Nature enters the vegetable kingdom through the soil and the animal kingdom through grasses and herbs, returns not to its original lime-stone, but goes a step higher, becoming of finer quality, and possessing medicinal powers unknown to the prinitive rock. So when we come to man's spirit, we know that as it lives to-day and has no memory of what happoned to him before he was born, so when he dies it cannot sink again to what it was before, but it goes into a higher state.

Learning all these things from our lives and from the laws that are unfolded through beautiful messengers to us for our lives every day, shall we not be satisfied? In the stillness of our spirits -if we will reason-we shall find some heartchord waiting for the touch of our friends from the City Unseen. What is it that shall bring to earth the light it has so long prayed for? what is it that shall place the keystone in the glorious arch of a demonstrated life immortal—the proof hat as we exist to-day, so shall we exist forever? It comes in modern manifestations, or in those like the ones given in ages gone by, but then misunderstood. To-day the angels come, as they used to come, and the more fully and gladly, for there is less of fear and opposition in the world; there is a more complete understanding of the work that they can do for us. And as this knowledge grows, and as we come out of the sphere of will come nearer to us, and this world of mortals will come nearer to us, and this world of mortals will be more truly wedded to the world unseen but still felt in its nearness.

Then, human hearts, be comforted, whether weeping in sorrow for the loss of dear ones, or only looking for the existence of your own souls "In my Father's house are many mansions."
What does this mean? Why, as each is a part of God, he is in us and we in him; and whatever we see is a part of our soul home. Then beyond this vale of dust and care and shadow there is another and a brighter land, and there, retaining all these separate qualities or functions that we find in our earthly life, we shall be attracted to each other as we are here and in the different circles of the after life we shall understand what was meant by this saying, "In my Father's house are many mansions." Just imagine for a moment what the old religious idea concerning it was; it was this: that in going into heaven the galeway was so narrow that all humanity was forced from the soul, just as the mortal body was peeled off at death, so that a mother, thus spiritually disrobed and entering the courts of heaven, could look and entering the courts of heaven, could look down unmoved upon the unending agonies of her offspring. Through that gate—the only highway to heaven, all must pass; and the process remodeled them from possible human beings to unnatural and impossible existences. There was an amendment made to their constitutions, and from that time, forevermore, they had nothing at all to do but to sing the praises of God their Maker and King. Think of that for a moment! Man with all these faculties, sinking them all save this one of music. What an idea is this, of placing men all of music. What an idea is this, of placing men all on one common basis of limited power! Why was this strongly marked individuality given to us all—which may be traced from the highest to the lowest order of mental development-if when we die we are to become, by some mysterious pro-cess, alike? No; in that after life we are just as we are here; our inharmonies are but the road to If we were to be made alike at death, one soul

in heaven would do as well as one thousand—for one would well represent the whole. In that continued activity which is the natural result of a healthy state of our powers and faculties, we find continued rest; and also in that same activity we are led to discover that, different as we are, one cannot take the place of the other, or do the work of another. And this diversity we shall retain forever. Why, when theology told men that only a small part of the human family—some said less than one tenth—should attain to heaven, and all the rest should be cast into hell; that men have been dying through all the ages, and that they have been lost in a moment, and hurled to perdi tion — we can see that in harmony with this statement men were always being lost, and in innumerable crowds were pressing onward to the darkness awaiting wrecked souls, the place that was to receive them—the pit—should be bot tomless, otherwise it would be full and run over before long. [Sensation.] If "in my Father's house are many mansions," there would, under this state of affairs, be so few saved souls that there would certainly be apartments to let.

But that idea has lost its sway, and now man reasons bimself out of the old darkness that hung about him; and as he throws off the beliefs which he held because they were old, and accepts the truth of to-day, there comes comfort for his soul in its sorrow and bereavement, for he knows that the little path of life that leads down to the river side, never ends there, any more than your city streets end as they come down to the piers of your harbor—there is always here a ferry across; always on the other side of the stream the road takes up its course again. So is it with the way of

side, we shall see where the road winds unward, in the path of rectifude.

Some persons wonder that in our revelations of the spirit-home we do not come to particulars, but are so very general in our picturings. They say, word "punishment" will be out of use—the law of are so very general in our picturings. They say, "If a person was in a foreign country, and should send a letter to a friend beyond the ocean, he would describe more fully his mode of life, the scenery where he was, the habits of the people, and perhaps somewhat of the history of the country which for the present was his home. Now try which, for the present, was his home. Now our spirit-friends come and tell us that they are very happy—that they love us, that they are near us; and other generalities. But do they tell us what they are doing in this long time, during which we see them not? Do they tell us of their habits of life, the country where they dwell, and all the little affairs in which we should feel such an affectionate interest? No; these declarations are only general, and to some minds very unsatis-

there are many things that you could not under-stand in our spirit-world. We teach you, as Nacomparison with that which you see in yours, inevitable results of life; he does not realize that how can we tell you of them and make you unit shall yet be as beautiful and bright as the derstand us? We stand by your side as near as we can, through your reason, but we cannot lay before you much that we would, because it would ing of this time! It is gradually drawing nigh derstand us? We stand by your side as near as we can, through your reason, but we cannot lay before you much that we would, because it would be too dazzling for you to see and comprehend. Suppose a man had been born in a coal-mine, deep down among the shadows of the earth, and his life had been spent there. Think you, if a man's desire to hear from the "Unseen City" his soul upward! That "Unseen City" is taken by man should go down there and strive to tell him what the sunshine is—how it floods with glory the sombre world after long hours of night watch—the sum of the mountain.

Oh! let all humanity hope and pray for the complete its tide always flows on, however slow it seems, for man's desire to hear from the "Unseen City" his soul upward! That "Unseen City" is taken by us as the type of the spirit-world unseen, that is onear you all; that "house not reason, the complete its tide always flows on, however slow it seems, for man's desire to hear from the "Unseen City" his soul upward! That "Unseen City" is taken by us as the type of the spirit-world unseen, that is onear you all; that "house not man and the complete its tide always flows on, however slow it seems, for man's desire to hear from the "Unseen City" his soul upward! That "Unseen City" is taken by us as the type of the spirit-world unseen, that is unantonically in the soul property is the soul property in the soul property in the soul property is the soul property in the soul property in the soul property is the soul property in the soul property in the soul property is the soul property in the soul property in the soul property is the soul property in the soul prop ing—how it continues its tireless course through the glittering day, and then goes down at night-fall to light the torch of glory for other peoples, and cheer with radiant beams the far antipodes— he would understand him? All he knows of light is the feeble taper's glimmering spark which he carries in his hand. Tell him of the resplendent arch which the sun suspends upon the brow of the falling rain—does he understand that. No; you speak to him in a language he cannot fathom. Try to tell him of the flower, and he cannot understand its hues; but if you describe to him the fern leaf, he begins to comprehend you. Yes—he has seen its imprint upon the beds of coal where he has labored; but then it is black—not green, as you represent it to be. Its shape, therefore, he is able to comprehend, but he cannot follow you when you describe its graceful swaying before the passing wind, and its refreshing color. And so with you. We appeal to you through analogy; we present, as far as we can, some object to your judgment whose existence on may at least grasp as the miner does the fossil fern—the bare shape, perhaps, with none of its more beautiful qualities—and strive to tell you of its higher uses; and were we to speak of other things, of which that which you know is litt a grain of dust, you could not follow our revealments. So we talk to you of sympathy and love, for you comprehend the terms; but if we strive to tell you of the joy of the other life, it is like the child of the mine trying to understand the sun. His lighted candle flickers and goes out—the sun shines in glory for all. So mortal hope and joy may grow dim, but ours blossom in eternal youth

peyond the grave. Do you understand that? ones are near me, why cannot they come to our world, and lead my spirit out of sorrow and sadness? Oh soul, with the black darkness of earth around you, remember that the sunshine is over above all. We know that grief lasteth but for the night season, and joy cometh in the morning. Standing where we do, beholding more than you, the end from the beginning, when you, like as the watchman waiteth for the coming o the morning, wait for the coming of respite from grief, we, looking abroad, perceive the needed lesson of trial. Not a single sorrow would we remove, if we could, because we know it is best:

"Into each life some rhin must fall, Some days must be dark and dreary."

And so, when the rain falls, we would not check ts influence, calling forth as it does the blossoms

about you some glittering shaft which shall cheer the darkened pathway. So you who are journey-ing to the Unseen City know there are messening to the Unseen City know there are messengers coming to you always, offering the knowledge of a life everlasting; and as you toil on, and they bring you tidings from your loved, and that you are coming to them, oh weary hearts, open wide the doors and let the sunshine in! Why, wide the doors and let the sunshine in! Why, grove in the distance, a conservatory, garden, this is just what the world has pined and longed for through all the past, and if these things be not true they should be understood, and you should seek to fathom them. But as you look longingly to that other country, and strive to know concernion. ing it, still there are those who warn you and say these things are exceedingly dangerous; it is better that you should not have anything to do with Theology says: If Spiritualism is true you will all be just as well off in the end if you do n't have anything to do with it, and if it is not true, and you become defiled with it, you are lost. But Spiritualism is gaining everywhere; its influence is being felt in every church, in every art, and in every science. Now, if it is gaining, and is so great an evil, it should be understood, so that we may know whereof we speak. There are some who profess to be perfectly satisfied with what they have heard in the past. To such we would say: "If you are feeling thus perfectly satisfied with the profess of your word. If you have heard in the past. with the circle of your creed; if you feel no hunger to know where your loved ones are; if you believe that you shall live beyond the grave, but have no interest to know how or where or by what pathway you shall reach the eternal abole, wait till the demand is felt, and then for you Spiritualism shall have that light for which humanity has so long waited. But at present you belong among those natures who have never made their own souls a matter of thought; they have never properly investigated religious subjects as they affect the interior being; there is all the time within them some demand unanswered, some prayer that falls heavily upon the spirit coming back to them, having found no answer." Now, to those who are not satisfied we say, this faith of which we have spoken can bring you comfort; it can bring you a belief so consistent that it cannot fall to settle into the depths of your own soul, and bring that peace which has so long been a stranger there. This light cannot limit itself—it cannot keep itself only as a comforter, but it goes out over every path in which man strays and struggles, as a guide and benefactor. Religion has been defined in the past to be that system of morality founded on belief which makes man insure his spiritual nature, which is to take care of him when he dies; not as a something to be out-worked in his daily life. But this is not like Spiritualism, which says: "Be comforted; your friends are not dead; they stand by your side, and you can know they love you by your love to them." Theology professes to come—as this faith comes—to wipe away the tears from the eyes of the mourner; but the new light does not stop there; it goes out into all the avenues of earthly

True Spiritualism will make men and women better in whatever sphere of life they are called upon to act. We can always tell when a soul has opened its doors to receive this new dispensation, for it is like to a city set upon a hill, and its far-flashing radiance cannot be obscured. When the light shines down all the avenues of life it will make man's nature purer, for true Spiritualism is not a weight that drags him down into the deeps of sensuality and wrong, but a power that lifts him up to realize all the divine possibilities of his being. True Spiritualism is not like that old dark-lautern which man's religion has heretofore been to him—shining not backward upon his inner na-ture—shining not sideways upon his social rela-tions, but just emitting its feeble ray straight forward in the narrow, rugged path that alone led to the kingdom of heaven. No; Spiritualism is not a dark lautern, shedding its trembling light along the dark clouds that herald the coming day; it shines like the new-risen sun in the heavens, that dissipates the gloom of the cloudy dawn; it shines forward, lighting up the hills, and irradiating the valleys of mortal life; it shines upward, proclaim-ing to all: "Be comforted, for your loved ones are not dead!" It shines downward, and says to man:
"What is worth doing at all among your fellows
in life, is worth being nobly and bravely and thoroughly done." It shines upon man on each side

In social relations true Spiritualism says it is as well as letters of congratulation.

life, the river of death, the path that leads to the evergreen hills! The future shall wipe away all tears, and in the light that shines from the further tion to the wanderer, aiding in his elevation again

compensation will be seen—as it does—to care for all. Oh, thou most glorious Knowledge, which teaches us kindness; which unfolds to us that justice is of the spirit of Nature and its unbroken laws; which sweeps out of the world the old rubbish of miracles and special manifestations of "Providential" Power, in which true religion has been so long buried; oh, thou beautiful l'aith, upon which rest the hope and joy of so many souls, will not the time come when thy light shall shine into the dark places of earth, and bring happiness to her toiling, doubting millions? Ay, most assuredly! Life has been like a mountain, stretching away into the air and meeting the sunlight; but the side opposite was always in the shadow. As the sun of Reason and Truth is ris-Why do we not tell more? For the reason that ing to-day, man sees that in his life there is joy are many things that you could not undertand in our spirit-world. We teach you, as Nashadow side of the mountain shall be light somewhat the standard of the stand ture does, by analogy; and therefore, as there are time also; he does not see that what he calls many things in this unseen world that have no death to-day, shall yet be known as but one of the

which there are "many mansions." Be comforted, human spirits, for out of that "Unseen City" come the loved ones that have gone before, bring ing to you hope and joy-listen to their glad voices as they proclaim: "At the end of life you shall find rest and peace forevermore!"

THE HOWITTS OF ENGLAND.

BY J. M. PEEBLES.

To the Editors of the Banner of Light: Mediocrity worships the Past, while contemplating it through the ministry of those good souls whose revelations have become a traditional inheritance. Earnest thinkers, inspired with the living Present, while conserving the good of antiquity, look continually for new discoveries and higher inspirations. With prophetic eyes they see the golden age only in the distant future. Hope is the inscription upon their shield. Numerous as are the world's wonders, ecstatics are least understood. "His demon raveth," was the cynical sneer that rang out in the streets of proud Athens. "He bath a devil and is mad," coldly echoed along the architraves of the temple in Jerusalem. "They that have turned the world the apostles. Mystics treading on thorns and jagged rocks are seldom orowned with laurel while on earth. Polished shafts of marble, however, tell their worth to after generations. Genius in all lands is engirdled with the world and the supersonsuous. The superficial, startled, stand back at the mere mention of the terms spirit, spiritual, superhuman. The dialect is above them. They have yet to learn that spirit is force, energy, life, real-the only immutable reality in the universe—and that all conscious spirits on earth or in heaven are inter-related to the Infinite Spirit something as are drops to an ever-flowing foun-

l tain. "Then," you may say, "what do you come of the Howitts, so well known to the literati of for?" To give you strength to hear the trial—to both continents. The manision at "The Orchard," send through the shadows which Nature hangs Esher, near Hampton Court and the old landed of the Howitts, so well known to the literati of quest. Esher, near Hampton Court and the old landed estate of Cardinal Wolsey, is a little distance out of London. The emerald lawn fronting it was on the tenth day of March last perfectly entrancing. Nothing can excel English taste. The spring was early, and the scenery, including a park and grove in the distance, a conservatory, garden, conspired to make the outside picture exceedhearts in them-and seeing rooms packed with books, crowded with Australian specimens, or hung with quaint yet choice paintings by the old masters, we said to ourself, "Surely, this is just our ideal of a genuine old English home."

The Howitts, somewhat migratory, are at present in Germany; though they lived at Highgate, London, sixteen years. Whether in England or upon the Continent, the family occupies a high social position. Mr. Howitt, though crowned with some seventy winters, is hale, healthy and vigorous. There is not a wrinkle on his forehead. Remarking that we did not "expect to see so young-looking a man," he replied, laughingly, My habits-my good habits-and a clear conscience-that accounts for it all." In the line of books, he has written something over seventy volumes, some of which are very popular. He is still busy with his pen. Mrs. Howitt has written about the same number, besides the translations and the different works she has edited. It is but justice to say that Mary Howitt is a model woman. It is worth something to know her. In the depths of a nature touched with the fires of heaven, we love her with the admiration becoming the worth of woman's nobility. Saying nothing of her skill in supervising household affairs. of her ease in entertaining company, she is author, wife, mother, sister, and loving friend of all, corresponding in the ideal to the "elect lady" mentioned in John's epistles.

These distinguished English authors, William and Mary Howitt, were originally Quakers; but now they are avowed Spiritualists; and be it said to their honor, they are not ashamed of their Spiritualism. Not only are they Spiritualists, but mediums; and of that sensible kind, too, who neither deny their spiritual gifts, nor seek to conceal them. Impression, writing and drawing were among the earlier medial phases manifest in their family circle. The drawings through Mr. Howitt's hand were executed entirely independent of his will. They are as beautiful as peculiar and quaint. The full history of them should be given to the world.

The moral bravery of the Howitts, the Varleys, the Wallaces and others distinguished for literature and science, stands out in striking contrast with the whifiling, speaking cowardice too often seen in the social circles of American life. If this is a free country, the people in it are not free, but slaves-cringing slaves to "what will the people say?" Public opinion is a baser tyrant than any throned personage in Europe; and shame on our poets, scientists and politicians for continually catering to it!

On the 16th of April, 1871, will be the time of William and Mary Howitt's golden wedding. Think of it!-fifty years of happy married life; heart throbbing to heart, mind echoing to mind, and soul responding to soul. Together have they explored the fields of literature; together have they twined garlands for the brow of sorrow and of joy; and together they will doubtless walk in the higher kingdoms of God. Their numerous admirers and friends on both continents will, without doubt, remember them with suitable gifts,

WILL OF ROBERT BARNES.

Over Halfa Million Dollars Bequeath ed to the Orphans of Indiana,

Left in Trust to the State Spiritualist Association.

The Most Important Bequest of the Age

In our last issue we made mention of the munificent legacy of Robert Barnes, of Evansville, Ind., to the Indiana State Association of Spiritualists (an incorporated body), in trust, for the education of children of poor parents who are not connected with any Church denominations. If his designs are allowed to be carried out as he intended, they will prove the most beneficial philanthrophy on a large scale ever attempted by the possessors of wealth. Mr. Barnes was a Spiritualist, and this testimonial to Spiritualism will tend to give it that importance in worldly eyes which many fail now to see. We are pleased to learn that the Board of Trustees of the Association in whose charge he has left his bequest is composed of some of the best men in the State, one of whom is Allen C. Hallock, M. D., of Evans ville. Ind.

The following biographical sketch was written by a gentleman who has been intimately ac quainted with Mr. Barnes for a quarter of a century, and can be relied on as correct. The will, which follows, we copy from the Evansville Daily Courier:

BIOGRAPHICAL SKETCH OF ROBERT RARNES.

ROBERT BARNES, the testator of this will, had been a resident of Evansville for the past forty years, and by his industry and economy in mercantile and other business connections, accumulated an estate estimated at from five to seven hundred thousand dollars.

Mr. Barnes died a widower, and without issue. His nearest kindred, a nephew residing in Virginia—dissipated and morally worthless as a man or citizen-and a niece whose husband is a millionaire. These two constitute the lawful claimants to the estate apart from the provisions of the

Mr. Barnes was what is termed a Free Thinker or Liberalist-connected with no church or other special organization, somewhat peculiar and eccentric in his social ideas, mingling little, if any, with what is understood as fashionable society. He rather chose the poor or laboring class for his more intimate associates, but with due regard to their moral worth and intelligence.

Some thirty years ago he connected himself with the Methodist Church or denomination, and at once became a financial pillar of strength to upside down are come hither also," was said of the same. This was when the Church was in its primitive simplicity, before accumulated wealth had lent its influence in fostering imitative pride, when the person of its respective members were unadorned with symbols of worldly vanity, and their houses of worship were barren of lofty spires and other adornments of more modern Christian worship.

Mr. Barnes's conversion (so termed) was under the preaching of the Rev. Mr. Daley, who subsequently became notorious, and was dismissed from the ministry for immorality. Mr. Barnes was heard to remark in relating this incident in his life, that he could not consistently be held responsible for any dereliction of imposed duty, Among the persons and see as fondly cherished upon the principle that the stream could not by as memories of the Old; orld, few made a deeper impression, or con before us bringing greater pleasure than on the sunny home level after six months duration, by his own re-

> Mr. Barnes was strictly a temperance man, having abandoned the sale or use, as a beverage, of all intoxicating liquors, thirty years prior to his death, and rigidly kept his resolution inviolate.

> He was kind and lenient to the industrious poor; fair and honorable in his dealings, and was never known to take undue advantage of his numerous tenants, who, through misfortune or other unavoidable circumstances, failed to meet their liabilities to bim.

> If his faults were more apparent than those of some others, it was because his mind harbored less of deceit common to many: and where those more pretentious covered their tracks in straying from the path of rectitude, his were left uncovered

His noble bequest, if carried out in accordance with his benevolent intentions, will remain a more lasting tribute to his memory and character than any words that can be said or written in eulogy to his memory.

Mr. Barnes passed to the higher and better life on the 4th of February, 1871, aged 72 years.

THE WILL.

I. Robert Barnes, of the City of Evansville, in the Com-monwealth of Indiana, merchant, being of sound mind, memory and understanding, do make and publish this, my last Will and Testament, in manner following, that is to

"1st. So much of my estate as may be required for my fo neral expenses. I desire shall be appropriated thereto.

2d. There shall be no unnecessary ceremonies in any way
connected with my funeral.

connected with my funeral.

3d. And whereas, I have for a long time been impressed with the importance of educating a certain portion of the poor, for which, in my judgment, there is but little provision made either by Church or State, viz: the poor children of made either by Children or State, viz: the poor connection with Church or sect of any denomination who style themselves Christians, or any secret society or fraternity; and of placing them by the early cultivation of their minds and the early development of their moral principles above the many temptations to which, through poverty and ignorance, they

And notwithstanding I have the welfare of the whole hu man family at heart, yet I more especially sympathize with the oppressed and destitute to whom I have reverted, and especially for whom I make the following bequest: I bequeath all that tract of land situated in section six-

the oppressed and destitute to whom I have reverted, and especially for whom I make the following bequest:
I bequeath all that tract of land situated in section sixteen, (10) Knight Township, Vanderburgh County, State of Indiana, (for the purpose hereinafter stated, and for no other) forever, into the Board of Trustees of the Indiana State Association of Spiritualists and their successors in trust forever, to and for the several uses, intents and purposes, (hereinafter mentioned) and declared of and concerning the same. That is to say, so far as regards the foregoing described tract of land, that no part thereof shall ever be sold or alienated by the said Board of Trustees or their successors, but the same shall forever remain for a College, and be occupied as such only by the poor children of liberal-minded parents, who stand aloof from all Orthodox creeds and secret associations whatsoever.

and secret associations whatsoever.

4th. And so far as regards the residue of my lands and personal property, they shall be sold to the best advantage by my executors hereinafter named; and as much of the proceeds as may be required for the erection of said College shall be applied, and the remainder placed in bank stocks and securities, which shall remain a standing capital forever, and the interest and dividends shall be applied to defraying the expenses of the College from year to year; and in case of a surplus of interest and dividends, they shall be added to the capital in bank, and form a part thereof for

over.

5th. The said College shall be constructed of the most durable materials, and in the most permanent and convenient manner (avoiding useless ornaments), attending mainly and compart the cost thereof not to exceed to strength and comfort, the cost thereof not to exceed \$20,000; to which may be added \$5,000 for the erection of a suitable house for the principal teacher, and other neces-

sary buildings.

6th. The buildings shall be erected under the supervision of the Board, or a Building Committee appointed by them, who shall be paid a reasonable compensation. 7th. The teachers shall be chosen by the Board, with due regard to ability and moral character, and subject to the

regard to ability and moral character, and subject to the directions of the principal teacher.

8th. All due diligence shall be taken by the matron and assistants to make comfortable all immates, especially sickly and delicately constituted females; and if found necessary, a physician may be appointed, who shall be paid annually

9th. The Board shall fix salaries for all services rendered oth. The Board shall fix salaries for all services rendered, and the Secretary shall sign all contracts of agreements, and issue all checks or drafts for money drawn from banks.

10th. The scholars shall be provided with all suitable books. They shall be instructed in the various branches of a sound education, comprehending reading, writing, grammar, arithmetic, geography, navigation, surveying, practical mathematics, astronomy, natural, chemical and experimental philosophy, and other branches as the capacity of the several scholars may meet or warrant. I would have them taught facts and things rather than words and signs;

and especially I desire that by any proper means a pure at-tachment to firmly honest principles, and to the sacred rights of conscionce, free thought and liberal sentiments, which are the truer innate principles of man's nature. 11th. Scholars shall be admitted into the College at the age 11th. Scholars shall be admitted into the College at the age of six years, and continue till the age of eighteen, if they desire, at which time, upon due examination and approval of the Superintendent, he or she shall receive a diploma.

12th. In no event whatsoever shall any part of the capital stock of said College be sold, disposed of or pledged to meet the current expenses of the said institution, to which I denate the interests, incomes and dividends thereof exclusive-

13th. I enjoin and require that no ecclesiastic missionary or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatsoever in said College, nor any such person ever be admitted for any purpose, or as a visitor within the premises appropriated to the purposes of said

College.

14th. The Board shall appoint a Superintendent, whose duty it shall be to take charge of the farm of the College, attend to having it tilled, and to all the duties and requirements connected therewith; and for the benefit of pupils by way of exercise and recreation, as well as the development. way of exercise and recreation, as well as the development of body and mind, I desire that the males be required to labor two hours in the forencon, and two hours in the after-

bor two hours in the forencen, and two hours in the afternoon of each day.

15th. The produce raised from the farm to be used in the
College; if any surplus accross, it shall be sold, and the
proceeds go to pay current expenses of the institution.

16th. Should it unfortunately happen that any scholars
admitted into the College shall, from mal-conduct, have become unfit companions for the rest, and mild, persuasive
means of reform fall to prove effectual to reform them, they
shall be expelled. But no harsh means of correction or compulsion shall be resorted to. In relation to the organization
of the College and its appendages, I necessarily leave many
details to the Beard and their successors; and I do so with
the more confidence, as from the design of my bequest, and
the benefits to result therefrom, I trust that my fellow-citizens of the State of Indiana will observe and evince especial
care and anxiety in selecting members for their Board of

izens of the State of Indiana will observe and evince especial care and anxiety in selecting members for their Board of Trustees, and other agents.

17th. In debarring missionaries and ministers, I do not mean to cast reflection on any person or sect whatsoever, but as there is such a multitude of sects and such diversity of opinions among them, I desire to keep the tender minds of the children who are to derive advantage from this bequest free from the excitements which clashing destrices and sections of the children who are to derive advantage. My debequest free from the excitements which clashing doctrines and sectarian controversics are so apt to produce. My desire is, that all the instructors and teachers in the College shall take pains to instill into the minds of the scholars the purest principles of morality, so that on their entering into active life they may from inclination and habit evince benevolence among their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their mature reason may enable them to

Bith. And so far as regards my city property in the City of Evansville, I desire that no part thereof shall ever be sold or alienated by the Board of Trustees or their successors, but the same shall forever be let from time to time to good tenants, at yearly or other ronts, and upon leases in possession not exceeding five years from the commencement thereof, and that the rents, issues and profits arising therefrom, after keeping the property in repair, shall be applied to creeting new buildings on the College farm, and the residue (if any) be applied to the capital stock, as provided above. And as to my bank-stock, I desire it to remain at present in the bank, and the dividends to be applied to the orection of h-uses on vacant lots, and to the purchase of lots for that purpose, and the rents and proceeds of such house orection of houses on vacant lots, and to the purchase of lots for that purpose, and the rents and proceeds of such house or houses shall be applied to the benefit of said College and the increase of its capital stock forever, as above specified, so that its capacity may be increased from time to time, as necessity may require.

And I do hereby declare that all the preceding bequests and devices of my estate to the Board of Trustees of the Indiana State Association of Spiritualists are made upon the following express conditions, that is to say:

First, That none of the moneys, principal, interest, dividends or rents arising from the said residuary devices or bequests shall at any time be applied to any other purpose or purposes whatever than those herein mentioned and appointed.

appointed.

Second, That separate accounts, distinct from any other account, of the said Association, shall be kept by the Board concerning the said devices, bequests, College and funds, and of the investments and application thereof; and that a separate account or accounts shall be in blank, not blended with any other account, so that it may at all times appear on examination by a committee of the Legislature (as hereinafter mentioned) that my intentions had been fully compiled with

Third, That the said Board render a detailed account annually, in duplicate, to the Legislature of the Commonwealth of Indiana, at the commencement of the session, one copy for the Senate and the other for the House of Representatives, concerning the said devised and bequested estate, and the investment and application of the same. And, also, a report in like manner of the state of said College, and shall submit all their books, papers and accounts touching the same to a committee or committees of the Legislature for examination when the same shall be required.

Fourth, The said Board shall also cause to be published, in the month of January annually, in two or more papers printed in the city of Evansville, a concise but pish a secund of the trusts, devices and bequests herein declared and midde comprehending the condition of the said College, the number of scholars, and all other particulars needful to be publicly known for the year next preceding the said month of January, annually. Third, That the said Board render a detailed account an-

January, annually.

**Lastly, I hereby nominate and appoint David Mackey and

Samuel Orr, executors of this my last will and testament. I recommend them to close the concerns of my estate as expeditiously as possible, and to see that my intentions are strictly carried out and compiled with, and I do hereby revoke all other wills by me hitherto made.

ROBERT BARNES. The original will was dated some time in October, 1870 and signed by Robert Barnes, and witnessed by John Schubert and J. S. Buchanan.

WINTER THOUGHTS.

BY B. F. CHANDLER, ESQ.

How hard and cold and bare the ground,
That lately shone and blushed with flowers;
The withered grasses flutter 'round, Like memories of happy hours.

I hear the brooklet's mellow flow, That glides along in sunny brightness, Till, tangled with the rocks below. It frots itself to snowy whiteness.

The bobolink, whose joyous lay
Rang sweet and clear as song of lover,
Like summer friends, has fled away
To other groves and fields of clover.

Caw, caw, above the woods the crow Floats like a spirit dark, benighted; When once the trust of youth is blighted.

Among the pine-tops the north wind Wanders in slow, majestic surges; So hearts long held in shadows find Life's music barred with solemn dirgos.

A quiet sadness fills my heart,
That all the glad things I remember
Should with the summer days depart,
Nor stay to gladden wild December.

The checriest thing that I capy Is yonder squirrel on his haunches; He glances 'round with watchful eye, And nibbles nuts among the branches.

To gather stores he briskly stirs,
While in the sky the snow-shroud lingers,
And gayly chirps to find the burrs
Oracked by the ice-king's frosty fingers,

He leaps through branches brown and bare, Nor mourns for leaves and flowers diurnal; But bustles round with busy care, In search of nuts with soundest kernel. And thus, when sorrow's winds blow high, And fades the bloom of earthly pleasures, Benumbed with pain we listless lie,

Nor longer strive for fleeting treasures.

We leave the tree-top's haughty crown, Touched by the frosty hand of trouble; Somehow, like nuts, we rattle down, And hide ourselves among the stubble. And then the blessed angels come To gather us from out the grasses; And, sheered with visions of their home,

The dreary winter quickly passes. They little care, nor hardly mind, All this life's sorrows and abuses
They only search the heart to find,
If it is fit for angel uses.

These seeds and branches, brown and dry, Another spring-time shall make vernal; So, hidden in our sprits, ite The germs of peace and joy eternal.

And all the clouds that hang above, And bitter storms that bruise and rend us, Are tokens of a Father's love,

And only given to befriend us.

Encased within the narrow shell Of selfishness, it must be riven, Ere we can feel the blossed spell Of the glad light that falls from heaven. And when is passed the frost and snow, And spring-time's gentle gales are blowing, Our fuller, richor lives will show That all was sent to set us growing.

The weary ones, that fall and pine Along their tangled path of duty, In future hours will surely shine, Transfigured with a crown of beauty.

I 'll hie me to the cottage low, Where honest welcome bids me enter; There peace and friendship's fervent glow Will dissipate the gloom of winter.

With cheerful heart I 'll bear the wrong, The bitter birthright I inherit; The winter winds, though cold and strong, Can neither kill nor blight the spirit.

A little girl sent out to hunt eggs came back unsuccessfully, complaining that "lots of hens were standing around doing nothing."

Spiritnal Phenomena.

SPIRIT PICTURES A REALITY.

BY MOSES A. DOW.

EDITORS BANNER OF LIGHT-Having, during the last year, become somewhat interested in the subject of Spiritualism, and being urged to do so by a request which I do not feel at liberty to decline, I have, according to the best of my ability, noted down the prominent items of my experience, hoping they may give encouragement and increase the confidence of those whose minds have not yet become settled on

I well remember the time when the phenomena of spiritual manifestations were first introduced by the Misses Fox, of Rochester, N. Y., and I did not, even at that early day, when Spiritualism was so little known and its promulgation so now and wonderful, do, as many others did and do now, scout its pretensions, for I saw the germ of a new era-one in which the human mind would become more free and more expanded, and that it would do away with many falso and cruel tenets in most of the popular creeds of the day. I was desirous, however, that others should study its reality and its claims to public confidence, as I had neither the time nor the inclination to search into its mysteries, for I had some fears that I might go too deep and that the subject might so involve my meditations as to unfit me for the actual duties of life, of which I had many responsible ones.

It was in the early part of 1870 that circumstances brought me in contact with some spiritual manifestations, and what I saw and heard at those meetings set the doors of my understanding "ajar," and the probability of the truth of such manifestations was indelibly impressed on my mind; and it was not very difficult, for the results of my observations, in after researches, made me a sincere believer in the dectrine that the spirits of our departed friends come back to us, and, through proper media, communicate hope and consolation to their nearest friends and those whom they leved on

It has not yet become sufficiently popular for a man somewhat known in a community to stop forth and avow himself a believer in Spiritualism, much less to advocate its promulgation. But, if he truly, consciously and understand ingly bolleves anything that courts investigation, especial ly one so important as is this, and dares not acknowledge that belief, he is not imbued with the spirit of liberty and free discussion which our institutions should have implanted within his bosom.

It has been my privilege, during the last twelve months,

It has been my privilege, during the last twelve months, to onlog the most positive tests of the truths of spiritual manifestations that any one ever had, and I propose, he take imporfect narrative, to give the results of my experience in plain and unequivocal language, that shall neither confuse or mystify those who may honor me by their perusal.

I am the publisher of a literary paper in Boston, and in the year 1800 there entered my office a young lady, apparently a recent graduate of our high schools, who offered me some manuscripts for publication in my paper. She was reserved and dignified in her speech and manners, and she seemed the very ideal of what the most imaginative mind would doom almost perfection.

Her writings made a favorable impression, and I received soveral specimens of them during that year. After becom-

several specimens of them during that year. After becoming acquainted with her intellectual ability, and having seen the probability of the rapid advancement that she would make by a little experience, I made arrangements with her to take a permanent place in my office as an assistant on my

paper.
The situation which she was to fill was that of assistant editress. She was a fine writer of both prose and poetry, and her good taste proved to be a valuable acquisition to my editorial circle. Her amiable disposition, unselfish nature and graceful deportment, as well as her faithfulness and honesty in performing the duties allotted to her, made her an object of admiration to all her acquaintances. She filled the place to my satisfaction for soyen or eight years.

MABEL WAREL, as we will call the young lady's pame.

MABEL WARREN, as we will call the young lady's name, was taken ill on the 12th day of July, 1870. After nine days of severe suffering she peacefully and quietly passed to the spirit-land. I will not attempt to give language to the grief which I felt at her death. She seemed like a dearly beloved daughter, her natural father having died in her infancy. Her funeral was attended by a large circle of weeping friends, who felt that a vacuum had been made in their circle which could not be again filled. could not be again filled.

would not be again filled.

On the seventh day after her death, while riding, I met with an accident, which caused me to keep my house for several weeks. An arrangement had been made with Mrs. Higgins, a spiritual medium, to take tea with my house-keeper, who was a Spiritualist, my family being away on a vacation. Before the company had assembled x mad a short time to talk with the controlling spirit of the medium, which was that of an Indian girl who said that there was a beautiful spirit present to see me, but she could not talk then as she was so weak, having been in the "spirit-hunting-grounds" so little while; but that she would talk to me another moontime, or another night. This Indian spirit was called Mary, and is generally the first to communicate through this medium, at her sittings.

dium, at her sittings.

Later in the evening another little spirit took control of the medium—that of the son of an ex-mayor of one of the suburban towns of Boston. After some other remarks, he

ing, but here all are nappy.

At another time, on the same evening, Mabel took control

At another time, on the same evening, Mabel took control At another time, on the same evening, Mabel took control of the medium herself, though weak and hardly able to sit in her chair. She requested paper and pencil, that she might write. They were brought to her, and she proved almost too weak to take the pencil from the table. She at last succeeded and made an effort to write, and with much difficulty wrote the following, which was in the handwriting she used during her life-time:

"And it was my fate to be taken beyond the—"

When the pencil dropped from her hand, she fell back in her chair, unable to proceed any further.

On another evening, a week later, Mrs. Higgins, the gedium, made us another visit, and, being anxious to have a private interview, in hopes of obtaining some test that would prove to my mind the reality of Mabel's presence, I had a sitting half an hour before the time set for the rest of the company to meet. Mabel immediately took possession of the medium, and in a friendly manner, took my hand and

of the medium, and in a friendly manner, took my hand and

You felt very sad when I passed away, did n't you? But "You felt very sail when I passed away, didn't you? But I shall always be near you, to console you. I used sometimes to feel as if I did wrong to think so much of you, but I do not think so now—it was all right."

I will not attempt to relate all that was communicated to mo at these sittings, as it would take more of my time and more room in the Banner than we could afford at this time.

My object is only to give prominence to such points in my narrative as shall enable the reader to trace a harmonious

narrative as shall enable the reader to trace a harmonious line of evidence from first to last of my experience, and, if not very nicely expressed, I hope there may be seen a consistency in my arguments in favor of the truth.

About a month after the meeting above alluded to, Mrs. D. and myself made a trip to Saratoga Springs. It was about the first of September. The "season" had passed away, and we rambled over the almost described fields of gayoty, numelested and unputiced. The shops and hotals were beunmolested and unnoticed. The shops and hotels w unmolested and unnoticed. The shops and hotels were being closed; the hidden machinery (as it seemed) which forced the briny waters of the "Geyser" needed repairing, no doubt, and there seemed to be a move among the townspeeple toward such improvements as were necessarily laid aside for the better convenience of the throng which had just left. We had ample room for driving about, and plenty of gay teams at our call. We visited the "Lake," the "Bisbery," and the "Springs," the waters of which we freely drank. We tried to improve our health, which was before perfectly sound.

I took a stroll up Broadway one pleasaut afternoon, and casually stopped in front of a palatial mansion, which was being improved and fitted up by "Lord Willoughby," an English nobleman, who. I believe, intends to make it his English nobleman, who, I believe, intends to make it his permanent residence. While admiring the place, with its beautiful garden of flowers, I noticed approaching me an elderly gentleman, who gave me a pleasant greeting. He informed me that his name was Baker; that he made Saratoga his abiding place; that his family were grown up and scattered over the world, and that he found pleasure in the subject of spiritual manifestations, in which he was a firm believer. He said he was then on his way to the "Waverley House," to meet Dr. Slade, a very powerful medium; that he performed wonders on the slate. He asked me to go with him, to which I reluctantly consented, remarking that I had witnessed some manifestations, and had received communications from some of my friends.

nad witnessed some smallestations, and had received com-munications from some of my friends.

I found Dr. Slade to be a delicately constituted gentle-man, of a remarkably fine countenance and of gonial man-ners. After introducing the subject which we called to wit-ness, he seated as around a common fall-leaf table, about four feet square. The Doctor sat on one side, I sat on another side at his right, and Mr. Baker sat on my right, opposite to the Doctor. We placed our hands in the centre of the table, touching each other, to form an electric circle, which was soon manifested by the medium. Raps came thick and loud under the table as well as on my chair. The medium asked

Are there spirits here who wish to communicate?"

"Are there spirits nere who wise to communicate: Three raps answered "Yes."

"We will see what you desire to tell us," said the medium.
He then took a common school slate and placed on it a
small slate pencil about one-sixteenth of an inch long, and
held it under the leaf of the table with the four singers of the right hand, his thumb resting on the top of the table for support. His left hand remained on the centre of the table in connection with both those of Mr. Baker and myself, as before said, to keep the circle unbroken. There was no space between the frame of the slate and the table, and only about one-sixteenth of an inch between the slate and the ta-ble for the pencil to work in

about one-sixteenth of an inch between the slate and the table for the pencil to work in.

Soon was heard the sound of the pencil writing on the slate. It moved with great rapidity, and the sounds of dotting the 4 and crossing the 4 were distinctly discernible. Three distinct raps on the slate with the pencil said, "that is all," and the slate was taken out. On it was written:

"Have no fears for the future. This is a beautiful place.

—C. Dow,"

years ago. He died a member of the Orthodox Church, and years ago. He died a member of the Orthodox Church, and believed in all the peculiar tenets of that creed. He expressed a fear to me that my Universalism was not true; but, said he, "I hope it is." And now to have him tell me in his first communication from the spirit-world to "have no fears for the fature," was very gratifying, for it confirmed my provious convictions that the idea of pain or sorrow after the death of the body was only the fabrication of a false theology.

ogy.

I then said that I lost a friend in Boston, a few weeks before, and had communications from her, in which she said she should always be with me; and that I should like to know whether she had come to Saratoga with me. The slate was held under the table, and when taken out these words were plainly written on it: words were plainly written on it:
"She is here !- C. Dow."

"She is here!—O. Dow."
Then I said I should like to have her write to me; instantly there was written on the slate—
"I am always with you.—Mankl."
The medium then held the slate on the top of my head by his right hand, while his lost remained in the centre of no table, and on it was written in Mabel's handwriting, as

follows:
"I am glad you are interested in this beautiful truth.
Ask Mrs. D. to come, and she will be convinced.—Mabel."
During this manifestation the medium said he felt a hand taking hold of his wrist and pull his cuff. I expressed a wish that she would manifest herself to me in that way, and soon the saids of whether the world manifest herself to me in that way, and soon the side of my coat was jerked quite hard, and the feeling of a hand was on my limb, which was under the

feeling of a hand was on my limb, which was under the table.

The medium took an accordion and placed it under the table in the same way he had held the slate. He took held of the back part of it, and let the bellows and koys hang down loose. The bellows were raised to a horizontal position, and began to move backward and forward to take in wind, and the tunes of "Sweet Home" and "The Last Ross of Summer" were played as sweetly as they could possibly be played on that instrument by mortal fingers.

The medium also took a silver fruit-kulfe and laid it on the slate with the blade closed, and held the slate under the table. Instantly the kulfe was thrown across the room on the floor, with the blade opened to its full extent.

On the last evening before our leaving Saratoga, I called with another gentleman to have a sitting with Dr. Slade. After witnessing more phenomena, I said that I was going to leave Saratoga on the next morning, and I would like to know whether my friend Mabel was present. The slate was held under the table, and on it was instantly written—

"I am glad to meet you; you are so very dear to me.—

"I am glad to meet you; you are so very dear to me.

Mr. Baker informed me that if I wished to know of a good medium in Boston on my return home, I had better call on Mrs. M. M. Hardy, No. 125 West Concord street, as she was Mrs. M. M. Hardy, No. 125 West Concord street, as she was one of the best mediums he ever saw. I arrived home in about a week, and a few days afterward called on Mrs. Hardy. As almost every hour of the day is previously engaged, I could only engage to call three days later. I did not see the lady at this time, as she was occupied. At the time appointed I called and saw her. I had never before seen her, neither had she ever seen me, though she may have seen my name in my paper. She did not know what I expected to learn, nor whether I wished to meet father, mother, wite or children. I did not tell her my name, or give her any information in regard to myself. information in regard to myself.

information in regard to mysolf.

I was invited into the sitting-room, and took a seat opposite to her, about six feet distant. In a few minutes she was in a trance, and controlled by a little spirit called "Willie," who is generally the first that appears to one who has never been there before.

After telling me that there were several spirits present who knew me, I asked him if I had any friend present, when he answered with the voice and accent of a child of four years:

four venrs: "Yes, you have a heautiful spirit here, and she has got flowers for you. Mary is here too. When the has got

"Yes, you have a heautiful spirit here, and she has got flowers for you. Mary is here, too. Who is Mary?"
The Indian girl who first spoke of Mabel and told me of her presence through Mrs. Higgins came to my mind, and I asked Willie if it was the Indian girl.

"Yes, it is the Indian girl, and she has got flowers; they have both got flowers for you. The beautiful spirit gave you positive demonstration of her presence in Saratoga, through Dr. Blade, by writing on a slate. She is always with you."

I asked Willie if my friend would speak to me, and he said she would, and that he would go and let her come to talk with me.

The medium remained sllent for a moment, when a deep sigh indicated a change of influences, and both hands were

talk with me.

The medium remained silent for a moment, when a deep sigh indicated a change of influences, and both hands were extended toward me, a manner of greeting a friend which was habitual to Mabel when in the earth-form. I took a seat neaver to her, and took her hands, which she clasped in a manner that indicated pleasure in meeting a long-absent friend, and with great earnestness of language gave me a hearty welcome. The reality of her presence was so sensibly felt by me that I could not speak for some time. Her wishes seemed to be to impress me with the fact that she was really my friend, Mabel.

"My dear friend, I am so glad to meet you," said she.

"Promise me that you will not use the word death when you speak of me, for I am not dead, but alive, and am always with you. It is so beautiful to pass away from earth; I do not wish to come back, unless it were to die again, it is so beautiful. I am with your father, mother and brother; they all love me, and are waiting for you when you come over the river, and will meet you half way over the bridge. It is only a breathlong; when the breath is gone you are here, and it is such a beautiful home, and we are all so happy nere. I will go now, and let your friends come to you."

After she had gone I had a talk with father, mether and brother. They all spoke of the beautiful spirit which had recently come among them. My brother Oharles said:

"Brother Moses, I am glad to meet you. You are the first one I have ever communicated with. We are very happy. The beautiful spirit is with us, and she can teach us our alphabet in spiritual progress. I will go now, and tell them their Uncle Charles lives."

I would remark that my brother died about thirty years ago. My father died about fifteen, and my mother about

the medium—that of the son of an ex-mayor of one of the suburban towns of Boston. After some other remarks, he said:

"The beautiful spirit, Mabel, is here. She is sitting on the banks of a beautiful flower in her hand, and that is the crs, and has a beautiful flower in her hand, and that is the banks of the river look somewhat like the river Nile, but the river Nile had people who were mourning and weep.

At another time, on the same evening, Mabel to be control of the medium here. Unled them their Uncle Charles lives."

I would remark that my brother died about fifteen, and my mother about forty-six years ago. My mether next came to meet me. She said I had had a somewhat lonely and disappointed life, but I should be fully compensated when I came to their beautiful abode. My father talked pretty much in the same manner; and altogether, the good things they told me make life here seem not very desirable, and take from death all its terrors.

At another sitting, I asked Malel to have the medium here.

At another sitting, I asked Malel to have a medium here.

At another sitting, I asked Mabel if her father would speak to me, as she had told me that he was her guardian spirit while she lived on the earth, and that he was ever present. She said he would, and went away to let him come. The voice of the medium was changed from feminine

come. The voice of the medium was changed from feminine to masculine, as he said—
"I am glad to meet you, sir. I passed away when this child (Mabel) was in her infancy. It was my deings that she was placed under your care and protection. Had it not been for that care and protection, she would not have been the bright and pure spirit that she now is. I thank you for what you have done for her mether and sister. Good-by."

Last fall, when I was holding converse with Mabel, she said, voluntarily, without such a thought coming to me—
"I shall give you my spirit picture sometime."
I supposed that it would have to be done with colors, by a medium artist; and, not comprehending her meaning, the matter dropped from my mind till about the middle of last January. I reminded her of her promise to give me a picture. She said it would be a photograph, and it must be taken by a medium artist. I asked her when we should have it done, and she said she would tell me the next time I came. I called again in just one week, and she volun-

have it done, and she said she would tell me the next time I came. I called again in just one week, and she voluntarily spoke of the picture first:

"Now I am ready to give you my picture. I met the spirit of Ruius Choate, and I asked him if he could tell me where I could get a picture taken for a friend, and he told me I could get it at No. 170 West Springfield street, in Boston, of Mr. Mumler. I went there to see if that was the right number, and found that it was. I went in to see how they did it, and I got so near the instrument that I was taken on the glass. They did n't know who I was, and so they rubbed it off. Now, when you leave here, you must go there and make arrangements for us to go at one o'clock, a week from to-day. You call here at twelve; then we will go there at one."

or third at Mrs. Mumler's, I told her that I had called to see about having a picture taken—that a spirit friend had said she would give me one. "When will you come?" asked she.

"I will call a week from to-day, at one o'clock."

"What name shall I put down?"

I did not like to give my true name, as I had heard that
Mr. Mumler was an impostor, and told her she might call
me Mr. Johnson—which she did; and I came to my place of Just a week from that time, I called at Mrs. Hardy's to

have a chat with Mabel previous to our going to Mr. Mum-ler's to get the picture. When I first came, Mrs. Hardy gavo me a letter which Mabel had written through her me-diumship, from which I will make an extract or two: gave me a letter which Mabel had written through her mediumship, from which I will make an extract or two:

"MY DEAR FRIEND—I again come to you. I am never absent from you so but what I can hear you speak. I promised you my picture. I am ready to give it you any time when you may try to get it. I will bring you flowers of beauty, and the Great Spirit will paint for you the illy with whiteness and the rose with blushes. We can trust that Great Spirit through the infinite future. I am one of his ministering spirits to you. Grasp death with a smile when it comes, for we will meet you and lead you through the valley. I will meet you again soon. MADEL."

The meeting alluded to was no doubt that at Mr. Mumler's house to get the picture. Mrs. Hardy then went into a trance, and Mabel was present in fine spirits. The first thing she said was—

thing she said was

thing she said was—
"How do you do, Mr. Johnson! I did not know that you was ashamed of your name. I was there when you gave them the name of Johnson."
I told her I did so because I hardly believed that Mr. Mumler could take her picture, though he might take my

"Oh. you skeptic! oh, you skeptic!" said she, and laughed at my lack of faith.

At two different sittings, Mrs. Hardy has seen the spirit of Mabel standing at my side, with her hand on my shoulder, dressed in a light striped dress, which was the last

dress she wore on earth. Just before going to have our pictures taken, she asked— "What dress shall I wear?-a white robe, or my light

striped dress?"
I told her I should prefer the striped dress, as that would distinguish hers from other spirit pictures, but I did not care much for the dress if I saw the face of my friend there. "You wish to see Mabel, don't you?"
"Yes, I wish to see my friend Mabel."

space between the frame of the slate and the table, and only about one-sixteenth of an inch between the slate and the table for the pencil to work in.

Soon was heard the sound of the pencil writing on the slate. It moved with great rapidity, and the sounds of dotting the t and crossing the t were distinctly discernible. Three distinctances on the slate with the pencil said, "that is all," and the slate was taken out. On it was written:

"Have no fears for the future. This is a beautiful place.

—C. Dow."

"Yes, I wish to see my friend Mabel."
"Well, I shall wear my striped dress, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your side and put my hand on your shoulder, and I shall stand by your si

first time I sat about three or four minutes, when he took the plate and went out of the room to wash it. In a few mo-ments he returned and said it was a failure, and that some-times it required half-a-dozen trials before a picture could be recurred.

The second trial was not much better, though he said he saw traces of something, but rather indefinite. I told him I had just conferred with my friend, and she said she would be

"Well, then, we must persevere," said Mr. M. The next time I sat just five minutes by his watch, which he kept his eye on, with his back to me all the time. He took the plate out as before, and Mrs. Mumler came into the room. She looked as if she was under spiritual influence.

took the plate out as before, and Airs, Aumier came into the room. She looked as if she was under spiritual influence. I asked her—
"Do you see any spirits present?"
"Yes," said she; "I see a beautiful spirit;" and immediately she was entranced, and under the control of Mabel,

atoly she was entranced, and under the control of Mabel, who said—

"Now I shall give you my picture; it will be here in a few moments. I shall have a wreath of lilies on my head, and a dress that will not be positively striped, but the lights and shades will indicate stripes. I put into it all the magnetism which I possessed."

Mrs. Mumber then came to herself, and at the same moment Mr. Mumber entered with the plate.
"Have you got a picture now?" asked Mrs. M.

"Yes, I think I have," said he.
I took the plate and looked at it, and saw on the glass my own picture distinctly given, and close to my side was that of a lady with a wreath of flowers around her head, as she had promised. Mr. Mumber said he would send me proof the next day. It did not come, however, till two days after. The picture was small, but by the aid of a microscope it was magnified to the natural size of the human face, and in that face I saw the perfect picture of my friend. I was both surprised and delighted, and wrote to Mr. Mumber and told him I was perfectly satisfied, and gave him my true name.

rised and delighted, and wroto to Mr. Mumber and told him I was perfectly satisfied, and gave him my true name. The next time I met Mabel at Mrs. Hardy's, she said she wished I would get it enlarged while the conditions were favorable for deling so. I suppose if Mr. or Mrs. Mumber should die, the conditions would be changed, for I think the combination of magnetism is the source of the remarkable power which they have of taking these kind of pictures.

I have given you simply a condensed account of my experience in spiritual manifestations. Should I write them out in detail, they would fill a large volume. I wish to say a word about spirit-pictures, and then I have done. It is often said that such pretensions are an imposition, because Mr. Mumber was prosecuted in New York for making them. It may do for rival photographers to denounce him, for it places him in a position which they cannot attain. But when the spirit of a friend, whom I have known for years, tells me that she will give me a picture of herself on a particular day, and at a particular hour, and tells what shall be the dress and decorations, what she will wear and what position she will take, and the picture is then taken and thus

the dress and decorations, what she will wear and what position she will take, and the picture is then taken and thus costumed, where is the humbug?

The picture presents me as sitting upright in a chair, with my legs crossed. My hands lay on my lap, with the fingers locked together. Mabel stands partially belind my right shoulder, dressed in a white, well-fitting robe. Her hair is combed back, and her head is encircled by a wreath of white lilles. Her head inclines forward so as to lay her hair is combed back, and her head is encircied by a wreath of white lilles. Her head inclines forward so as to lay her check on my right temple, from which my hair is always parted. Her right hand passes over my left arm, and clasps my hand. Her left hand is seen on my left shoulder, between the thumb and forefuger of which is held a full-blown moss rose. Her head partially covers my forchead, showing that my picture was not taken on a previously prepared plate.

showing that my picture was not taken on a previously prepared plate.

That picture contains in itself a volume of proof of the reality and reliability of spiritual manifestations. I have indubitable evidence that in this instance it is true; and if this is true, may not other similar pictures be bona fide? It also proves the truth of all that Mabel has told me in her communications, as she has sealed the document with her honest and truthful face.

It also proves the immortality of the soul of man, and that that immortality is a blissful one. It also negatives the idea of there being any misery for the soul after it has left this body of clay, in which are garnered all the seeds of temptation and sin. Freed from that body, it is clothed in a spiritual body, and is free to act itself; and that it will advance in brightness and glory during the endless ages of eternity. The picture also assures me that we have our friends about us, watching over us at all times; and the influence of such thoughts is to warn us in the hours of temptation, and also to reconcile us to the trials of life, and open our hearts to deeds of charity. hearts to deeds of charity.

A REMARKABLE TEST.

LADY RECOGNIZES A SPIRIT PICTURE AS A PICTURE OF HER

EDITORS BANNER OF LIGHT-I wish to intrude myself on our columns long enough to give an account of a test which the good people of Chatham had last Sunday evening, in the Spiritual Hall built by Capt. Homan Eldridge, and dedi-

cated lately by Moses Hull.

About two years ago, Mrs. Heman Eldridge called upon Mrs. Zenia Kenda'i, of Hoston, to obtain a picture of her

spirit intercourse and doing justice to a medium D. W. Hult. Chatham, Mass., Jan. 10, 1871.

Written for the Banner of Light. BARBARA'S VISION.

BY MRS. ELIZA M. HICKOK. Mournfully sounds the wind to-night. Drearily sobs the rain ; Seeming to tell of hopes once bright,

Never to come again. Sitting alone by her fireside now, Sadly recalling the past, Barbara, old and worn and gray,

Near to the haven at last .

Once, there were sounds of joyous mirth Crowning each busy day ; Bright faces gladdened her loving heart, Now they have all gone away.

Children there were so mirthful and glad Making the long days brief: Claiming a smile for each pleasure they had, A kind word for every griof.

Maidens and youths, the fairest and best, Dear to the mother's sight : None of them all are left to her now, Sitting alone to-night.

Barbara thinks of them all with tears, A tenderness mournfully sad : Thinks of her happiness all in the past, Till the future asth nothing glad.

Suddenly, breaks a flood of light Into the lonely room; Filling it full of a radiance bright, Chasing away the gloom;

Bringing a strange and startled light Into her dim, old eyes : Changing at last to a certain joy And a look of glad surprise.

For in this new and wonderful light A beautiful scene appears: Faces and forms are gathering round, Just like the by-gone years.

Here are the loved ones the grave had claimed, Flitting about her at will: Softly carressing her wrinkled brow, Loving and lovely still.

"Mother," they say, "you're no more alone, Know this sweet vision is true: Only a little while longer on earth, Then we are coming for you.

For, mother, beyond 'this valo of tears,' We have a home for you, The sweetest rest from toll-marked years. Mid pleasures pure and true."

Then, with their lingering, loving look, Slowly they vanished away, Leaving the light of their presence through A cheering and blessed ray. Barbara thanked the Pather, then,

In her journey brief, below. Joyfully now her days will glide, Cheered by a vision so fair. Reantiful home beyond the tide. Barbara's almost there.

For a truth so sweet to know,

Nevermore leaving her sad and alone.

Bunner Correspondence.

Observations and Criticians. DEAR BANNER-With each weekly look upon thy bright

face I feel anow the glow of pleasure springing from the genial response to the many cheering words of wisdom, legical statements and evidences of the grand progress of the cause of truth and humanity-Spinitvalian-reflected therefrom. Always in the front rank, as to typography, judicious selection and arrangement of matter and editorial acumen and variety, it seems as if a steady progress-improvement, marks thy succeeding numbers. This is as it should be, and, were I to undertake to point out a flaw, it would be (in my judgment) too much "nne print." This objection is not in my own behalf—for I have eyes which have always enabled not o "read nowspapers by moonlight"—but in hehalf of the many older people who are your patrons. You see I am sympathetic—I am a psychometer. But we know that this kind of domand—the desire to express our thoughts through your valuable and widely circulated columns by so many admirers—causes the necessity of the resort to "small type." Let us hope that your increasing patronage may soon warrant the enlargement of the Banner of Light, and thus obviate the need of that resort. You know, dear Banner, that our real, our winter friends, always kindly tell us of our faults, though generally they should be whispered in the ear instead of openly paraded in public. But you will excuse this on the ground that a part of your mission is to publicly expound, criticles, and point out errors, etc., in the spirit of kindness, truthfulness and acumen.

The last three numbers are, to me, particularly freighted with rich and interesting matter in all departments. How grandly the evidences of the nearness of the spirit-world, of the fact of unbroken ties of affection and active interest, of the fact of unbroken ties of affection and efforts—the immortal interchange, emotionward, thoughtward, actward, accumulate; not only as to the now—modern Spiritualism—but also of the gage. The propose and the set with world with world. and, were I to undertake to point out a flaw, it would be fin

the interlinking relations, purposes and efforts—the immortal interchange, emotionward, thoughtward, actward, accumulate, not only as to the now—modern Spiritualism—but also of the aget—the peoples of the past; world with world—sages, phllosophers, teachers, kindred and friends of either sphere of existence—the so-called mundane and spiritual.

I like those remarks of the Terro Haute "Pet," in number of 25th inst. They are applicable to very many places I can think of. O. E. Latta, of Friendship—what a suggestive name—says a most sonsible thing to that Sharon, Pa., correspondent without a name. Bid he or sho, of Sharon, suppose that speakers are green enough to run after every irrespondent without a name. Bid he or sho, of Sharon, suppose that speakers are green enough to run after every irresponded to kide that nature? Those who have "traveled," have been too often frost-bitten by such as will lavite "speakers and mediums to give us a call," without the guarantee of reasonable and just money compensation. I know that these "agents of the spirit-world" ought not to be so elogged by anxiety "about the "filthy lucra," but "then, you see," the "outside world," or even Spiritualists, have not, as yet, so far advanced as to "soil all that thou hast and divide it with thy brethren: "therefore money is required to keep us "jogging along" life's way of cold facts and aggressive selfishness. I expect to call—and give guarantee of moderate but reasonable compensation for time and expenses, I can give that "neighborhood a call." Surely "the laborer is worthy of his hire."

I also notice good notes—cheering signs—from Little Falls, N. Y., New York City, Binghamton, N. Y.—glad our friends at Binghamton are "waking up"—and many other places. But I must not omit Sait Lake City. Significant those notes of the irresistible, on-marching car of progress. "Truth is mighty and will prevail." I like Bro. Tenney's criticisms, but did not know that Spiritualists anywhere desired to copy organizations "after those established by the re

world," of the sects, or as to creeds, and do not think there can be any objection to taking whatever is good from whatever source it proceeds. He admonishes against "intolorance and bigotry;" not to "indulgo" in speaking against "the see called Christian churches." We respectfully ask if it would not be bigotry that would prevent us from copying or appropriating whatever examples, ideas and forms are good and useful? Wish A. E. M. had given illustrations of similar "fervor" and, perhaps we might add, fanaticismapon the part of Spiritualists. I am a stickler for lustice, canality and invastiality, tractical and unbiased. naticismanon the part of Spiritualists. I am a stickler for Justice, equality and impartiality, practical and unbiased. The report of the Vermont Quarterly Convention is most cheering as to its facts, and sensible as to its compilation. But what have we to offer from our own experience? At this time, only that everywhere are evidences of the steady, seemingly slow, hence undoubtedly healthy progress of our cause. Everywhere there is a more quiet but deep and earnost inquiry and effort after the truths of modern Spiritualism. In Corry, as in many places, these evidences errors.

earnost inquiry and effort after the truths of modern Spiritualism. In Corry, as in many places, these evidences "crop out" in various forms. I find here a most useful instrumentality of this work—Mrs, Juliotte L. Manley, a lady of fine intellectual powers, developed as a medium within the last two years; has a good and somewhat novel writing phase, and is doing excellent service in the cause of truth. Individuals from many parts of the surrounding country call there when in town, unnoticed, "you see," by their neighbors and acquaintances, hence not liable to be hughed at. She is doing a grand work in convincing skeptics. The style of her writings seems to be that of the Ancient Philosopher, and she often gives excellent tests. A communicaabout two years ago, Mrs. Heman Eldridge called upon Mrs. Zenia Kenda'i, of Boston, to obtain a picture of her spirit daughter, MaryAngenette; and when the time came when she was to 'all' for it, Mrs. Kendall said: "I do n't knew what you. 'I thuk, Dut when I undertook to painty your. Ilttle, girl' plebre, an old gontleman stepped in between the little girl and myself, and I could not paint it till I had first pfinted the old gontleman," Neither Mrs. Eldridge nor the lady with her could recognize the old gentleman; but the pleture of her little daughter was perfect. Mrs. Eldridge, however, paid for the strange pleture, and brought it home with her; and when Capt. Eldridge had finished his hall, it was hung up in it.

Mrs. Nickorson, of East Harwich, came over to my lecture last Bunday; but she had scarcely taken her seat when able espled the pleture, which she at once recognized as that of her father, Mr. Joseph Higgins, who died twonty-five or thirty years ago. Mr. Higgins was the grandfather of Mrs. Hettle Clark, with whom many of the readers of the Banner are well acquainted; but she be being quite young when he died, did not recognize him.

I have no acquaintance with Mrs. Kendall, and have no other interest in the matter than giving the evidences of spirit intercourse and doing justice to a medium.

ome time past the letters of our President-which formerly kent the readers of the Banner acquainted with the pro gress of our movement. This Congregation was the first or ganized body of Spiritualists in Baltimore, having been incorporated under the laws of the State of Maryland in 1805, Our meetings have been held since that of maryland in 1805. Our meetings have been held since that time in what was then known as Saratoga Hall—now the "Calvert Assembly Rooms." It is a pleasant room, mandsomely furnished, well-lighted and ventilated, centrally situated, and every way adapted to our use. During the past six years Mrs. F. O. Hyzor has been the settled speaker for our congregation, having spoken for us regularly every Sunday during that period, except during the short summer recess. Much objection has been made by some of our leading minds to the system except during the short summer recess. Much objection has been made by some of our leading minds to the system of settled speakers, and we were charged with selfishness in holding Mrs. Hyzer exclusively, when so many invitations were being extended to her by those in other sections of the country who were desirous of listening to the beautiful inspirations of the angel-world, that flow with so much force and sublimity through her mediumship. This winter she has given one month to Washington, and another to New York. In both places I learn she was successful in drawing large and intellectually supercelative audiences. In order large and oth places I learn she was successful in drawing large and intellectually appreciative audiences. In order fully to enjoy Mrs. Hyzer's lectures, the mind should be somewhat advanced in knowledge of the Spiritualistic Philosophy, for she is not a groveler among the specialties of the lower phases of Spiritualism. Her discourses always exhibit an intellectual power capable of grasping the most profound problems of the laws of life. She deals always in principles—analyzes every question presented for her capables. found problems of the laws of life. She deals always in principles—analyzes every question presented for her consideration in the light of a pure spiritual philosophy, and always
gives her audience something to quicken their perceptions
and enlarge their understandings. We were somewhat surprised when reading in your valuable journal a notice of
Mrs. Hyzer in New York, that the writer seemed to object to
her manner. Here, where we have so long been accustomed to her style of speaking, we deem it faultiess. There is
no effort at oratorical display; but for pure prenunciation,
clear and distinct articulation, natural grace and fitness of
gesture, we deem Mrs. Hyzer unexcelled by any speaker now
before the public. Your correspondent says she lirst turned
to one corner and then the other of the halt, as though there
were a favored few to whom she was addressing herself—and
that others could not hear. The acoustic properties of the
room must be very defective, for in Calvert Assembly Rooms
each individual in the audience can eatch the clear enunciation of every syllable she utters. During the past three
years Mrs. Hyzer has passed through severe trials, but she tion of every syllable she utters. During the past three years Mrs. Hyzer has passed through severe trials, but she has been sustained by mortal and spirit-friends, grown stronger, purer and brighter, like the true metal whose value is never lessened by test of fire. Mr. Danskin, our President, has given us several discourses during Mrs. Hyzer's absence, attracting good audiences, and adding somewhat to the variety and interest of our meetings. His whole soul is in the work. There are few if any in our ranks who have devoted so much time and thought and material aid to the great work of the New Dispensation as this gentleman and his estimable companion. Mrs. Danskin has devoted all her leisure hours and her wonderful gifts of mediumship during the past fifteen years to the work in which her husband has been so carnestly engaged. To their hospitable house all are made welcome who sincerely seek knowledge of spirit intercourse. They have labored without thought of fee or reward, except that pleasure is derived from doing good to others, and have exerted a most beneficial influence upon others, and have exerted a most beneficial influer this community. Our Lyceum is growing, and we anticipate giving an exhibition at an early day that will show some of giving an exhibition at an early day that will show some of our sectarian friends the beauty and value of this new system of education.

Trusting that your luminous *Banner* may extend its viviging rays till every household in the land will feel its cheering influence, I remain, yours truly,

A MEMBER OF THE FIRST SPIRITUALIST CONGREGATION.

OF BALTIMORI Baltimore, Md., Feb. 27th, 1871.

Massachusetts. FALL RIVER .- S. H. W. writes Feb., 1871: It may be in-

teresting to some of your readers to know that the spiritual philosophy has become rooted and grounded in this place: and while the Orthodox axe has become dull hacking at it, the little tree has grown and flourished in spite of adverse influences and embarrassing difficulties. People grow into the beautiful faith of Spiritualism by means of enlarged ideas of right and reason, which are the only permanent basis of a correct faith. Rev. D. W. Hull is now with us, and his of a correct faith. Rev. D. W. Hull is now with us, and his very interesting lectures are well attended by an appreciative audience. The dark wall of prejudice, bigotry and intelerance is slowly but surely falling to pieces and shaking at the foundations before the blows of the hammer wielded at the foundations before the blows of the hammer wielded by such men as Hull and others, who stand on the battle-

ments of truth and fearlessly strike at error's clanking chains.

The Spiritualists of this city have a hall rented by the year, in which free confercing meetings are held each Bunday evening, when my productive of much good. They are usually presided over by Dr. G. R. Wilhor, a clairvoyant and magnetic physician of the progressive school, and an energetic and active worker in the cause of liberal religion and reform.

The ladies of the Spiritualist Society held their annual leves at their hall last week, which was a decided success, financially and otherwise. The exercises consisted of music, singing, dialogues, recitations, tableaux, etc., all rendered in a pleasing manner by ladies and children connected with the Sectety. Each overing the entertainment closed with dancing until the "wee sma' hours," and the company reluctantly separated, feeling in harmons, with themselves and with each other, and declaring that for genuine enjoyment, good feeling and real happiness, no society, of whatever name, can excel the Spiritualists.

Religion vs. Agriculture.

Religion vs. Agriculture.
The editor of the Northwestern Furmer sends us the follawing letter, received from one of his patrons, with the remark that he hopes the Lord will not convert any more of his readers if it has the effect to destroy their interest in agricultural li'erature and make them withdraw their patronage from his paper. There can be no question but that the general effect of Orthodox religion is to give its subjects a contempt for all that pertains to this world, and render them antagonistic to science and literature. Is not such a system a mere superstition, instead of a God-given and man-ennobling religion?

and man-ennolling religion?

Horrishoe Run, Previon Co W va Decemb the 0th, 1870

TA Blande Eng. Indianapolis Dear Sur: their happend grate things in our family about a month ago. We do not keer to reede mutch of anithing but the holy Bible it is not that We do not like your papers, for We like your papers as good if not better then any other one but because god abuve, much good things onto us I doubt Whether I Will open all of North Western farmers for I must study tho word of god Whenr. I have a litle time. So you will not rent your papers any lonker then the time is oute for I know if I live thad I Will have no time to reede any other paper but the bible and some other holy books. So you will not be displeaseed Whifn us.

Yarry Respeckfully Yours. SAMUEL (Inego.

Pennsylvania.

BEAVER FALLS .- Mrs. C. A. Robbins writes Jan. 12th, as follows: After nearly a year's labor in Watkins and Dundee, N. Y., where I have been speaking in my humble way. every alternate Sunday in each place, I have, through the urgent solicitation of our friend and brother, Milo A. Townsend, who resides in this town, made arrangements to speak

before the Spiritualists and Liberal Christians each Sunday for three months. The good people in this vicinity have had no lectures upon the spiritual philosophy for a number of years, until within a few weeks. J. M. Peebles gave his very entertaining and instructive lectures on Turkey and his travels in the East, with one lectures on Turkey and his travels in the East, with one lectures on Turkey and his travels in the East, with one lectures on Spiritualism, which prepared the way for the lectures which I am now giving on "The Relations of Modern Spiritualism with Pure Christianity and True Religion."

Thus far the friends express themselves as being highly gratified; and the large and intelligent andiences which have greeted us at every meeting would seem to indicate that there is a growing demand in all rections of the country for a different kind of spiritual food than what is found at the present time in dogmas, or realized in sectorian religion; and I trust that, with the help of the powers above, a good work may be done here this winter, and that some minds at least may be ilberated from the bondages of a false theology. There are several persons in this place who have long been believers in the truths of Spiritualism, among whom are Milo A, and Mrs. Elizabeth Townsend, the most gracious host and hosters, who tendered to us their hospitality when we first came to this place; Mr. and Mrs. Hospity and with the seat near Roston, and with gracious host and hosters, who tendered to us their hospitality when we first came to this place: Mr. and Mrs. Hosmer, who came here from the East, near Boston, and with whom we are glad to have become acquainted. Mr. II. is a foreman in the extensive file manufactory which has been located here on the Beaver river, on account of the cheapness of coal for fuel, which abounds in all this part of Western Pennsylvania. A visit to this factory, and to a blast-furnace, was something new in my experience. The crashing of machinery, the rearing of fires, the look of the sooty, sweating men at their work, is enough to astonish one; but when we looked into those fires, we thought that the white, still heat might give an infidel or sinner a wholesome fear of an Orthodox hereafter for the lost, or furnish a preacher with a faint conception of what a genuine burning hell must be, Mr. Crano is also a firm friend to our cause, and an honest and generous-hearted man. It does one good to see how a true Spiritualism is being accepted by the best and noblest minds wherever we go.

how a true Spiritualism is being accepted by the best and noblest minds wherever we go.

To the many friends we have known the past year in Yates and Schuyler counties, N. Y., we would express our sincere thanks for the many words of encouragement to keep on in our work, and we look forward with pleasure when, by the bidding of the angels, we may return and again minister to their spiritual wants. In the meantime we say, God bless you all.

Kanens.

GIRARD.-Peter Dilts writes thus: I will drop you a few lines to inform you how our cause flourishes in this new country. I came out here last March. Then little was known or said here about Spiritualism. In traveling around some I found three families within ten miles of this place some I found three families within ten miles of this place were interested. We got up some private meetings, and found that a Mr. Gardner and his wife were both pretty good mediums. Roy. Mr. Wheelock gave us two lectures here, which set the people to thinking. Mrs. Allen also gave us two lectures, and a large majority of our citizens are highly gratified with the beautiful philosophy she portrays. I think for a new place like this she was well sustained, pecuniarily. We need now a good test medium. I think one would be well paid to come here. My house is always open and free for any and all that may come here to assist us in the good cause.

BLOOMING PRAIRIE .- Edwin H. Wheeler writes: J. L. Potter was with us on the 8th, 9th and 10th of February, and gave us three lectures on Spiritual Communication, with which all seemed to be well pleased. They have opened the way for a good deal of comment, and are like leaven in the three measures of meal. Bro. Potter is an excellent lecturer. He is thoroughly posted. There are some mediums being developed in this place. My latch-string always hangs out to the subject of free thought to any one who may be traveling in the cause of progression.

New York. SHINGLE CREEK.—E. O. Cook, M. D., in renewing this subscription, remarks: I deem the Message Department of the Banner worth, alone, more than any other entire partment of the state of the per I ever read. You may consider me a life-time subscriber of the Banner. I shall always take it.

Card to the Spiritualists Everywhere

-"Looking Beyond." To supply a great need in our spiritual literature by fur-nishing corroborative evidences of angel presence and our immortality. I propose to edit a work entitled "Looking Beyond," that shall contain the last testimony of the de-

Beyond," that shall contain the last testimony of the departing at the sacred hour of the "New Birth." Since Spiritualism began its work such evidences are multiform everywhere. We should gather them into readable form, and let their light shine to bless the sorrowing.

Will Spiritualists in every part of the country help me in culling these heautiful facts? Cut from nowspapers, etc., and relate unpublished facts. Please give names, dates and places; also witnesses. Would like to hear from you, there is a support of the country help me in culting the support of the country help me in culting the support of the country help me in culting the support of the country help me in culting the support of the country help me in the co places; also witnesses. Would like t friends, immediately. Address me, Glen Beulah, Sheboygan County, Wis. J. O. BARRETT.

Passed to Spirit-Life:

From his residence in Boston, March 2d, John N. Hatch, Jr., after having passed forty years and three months in

cartis-life.

His departure was sudden, his disease being hemorrhage of the lungs. Mr. Hatch was a successful merchant, and rettred from active business some months since. He was the husband of Laura Hastings Hatch, the well-known musical medium. Some six years ago his first wife left the mortal for the higher life, after which she returned in spirit, and gave him convincing proof of her continued existence and identity. Since then he has been an advocate of the spiritual philosophy.

He leaves a wife and son, who will not mourn him as lost, but think of him as gone before. He was at Music Hall to listen to the recent lecture on Spiritualism delivered by Rev. Warren H. Cadworth, of East Boston, and said to his wife that when he passed over the river of change he desired Mr. Chaworth to officiate at his funeral. His request was carried out; services were held at the bouse, after which his remains were taken for interment to Mount Auburn.

James Whorf, Feb. 14th, after a long lineering threes have

James Whorf, Feb. 14th, after a long, lingering illness, having resided in the material form sixty six years.

Ing resided in the material form sixty six years.

He was a native of Provincetown, formerly a sea captain, afterwards a merchant. For many years he resided in East Boston. He has held several responsible places of trust, and was what might be truly called an honest and upright man, respected by all who knew him. He possessed a social, genial nature, in religious belief was formerly a Methodist, but some lifteen years ago he commenced investigating the spiritual philosophy, and found it to be a truth to him. He beling the last one of a large family of children—also having quite a number of his own who had preceded him to the summer land—enjoyed the communion with them, and it was a great comfort to him to know of the higher life before called. He leaves a wife and several children, who feel assured that his spirit will be with them in their joys and sorrows.

A. S. H. Boston, March 6th, 1811.

From Littleton, N. H., March 1st, after dwelling in the earth form 61 years and 23 days, David P. Sanbo n.

Anxious to be delivered from suffering, ready and willing to go, he bade farewell to ell and sweetly dropped to sleep, and passed to the spirit-land to Join the dear ones gone before. We could not wish him back, but long to go and meet our dear father where he now is free from earthly suffering. Although not with us in the earthly form we feel that, clothed iff spiritual robes, our dear father will return to earth to cheer us and prepare us for our future home with him. earth form 61 years and 23 days, David P. Sanborn.

From her home in Lime Rock, Conn., Feb. 2d, Mrs. Lydia Compkins, wife of Thomas Tompkins, aged 69 years. Tompkins, wife of Thomas Tompkins, aged 69 years.

Nearly a year before she passed on to her split home she
became convinced of the return of spirits to communicate,
and expressed a wish to do the same when she too was a
dweller in the Summer-Land. Her wish was gratified sooner
than she or her friends expected. Almost immediately after
her spirit left her body, she, through the mediamship of her
daughter, spoke words of cheer and comfort to those gathered
around her lifeles form. Who can say she is not hapler for
her faith and those dear to her?

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This paper is issued every Saturday Morn-ing, one week in advance of date.

237 In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the 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 enderse all the varied shades of opinion to which our correspondents give utterance.

Bunner of Light.

BOSTON, SATURDAY, MAROH 18, 1871.

Office in the "Parker Building," No. 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO..

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

Volume Twenty-Nine.

This issue of the Banner of Light will acquaint its readers and friends, and the stanch and steady supporters of the glorious cause of Spiritualism throughout the country, with the advent of another of its birthdays-the fifteenth. So significant an occurrence seems to deserve more conspicuous notice than is ordinarily made of such matters. It implies, first of all, the tenacious character of the convictions that hold the men and women of this century to the great truths promulgated and proven by Spiritualism; and, next, the steady, healthy and ineradicable growth of a faith in the human soul, which, as it cannot be successfully opposed by ecclesiastical dogmas, so it is bound in due time to overnower them. We cannot presume to take the slightest praise to ourselves for what we have been but permitted and chosen agents to accomplish these fourteen years past. We dare not refer to any visible and tangible results of that effort in a spirit of glorifying or even of complacency. The experience of the past, rich and exacting as it at once has been, forbids everything but the cherishing of encouragement and the nurture of hope.

A great many things have become clearer to Spiritualists since the Banner began its career. Faith has become wonderfully clarified by time, and not less strongthened, elevated, deepened and expanded. Not to hold to the belief, in some accepted form, in spirit communion in the days that are at hand, will be like trying to see with one eye, hear with one ear, work with one hand, breathe by one lung, and walk on one foot. This blessed belief comes in, not more as a comforter, expelling the lowering clouds and mists which gloomy Orthodoxy had called down from heaven in the place of angelic ministers, than as a positive stimulant, energizer, and promoter of spiritual health and life. If believers confess that they but half existed before, feeding on the husks that were thrown them by the parsimonious hand of old Theology, they know now that they enjoy full liberty, that their thought is free to wing its way to the furthest corners of the universe, that the human conscience is out of its iron shackles, and that the soul may bask always in the sunshine of actual and present fruition.

What was prophesied in these columns not many years ago, is actual verity to-day. We then predicted that Spiritualism was destined to be carried through a crucial test; that it was to be subjected to trial from without and within but that it would come out triumphant through all. conquering and to conquer, wearing no laurel crown on its brow, but rather the chaplet of myrtle, which expresses love. And just so it has transpired. The foes from without have tried to effect an entrance on this side and that, in hopes of overthrowing the divine structure with their material weapons; but in every case they have been discomfited. Neither the churches nor the courts, nor even a subsidized and obsequious press, have had the least power to harmour noble cause or stay its progress. And so, too, have the restless, aimless, conspiring, unprofitable elements from within met their quietus. Their own repeated experiment has convinced them of their impotence by its steady failure, better than any argument or entreaty or serious protest which we could have brought to their attention. There should be no further struggle. Peace and harmony should take the place of all forms and degrees of disaffection, and Love rule in every heart that is inspired by our beautiful and elevating faith. In such a spirit do we now greet our tens of thousands of friends and readers, and extend to them the renewed pledge of continued coopera-

The Harris Bond Robbery Sensation. Our New York correspondent writes as fol-

lows: "The Denton sensation has reached New York "The Denton sensation has reached New York papers. They make a handling of it, as you have doubtless already discovered; but, as St. Paul said, 'None of these things move me.' Prof. Denton is a man of sound argument, philosophy and science. God bless him, and give him strength to fulfill his mission to the inhabitants of earth!"

The end of this affair is not yet. When all the facts appear, it will unquestionably be shown that Mrs. Denton acted simply as mediator between the husband and wife-did as any honorable woman would under similar circumstances. But as the case is still pending in court, we forbear com-

Our friends are assured that Bro. Denton does not feel the least uneasiness in regard to the resuit.

Mrs. Clark, whom Harris accused of stealing the bonds, was tried last week and acquitted. It did not appear that any bonds were stolen, as Harris's wife testified that the missing bonds were in her possession.

Rev. W. H. Cudworth.

The great satisfaction expressed by those who heard Mr. Cudworth's lecture on Spiritualism in Music Hall, Sunday afternoon, Jan. 29th, and also the general request that he be invited to speak there again this season, have taken a practical turn. Mr. Cudworth will deliver another discourse in the above hall Sunday afternoon, March 19th, taking for his subject, "The Best Thing About Spiritualism." We know this aunouncement will be halled with pleasure by hundreds who heard him before, and by as many more who did not then venture out in the storm. but who are desirous to listen to this able and cloquent speaker's views on so important a subject as Spiritualism.

To Our Subscribers.

We send this number of the Banner to those subscribers whose time expired with No. 26 of the volume just closed, with the hope and earnest request that they will renew at once for another year. At this particular crisis we cannot afford to lose a single patron. Please remit as soon as possible.

The Tract Distributor vs. "Pulpit Blasphemy."

Most of our readers will remember that in our last issue we gave a brief account of the arrest and examination of Rev. J. L. Hatch, the wellknown distributor of liberal tracts, under a city ordinance referring to the grinding of cutlery, &c., pefore Judge Churchill, of the Municipal Court, and his discharge, under the ruling that it was not proved that tract distributing was Mr. Hatch's 'calling." Yielding to the public desire to obtain the facts in the case more fully, Mr. Hatch accepted an invitation to speak in Eliot Hall, corner Tremont and Eliot streets, Boston, on Sunday evening, March 6th, he making the proviso that if he did speak the funds raised should be devoted to the publication of more liberal tracts for distribution.

On the evening in question the hall was filled to its utmost capacity, and the audience was highly onthusiastic, both in the reception tendered the speaker on his appearance, and in the frequent approbation exhibited during his lecture The exercises opened with singing by a volunteer choir. The speaker commenced by detailing the facts as to how he came to address them on the subject at issue-being invited especially by the officers of the American Liberal Tract Societyand said he wished to refer to the blasphemy and intolerance which it had been his experience to hear and see at Tremont Temple, Boston. He reforred to his arrest, under the instigation of the Young Men's Christian Association, and to the ravival meetings which were being carried on at Tremont Temple. Up to just before speaking, he had been quite unwell, and having been the object against which so many "judgments" had been threatened, he did not know but some of them had arrived. [Laughter.] He remarked that in all his life he had never seen more intolerance in all his life he had never seen more intolerance and blasphemy than he had found at this Temple during the present so-called revival. Once he believed the site of the Temple was that of a theatre. This was many years ago, when it was regarded by evangelical preachers as a sink of pollution, and as it would be impossible to purify the drama and make the theatre a respectable place, they decided to convert it into a "house of God." But never while it was a theatre were such objectionable things done or such borrible such objectionable things done, or such horrible blasphemy proclaimed within its walls as within this new edifice. Never was there less charity shown than had been exhibited by the "saints' at this Temple.

Mr. Hatch then drew a sharp picture of the Rev. Mr. Kalloch—"St. Kalloch and his wonderful adventures," not forgetting a certain mysterious "study" up several filights of stairs, and, according to the testimony of Bro. Hayes, who watched his pastor, the "dear Neilio" whose sad beart required so much moral consolation there. Mr. Fulton Mr. Hatch believed to be in some respects better than Kalloch; he was more bigoted and intolerant than he, it is true, but was the more honest of the two, so he thought him to be

the best, but could not approve of his course. Here the speaker cited his treatment of Lucy Stone, his bitter words concerning her, and his uncharitable allusions to the dead Dickous. But, not relying on his own strength, Fulton at last not relying on his own strongth, Fulton at last sent on to Illinois for Elder Knapp to bring the power of God into the Temple and to diffuse it through the streets of the city, which he (Fulton) represented as the very sink of inliquity. This Athens of America, from whence have gone forth so many stars of light and liberty, Mr. Fulton represented to be only another Sodom and Gomorrah. So the Filder count to whole it and Mr. Hetch. rah. So the Elder came to shake it, and Mr. Hatch went to hear him. And never before had he heard such blasphemy and abuse. But Le thanked God that all Orthodox ministers did not believe the doctrines of Knapp, being more liberal in

Plutarch had said that a man who was superstitious with regard to God, and looked on him as angry, cruel and vindictive, was worse than an atheist. "For I had rather that you say no such orson as Plutarch ever lived, than to say that he was a cruel, vindictive and unreasonable being." was a crue. Vindow's and direasonable being. [Applause.] But Eldor Knapp, said the speaker, defamed God every day, and never lost an opportunity, and his quotations from Scripture were mostly from the old Mosalc law. "An eye for an eye, and a tooth for a tooth," is the key-stone in his: eye, and a coord for a coord, is the key-stone in his arch of salvation. He (Knapp), a minister of God, was on better terms and more familiar with the devil than anybody else. Why, he could not think five minutes without speaking of hell or the devil, which was done simply to work upon the nerves and fears of young and uneducated people. He spoke of God only as a tyrant, giving utterance to sentiments that would make an infidel blush for very shame. Under Knapp, God lowers to keep on praying for his success, and our Heavenly Eather was the most cruel and vindictive being that it was possible to conceive of. For himself he could accept no such doctrine, but God was our Father, whose tender mercles were over all his children.

Knapp selected the worst passages that could be found in the Bible for his hearers, just as a farmer might offer the chaff and sweepings of his parn, instead of the ripe golden grain, to human

He gave the following history of his connection with the Young Men's Christian Association, of which he was a paying member, though not a vot-ing one. He had had occasion frequently to visit the rooms of the Association to look at the newspapers there in obedience to the strenuous invita-tions on the outside of the building, and had at one of the noon prayer meetings heard one of the speakers denounce the Unitarians and Universalists as infidels, atheists, &c. Now, as he (Hatch) was a Unitarian minister, he desired to remove the impression, and therefore distributed some of the Unitarian tracts for their colightenment. He was ordered from the room, then from the stairs, and told that if he distributed the tracts on the sidewalk they would arrest him. While there, on one occasion, a police officer, set on by Mr. Row-land, Secretary of the Young Men's Christian As-sociation, told him he must go or he would be ar-rested under the "cutlery" ordinance. A visit to the Capiain of Station No. 2 endorsed this story, but Mayor Shurtleff informed Mr. Hatch, in con-currence with Mr. Savage, Chief-of-Police, that distributing tracts did not come under the statute. and he was in no danger. This was some time ago; since when Mr. Hatch has distributed tracts in front of Tremont Temple sometimes twice or three times a day, to the infinite disgust of those who, in the language of Mayor Shurtleff, didn't "want anybody else to crow on their own dung-

On a certain occasion—" decoration day"—Mr. Hatch leard a speaker defaming the characters of the fallen soldiers, and ridiculing in a certain degree the dressing of graves with flowers, when the men who once occupied them were (being im-penitent) "howling in hell!" This brought Mr. Hatch to his feet, and he declared his belief that God would not shut the doors of mercy and par-don on any man, much less upon those who had aid down their lives as a sacrifice on the altar of their country, and perhaps passed from earth in a moment of time. And the Secretary of the Young moment of time. And the Secretary of the Young Men's Christian Association, in a mild and forgiving spirit, came to him and said: "Don't you get up in these meetings again! If you do 1'll kick you out!" Mr. Hatch did go, and was put out. Previous to this, however, he had been invited by the same Secretary to become a paying member of the Association, (they were willing he should pay all the money he was willing to) being told that he was eligible, and had done so, being entitled to all privileges of a member but that of yoting. Walving his right to prosecute the Society in a civil action for ejectment, and the Young that full the think the hid converted him to thought the believers in that sect works a four-page tract by Unitariation, previous to which time he had thought the believers in that sect works than the heathon. He had been refused a license as an Orthodox minister because he could not endorse the dogma of infant damnation. He had felt more than repaid for his sacrifice and trouble as a dissemble and the distribution of tracts the lecturer had a special interest, for it was a four-page tract by Unitariation. He had been refused a license as an Orthodox minister because he could not endorse the more than the distribution of tracts the lecturer had a special interest, for it was a four-page tract by Unitariation. He had been refused a license as an Orthodox minister because he could not endorse the more than the distribution of tracts the lecturer had a special interest, for it was a four-page tract by Unitariation. He had converted him to Unitariation. He had been refused a license as an Orthodox minister because he could not endorse the could not endorse the could not endorse the distribution of tracts the lecturer had a special interest, for it was a four-page tract by Unitariation, previous to which the because the could not endorse the could not e voting. Waiving his right to prosecte the So-ciety in a civil action for ejectment, and the Sec-retary in a criminal one for assault, he went on his way, being told by the Secretary that if he came in again he would fight him. Hatch said he was not "one of your muscular Christians," and did n't propose to enter into such a contest. Since this time Mr. Hatch has been distributing his tracts, was arrested under complaint of Fulton | before him.

the evangelical gospel to heathen lands. Now Knapp asks triumphantly, "If God had cut him off in his youth, where would those ministers, those young men have been?" The lecturer said Mr. Knapp evidently thought they would have been orphans! [Laughter.] But "the faithful" were comforted by the assurance that the moment the Lord got done with that man "he knocked his feet from under him, and sent him howling down to hell!"

down to hell!" Another delectable morsel, showing the justice of God, is frequently related by the Elder in his sermons, as follows: A man had fallen into a cold state; the prayers of his brethren could not bring him back to usefulness in the church, so the ord took him in hand, and one by one his children and finally his wife—of whom he thought more than he did his Jesus—were called to sleep in the "cold, cold graveyard." And when he had nothing to live for—no home, and his heart was a desert then he came back and worked for the church, and the Lord was victorious over his nardened adversary.
Mr. Hatch said the poor fellow had no voice to

speak to him, at each bereavement, saying that it was really God who was doing it, but, when all were gone, in the bitterness of his sorrow, the Edder exultingly remarked, "Helabored for souls -he became an active member of the church, and —ne became an active memor of the church, and a wide-awake Christian. God fetched him!" Is there any more positive blasphemy possibly to be conceived about God, whose loving care is over all his works? [Dr. Gardner—No.] The Elder is understood to threaten like vengeance on the part of God against the sleepy Christians of Boston, if they don't awake and combat the hordes of infidelity. In this flood of infidelity the Unita-rians and Universalists are the principal sufferers from the Elder, he having seemingly forgot-ten the Spiritualists, and the lecturer said he understood that the Free Religionists felt decidedly hurt in consequence of his slight in not noticing their work against his system.

Mr. Hatch then referred to the splenders of the flery domain into which sinners are plunged, as portrayed by Elder Knapp, who spoke of them as "bobbing up and down" in the burning lake for a thousand years, and then, raising their heads from the flery spray, catching, sight of the sentry on the battlements of heaven, and crying out, "How long? how long?" and the sentry replies, "Eternally, and eternity is just begun!" and this experiment, as per the Elder, can be repeated ad

The speaker then referred to his "arm chair' experience, saying that one of the "active Chris-tlans" in Tremont Temple came to the door where he was distributing tracts, during the revi wheth he was distributing theis, daring the level, val, and said: "Sir, you are going straight to hell."
"Guess not," replied the speaker. "I think you must he mistaken in your man." "No, I am not," thus no mistated in your man. No, 1 the not, the replied, "you are the very man, and the devil has got a red-hot arm-chair in hell waiting for you." "Is it possible?" exclaimed I, "and are you sure it is an arm-chair? because I am particularly partial to arm-chairs, and if I must go to iell and sit in a red-hot chair, then by all means

let it be an arm-chair." On another occasion, Mr. Hatch replied to a similar assurance of a waiting hell, that this is the nineteenth century and not the seventeenth f the Christians had their way, they would make clim-tree" fruit of him, and hang him on Boston Common as the Quakers were—to which he received the reply, full of the same spirit that prompted the old acts, "That's just what ought to be done to you." Thus the words of Dr. Putnam before the legislative committee on opening the public library on Sunday, wherein he described the old clawless and toothless monster of religious superstition and intolerance in the past as still trying to scratch and bite-though with-

as still trying to scratch and bite—though without force—in our day, were proved correct.
One of them telling him that he (Hatch) was a child of the devil, the speaker asked him whose child he was, and was informed, "a child of God;" whereupon Mr. Hatch said he had heretofore claimed to be a child of the same parent, but if his interrogator was a specimen of it, he preferred to disown the family.

Mr. Hatch referred facetiquely to the conduct of several young (?) ladies who had tried to throw discredit upon his works by making sundry curious faces, and one who actually spat on him as she entered the revival mediag; but he said the matter was not all on one ske, for he had received the thanks of both men and women while indulging in his self-chosen recreation of distribindulging in his self-chosen recreation of distrib-

uting liberal thoughts. The lecturer said that Elder Knapp appeared to have the same opinion of his powers as the coon had of the marksmanship of David Crockett, when he said, "Do n't fire; I'll come right down." This opinion was plainly traceable in a story he tells frequently about his breaking up a ball somewhere in New Jersey. He was getera to keep on praving that he would soon return, he sallied out to meet with the emissaries of Satan; but so powerful was his name, even, that, on arriving at the ball, he found some of the ladies in tears, and every-body was leaving, his approach having been announced by some outlying sentinel.

There were other choice narratives of the Elder

which the lecturer could not relate for want of time; but he desired to call attention to one of a very large number of sentences, the use of which, though often severely criticised by the church people, Knapp still holds on to, saying they act as advertisements for him. Among these expressions the Elder is in the habit of saying that "It is as difficult for a sinner to climb into heaven as for a shad to climb up a barber's pole with his helly greased." This fine example of oratory the Elder claims enabled him, at one season of val, to catch thirty or forty operatives—out of one hundred in one shop—in his "gospel-net," they being first brought there by curiosity to hear his strange words, and then becoming "convicted"

Mr. Hatch then spoke of the brief season of prayer which he (Hatch) had had with Mr. Ful-ton in the "study," alluded to in the first part of the lecture. Invited to accompany the minister, Mr. Hatch entered the apartment. Mr. Fulton immediately put his arm upon the neck of his vis-itor, who—though visions of Kalloch, and Sereno Howe, and his defenceless condition flitted across his mind—remained firm, and said he could not be "hugged" into the Baptist Church, but must be convinced by an appeal to his reason. Fulton did n't have much faith in reason, but did have in prayer; and he invited Mr. Hatch to pray first, so ne offered the following petition:

"Father, here we are, two brokker usen, and differing so wondrously wide in our religious opinions, that one of us must certainly be wrong. Aid us to do our duty to each other and to our fellow-men. Enlighten us, and show us what we should believe. Help us to put away superstition and all that would come between us and that which is right. May we not seek notoriety, but only desire to know the truth, and to advocate it."

Then Mr. Fulton lifted up his voice to Jesus-Mr. Hatch having prayed to the Father—and for-getting that his guest was a Christian minister also, proceeded to entreat Jesus to "bless this man"—to "take out this badness and evil from his heart," and to "cleanse him" by his "regenerating grace." Thus by implication it could be seen that Fulton thought himself a saint, and Mr.

tracts, was arrested under complaint of Fulton and the Y. M. C. A., discharged on examination, and threatened by the Secretary of the Association with something which would yet be "fixed" to "hold him." He had been offered, during his expected trial, the services of several prominent lawyers, and the pecuniary assistance of several examinent weathy citizens, to push the matter to a settlement, and found that he had plenty of friends.

The speaker then recited a story in which Elder large and found that he had plenty of friends.

The speaker then recited a story in which Elder large and found that he had plenty of friends.

The speaker desired to correct a statement that was made in the New York Times, to the effect that the tracts he was distributing at the time of his arrest were written by himself. That was not be case; but he had written one, which was to be published by the American Liberal Tract Society.

Tom Hood once wrote a tract, and called it "My Tract," but his (Hatch's) was to be called, "Orthomory of the Association of the New York Times, to the effect that the tracts he was distributing at the time of his arrest were written by himself. That was not be case; but he had written one, which was to be published by the American Liberal Tract Society.

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Tom Hood once wrote a tract, and called it "My Tract," but his (Hatch's) was to be called. "Orthomory of the Association of the Association of the New York Times, to the first the tracts he was distributing at the time of the tracts he was distributing at the time of the tracts he was distributing at the time of the tracts he was distributing at the time of the tracts he was distributing at the time of the tracts he was distributing at the time of the tracts The speaker then rected a story in which Edge do. Shapph accounts for why God permits the sinner to live—that is, an unbelieving father lived to bring up a large family of children, (16) some of whom were educated with his money to be ministers of taken up, and the services closed. The Work of Elder Knapp.

The Elder still works on in this city, striving to fan anew the fires of bigotry in Boston, which have grown so low in late years; and appealing, as he does, to the baser passions of men and women-their ignorance and prejudice-he succeeds in drawing after him a certain class of followers. But it must be evident to any thinking mind, that curiosity to see this wonderful religious acrobat is the secret of the large numbers of persons who attend on his meetings. The moral effect of such old-time, barbarous pictures as he paints of the life hereafter is bad in the extreme, tending to frighten the weak-minded, and throw a psychologic spell over many, (females especially,) who had else gone on in a happy and contented way but who fully believe themselves now suspended by a hair over an eternal cauldron of fire, compared with which the burning billows that dash along the interior sides of Vesuvius-when in active operation-are but as the feeble gleam of the dying embers of a hunting-camp, to the fierce glory that wraps the broad prairie in its mantle of flame!

We know whereof we speak when we refer to the unsettling of many minds on daily duties by the Elder's ministrations. We have been recently informed of a sad case in this direction which has come to our knowledge. Our informant, who is a Universalist, was in the habit of giving a home at his house to a poor woman who earned a scanty support as a seamstress, who was quietly moving along the track of life till the Elder came here. Then his fervid rhetoric acted on her mind to such an extent that she gave up all work, and refused to think of anything except her poor "soul" and its "danger of hell-fire!" Finally, after she had spent over a week-day and evening - at the Temple, she asked her benefactor to lend her ten dollars, confessing that she desired to "make a contribution to the Lord" (meaning to the pocket of the Elder). Exasperated at the deed the Elder had wrought, in turning the girl away from her business and needful earnings by unsettling her mind, her friend told her she was truly welcome to make his house her home: but "when he gave ten dollars for Elder Knapp, it would be appropriated to buy him a halter!" The woman, suddenly awakened from her dream that the Elder was almost a second Christ, turned on the gentleman-her best friend-with all the invectives which a religiously insane imagination could conceive of, and then left the house, declaring that she "would never-never - darken his infidel doors again!" He tried to reason with her, but in vain. Previous to her going, and on her departure, he told her that if she repented of the rash step she was taking of casting hersolf free of her earthly protector—in the hope that "Providence" would take care of her-she would be as welcome as ever at his home. Should pride prevent her from accepting his offer hereafter, and sickness and perhaps evil fall to her lot, the guilt of her sacrifice lies on the soul of Elder Knapp.

The Golden Age.

The first number of the new paper of Theodore Tilton, bearing the above title, has been carefully looked through by us, and we promptly record our unqualified praise of its liberal and progressive spirit, of its many proofs of editorial industry, talent and care, of its mechanical beauty, and of its truly superior character. It gratifies us further to note that the Rev. W. T. Clarke, formerly editor of the Liberal Christian, is associated with Mr. Tilton in the regular preparation of this handsome new paper, which is only a double pledge of its prosperity and extending influence. Sometimes an old journal is better, after renewal and rejuvenation; but it is better that Mr. Tilton should have sponged off the slate and begun all anew, than to have wrought longer with blunt and worn-out tools. The Golden Age promises the widest possible latitude to contributors, opening its spacious columns to every sort and variety of belief on matters of religion, politics and social scheme was drawn, with the following results: theory and criticism. With such editorial ability and force and genius, and at this particular crisis, we do not question the signal success and grow.

II L Durklee, No. 115, organ; Phineas E Gay, No. 4, five dollars; F A Roseneau, No. 7, three dollars; G W Murdoch, No. 24, two dollars; and the following persons drew one dollar each, viz.: Mrs. Ewell, Nos. 130 and 117; R Ormond. ing power of the new paper, which we greet with

Arrest of Mediums in Chicago.

A correspondent in Chicago writes, under date of Feb. 26th, as follows:

"Friday of last week several of our leading and reliable mediums were arrested, instigated by Catholic influence and their tool—that scurrilous sheet, the Chicago Tribune—taken from their quiet peaceful homes and incarcerated in the vile, filth armory. But they were speedily bailed by wealthy citizens. Defended by eminent counsel, who are Spiritualists, after five hours' trial, no cause of action, was the judge's decision. This act of persecution is a dark stain on the heretofore good name of this young and prosperous city.

Tuesday night Lyman C. Howe answers the

Catholic Hecker who last week lectured against mediums and Spiritualism. signs of the times."

Music Hall Spiritualist Meetings.

Ed. S. Wheeler, the well-known and radical lecturer, delivered his first address before the Music Hall course on Sunday afternoon, March 5th. His subject was: "Spiritualism a Fact—a Science-a Philosophy-a Religion." The theme was well treated, and well received by the people in attendance. We shall print a report of the ecture. At the conclusion, Mr. Wheeler improvised a poem from the following subjects given him by the audience: "Intuition." and "Truth is stranger than Fiction." Mr. Wheeler speaks in Music Hall again on Sunday afternoon, March 12th, followed by Rev. Mr. Cudworth on the 19th,

"Planchette: or, The Despair of Science."

We advise the Scientific American, before it again undertakes to pit "science against Spiritualism" in its columns, to read carefully the work bearing the above title, by Epes Sargent, Esq., of this city. There they will find facts bearing upon the Spiritual Phenomena, which will, peradventure, let a little light into their at present rather cloudy intellects. The book is for sale by William | The American Spiritualist. White & Co., 158 Washington street, Boston, and by the American News Company, 119 Nassau street, New York.

Our New Sign

Is a superb one. Have you seen it, friends? If not, just stop for a few moments opposite the "Parker Building," 158 Washington street, and you will agree with us that the design of the sign, with its golden background, is in excellent taste. It was executed by J. W. Appleton, of this city, and is a very good sign that he understands his

J. M. PEEBLES will accept engagements to lecture on Wednesday and Thursday evenings, March 29th and 30th, near Boston, if applied for immediately. Address, for terms, &c., L. B. Wilson, Banner of Light. He speaks in West Harwich, March 28th, and in Music Hall, Boston, March 26th and April 2d.

Closing of the Spiritualist Fair at

Eliot Hall. On Wednesday evening, March 1st, the Fair held at this hall corner of Tremont and Ellot streets, Boston, closed with a good attendance. In noticing the decorations at the opening of the Fair, the fine collection of spirit pictures executed by Mrs. B. C. Hazelton, suspended around the platform, were not pointed out to our reporter. and consequently not referred to. General success attended the Fair, and satisfaction abounded. The net proceeds amounted to a little over \$3000. We give below the prizes drawn, the number of the fortunate ticket, and the holder's name:

The net proceeds amounted to a little over \$3000.

We give below the prizes drawn, the number of the fortunate ticket, and the holder's name:

C. C. Dudley, caster; Dr. Robinson, pair pants; A. M. Houston, West Newton, Lyceum Aid Table, worsted cushion and towel rack; Albert Morton, 25 Hanson Street, bed quilts; Dr. Grover, Lyceum Aid Table, worsted cushion and towel rack; Albert Morton, 25 Hanson Street, bed quilts; Dr. Grover, Dnil; Mrs. Many Steams, Indian work basket; Mr. Haynes, Dorchester, picture; Mrs. John Woods, Carver Street, bead cushion; Mrs. Lane, large doll; Mrs. Ployd, Chester Park, pair crickets; Emma G. Fessenden, silver cup; H. M. Howe, Woburn, 35, worsted tily; Mrs. O. A. Grover, Dix Place, doll bedstead; Mrs. Plummer, silver cake hasket; B. Bassett, 11, Indian basket; Fannio Davis, 4, small w. case; Huttie Richardson, 2, small caster (child); E. W. Shelhamer, 6, cushion; John Shelhamer, 31, W. A. Dunklee 's photograph; Mr. Valentine, 34, wax flowers; Mrs. Sawyer, 37, cuke basket; R. H. Ober, S. cigar case & stand; Mrs. H. S. Williams, 5, worsted picture; Mrs. Bassett, 6, masked doll; George E. Teele, 13, angkin ring; N. G. Andrews, 16, toilet set; (isorge Haynes, Dorchester, 19, small table, marble; W. A. Dunklee, 29, pair doves (picture); Mrs. Miller, Medford, 0, wax flowers; Ella Pope, 11, fan; Mr L. B. Wilson, 2, hapkin ring; N. G. Andrews, 16, toilet set; (isorge Haynes, Dorchester, 19, small table, marble; W. A. Dunklee, 29, pair doves (picture); Mrs. Miller, Medford, 0, wax flowers; Ella Pope, 11, fan; Mr L. B. Wilson, 2, behild's kind and forks; B. F. Allen, 20, cushion; if Atsic Porty, 18, standing, 19, small table, 9, child's kind and forks; B. F. Allen, 20, cushion; if Mrs. Nash, 33, silver set (13 pieces); W. F. Sieper, 14, wax lilles; Milling, 50, halpaging basket; Mrs. Tot, 6000; Mrs. World's Mrs. Nash, 33, silver set (13 pieces); W. F. Sieper, 14, wax lilles; Milling, 35, hauging basket; Mrs. Morer, 14, pair crickets; Mrs. Moore, 14, pieture; J. Hanson, 19, pieture, 19, pieture

Sleeper, 20, silver pitcher and goblet.

I R Rutts, 21, organ; TH Terring, [paid to Mrs Hartsten]

55, ten dollars; W D Crockett, 151, ten dollars; F A
Gould, 131, five dollars; John W Day, 10, five dollars;
John O Jones, 157, one dollar; Mrs E Bruce 170, one dollar;
C R Hatch, 49, one dollar; J P Clark, 138, one dollar; P E
Gay, 191, one dollar; D Cunningham, 51, one dollar; P E
Gay, 191, one dollar; Mrs K Hower, 38, one dollar; Thullans place,
140, one dollar; Mrs K Howker, 38, one dollar; CC Dudley,
122, one dollar; Mrs K Howker, 38, one dollar; CC Dudley,
one dollar; J H Peak, 192, one dollar; M H Coffin, 48,
one dollar; M K Stickney, 195, one dollar; Class W Drake,
23, one dollar; K D Marsh, 4, one dollar; J J Glovor, 79,
one dollar; Michael Mullikin, 127, one dollar; J M Beckett,
150, one dollar.

On Tuesday evening, March 7th, a few articles not disposed of on the closing night were drawn. I. R. Butts, of Chelsen, drew a roll of oil carpeting; Mr. G. W. Morrill, a vase of flowers; Dr. S. Grover, a sewing machine; and the last organ

dollar encl., viz.: Mrs. Ewell, Nos. 130 and 117; R Ormond, 30; C. W. Drake, 00; Mary Hay, 70; Edward Tyler, 4; H L Dunklee, 140; Dr. A Ball, 54; Mrs. Hayward, 94; John W Day, 14; R B Kenyon, 130; Dr. Samuel Grover, 133, 0, and 108; F A Roseneau, 101; C D Wild, Jr., 11; F A Gould, 90; Mrs. D S Davis, 70; John Hardy, 91; W W Wilkinson, 78; Mrs. S J Gleason, 95; Miss Nellie Ormond, 41; C O Dudley, 105 and 61; Dr. A H Richardson, 89; Isaac Needham, 135; W A Dunklee, 127; I R Butts, 6; Mr. Putnam, 98; C A Barnett, 131; B R Drow, 80; John Wood, 82; John O Jones, 75; Mrs. M D Hemmenway, 129; T T McDonald, 67; Mrs. R J Wilson, 92; D H Foliott, 123; Elizabeth Edwards, 125; Phineas E Gay, 23; Mrs. S A Floyd, 16.

Emma flardinge's Great Work,

MODERN AMERICAN SPIRITUALISM," is undoubtedly the most complete and able work on Spiritualism which has yet appeared in print. It is a twenty years' record of the communion between earth and the world of spirits, interspersed with the experience and wisdom of the highly talented authoress. It has already reached sev-Eternal vigilance is the price of liberty. It eral editions, and still commands a steady sale, behooves all lovers of progress to be alive to the We have no healtancy in saying it is the very best We have no hesitancy in saying it is the very best book extant for one to read who wishes to gain a knowledge of Spiritualism and its phenomena.

Lyman C. Howe.

At the close of his engagement at Music Hall, Chicago, Ill., Sunday morning, Feb. 26th, a motion of Dr. Dake-that a vote of thanks be tendered to Mr. Howe for his able, earnest and eloquent inspirational lectures, and that the same be published-was unanimously carried.

An Interesting Book.

"The Faithless Guardian; or, Out of the Darkness into the Light," by J. William Van Namee. is a most interesting story of struggles, trials, doubts and triumphs. The reader is sure to become deeply absorbed with it before perusing a third of its handsomely printed pages. Send fora copy and prove our words true.

Immortality.

Spiritualism is just as much superior to any form of sectarianism, as knowledge is superior to a limping belief. Churchmen believe, and Delsts hope, while Spiritualists know of immortality.-

BROWN'S BRONCHIAL TROCHES are an excellent remedy for coughs, hoarseness, bronchitis, and other distempers of the throat and lungs. Every one should keep a supply of these troches on hand, particularly at this season of the year. We have used them for years, and are therefore ready and willing to recommend them to others who may be troubled with bronchial affections.

The "Message Department" this week is more than usually interesting. Patrick Power, who was on board the lost "City of Boston," reports himself again. The message from Dr. Ebenezer Burgess, of Dedham, is significant, and will especially interest skeptics. Michael Haggerty reveals some of his experiences as a medium with his Catholic brother in Dublin. The Questions and Answers are important.

The will of Robert Barnes, bequeathing over half a nillion dollars to the Indiana State Association of Spiritnalists, for the education of children of the poor, will be found on our second page.

The course of lectures delivered by Mrs. F. O. Hyzer, during the month of January, before the Society of Progressive Spiritualists of New York, has been fruitful of good results to those who meetings.

The subjects proposed by the audiences involved many questions concerning the physical, moral, mental and spiritual nature of man, and ner Correspondence: Letter from J. K. Balley; Baltimore, their relative bearing upon each other. The following are some of the themes selected: "The Origin of Life and the Destiny of Man." "Life and Immortality." "The Ministrations of the Angels." "Spirit and Matter, from whence are they, and where do they lead?"

These questions were treated by the speaker with an earnestness of expression, an aptness and fullness of illustration, with a logical simplicity and exhaustiveness of argument, combined with delicacy of cultivated appreciation and fluency of language, rising frequently to the highest degree of oratorical power and eloquence.

·To the shallow minded, or mere surface thinker, incapable of reasoning from cause to effect, or following step by step any proposition in its various stages of proof, Mrs. Hyzer's ministrations may have appeared a "mass" of words, with a great deal of "poetry and very little fact." To such minds, the rising, even for a moment, above the simplest phrases used in the every-day affairs of life, disturbs the course of their thought, and as the ignorant are always conceited, they reflect their own weakness upon the speaker. But to the philosophic mind, to the man or woman who finds the highest use in delving down into the region of causes and principles, the inspirations through Mrs. Hyzer brought a fund of suggestive the atmosphere, and being received by a machine properly thought applicable to every department of man's placed at the locality desired. We understood that the nature, and calling it up to a higher and nobler standard. In her teaching, no room was found for condemnation of the past, but everything in the past accepted as the pedestal upon which the present stands. We need more such teaching, old creeds, old dogmas, old Bibles, because the progress of to-day rests upon whatever good there was in them. And proud as we may well be that reason has at last asserted her right to control, we must ever recognize that we are just as faulty, just as weak, just as ignorant relatively as those we so severely condemn; for they who are far in advance of us must look down upon us with the same sorrowing gaze with which we regard our predecessors, doubtless exclaiming like us, "Poor suffering children, they know not what they do."

The special strength of these inspirations lies in their practicality and their adaptability to the common-place, every-day duties of life, and if the charge may be fairly brought against Mrs. H. that her facts are full of poetry, it must also in |ice in the spring." fairness be acknowledged that her poetry is full

Were it not that our hall, of magnificent proportions, is deficient in acoustic properties, the services of Mrs. Hyzer would have been secured for the month of March, but as a removal is contemplated to a more suitable place of meeting, her second course of lectures in New York will be deferred until the month of May, when we may hope for a renewal of the mental and spiritual feast which has been productive of so much instruction and enjoyment. Bono Publico.

Prof. Denton in New York.

EVER WELCOME BANNER - I take this moment to write you a few lines to let you know how we liked Prof. Denton in New York last month. Well, we think he is one of the biggest guns we have ever had here. I have heard Beecher, Chapin, and all the other church-guns, but, alongside of him, they are only pop-guns. The adherents of Old Theology felt so bad while he was here, that they sent one of their number to Boston, during the week ending Saturday, March 4th, was reply to him, but the effort was feeble and ineffectual compared to Denton's crushing logic. Bro. more's Band favored the assembly at different times during Denton has got a band of brave spirits around the session with music. Over \$1,300 was cleared at the rehim that all the world cannot, shake off: have his say in spite of all the churches in the land, and be heard, too. EDGAR M, RYDER. New York City, 1871.

Let the Truth Catch the Lie.

MESSRS. EDITORS-In your paper of March 4th I see an item, taken from an exchange paper, that "the infatuation of Spiritualism caused the suicide of Abraham Samuelson," of this place. I herewith inform you that there is not a word of truth in the assertion.

Mr. Samuelson wrote two letters before he committed the deed, and in each he says that, "having been swindled out of all his property, he had no desire to live any longer."

SAMUEL BAER. Respectfully yours, Louisville, Ky., Feb. 28th, 1871.

Papers that published the falsehood, please copy.

Spiritualist Lycoums and Lectures.

Boston .- Elliot Hall .- The Children's Progressive Lycoum will repeat the entertainment they gave some time since, which included the operetta, "Grandpa's Birthday," on Saturday evening, March 18th, at this hall; proceeds to be added to the Fair fund. Mr. T. M. Carter will on that occasion conduct a full orchestra, and a fine entertainment may be expected.

CHELSEA .- Granile Hall .- Ed. S. Wheeler spoke at some length at this hall, Sunday evening, March 5th. His address was attentively followed by a good audience

CAMBRIDGEPORT .- Harmony Hall .- An entertainment consisting of singing, declamations and dialogues was given at this hall, for the benefit of the Lyceum, on Tuesday even ing, Feb. 28th, under direction of Chas. H. Guild.

Milrond. - Washington Hall. - Henry Anson writes; "Bunday morning, March 5, the Lyceum opened with the usual exercises, after which we had speaking and reading by Eva Wales, Freddle Read, Netta Anson, Hattie Draper, Flora Cheeney, Minnie Williams, Mary Read, Ada Hill, Ella Howard, Mr. Eben Brown and Henry Anson; after which the Lycoum paper was read by the editor, Mr. Henry Bacon and assistants, Miss Nina Spencer and Carrie Adams; remarks by Henry Anson, closing with a Grand March, in which fifty-three took part."

NEWBURYPORT .- J. T. Loring, Secretary of the Spiritual- | The rate will then be be \$2,75 per thousand. ist Society of this city, writes us that Dean Clark has been speaking there of late. He says: "His (Clark's) first Sunday labors had but one day's notice, but a good audience assembled, all of whom were delighted." Mr. Clark spoke there again Sunday, March 5th, giving general satisfaction Mr. Loring further says: "His lectures are scientific, logical and highly spiritual, and his delivery forcible, eloquent and captivating-holding the audience in rapt attention." Our correspondent denies the statement that the city authorities had interfered with the Society in any way.

HYDE PARK.—A correspondent—"C. H. C."—informs us that Mrs. Abble N. Burnham spoke at this place, on Sunday evening, March 5th, the hall being filled to repletion. Our correspondent further stys: "The Banner of Light is being circulated quite freely here, and is doing a great deal of good. We need the assistance of good test mediums and speakers to help us start our meetings. If there are any who would volunteer to come and labor with us we will bear their expenses and make them comfortable while stopping with us." The town is seven and a half miles from Boston, with access to the city by two railro-

THE PUBLIC DEET.—The public done and reduced last month \$7,316,900—at the rate of nato. Smit millions a year. We pay eleven taxes.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. - First Page: 'Open Doors," an original essay by S. B. Brittan, M. D.; Poem, "Madaline;" "The Unseen City," a lecture by Nellie loved the cause sufficiently well to brave the in-clemency of the weather in order to attend the lowests of England," by J. M. Peebles; "Will of Robert Barnes;" Poem: "Winter Thoughts," by B. F. Chandler, Esq. Third: Spiritual Phenomena; "Spirit-Pictures a Reality," by Moses A. Dow; "A Remarkable Test," by D. W. Hull; Poem: "Barbara's Vision," by Mrs. Eliza M. Hickok; Ban-Md.; Fall River, Mass.; Beaver Falls, Pa.; Girard, Kan.; Blooming Prairie, Minn.; Shingle Creek, N. Y.; and from Horseshoe Run, W. Va.: "Religion vs. Agriculture;" J. O. Barrett's "Card to Spiritualists Everywhere-Looking Beyond," and Obituaries. Fourth and Fifth: Editorials, Items; Movements of Lecturors, &c. Sixth: Messages; Donations; and Opinions of the Press on Spiritualist Publications, Seventh: Business Cards. Eighth: Correspondence, by Warren Chase; "Western Locals," by Cephas B. Lynn.

20 Prof. Brittan's "Oren Doons," printed on our first page, is superb. Of course our readers will find that out for thomselves.

We thank W. H. Masters for specimen photographs from his gallery at Marenge, Iown.

AB- We have received the Report of the Board of Trustoes of Colored Schools in Washington and Georgetown, D. C. We notice that A. E. Newton has sgain entered upon the duties of Superintendent of the Schools. A better man could not be found for the position.

The illustrated story printed in our paper of March 4th, entitled "My Lover Horace," was copied from Reynolds's Miscellany, a literary paper published in London.

TELEGRAPHING EXTRAORDINARY. - Not long since, there was an account in the daily press of some gentleman who was desirous of demonstrating the feasibility of dispatching messages from one town to another without wires—the current being sent from one office in a compact form through project did not meet with favor at the hands of the old telegraph men, but we desire to warn the inventor that some line in the city of Boston is "stealing "his "thunder" -or lightning rather-for a broken string of telegraphic wire has been rattling disconsolately about our windows in the Parker Building, 158 Washington street, ever since the involving no tearing to pieces and destruction of late gale; and we suppose that owing to the rush of dispatches at the office to which it belongs, the operators cannot stop to repair it—even though it breaks a pane or two of glass in its gyrations-and so they are engaged in sending out their messages through the air minus a wire, in contempt of all those old-fashioned fogies who believe that an uninterrupted system of connection is necessary to the correct transmission of intelligence. How is this, gentlemen of the broken line? What kind of dispatches have you been sending for over two weeks past?

> Rev. Dr. Webb said in his speech at the recent Temperance Convention in this city, "We want another law passed, talked, written up, preached everywhere, and that is the law of individual self-control, which makes a man feel his responsibility to other men and to his God. When we have created that idea of self-respect we may trust a man everywhere, though grog-shops may be as thick as heles in the

> A good physical or musical medium is wanted to give a sories of entertainments at Gloversville, N. Y. Inquire of Goo. W. Joffors, 48 Bloecker street, as above.

> A telegram from Rome, dated March 3d, says the report that the Pope is to leave the Vatican is not true, if personal violence is not imminent. The question was discussed with Pope by Antonelli, at the instigation of the Jesuits, but the Pope has decided to remain, and cheerfully, because if he leaves the Vatican the Italian Government will confiscate it. The Pope is suffering and in weak health, and fears if he departs the people would say that the Papacy was discomfited.

At a lecture in Liverpool, Dr. W. Hitchman triumphantly asked, "Where is the religiosity of the anthropoid quadrumana?" And the question still remains unanswered.

"What are you going to do after you graduate?" said a gentleman to a Williams College student, who is "fitting for the ministry." "Damfino," replied the youth; "preach the gospel, I s'pose."

In a criticism on her works, the Westminster Review says "No American woman has evinced in prose or poetry anything like the genius of Alice Cary."

THE CONSUMPTIVE'S HOME. -The Fair held at Music Hall, freshment table. The receipts at one table-the Dana Hill -were also large-set at \$1.325; the table being in charge of Mrs. Dr. H. L. Chase, Mrs. J. Warren Merrill and Mrs. J. C. Clapp, of Cambridge. The cash receipts in donations, alone, are set at \$4,800.

Boston occasionally has thirty lectures in one evening.

William W. Story, the sculptor, it is said, has come out in a vindication of Judas Iscarlot, who, he says, believed that he was taking the enemies of the Saviour into the Omnipo-And yet, despite this praiseworthy object, Judas and went out and hanged himself," did he not?—

Yes; but disappointment and grief on discovering that his "Lord and Master" was a mortal man like himself. instead of being the Almighty Supreme Jehovah, as he claimed, made Judas commit suicide.

"One ought every day," says Goothe, "at least hear a little song, read a good poem, see a fine picture, and, if it be possible, to speak a few reasonable words."

Copies of Belle Bush's beautiful book of poems-new edition, just issued-"Voices of the Morning," can be obtained at J. B. Lippincott's, Philadelphia, and at this office.

DREADYUL RESULT OF THE DISOBETAL OF NATURAL LAWS. There is living in Mower Co., Minn., a family by the name of Wait, the members of which are sorely afflicted. Seven out of thirteen children are cripples. Up to five years of ago they all seemed to be growing well enough, but at that age the hands and lower extremities quit growing, while the body attained the usual size. They are all naturally intelligent, but lack education. The parents are own cousins.

"Hear the Cry that Comes Across the Seal"-rallying song and chorus. Words and music by Geo. F. Root. Published by Root & Cady, Chicago.

N. P. Boyer & Co., of Parkesburg, Pa., have sent us by mail specimens of "Chester County mammoth corn," "gen-uine black Norway cats," "ditto white Norway cats," and "imported Alsike clover "-all no doubt very excellent articles for those who have land to till; but as we possess nothing of the kind-not even enough to deposit our tabernacle of clay in when we have no further use for it-we have concluded to forward the packages to farmer A. J. Davis, who is the fortunate possessor of a quantity of "mother earth" in Orange, N. J.

The consumers of gas in Boston will learn with pleasure that the Boston Gas Company will reduce the price of gas twenty-five cents per thousand feet on and after April next.

"My principles are, that the church shall not meddie with olities, and government will not meddie with religion, eligion is not an institution; it is a matter of conscience."

-Komuth.

Spiritual manifestations in all parts of the country are on the increase. Francis Herard, writing to the Religio-Philosophical Journal from Black Jack, Kansas, savs: "You shall soon hear from me about some strange manifestations, which take place at my house daily. They excel everything on record for so short a time. The medium is a girl about fourteen years old, whom I adopted. The spirits talk, whistle, play music, and move heavy furniture round the room."

The reports of the various Magdalen asylums throughout the country seem to indicate that the social evil is not extending, but is rather on the decline.

Mr. John N. Hatch, Jr., husband of Laura Hastings Hatch, the well-known musical medium, passed to spirit-life, from this city, March 2d.

THE REMARKABLE PROPERTIES OF BROWN'S BRONCHIAL The objects have been thoroughly tested since first introduced. The demand for them has steadily increased, and purely upon their own merits, they have found favor with those who, from Pulmonary, Bronchial or Asthmatic complaints require them. For Goughs and Colds they are efficacious.

Movements of Lecturers and Mediums. J. Madison Allen lectured in Quincy, Mass., Bunday, March 5, afternoon and evening. The audiences were the largest of the season, and apparently highly delighted. Subject of

evening discourse, "Peace on earth, good will to man." Mrs. Cora L. V. Tappan has been granted a Letter of Fellowship and Ordination by the Religio-Philosophical Society of Chicago, constituting her a " regular minister of the gospol," which legally clothes her with all the powers and privileges for solemnizing marriages, and other purposes possessed by "ministers of the gospel" of the most popular churches in America.

Moses Hull loctures in Baltimore during March and April. Daniel W. Hull is lecturing in Providence, R. I. He starts for the West soon.

Mrs. Laura Smith lectured in Omaha Sunday evening Feb. 14, says the Herald of that city, in the old Congregational Church, in Redick's new building. The room was packed to its fullest capacity, the elequent speaker holding her audience spell-bound by the clogant and well-chose language with which she clothes her subject.

New Publications.

THE AMERICAN ODD FELLOW for March has in its attractive contents inany valuable and interesting original contributions; also a fine ongraving of Odd Fellows' Temple Sacramento; Poetry and Miscellany; News from all parts of the jurisdiction of the Order, &c., &c. Published by the A. O. F. Association, No. 96 Nassau street, New York.

INLAND FISHERIES .- The Massachusetts State Commissioners on Inland Fisheries, Messrs. Theodore Lyman and E. A. Brackett, have published their Pitti Annual Report, which as been issued in neat pamphlet form by the State Printers. It is a valuable as well as interesting document.

To Correspondents.

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

A. Kyd. Baden-Baden, Germany .- \$12,00 received. C. B. B., WESTFIELD, MASS.-T. L. Harris, as you surmise s at the head of a Community, at Brocton, N. Y.

Boston Music Hall Spiritual Meetings Entrance on Tremont and Winter streets.

Murch 12, Lecture by E. S. Wheeler.

The fourth course of lectures on the philosophy of Spiritualism will be continued in the elegant and spacious Music

EVERY SUNDAY APTERNOON, AT 21 O'CLOCK, until the close of April, under the management of Lowis B until the close of April, under the management of Lowis B. Wilson, who has made ongagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Edward S. Wheoler, Rev. Warren H. Cudworth, J. M. Peobles, and Prof. William Denton will lecture during the course. Vocal exercises by an excellent quartette. Season ticket, with reserved seat, \$2.00—new rendy for delivery at the counter of the Banner of Light office, 158 Washington street; single admission 15 certs.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPINITUAL MACAZINE. Price 80 cts. percopy. HUMAN NATURE: A Monthly Journal of Zeletic Science and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND DAYBREAK. A weekly paper published

THE MEDIUM AND DAYBBEAK. A Weekly paper published in London, Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Raq. Price 8 cents.

THE PRESENT AGE. Published in Chicago, Ill. Price 8 THE LYCEUM BANKER. Published in Chicago, Ill. Price

5 conts.

THE AMERICAN SPIRITUALIST. Published at Clovoland, O. Price 6 conts.

THE SPIRITUAL MONTHLY AND LYCEUM RECORD. Published in Boston. Price 15 conts.

THE HERALD OF HEALTH AND JOURNAL OF PRYSICAL CULTURE. Published in New York... Price 20 cents per copy.

M. K. CASSIEN answers Sealed Letters at 185 Bank street, Newark, N. J. Terms, \$2, 4 stamps M44w

SPECIAL NOTICES.

HERMAN SNOW, 119 KEARNEY ST., (Up Stairs,) SAN FRANCISCO, CAL Keeps for sale the -

BANNER OF LIGHT, And a general variety of Spiritualist and Reform Books,

At Eastern prices, Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. [27] Remittances is U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

RICHARD ROBERTS.

BOOKSELLER, No. 1026 Seventh Street, above New York Avenue, Washington, D. C., Keeps constantly for sale the BANNER OF LIGHT,

And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co. FREE PROGRESSIVE BOOKSTORE

D. S. CADWALLADER, No. 1005 Race street, Philadelphia, Pa., Keeps constantly for sale the

BANNER OF LIGHT,

And a goveral assortment of SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphlets. Also, Librarian for The Con necting Link Library, a Circulating Library of Spiritual Books. Has for sale Mystic Water from David's

AUSTRALIAN DEPOT

LIBERAL AND REFORM BOOKS, And Agency for the Banner of Light. W. H. TERRY.

No. 96 Russell street, Melbourne, Australia, Has for sale all the works on Spiritualism. Liberal and Reform Works, published by William White & Co., Boston, U.S., may at all times be found there. LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT. AND ALL LIBERAL AND SPIRITUAL BOOKS,

PAPERS AND MAGAZINES. Also, Adams & Co.'s GOLDEN PENS AND PARLOR GAMES. The Magic Comb, and Voltaic Armor Soles.

Dr. Storer's Nutritive Compound,

SPENCE'S POSITIVE AND NEGATIVE POWDERS Congress Record Ink, Stationery, &c. WARREN CHASE & CO., No. 601 North Fifth street, (corner Washing ton Avenue,) St. Louis, Mo.

GEORGE ELLIS,

BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA Keeps constantly for sale the

BANNER OF LIGHT, And a full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

A PARK

Notice to Subscribers of the Hanner of Light.

—Your attention is called to the plan we have adopted of placing figures at the ond of each of your names, as printed on the paper or wrapper. These figures stand as 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 number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary tor us to send receipts. Those who desire the paper continued, should renow their subscriptions 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 in orst, and officen cents for every subsequent in-section.

NPECIAL NOTICES.—Thirty cents per line for first inscriben and twenty-five cents for sub or instructions, equent insertions, BUSINESS NOTICES.—Thirty cents per ine, each insertion, set in Minion, measured in ine, each injection, set in minion, n Agute. Payment in all cases in advance.

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

Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 13 M. on Monday. GEORGE P. ROWELL & CO., 40 PARK ROW,

S. M. PETTENGILL & CO., 37 PARK Row, Are our authorized Advertising Agents in New York. CELEBRATION

TWENTY-THIRD ANNIVERSARY ADVENT OF MODERN SPIRITUALISM, AT APOLLO HALL.

Broadway and Twenty-Eighth St., New York, Friday Evening, March 31st, 1871.

Tille afternoon, from two to five o'clock, will be devoted to appropriate Acdresses. Poems, Musle, &c. The most distinguished speakers whose services can be obtained will be engaged for this occasion. How, John W. Ensonns will preside and make the opening address. In the evening the spacious Hall and Drawing Rooms will be open for a GREOFFION. Dancing will compence punctually at 8½ o'clock, and continue until 2 A. M.
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JESUS: MYTH, MAN, OR COD;

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TIVE RELIGION CONTRASTED. BY J. M. PREBLES,

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Professor of Obstetrics and Diseases of Women and Children in the Edectic Medical Institute of Cincinnati; author of "American Eclectic Obstetries," "Women, their Diseases

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Message Pepartment.

Each Message in this Department of the Bannar of Lieur we claim was spoken by the Spirit whose name it bears through the instrumentality of Mrs. J. H. Conant,

wa.ie in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We sak the reader to leceive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they nerceive—no more ler reason. All express as much of truth as they perceive -no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Boom No. 4, (up stairs,) on Monday, Tuesday and Thursnot Afternoons. The Oricle Room will be open for visitors at two o'clock; services commence at precisely three o'clock. at two clock; sorvices commence at precisely three occurs, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

Mas. Comant receives no visitors on Mondays, Tuesdays, Wodnesdays or Thursdays, until after six o'clock r. m. She

By Donations of flowers for our Circle-Room are solicited.
The questions answered at these Scances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Invocation.

Oh, thou Eternal One, who art the safeguard of the soul, thou who walketh with the soul in the Eden of its joy, and doth not forsake it is the Hades of its sorrow, to thee we pray. From the high altitude of prayer, looking out over the darkness of the material world, we shall ask thee to bless us. We shall ask thee to give us, day by day, that spirit of truth which cometh alone from thee. We shall ask thee to hantize us, day by day, in that fire that cometh alone from thee. We shall ask thee to quicken us in all things high and holy and true, and to lead us, by the hands of those better than ourselves, to higher attainments, to grander results of truth and wisdom, Thus shall thy kingdom come to us, and thy will be done by us forever and forevermore. Amen. Dec. 6.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to hear them.

QUES .- Do the heavenly bodies present the

same appearance to the spirit as to us? ANS.-Yes; because those heavenly bodies are only seen by spirits through material means.

Q.-(By the audience.) Can you tell us how a bird can fly without any apparent movement of the wings?

A .- But there is a movement of the wings, although not apparent. The wings are but supporters of the body against the law of gravitation, this being one of the conditions under which the law of gravitation ceases to act. The bird can fly and soar high, notwithstanding its body of flesh, muscles, bones and sinews and blood and nervous tissue, like as ye have, only in lesser degree.

Q .- At what time is it supposed the spirit enters the human body? Is it at the time of conception? A .- It has been so determined by those who have made that science a study.

Q.—Then it may be possible that the spirit or life-principle existed before that period?

A.—Not only possible, but exceedingly probable. The life principle never was created; it always has had an existence. If we could prove to the contrary, we should know that a time would come when it would cease to exist.

Q.-What are your views with relation to reincarnation?

A .- An absolute belief in the doctrine, founded npon demonstration of its absolute truth.

Q.—Are there bodies celestial as well as terrestrial?

A.—There are.

Q.—The celestial is invisible to the physical eye,

is it not? A .- Certainly. Dec. 6. CONTROLLING SPIRIT-Our attention has been called to a criticism of an article which appeared in the issue of Nov. 5th, concerning the question of polar explorations. I would say, at the outset, that an honest critic should give correct quotations of the article criticised, which, in this case, has not been done. Therefore we are placed in a very unenviable light before the minds of those who shall read the criticism and fail to read the article criticised. In the criticism we are made to appear as claiming to be able to set aside natural law, and to run counter in various ways to the operations of natural law. This position we never assumed. We made this statement: that beyond the poles there were yet undiscovered countries, and that, in the future, they would be discovered, and that again the cry would go forth, "A new world is found." We also said that the explorers in those directions had made signal failures in consequence of not understanding the magnetic and electric currents with which they were met in those localities, but that the time would come. in the march of intellect, when they would be understood. But we did not presume to say that they would be able to set them one side or to ride rough-shod over them. But we intended that this should be inferred, though we did not say so in words, that as the human mind became enlightened with regard to the laws of physical life, it would learn better how to protect itself against all the extremes in Nature with which it might meet-against the extremes of heat and of cold. It is a well-known fact that, in past ages, the savage did not know how to protect himself against the sun, or the storm. So the storms beat mercilessly against him, and he was well-nigh extinguished from the face of the earth. But his mind grew. He observed more and more closely its relationship to Nature and its superiority to Nature; and it was taught, step by step, by the Great Teacher, who teaches every living soul, by inspiration, that all things in life were given for its unfoldment, and that it had dominion over all. Of course it can be but a mere statement of the fact-for fact it is-that there is an undiscovered country beyond the poles, because we have not the power to demonstrate it. All attempts in that direction have proved, thus far, failures. But we of the spirit-world know that, in the future, our words this hour will be proven true. And then, if not now, we shall not stand in the light of ignoramuses. Our critic says it is absolute nonsense what we tell. Very well; we can afford to shoulder his assertion, for it is nothing more than that. He does not know; he has never made observations in that direction; no one on the earth ever has; therefore we claim that he is but a theorist, and stands upon the flimsy ground of theory, while we have demonstrated the fact, and we stand upon that fact, which is true as God is Dec. 6.

Samuel Harlow.

I made the change of worlds sixteen years ago, after having lived here in this life eighty-six years. My name was Samuel Harlow. I left two sons and one daughter-Sarah, James and Samuel their names. They are on the earth now. Sarah is in a Southern State. James is in Boston. Samuel is in California. I was poor in the things of this world, and sometimes I complained bitterly because of the uneven and I thought unjust

distribution of things; but sixteen years of life in the spirit-world has convinced me to the contrary; for I find that every soul exists in the condition that is best adapted to it, wherever it is; and however heavy the cross may be, it is a necessary experience, else it would not come. I should be glad to have my children believers in this great truth, and I thought perhaps it might be my duty to come, that I might be the angel to stir the waters that they might be healed. Seek, and ye shall find; knock, and it shall be opened unto you; ask, and ye shall receive. If my children desire to know the truth, let them follow this divine injunction, and I have no fears for the result. Dec. 6.

Matthew Hogan. I have been gone, sir, since 1863. I was a sol-

lier in the Ninth Massachusetts. My name was Matthew Hogan. I come back here to remind Mr. David Brown of the promise he made me would I go to the war. [Is he of this city?] Yes, sir. He say like this to me in the first place: Matthew, you are young, you are strong, and you are a good fighter; and I think you had better take up arms for the government of the my wife and my old mother do in case I am killed, that man has come up through all the different because I am all they have got to depend on anyway?" "Well," he says, "I will promise to look after them anyway." "Well," I says, "Mr. Brown, how will you look after them?" "Oh, I will see that they don't want." "That's too far off," I said; "how much will you give 'em, supposing I am killed?" "Well," he says, "how much should I ought to give 'em?" "Oh, well," I said, "if you are patriotic you ought to give them enough to take care of themselves with till they can turn themselves to take care of themselves." "Well." he says, "how much will that be?" "Well," I said, "I will set it low; we will say a thousand dollars." "Very well," he says, "I will do it." Now, I am ashamed for him, to come back and say: "Devil a cent has be given, and I've waited all this time." I suppose he is one of the kind that think that dead men do n't have anything to do with the things of this world; but as I happen to remember what he promised, and happen to know how the folks are getting on, and as there happened to be a way back I thought I'd take it, although I did come in the late train; and if his patriotism has n't all faded out-faith, I suppose it has by this time-so I will say, "If his honor is n't under his feet he had better redeem his promise to Matthew Hogan." That's all. Good life. day, captain.

Patrick Power.

Some of my folks in Halifax that have seen the letter in your paper, are very much disturbed, because they say it must be that I am troubled in erty, by the hard necessities that exist in this life: the other world, else I would n't be coming back. It is n't that at all; but when I got into the other its heaven in work-because it would be unhappy world, and I found there was a way to come back, to be idle. I thought I'd like to try it; and then, again, you know I come at a time when there was a good deal of anxiety felt about the steamer "City of | come between the two? Boston," and as I was one of the passengers I thought it might be a good turn to the people here | There is one principle of life pervading all forms. on earth to come and tell its fate; so that was one exhibiting itself through all manifestations of of the things that brought me back, and not because I am not better off here, or am troubled | tion. about the change, for I am not. I want them to banish that from their minds. I am very well off, and only wish themselves were as well off as am. Patrick Power. Dec. 6.

Fannie Stevens.

I am Fannie Stevens, sir, and my mother lived on Columbia street, New York City. I was thirteen years old. My mother is a widow. She has one child left-little Annie. She is eight years old; and mother says if she could feel sure that there was anything better, anything more satisfactory after death, she would be willing to toil on patiently while she stays here; so I thought I'd come and tell her that there was something better for her-that there is a beautiful home awaiting her, and she never will have to want any more after she comes here, and that little Annie won't be a cripple in the spirit-world. She is now; and died, and lived and died again. but she won't be then. She fell and hurt her spine when she was two years old. [Can't she walk? No. sir. I want mother to know that come to her every day, and I try to make her know I am there, and I try to do all I can to make her happy. I want her to feel sure-for I don't tell what is not true: never learned to here. and I don't do it now; she knows I won't-that there is a beautiful home for her when she comes to live with me. Good day. [Do you remember the number where your [mother lives?] Sixty-Dec. 6.

Séance conducted by Theodore Parker; letters answered by J. B. Ferguson.

Invocation.

Thou Spirit of the Air, solemn and grand and neautiful as when first creation sung thy hymn of praise, we, the rivulets from thy wondrous fountain of life, are here to receive thy blessings. Oh thou Infinite Good, we would be led nearer to and uncertain ways of individual life, we have love and mercy. And therefore we pray. We and being our good deeds, whatever use is made pray for thy light-for the baptism of thy holy spirit. Let it warm our souls and inspire us to renewed action toward thee. We stretch out our hands, and try all the possibilities of our being to come nearer to thee. That thou wilt bless us we cannot doubt. That thy loving kindness will never forsake us we have no fear; but oh, Eternal One, we doubt ourselves. We distrust our strength to walk in it. Amen. Dec. 8.

Questions and Answers.

process of Nature, becomes congealed on a wincorrect?

Ans .- Yes, it is correct; but your correspondtime being more tangible, it is then easily trans- I will return and confess it." cribed upon any smooth surface, whether of glass, of metal, or of water. There are several in- but coupled with it I have to say that my angel stances, both upon ancient and modern records, attendants inform me that they who seem to where those who have passed from your sight by know the most concerning modern Spiritualism

that it is done by the congealing of those forms upon the window-pane that you call frost prints. Nature is a wonderful artist, and there is no one in either heaven or earth that can fully compre-

Q .- (By the same.) While here, we, as a rule, can only experience joy, etc., through our separate senses. This same philosopher advances the thought that no doubt the spirit experiences sensation from all the senses simultaneously, viz.: seeing a sound as well as hearing it, and feeling an odor as well as smelling it, and so on. How far is this correct?

A .- It is correct only in this sense: that, under certain circumstances, all the several senses of the soul are exhibited through perception. Hearing, feeling, smelling, tasting, seeing, are all perceived by the combined power of spiritual sense. Q.—(From the audience.) Do spirits recognize spirits in the spirit-land?

A.-Certainly they do. Q .- What difference is there between the life-

principle of the vegetable, the tree as represented upon the window-glass, and that of man? A .- The difference exists only in the manifestation, while the essence of all things is the same. United States." "Well," I says, "but what will Since it is a known fact in natural philosophy

> sively that the life-principle is the same in all. Q.—Is there any hereafter for any of the lower orders of animals? Do they rise to a higher

> gradations of matter, and holds within himself a

microcosm of all, of course this proves conclu-

sphere after their life on earth is extinct? A .- As animals they are not immortal, although as such they survive the change called death; yet they remain forever upon the surface of the earth as animals. But they finally become absorbed into higher and higher degrees, losing their animal individuality, but not their life.

Q.-The Bible teaches that in my Father's house are many mansions. Are they built with hands?

A.-They are built by thought and labor, analogous to the thought and labor that is exercised in building the mansions in which you dwell here in the material world. For you may as well learn to-day as at any other time that the spiritworld is not a myth, nor a place where the soul is inactive, or where it is active in only one direction—that of singing psalms and praising the Infinite. There never was a grander psalm sung in praise of the Infinite than through labor, and we cannot afford to part with it even in the higher

Q.—Is it irksome there?

A.-No; it is a pleasure there, because there is no external compulsion. Every spirit is allowed to follow the dictates or the pressure of its own inner desires. It is not pressed on there by povbut it works because it loves to-because it finds

Q.—If it is the same life-principle in vegetable, animal and man, where and how does separation

A .- Properly speaking, there is no separation. life. There is no break in the chain-no separa-

Q.—Then all will arrive at the same termina tion in time?

A .- An eternity, certainly, if life may be said to be capable of ever arriving at any termination, which I do not admit. Since life never had a beginning, to my mind it can never have a terminus. Life is life, yesterday, to-day and forever. It always preserves the same altitude, the same power. The difference exists only in the manifes-

Q.-Do you suppose we ever had an existence before coming to this world?

A.-I certainly do. If I did not so believe. should have no faith in my immortality.

Q.—Have you any idea of how we existed? A.—Yes, we have an idea. That we have many of us existed before as human intelligences.

is a fact to us beyond cavil—that we have lived

Q.—Shall we continue to do so? A.—I so believe.

Q.—In human forms?

A.-Yes; but not in precisely that kind of human form that we have existed in in the past; for it is a known fact in Nature that we are constantly changing, and by-and-by, in the far-off future of being, the human forms that shall then clothe the soul will hear no likeness to those that clothe it to day. This is a strange assertion, and may startle some souls, but it is true, neverthe-

Q.-We have been told that many persons on earth have their habitations built in heaven before they go there. How is that?

A.-I should be sorry if they did not.

QR.—They say all do not. A .- No, all do not, because those habitations are builded by good deeds, by good thoughts, by holy aspirations. It is the good that possesses immortality, while the bad is ephemeral. So thee. Meandering as we do through the dark good thoughts, being immortal, they are made use of by the angel-world in forming our habitations great need of an abundance of thy sunshine of there. Being good, they ascend in the spheres; of them belongs to us. And we shall as naturally gravitate to those mansions that belong to usthat have been made out of our lives—as the ball will gravitate toward the centre of the earth, if dropped from the schoolboy's hand. Dec. 8.

Dr. Ebenezer Burgess.

Although I am but dimly able to perceive the own weakness. We ask to be made strong in conditions by which I am surrounded, yet I am thee; to see our way clear, and, seeing it, have sufficiently awake to my new condition to understand that there is a bridge between the two worlds-that numberless spirits are passing and re-passing that bridge for the purpose of commun-Ques .- A correspondent asks the following: ing with those they have left on earth. Modern have read an article by a philosopher to the | Spiritualism is that bridge, and its media are the effect that the various representations of trees, supports, and the Infinite God holds it all in place. etc., on the window-panes and other places, made | This much I have learned during the few hours by the frost, are in reality the spirits of what they | that I have been separated from the body in which represent; that the essence of a dead palm, for I lived eighty years. On looking round after beinstance, roams through the air, and, by some coming conscious in the new life, my first thought was, "Is modern Spiritualism true?" So I put dow-pane, and each delicate filament is as really that thought in shape and questioned my heavthere as it was in the Land of the Sun. Is this enly attendants, and straightway they answered me that it was, and informed me that as soon as I was able-as soon as my soul had gathered up its ent has transcribed it very obscurely. The es- somewhat scattered forces, they would show me sence of things, the soul of things, takes on visi- the operations of the returning spirit, and then I ble form in consequence of the action of material | should know this truth; but not till then. In the forces upon itself. It ofttimes takes a material midst of my new found joys I remembered that I form outside of and distinctly separate from the had once said to a friend who had become much original crude form of matter; and if, under such interested in this modern Spiritualism, "If in circumstances, it becomes combined with the the order of God's providence I should be called humid atmosphere, and thus is rendered for the hence before you, and if I find your theory true,

And to make that confession I am here to-day: the process of death have thus transcribed their know but very little; and they who have plunged spirit-forms. It is precisely in the same manner | deepest into this wide-flowing tide have been

reckless, because they did not know the danger that beset them. They have received it as all good, when they should have received it as a something sent from the hand of God for the intelligent to analyze, to sift and take out the good from and reject the bad, for bad there is with it. I pray my God that I shall be able in this new life to perform his will, and walk in his way; and that, as my dear earthly Spiritualist friend once said to me, in the other life I should be a valuable exponent of modern Spiritualism. If that is my destiny, I shall accept it joyfully, thanking God for the gift, praying earnestly that I may be true to the trust, and true to the dear ones who walk in the valley and shadow of death here. I am, as I was when here, Dr. Ebenezer Burgess, of Dedham.

Angeline Shepard.

I am Angeline Shepard. I died in Manchester. N. H., three weeks ago to-day of typhus fever. I come back to cheer my sister-poor Emily. She is lonely, and feels almost that God has forsaken her. I used to tell her that unless she relied more upon herself, something would force her to do that, and now the force has come—that I have been taken. She must not sit down blindly and be willing to submit to what seems so irksome to her. She must rise up, summon all the strength of her being, and be determined to take God's blessings as blessings, and not as curses. I want her to know that I live, that I am conscious of her sorrow, and that I can return and communicate with her, and that I shall always watch over sities." her, and when she is sad I shall feel sad too, because I love her. So the better she is, the better

battle hard with the cares of life. Now I know it is hard for her to be left alone, but it will bring or made to appear' in circles." Here again he out the powers of her spirit as nothing else would have done. Good-day.

Dec. 8. have done. Good day.

James Wingate.

I wish to tell my brother, Samuel Wingate, who is a broker in New York City, that I, his brother James, died in Sacramento, California,

Michael Haggerty.

I was on the passage from Dublin to New York when the Angel of Change came, and gave me no time to parley, but took me very quick. I had hemorrhage of the lungs. I had had several attacks before the last, and was on my way to charged me with deception, for that he could not conscientiously do. But he did always say he thought it the result of some physical disturbance much as touching their elbows? of the brain, and that these manifestations, many of which he witnessed through myself, were the or which he witnessed through myself, were the result of a disordered brain, and a strange physical make-up, for I was a medium for the moving the tangled web of the universe be unraveled. of objects. Anything I touched, would move without any will of my own, and all the manifestations that I suppose are so common to you in America, but were rather rare to us in Dublin, I was in the habit of receiving. I first learned about the power I had, by visiting two American mediums that were giving public manifestations in Dublin. Shortly after that, I began to have gift delegated from God to the Catholic clergy, but to no one else, and because I was not of the order, although a good Catholic, he could not believe that the manifestations he witnessed by my mediumship were what I believed they were. related. Let him put what I have given in the scales of his own reason, weigh it there, and report to me-for he knows he can-at as early a day as he can. Michael Haggerty, who died on board the ship "John Bertrand," on her passage from Dublin to New York. She will be due in New York in the course of a few days; I think to-morrow. Dec. 8. Scance conducted by Theodore Parker; letters

answered by William Berry.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Dec. 12.—Invocation; Questions and Answers; Albert Field. of Taunton, Mass., to his brother Benjamin; John. Peak; Jennie Johnson, to her mother: Elijah Drury, of Boston, to his friends; Jeremiah Conneily, ded in Colorado. Tuesday, Dec. 13.—Invocation; Questions and Answers; Amelia Carew. of New York City; Johnnie Garfield; Mary Ann Balch, of New Bouryport, Mass.

Thursday, Dec. 15.—Invocation; Questions and Answers; Abbie M. Tolman; John Callahan, to Father Riley; Polly Stoddard, of Boston, to her grandchildren and niece; Henri Reinhart, of New York, to his brother Gustavus.

Monday, Dec. 19.—Invocation; Questions and Answers; Elizabeth Gray, of Roston, to her daughter Susie; Reuben Walker, of St. Johnsbury, Vt. to his friends; James Everett, of Manchester, Eng., to his son in America; James Burke, of Hailfax, N. S., to his son James.

Taesday, Dec. 20.—Invocation; Questions and Answers; Samuel Adams, to Thomas Prescott; Polly Bryant, of Boston, to her relatives; Clarence Bickford, of Haverhill, Mass.

Thursday, Dec. 22.—Invocation; Questions and Answers; William Harris, Miles Thompson, to his wife; Louisa Truman Kendali, to her brother, in Boston; Jennie Hammond, of New Bedford, Mass., to her mother.

Tuesday, Dec. 23.—Invocation; Questions and Answers; James H. Williets, of Coventry, O., to his mother; Annie Cameron, of St. Louis, Mo., to her father; Geerge C. Russell, of Cincinnati, O., to his wife.

Thursday, Dec. 29.—Invocation; Questions and Answers; James H. Willets, of Coventry, O., to his mother; Annie Cameron, of St. Louis, Mo., to her father; Geerge C. Russell, of Cincinnati, O., to his wife.

Theresday, Jec. 29.—Invocation; Questions and Answers; Dennis McCann, to Wm. Perkins, of South Boston; Mary Clark, of Manchester, N. H., to her brother.

Monday, Jan. 2 —invocation; Questions and Answers; Dennis McCann, to Wm. Perkins, of South Boston; Mary Clark, of Manchester, N. H., to her brother.

Thesday, Feb. 28.—Invocation; Questions and Answers; Pennis Milan Bennet, d

White.

Thursday, March 2—Invocation; Questions and Answers;
Lula Hatch, of Brooklyn, N. Y., to her mother; Abram Samuelson, of Louisville, Ky., to friends; Ellen Norcross, died in Fernando, Fla., to friends; William Jeffries, (the pirate Gibbs) to bis causin contained, riation means, riaming the control of th

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received

for which the friends have our warmest thanks: M. A. Townsend \$1,00 Lottle Fowler \$
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NEW PUBLICATIONS.

Opluions of the Press.

From the New York World. A FOUNTAIN WITH JETS.—Mr. Andrew Jackson Davis is out with a new book called "The Fountain: With Jets of New Meanings," which, for its treatment of subjects agitating a large part of the community, is worth knowing, as it speaks with authority and its author not as an ordinary surther.

scribe.

Although well and favorably known as a Spiritualist, Mr. Davis relies more on his clairvoyant powers than on physical manifestations in unravpowers than on physical maniestations in unraveling the tangled web of the universe, and takes the Spiritualists to task pretty severely for some of their beliefs. For instance, he considers it a hurtful superstition to hold that "departed spirits, both good and evil, continually float and drive about in the earth's physical atmosphere." This belief is rather a startling one; and if it be true it must be pretty bard on the spirits when they get must be pretty hard on the spirits when they get caught in such a gale as we had a night or two ago; it must be exceedingly depressing to be caught by a high wind just as one is leaving his grave, and be whirled away to be torn by the meet, or get fastened among them. The belief is evidently untenable, for it is well-known that the winds do not go where they list, but are subject to law; in which case spirits would have an infinite deal of trouble to get back to their comfortable coffins before the cock should crow.

No, no; this would never do.

Then, again, he considers it wrong to hold with many Spiritualists that "evil disposed characters, having died in their sins, linger around men and women both day and night, in order to gratify their unsatisfied passions and prevailing propen-sities." Here we recognize our old friends the "Incubi" and "Succubi" with a touch of the vampire. Certainly, Spiritualists should not be taken to task for believing in things well known taken to task for believing in things well known I shall be; and if she would not throw a shadow in the spirit-land, she must seek to come out of the shadow as soon as possible. Labor on, and trust in the mighty power of love and wisdom that has always taken care of us.

We were left orphans very young, and had to battle hard with the cares of life. Now I know I know I willed that doughty gentlemun? Really, it is too back of history to such an extent as this, and deny facts of experience and well-authenticated history, and we are fully prepared to hear him deny that "spirits are at all times subject to summons, and can be 'called up' merely by close observation of phenomena and inability to account for them save on the hypothesis to which the seer takes exception. Whither are we drifting, if testimony is no longer to be received as truth? Mr. Davis also denies(!) that "every human being is a medium in one form or another, and to some extent." A man who talks in this way is, perhaps, a persistent, willful, malignant, composite, concrete, and detestable old thing, Nego, domine; to prove that every person is a medium in some form or another, it is only necessary to refer to the fact that there is one in so outre a form that he is cuniform. It is neither noble nor manly to deny this.

It appears that "some" (we quote Mr. Davis's own words) Spiritualists believe that "spirits are both substantial and material; that they traverse America to meet my brother, Rev. James Hag-gerty, from New York. In the old country I was gerty, from New York. In the old country I was betates without respecting the taw of solution and possessed of this spiritual power. I was what substances —the more shame to them if they did so. But there is no such thing as a solid. Did you Americans call a medium, and these things were nothing new to me. My brother, I think, did solid is in reality porous, and that no known force not understand it as I did, though he never can make two molecules touch each other? If he charged me with decention, for that he could not has heard of this, why should he deny that spirits may go between the molecules of a stone fence

To pursue the work further would probably tire the reader. Suffice it to say that when a man

From the Liberal Christian.

From the Liberal Christian.

WILLIAM WHITE & Co., Boston, send us "The Year-Book of Spiritualism for 1871," by Hudson Tuttle and J. Mr Peebles, presenting, as the crowded title-page goes on to say, the statistics of Spiritualism for the current year throughout the world; philosophical, scientific and religious essays; review of its literature, history of American associations, State and local societies, progressive lycenus, lectures, mediums, and other exhibitions of the power, and I began to study about it, and finally made myself pretty well acquainted with it, just as I was about to be ushered into the world of causes, and I said to my brother James, "Whenever it pleases God to call me, I shall come back to you and give you such evidence as you cannot refute, unless you are willing to trample upon all your common sense." My brother believes in these manifestations as they occur among the clergy of the Catholic Church, but nowhere else. He believes it was a special ican associations, State and local societies, mediums, But we should be glad to see the number of the members in the societies wherever but nowhere else. He believes it was a special ican associations, State and local societies, and local societies, and local societies, and cour among the clergy of the Catholic Church, but nowhere else. He believes it was a special ican associations, State and local societies, and about seventy-five progressive lyceums. but nowhere else. He believes it was a special it can be obtained. The editors endorse Judge Edmonds's estimate, which puts the number of Spiritualists in the United States at eleven millions. But this is absurd. The only people worth counting as adherents of any system are those who identify themselves with its interests in some

practical way.

We are glad to see that Spiritualists are mak-We are glad to see that Spiritualists are making some little progress in organization. We are glad to see that Spiritualists are making some little progress in organization. We have long held that it would be a gain to the truth if believers and unbelievers of every class would organize and work for the dissemination of their ideas, whatever they may be. By this means, they enter upon a cycle of movement which is certain to lead to real progress by means Let him consider I come through another brain now, and one that could have had no knowledge of me, or of the circumstances that I have here related. Let him put what I have given in the earnest. As we have recently spoken of Spiritualism at considerable length, we do not care to say more about it now, but shall refer to it from time to time as one of the "religious movements of the age in which we live.

From the Marion (O.) Mirror.

"THE VOICES."—This is the title of three poems, viz., "The Voice of Nature," "The Voice of the Pebble," "The Voice of Superstition," by Warren Sumner Barlow, complete in one volume of nearly two hundred pages, printed on tinted paper, beautifully bound in cloth. This work is startling in its originality of purpose, a rhapsody of originality of thought, and a compendium of reason and philosophy. The first poem is founded on the idea of one God, with one revokeless plan, embrating over world and year. embracing every world and man. The second poem aims to teach the individuality of matter and mind, fraternal charity and love. The third poem presents the conflict that is supposed to exst between a Maker and an imaginary evil being, Published by William White & Co., 158 ton street, Boston. Price \$1,25. Third edition just published.

From the Haverhill Publisher. THE IRRECONCILABLE RECORDS: or, Genesis and Geology. By William Denton.

This is the title of a book of some eighty octavo runs is the title of a book of some eighty octave pages, from the pen of Prof. Denton, whose works on geology and other subjects are among the most interesting we have ever perused. In the present volume, he compares the Mosaic and geological record of the creation, showing the perfect unreliability of the former, as well as the futile endeavors of certain theologians to harmonize the two accounts. The author is a deep thinker and reference and recessfully turns profound reasoner, and often successfully turns the weapons of his opponents upon themselves. The book should be read by every person who is free enough from bigotry and sectarianism to de-sire the truth. For sale by Wm. White & Co.,

Banner of Light office, Bostou.

page.

Get but the truth once uttered, and 't is like A star now born, that drops into its place, And which, once circling in its placid round, Not all the tumuit of the earth can shake.

The celebrated philosopher, John Locke, says, "Every sect, as far as reason will help them, gladly use it; when it fails them, they cry out, 'It is a matter of faith, and above

The observant Josh Billings says, "Men seem to me nowa-days to be divided into slow Christians and wide-awake sioners.'

lege for fame is yet in darkness and in igno-Whoe e Indiarn the vanity of fame's delusions, as a lesson as ation of Dr. A. B. Child.

Mediums in Boston.

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3m°-Jan. 7.

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MRS. L. W. LITCH, Trance, Test and Healing Medium, has removed to 163 Court street, Boston. Mar. 11.—2w*

MRS. S. E. DAVIS, Trance, Test and Healing Medium, 66 Leverett street, Boston. Medicines carefully prepared by Dit. D. D. DAVIS. Private sittings daily, \$1. Mar. 11.—2w*

REMOVAL.—MRS. N. J. ANDREWS, Electro-Magnetic Physician, has taken Room No. 7 in the Pavil-ion, 57 Tremont street, Boston. lm—Mar. 11. MRS. EWELL, Electric, Magnetic and Clair-voyant Physician, room A, 25 Winter st. Hours, 10 to 4

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston.

MRS. MARSHALL, Medium for spirit com-munion. 3 Jefferson street, Boston. Hours, 10 to 12, 3 to 5.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). 3m*-Mar. 11. MRS. A. M. SUMNER, Medical Clairvoyant, No. 2 Madison street, Boston Highlands. 3w*-Mar. 4. MRS. DR. GRIDLEY, Trance and Test Business Medium, 44 Essex street, Boston. 6w*-Mar. 11. MRS. M. L. FRENCH, Electric and Magnetic Physician, 116 Harrison avenue, Bostop. 3w-Mar. 11.

Miscellaneous.

THE NEW CHURCH INDEPENDENT. A SWEDENBORGIAN MONTHLY,

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AND HARBINGER OF THE NEW DISPENSATION, establed in 1862, under the name of The Crisis, has new reached its minateenth volume, and for the year 1871 will appear in an enlarged magazine form, with several new features and improvements, making it a first-class religious journal, devoted to the welfare of the New Church. A corps of the most falented waters of this organization are now contributing to its columns, embracing the following names: Rev. B. F. Barrott, Rev. W. M. Fernadd, W. H. Holcombe, Henry James, Rev. Samuel Beswick, W. H. Galbratth. Dr. John Ellis, E. Yulee, Lydia Fuller, Mary Washington Cabell, Hon. I. T. Williams, Rev. George Field, B. Hathaway, J. T. Eaton, Miss Ella Moshy, Rev. Solymon Brove, T. H. Stringfellow, Alts. M. E. Joslyn Gage, Rev. Stephen Wood, Rev. H. N. Strong, Oits Clapp, Mrs. Almira Gregory, and others.

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Feb. 18.—1y

THE SPIRIT BRIDE.

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Author of "Forty Years of American Life," "Biography of
the Brothers Davenport," &c., &c.

Warren Chase, Corresponding Editor. office at his Liberal, Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo.

CHANGING BASE.

Any one who will carefully survey the condition and progress of Spiritualism at this time must, we think, become satisfied that it is making a change of base from the sensational to the rational and practical; from the curiosity-seekers to the reflecting, the reasoning and the religious. The large crowds that have gathered to see and hear the wouderful, the mysterious and the astonishing, can be collected no more, and when the chaff is blown off from those large crowds, there. is but little grain left. But since the cause-as in Boston, New York, Philadelphia, Chicago, St. Louis, and in many smaller places-has settled down on the solid basis on which alone it can be permanently built up, there is a sure and steady growth that can be depended on for future action and calculation.

We shall soon be able to estimate our forces and to organize them for practical work; and then the spirits will cooperate, and our cause go on in the construction of that Temple of Truth that shall shelter the rich and the poor, and finally the whole world, under one religion resting on facts that cannot be ignored, because they will continue, and the intercourse be opened effectually between the two worlds.

Every large city should have its free circle, like that at the Banner of Light office, where the honest inquirers can get at the truth and know there is no motive to deceive. But until there is more liberality in the public to support this one, we cannot recommend the opening of others. The amount of good that circle has already done will extend through a century at least in this world.

Not only have the audiences changed in the last few years, but the speakers and the style of speaking has materially changed also. Solid argument only will answer now in most places where meetings have been held for some years; while in new places, the curiosity-seekers are still sufficient to pay well and collect in quite large audiences. This missionary work of revivals was and is necessary, and there were and still are mediums and speakers neculiarly adapted to it, and they could not be settled speakers or, if they were, the crowds that might great them for a few weeks would soon melt away, and leave empty seats and no pay. On the new base, competent speakers can be employed for a year if there are enough in one place to pay them, and the cause be benefited by them.

Attempts to settle speakers on the strength of excitements and curiosity audiences all proved failures, because they were begun too soon and on the unreliable material. The case is different now in many places and with many persons. We have itinerated nearly twenty years, and could not be hired by any society to speak for them for one year; but there are plenty who could and who would do good service to the cause in that

In St. Louis the curiosity and revival spirit has entirely died out, and we are now building up on the solid basis of science, nature, religion, and the rational phenomena of spiritual intercourse, which are not ignored nor used for base and mercenary purposes, but as heavenly blessings.

THE ILLINOIS CENTRAL RAILROAD.

Few persons out of the State of Illinois are aware of the magnitude and importance of this great commercial artery of the fourth State in the Union, and the assistance it has been to the people in attaining this leading position among the States. During the war this was one of the most important roads in the nation, and it seems almost a foresight in Stephen A. Douglas to crowd this road to completion in time to make it one of the main rivets in the union of the States. Its direct line from Chicago to Cairo, where it connects with the lower Mississippi, at a point where it is navigable all the year, saved thousands of lives and millions of dollars, by protecting Southern Illinois and the Ohio River and Mississippi above Cairo from incursions during the war. In no other way could the means have been sent to that point to protect that region at all times. This road stretches from the northwest corner of the State at Dunleith and Dubuque to Cairo, a distance of four hundred and forty-seven miles, most of the way over some of the richest lands in the nation, and crossing not twenty miles of worthless land on the whole route. Along this main trunk line are many flourishing towns and cities, and, with these two points opening North and South markets, and the numerous crossings of East and West roads opening both Eastern and Western markets, also, it could not fail to settle up this rich section with a prosperous class of farmers; and such is the situation along this great thoroughfare.

Leaving this main line at Centralia, one-hundred and twelve miles from Cairo, is the Chicago Branch, extending two hundred and fifty-two miles to the lake, and into the Union Denot with the Michigan Central Railroad. This line also runs over some of the richest territory of the West. and has some of the most flourishing towns in the State at its crossings of other roads. This Branch does an immense business both in freights and passengers, connecting, as it does, the Lakes with the large boats and deep waters of the Mississippi. These two lines, running nearly seven hundred miles, constitute the Illinois Central Railroad proper, but its connection with other roads, in its business, also brings in St. Louis, and crosses Iowa from Dunleith, and gives it an immense sweep of business beyond its track. At the flourishing town of Du Quoin, seventy-six miles above Cairo, it connects with and runs its trains over a new route just opened, seventy miles to St. Louis, by which passengers can reach Cairo in six hours by this short route; and along this route are some of the finest wheat and stock farms in the State. It also connects at Effingham, on the Chicago Branch, with the St. Louis and Terre Haute Road, and, running cars over this route, crossing the main trunk at Vandalia (the old State Capital), runs a direct line and short route from St. Louis to Chicago, two hundred and ninety-six miles.

These transverse crossings of the State open an immense region of fertile land to ready markets, and have greatly enhanced the wealth of the people as well as increased their numbers, and yet there is a vast amount of land not yet broken by spade or plow, and open for settlement. The south part of the State is hilly and timbered, the middle portion mostly prairie, with deep, rich soil; the northern portion is prairie and timber mixed, or openings, and all parts well watered, and we have no doubt of its being the third State in the Union at the next census, by passing Ohio on the list. There is less waste or worthless land in Illinois, in proportion to the quantity, than in any State in which we have traveled, and stretching,

as it does, from Wisconsin to Kentucky at Cairo, which is on the latitude of Norfolk, Va., it has a variety of climate enjoyed by no other State in the Union. Its coal fields, like its prairie soil, are inexhaustible, and its fruit hills penetrated by the Central Railroad are not yet brought into culti-

BANNER

HITTING THE NAIL ON THE HEAD.

"The prevailing sin of the day is self-indulgence. It is eating like a canker into the life of many of our churches. It leaves Christ's ministers to adiress empty pews on unpleasant Sabbaths. It robs Christ's treasury to keep up a showy 'turnout.' If it hangs a bough of profession over on the church-side of the dividing wall, yet its roots are deep down in the soil of the world. It is often ready to deny Christ, but seldom ready to deny self."

Such is the testimony of Rev. T. L. Cuyler; and we suppose it is true—at least he ought to be good authority on that subject. We are not sure that this same cause does not also limit and lessen the audiences at scientific and literary lectures, and also those at spiritual lectures in the large cities. Somehow it is certain that the most worthless shows and shams are better patronized often than the most rich intellectual treats. A speaker at one of our halls not long since addressing a small audience in one of the best lectures we have heard for a year, said if he had taken a monkey through the streets, placarded that he would be exhibited and cut up pranks at the hall that evening, it would have been filled at twenty-five cents each: but those that were there would not have been in the crowd; and he might have added that those that did come would not be benefited.

JOEL MOODY, OF KANSAS.

This able and eloquent speaker and writer (author of "The Science of Evil") lectured for us at Avenue Hall, St. Louis, Sunday evening, Feb. 5th, to an appreciative audience, and one quite large for a rainy evening. His lecture was on "Reformers," and we pronounce it one of the hest we have heard for many years. Mr. Moody is a free thinker and a rationalist, and handles his subjects with masterly skill. He is a scholar as well as a thinker, and bound to make his light on the ground described as the scholar as the schola mark on the age, and do good service for the R country. He is on his way East, and we most heartily recommend him to our friends in every part of the country, and assure them his lectures will be a treat to any intelligent audience, and our friends need not hesitate to engage him whenever he can be secured to lecture. His wife is traveling with him, and they go from here to Chicago. He also has with him his valuable book, "Science of Evil," which we shall notice at length as soon as we have read it all, but which, from what we have read, we pronounce one of the ablest of the many new books before us.

TRACTS.

Some would be soul-saving friend has sent us a package of sectarian tracts full of warnings, threatenings, prophesyings and promises of the speedy coming of Christ to take vengeance on his foes and reward his faithful servants, and reign forevermore on earth as a king over all nations. Now we would inform our unknown friend that we have no faith, belief, nor fear of such coming, and as we are totally opposed to every kind of monarchy, we do not intend to be a subject of any king, from whatsoever country he may come, or whatsoever his name may be. All our life we have heard of the new king that was to come soon; but although the soon has run out several times. we do not seem any nearer the event than fifty years ago, and probably are not. How such superstitious fires can be kept burning through so many generations is a mystery. "Behold! I come quickly" has been repeated for nearly two thousand years, and yet the "quickly" is no nearer us now than then, and the coming is indefinitely postponed; but these stupid devotees do not know it, and keep on warning us.

ROB'T BARNES, OF EVANSVILLE, IND.

The noble heart of our esteemed friend, Robert t its recora in long expected it would, and he told us many years ago it should. Eminently a self-made man, and the artificer of his own fortune, he of course had a right to dispose of it as he chose; and as can be seen by reference to his will, he has confided it to the care of Spiritualists for the benefit of the children of unsectarian families, with a design like that of Girard, but which we hope will not be perverted, as that is, to purposes for which it was not designed.

Written for the Banner of Light. AT THE FUNERAL OF ALICE CARY.

Welcome ye enowfiakes that come To hallow our sister's bier: Welcome ye white-winged thoughts-Symbols of hope to us here.

Emblems of innocence pure, Rest like a crown on her brow Carment without spot or stain.

Softly onfold her now. Farewell! thou sweet child of song, With thee we know it is well; Thy "Saviour" hath called thee away.

With spirits more holy to dwell.

Cease, then, your anguish and wee-Refrain from these sorrowful tears; Be ready to meet her again, In the land which His presence endears.

Be selfish no longer, dear friends, Who once were so near to her heart; Ere long we 'll rejoin her on high-'T is only on earth that we part. L. M. R. Church of the Strangers, N. Y., Feb. 14th, 1871.

Matters in Europe.

Since our last issue the peace which was then prelimina rily arranged, has been officially sanctioned by both Ger many and France. The Prussians have withdrawn from Paris, and Gen. D'Aurelles de Paladines has been put in command of the French troops who have been marched into the city. French prisoners in Switzerland and Belgium have returned home, or are on the point of it, and those in Germany are to follow at an early date.

Some apprehension is felt of a revolution in Paris. Gari-baldi is reported to have said: "If France restores the Na-poleonic dynasty, or even puts a Bourbon or an Oriennist on the throne, she will undergo another terrible revolution, and the throne, she will undergo another terrible revolution, and the streets of the city will run with blood." Coming events must prove the assertion. Gen. Paladines, in his first order of the day, invoked the copperation of the men in the work of maintaining order, and declared that tranquility alone would restore prosperly to France. Meanwhile, all disturbances will be promptly repressed, and their promneters sternly dealt with. The "uneasy citizens" are said to be in possession of a large quantity of arms and ammunition, for exceeding that of the revolutionery exthering them. ar exceeding that of any revolutionory gathering known is

Senator Yates wants the Constitution of the United States so amended as to make a verbal recognition of the Deity. It is unworthy this ago of common sense to care for such a is unworthy this ago of common sense to care for such a mere matter of form. The way to recognize the Divine Being in an organic law, is to make it a charter of justice and liberty. If our ideas of God's character are correct, there never was another State paper framed so pleasing to him as the Constitution of the United States, for it is the wisest and most beneficent of all. The despots of the world are always profuse in their professions of piety. Those who would tinker with our Constitution for not expressly naming the Almighty, should petition the Divine Author of the Hebrow Testament to add a codicil expressly affirming man's immortality.—Daily Journal, Chicago. tality .- Daily Journal, Chicago.

One house in New York is inhabited by 1,218 persons "a village under one roof."

WESTERN LOCALS, Etc., PREPARED EXPRESSLY FOR THE BANNER OF

OF

LIGHT. CINCINNATI.

Pleasant our sojourn with the Cincinnati Spiritualists during the month of February. Probably there are ten thousand Spiritualists in the city. They can be found in all the church organizations; they can be found in the society worshiping at Thom's Hall on Central Avenue, (where we lectured) as the placard at the door signifies: "The Religious Society of Spiritualists"; and they can be found outside of any form of organization. MOSES HULL

Has been the principal speaker before the society this season. He lectured three months, and, as is customary with him, delighted and instructed his audiences. C. Fannie Allyn and E. V. Wilson have addressed the friends; the former during November and the latter during December. ing November, and the latter during December, we think.
Last October Bro. Hull held a discussion with

Rev. Mr. Moore. It appears that Moses lad, as Young America would emphatically express it, a "soft thing." Mr. Moore had molore than he could do, in undertaking to cope with Moses. The Cincinnati paper testified that the opponents of Spiritualism must hunt up smarter men than Mr. Moore, if they expected to crush the spiritual

theory.

The Spiritualists, ever steadfast with those who command their esteem and respect, nobly sustained Moses by their presence, and by kind words throughout the entire discussion. THE OFFICERS

Of the Cincinnati Society of Spiritualists are as follows: H. D. Thomas, President; W. B. Sheppard, Vice President; Thomas C. Fahnestock, Secretary; Charles Graham, Treasurer; Henry Beck, Chairman. Bro. G. W. Kates, interested in the prosperity of the society, is full of energy. AN ITEM.

Strange to say the audiences in Cincinnati to listen to spiritual lectures are quite small. We are not one of those who think that a great crowd and a large amount of bluster are indicative of success and of spiritual growth. The audience may be small, but, if it be select and appreciative, they is morely and the property we believe that that is enough. And then, again, we believe that spiritual processes are noiseless. We detest the

Now the Cincinnati audiences are of this select and appreciative kind, and the meetings are high-ly enjoyable. But the trouble is that only a very small proportion of the avowed Spiritualists are interested in the effort to sustain meetings. The burden rests upon a few, and the few begin to think that the stopping place is near at hand.

It is strange that Spiritualists cannot come to some plan by which the financial question may be overcome. Yes, we mean just that word,

be overcome. Yes, we mean just that word, "overcome." It ought to be in the back-ground. When Sunday comes, and the lecturer arises to discourse upon the grand themes that modern thought presents, it is unpleasant for him to look upon the cream of his audiences, and see faces all scowled up in consequence of such thoughts as "Well, here we have another speaker. How on earth is he to be paid? Dear me! I hope he will draw!" Perhaps there is a fee at the door; if so, then all the people present immediately change into pieces of "scrip" in the eyes of these poor into pieces of "scrip" in the eyes of these poor souls that have to foot the bills, and so the anxious ones begin to say, not "There is an immortal soul yearning for truth," but, "ten, twenty, thirty, one dollar, etc." And if the number present is sufficient to pay the expenses of that session, then peace and quiet settle down upon these troubled souls, and they turn their attention to the lecture. the lecture.

Their minds being prececupied with the delect-

Their minds being preoccupied with the delectable finance question at the outset, they failed to bear the opening remarks of the speaker, wherein he laid down the propositions that he intended to elucidate, and wherein, also, he explicitly stated what points he should pass hastily by. Not hearing this, these same earnest spirits leave the meeting, complaining that the lecture lacked method, that some of the best points were lightly direct upon etc. dwelt upon, etc., etc. But we are wandering away from the "item"

that we intended to mention; and, were it not that this irrelevant matter is brim fall of truth, we should not occupy the valuable space of the Banner with it. And now, while we think of it, we want to say that what we have written is not intended for Cincinnati specifically-not at all; it is applicable to nine-tenths of our societies, the country over.

Now, what we started to say was something like this: It is an astonishing fact, that, while our ablest speakers fail to draw anything like a crowded house in Cincinnati, yet, let a notice be given that

MISS LIZZIE KEIZER

Will give one of her scances, and the hall will be crowded; and that, too, at twenty-five cents ad-Lizzie," as she is familiarly called by her

friends, came to the rescue during February. The finances of the society were low, and Miss Keizer kindly consented to lend her valuable assistance at the evening session each Sunday. The programme was as follows: a short lecture by the writer, say from thirty to thirty-five minutes then Lizzie, under the influence of her guardian control, to describe spirits as seen in the audience We had often heard of Miss Keizer's marvelous nowers, but we were not prepared for the glorious

revelations that we witnessed three Sundays at Thom's Hall. We have traveled quite exten-sively during the last four years, and have been among Spiritualists most of the time, and we generally keep our eyes open; and now, with what we have observed and experienced, added to what we have read, we put down Miss Lizzie MOST WONDERFUL MEDIUM

For describing spirits, and personating, and giving tests, in the world. We are in a normal condition, and know just what we are writing. AN ILLUSTRATION.

Here we are now, in a public hall, and a large audience is present. Miss Keizer is on the stand, describing spirits and giving names. Now, listen.

MISS KEIZER.—"I see beside the lady dressed in black, sitting in the third row of seats, in the right-hand sisle, a middle-aged man (she describes him minutely), and I should think he was the lady's husband. He gives me his name. It -. (She gives the name in full.) Does the lady recognize the spirit?"

LADY.—"I do. It is my husband. [Interest among the audience.] Has he anything to say to

MISS K .- "Yes. He says that you must take good care of our darling little son —, for he is not strong. He also says that brother — has not treated you right with regard to financial matters. Tell him I wanted my bank stock to

remain untouched; and don't forget to assure Aunt—that her theory of the future life is correct. I was wrong—she was right."

STRANGER IN THE AUDIENCE.—"Will the lady that Miss Kelzer has been addressing permit a

nuestion from a strauger, in search for truth?"

LADY.—" Certainly."

STRANGER.—" Were the names of the individ-

uals mentioned by the spirit purporting to be your husband correct?" LADY.—"They were. I am satisfied that my husband is here to night." [Sensation in the audience.]

COMMENTS.

The above is a fair sample of the tests given by Sister Keizer. We have seen over forty persons in one evening recognize the spirits wh she called. It is very rare that mistakes are made. Some souls, either from cowardice or stu-pidity, or both, refuse to acknowledge excellent

tests when they are given.

Blessed is mediumship! How any candid mind can attend one of Miss Keizer's scances, and go away with the cry of "humbug!" we can not imagine. Hundreds are being converted through these scances. And how divine to have the lecturer and the medium cooperate! The medium, an instrument in the hands of God's exalted spirits, demonstrates immortality; and the lecturer is right there to show, by nice discrimina-tive statements, in a calm, dignified and persua-sive manner, the effects of this great truth upon the individual mind, and upon society, and also to call anxious souls away from Christian idolatry up into the clear atmosphere of free thought.

In Thom's Hall, during February, phenomenal and theoretical Spiritualism joined hands, and the result was most satisfactory. One assisted the

We hope that Miss Lizzle Kelzer will not confine her labors to Cincinuati. She should visit our large cities; she should stand in Music Hall, and after Denton and Forster and others have talked about the facts of Spiritualism, let her be introduced to the audience, and then, by her di-vine gift, she could add an incomparable weight to the arguments of learned lecturers, by demonstrat. ing to those present, (as we have described above, that their departed friends are neither in the grave nor in a far-off heaven or hell; but that, in the universal providence of God, they can return to earth, and speak to mortals once more. THE REV. WILLARD SPAULDING.

Pastor of the First Universalist Church of Cincinnati, several months ago delivered a discourse on Spiritualism, in his church, to a large congrega-Spiritualism, in his church, to a large congruention. In the language of the Cincinnati papers he endorsed and condemned Spiritualism. think the word "condemned" a little too severe Mr. Spaulding criticised the movement, nothing more. True, he made some rash statements relamore. True, he made some rash statements relative to the literature of Spiritualism, and was both indiscreet and unfair when referring to the public exponents of the New Religion. Yet, in the same discourse, he took emphatic ground in favor of the beautiful faith of angel ministry, and declared that the phenomena of mediumship demonstrated immortality. He instanced the case of a friend of his, a good man, a man who did not wish to be skeptical, but who could not shake off doubts as to a spiritual existence; and stated that this friend had been convinced of the truthfulness of the modern phenomena, and was now happy in the thought of meeting his friends in the spiritland.

Touching the idea of spirit communion, the Cincinnati Commercial says that Mr. Spaulding spoke as follows:

"He alluded to instances mentioned in the Bible, where angels undoubtedly returned to the earth, and he could not believe in gospel Spiritualism without believing in modern Spiritualism. If we do not believe the spiritual world is here, then we must return to the belief of past ages, that when we die, we lie in the grave for a time, and then are wakened up and taken a long journey. He did not believe that he should die to everything and get into empty space, or that we die to things of this life. He believed all things material that exist in this world will exist spiritually in the next world. It was a thought he loved to cherish, that whatever God had created was to last forever."

All of which is very true. What will the Uni-"He alluded to instances mentioned in the Bible, where

All of which is very true. What will the Universalist leaders say to this unqualified endorse-ment of modern Spiritualism by one of their dis-tinguished ministers? Are such statements in rmony with the Universalist confession of th? What is modern Universalism? Is it a system of rationalism? If so, let us know it, and we will cooperate in the line of progress, in any

capacity whatever. Mr. Spaulding goes on to say "Men are beginning to entertain more rational ideas of Spiritualism, and many arguments against it had been proven to be unreasonable. Because there was wickedness proven to be unreasonable. Because there was wickedness in this world was not a sufficient reason for our becoming oblivious to it after death. He would not be happy to burnis face in the sand, and become oblivious to everything, the secape the knowledge of wrong doing. What we know out the spiritual world, for the mind is immortant the secape the secape the secape the secape the knowledge of wrong doing. tal and exists without change. If you know what your life is in this world, you know what it will be in the next, for we vill be under the same laws and the same spiritual God."

And then again as follows: "Spiritualism helps us to understand the future world, and it has prevented a great amount of superstition which Christianity never could have accomplished. The evangelical world was full of superstitions which had been taken out of hundreds of thousands by Spiritualism. It had also saved thousands of people from idelatry, and he thanked God for it. He did n't wonder that the evangelical world was alarmed at the growth of Spiritualism, for Spiritualism was undermining its foundations."

Once more we ask, are such statements in harmony with modern Universalism? Are such ideas taught in Universalist Divinity Schools? If so, we have in our acquaintance three or four young men, full of inspirational fire, who, with a little culture and mental discipline, would become powerful exponents of radicalism, and we will tell them of the freedom of the Universalist pul-

But wait! How does Mr. Spaulding close his sermon. He has objections to Spiritualism. Strangely, under this division, he speaks adversely of the phenomena, which a few moments previous he declared had converted his friend to a belief in immortality.

The one other objection worth noticing, is found in the following quotation:

in the following quotation:

"He alluded to the disbelief of Spiritualists in the Bible as a book of Divine inspiration as a weakness, and thought if he should believe in Spiritualism in all its length and breadth, it would only increase his belief in the Bible. Spiritualism in the Bible. itualism does its worst work when it lays its hands on the Bible and denies that it is the work of God. He believed this was the rock on which the Spiritualists of America would break; but let them teach that the Bible was a Di-vine work, and they would be blessed with prosperity."

Oh! that statement about the Bible, the blessed Bible, will soothe the conservatives, and cause them to forget the radicalism of the rest of Mr. Now what is this reference to the Bible, by Mr. Spaulding, in this instance? Is it a real, solid, conscientious objection? or is it done to allay the fears of conservatives? or is it a per-fect clerical somersault out of sheer habit? We

ncline to the latter idea. Spiritualism destroys superstition, this Universalist preacher affirms. Yes, and it destroys the popular superstition about the Bible. Instead of one Bible, we have many Bibles; instead of one Christ, many Christs to aid us in the grand spirit-ual march heaven ward.

No! the Spiritualists will never "break" on the Bible question. There are two tendencies in the spiritual movement, and there may be a division in time, but it will be a fraternal division, and it will arise from sources that our clerical friend

as not mentioned. Like many so-called liberal Christian ministers, Mr. Spaulding spoils all his liberalism by reiter-ating, at the close of his discourse, old supersti-tions that are fast falling to pieces. Gentlemen of the liberal Christian pulpit, when you strike radicalism, stick to it, keep on that line, echo and reacho the glorious song, and make it an especial point, please, to follow out the line of radical arzument that you lay down, and nobly stand by the conclusions, and you will be supported, never

fear.
Mr. Spaulding should remember that among the distinctive features of American Spiritualism are the following ideas: 1st, that a new religious philosophy can be elaborated from the facts of modern mediumship; 2d, that a recognition of the facts of modern mediumship morally obligates one to accept and be publicly identified with the

one to accept that be putting iteratined with the conclusions legitimately drawn therefrom.

Stand from under, Rev. Willard Spaulding!
You have recognized the facts of mediumship!
Now, reason from those facts, catch the inspiration of the new theology that Spiritualists are teaching, and then you will not destroy a good radical sermon by closing up with the old-time superactious cry that God's word is confined in any one book.

NOTES.

Fechter must sigh for the "Globe," and for Boston critics, also. He wastes his sweetness in that great place, "Out West." Critics this way say very pompously: "Fechter is tolerable; yes, he is good; but he is no genius."

Superstition did not die with the ancients. Nor is it confined to puritanical New England. It exists in the West, where they have so much freedom that it often degenerates into confusion. Superstition abounds even in such a city as Cinsuperstition abounds even in such a city as Cincinnati. Several bigoted ministers have of late been greatly exercised in mind relative to the opening of the "Young Men's Library Room" on Sunday. In the pulpit these individuals have portrayed the sad effects of even reading the Sunday Commercial. On Sunday nothing but the Bible and works of a purely religious—that is, Christian—character should be read, say these men. The Commercial editor is a live man. He is acquainted with a live artist. Will Noble—a is acquainted with a live artist, Will Noble—a noble fellow, too. Sunday, the 19th of February, the Commercial came out illustrated. The "cut" equaled Nast's best. Noble may take a front

Do Mr. and Mrs. Lewis King, formerly of Roch-

ester, N. Y., reside in Kansas City, Mo., now?

Miss Lizzie Keizer may be addressed at Covington, Ky., care of Mr. Henry Beck.

The good letters of the Secretary of the Louisville Society are most highly prized by all speakers who are fortunate enough to have correspondence with that individual. Shall we write her

name?

Is it time to hear anything from the committee appointed to consider the feasibility of holding a World's Spiritualist Convention? CEPHAS B. LYNN.

THE HISTORY

MODERN AMERICAN SPIRITUALISM:

A TWENTY YEARS' RECORD

Astounding and Unprecedented Open Communion between Earth and the World of Spirits.

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DIAGRAM OF THE SPHERES, EXECUTED BY SPIRITS,

WOOD CUTS AND LITHOGRAPHIC PLATES,

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