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Phenomena. Spiritual THE PHYSICAL MANIFESTATIONS. DR. SLADE'S MEDIUMSHIP, ETC.

There seems to be an increasing desire, all over the country, to witness the phenomenal phase of Spiritualism; and consequently this class of media are eagerly sought for. Thousands are attracted to the philosophy of Spiritualism simply by witnessing the physical manifestations. New

the supply. For want of space, we do not publish half the communications we receive from time to time endorsing these manifestations; nor the appeals made to us to "send a good physical medium to our town-there are not many Spiritualists desire to be convinced that when "A man dies he here, but most of the people want to see something of the phenomena-our souls are starving for spiritual food," etc. It is thus easy to see where the first stepping stone for new investi- ists. gators lies.

As a case in point, we give below a number of letters we have received from various parties who the land of the hereafter," for the convincing have witnessed and become convinced of the proofs of man's immortality, and a strong sense truthfulness of the manifestations through the mediumship of Dr. Slade, of New York, and also letters giving experiences with several other mediums

NEW YORK, Feb. 23, 1871.

EDITORS BANNER OF LIGHT-A feeling of gratitude, and a sense of duty to my fellows, impel me to give your readers a brief account of several scances recently held with the justly renowned and gentlemanly medium, Dr. Henry Slade, now of 207 West-22d street, in this city .---

My testimony may perhaps have more weight with those who are skeptical as to the absolute facts of these manifestations, coming as it does from one who is not in any way connected with the organized spiritualistic movement, but who has been a patient and untiring investigator of the subject, from a scientific standpoint, for the past ten or fifteen years, and who brings to bear upon this and all other theories and professed facts whatever professional critical caution and suspicious scrutiny his mind is capable of exercising.

At my first visit, in the afternoon, the phenomena usually observed at his seances occurred-a piece of pencil, size of a mustard seed, writing human aid, our hands being laid upon it near its without mortal touch upon the slate held firmly against the under side of the table by the hands of Dr. Slade and myself, each holding one end. and the keyboard of the accordion slid from its number twenty-three. At a second "sitting," similar phenomena ocin full sight, the Doctor being in front of me and his whole arm and hand in my view, the room being brilliantly lighted with gas. The communications were more full at thisséance than at the former, the invisible friends seeming to have gained greater power. At one time Dr. Slade sat some little distance from the table, not touching it, and the raps were distinctly given and the table lifted, as when he sat near with his hands upon it. At this scance I was promised some still more satisfactory tests of spirit-communion and power, although I, at the time, thought that impossible, as the proofs given were already beyond all controversy or refutation from any who would accept facts as proofs, or the evidences of their own senses as worthy of belief. At the third scance, however, given on Tuesday evening, Feb. 21st, I had the crowning test of through the mediumship of Dr. Henry Slade, the absolute freedom of any participation, by some, to me, remarkably good tests; such as havmanual or physical means, of Dr. Slade, in producing these wonderful phenomena. On this occasion the spirit friends apparently refused to give any writing upon the slate while held by Dr. Slade, and he desired me to take the slate in my own hand, while he withdrew a short distance lines, whilst others filled the entire slate on the to the other side of the table, and placed both of his hands upon it. Placing one of my hands upon the two hands of Dr. Slade, I held in my other hand the slate, with a small piece of pencil, firmly | friend whose transition I had not heard of; nor against the under side of the table. To my great gratification and surprise, the sound of the pencil moving on the inner surface of the slate was heard, and, upon examination, I found written there a communication from my honored father, in his own chirography and peculiar signature. This was repeated at a later period of the seance, I again holding the slate, Dr. Slade not in spirit and America as described by me-giving to any manner touching it. The usual raps and lifting of the table occurred, the Doctor removing his chair some distance from the table. This class of | in my own hand, a beautiful rose was drawn. manifestations was very marked in character, my | This rose was presented to me by a spirit sister. own chair being moved; a spirit hand felt, sensible, almost forcible, touching me. A large campchair was lifted from the floor, closed together, and then dropped upon the floor. I also in one of | I have found very satisfactory-and I would add the previous seances saw the pencil move upon the | that I think much of the Doctor's mediumship. slate before it was placed under the table. You will understand that these scances were all given in the full bright light, either of daylight, or with two or three gas burners lighted. I need scarcely add that this last scance was completely and overwhelmingly convincing to me that the "invisible world" can and does communicate with us whenever conditions will allow; and that every shadow or shade of possible participation in producing this phenomenon of writing upon person without visible means, and on one occathe slate by any physical agency of Dr. Slade, was removed by the fact that I held with my own the medium were laid upon the table in contact

reaching distance; I also holding both of his hands upon the top of the table. The editor of a work recently published. "The

Modern Thinker," says: " The dogma of conscious immortality has not been proven, that so far it has no basis of fact as demonstrated by any solentific proof. If the phenomenon of Spiritualism, so-called, could be proven, all would be plain sailing," &c., &c. Now I ask this gentleman and all others of his belief, or rather want of belief, if they will credit the evidences of their own senses, and accept as proofs such tangible demonstrations of spirit intelligence and power made in mediums are being developed in all quarters of their own presence in full daylight? If so, let the globe, and still the demand is greater than them go to Dr. Slade, No. 207 West 22.1 street, New York City, and in a scance with him wit-

ness and prove the facts of a "conscious immortality," and let us hear no more of a want of " scientific proofs" of the verity of the spiritual phenomena, for there they are, open to all who may shall live again," and the question that seemed sorely to trouble the "Job" of ancient days need no longer "vex the soul" of our modern material-

I have written the above, Messrs. Editors, from a deep feeling of gratitude to " the bright ones of of duty to my fellow-men in making known to them the evidences of spirit intercourse as given to me in the facts of a scance with this reliable Yours truly, medium.

W. H. STERLING, M. D.

307 WEST 4TH STREET, NEW YORK, 1871. EDITORS BANNER OF LIGHT-My experience with Dr. Slade, the celebrated physical and mental medium, is as simple as to me it is marvelous.

I called on the Doctor, and was invited to his room, where, in broad day, the spirits wrote with a very small piece of pencil placed upon the slate, the slate being held under and close to the leaf of the table. He next placed the slate upon my head, when it wrote for me another communication. These writings are made without human aid. The accordion was also played upon by some disembodied intelligence, and the music was of the most exquisite character, it being not only correctly but feelingly rendered. I question if an embodied artist upon any instrument ever executed the "Last Rose of Summer" so ex-

quisitely and with such sweet emphasis. The table was next raised some inches without any centre, where it was impossible to exert other than a depressing influence.

This, briefly, was my experience at Dr. Slade's The accordion was played upon, and a bell rung during my first visit. On my second visit, I was in time to the melody, the bell afterward being requested by Dr. Slade to be seated at his table. placed upon the table, no physical hand being near | I had not been sitting many minutes, when, his voice that t place and dropped into a corner of the room. The desired to write in the same manner for me as table was also lifted clear from the floor some two they had for the Doctor, without his being near feet, and held in that position during a period of the table; consequently, he rose from the table, twenty-three seconds, or while I counted to the and walked to the further end of the apartment. The slate was in my left hand; my right was on the centre of the table. An influence seemed to curred, with the most satisfactory addition that possess the slate, as if another held it beside myon this occasion the slate was held upon my head, self and without my will. It was, as I have al-I holding one of the Doctor's hands, and the other | ready described, written upon by a disembodied friend of mine. This was wonderful to me. I did not expect such a manifestation through me. The spirit next desired that I should place one of my gloves, with a penknife, on the slate. The slate was, as before, placed under the leaf of the table; and, although the glove was crumpled, the knife was pushed into one of the fingers. This was done in a moment; at the same time, thrown across the table to me. I have thought best to make these facts known to the public without any garniture or rhetoric. The truth makes them MRS. CARRIE L. GADE. eloquent.

plain, bold hand, purporting to be from her father, | by scores. The playing in the light, the writing | young man played some lively tunes on the vioand signed with his name. The writing has also on the slate, etc., etc., all occurred in the bold lin, and in a few moments E. greeted us all good been repeatedly produced when I assisted in light of day. I was promised personal communiholding and placing the slate, and once it was effected when the slate rested on my head.

Once a chair placed some five feet from me, at my right side, while the medium sat on my left, slid with a rapid motion against my person.

To my questions I have never failed to get satsfactory answers, and sometimes important ones, written on the slate, and a number of times while he has been entranced spirits have addressed me through him, referring to persons and things which the medium could not possibly have had

any knowledge of. The accordion has often been played with the instrument over my knees, while the keys were presented toward me, and within six inches of my face. The music has been of all grades, from on which was a small fragment of pencil, claspthe most indifferent to the best. The table, also, has often been elevated a foot or more, the top retaining its level, while both hands of the medium were laid flat on its surface, and upon a friend and myself attempting to effect a similar move-

ment with our lower limbs, we entirely failed. All these things have also been witnessed by all my family at my own house, in my own room, at my own table, and with my own slate and accordion, and until that hour the medium had never even seen my house, and of course nothing within it.

Three years ago, had I read what is here writ ten. I should have placed the writer among the incurables; but I think no person can sit an hour with Dr. Slade, and witness, as he will, a portion of these things, without thereafter giving credit to all which are here related. E. C.

NEW HAVEN, CONN., 1871.

DEAR BANNER-The philosophy of Spiritual ism, as taught by its adherents, to me has always appeared rational, as well as agreeing with scientific facts. The phenomenal phase of the spirit ual philosophy I have been very skeptical in regard to until quite recently.

Thinking that others who are earnestly investigating the subject may progress more rapidly with more additional proof, if you think my experience will add any additional proof, you are at liberty to use it as you may think best. I am one that takes the Banner, and I always feel stronger in the truth of Sniritualism by seeing others' experience; and to prove more clearly the truthfulness of Dr. Slad zitmedlumship, I cond you this little experience of myself and with, and some of my skeptical friends of the first water.

A few weeks ago, myself, wife and friends were invited to go to Dr. Slade's rooms, which we very gladly accepted. Sunday afternoon was the time appointed. We called, and took our places at the table. Soon manifestations of a very satisfactory order came. First was a sound resembling the discharge of fire-arms, which created no little surprise among us all. I turned to my wife to inquire what that sound was, when I discovered that a button had been torn from her sacque, and afterwards found upon the opposite side of the room, she feeling the arm around her when it was taken off, but could see only the faint glimpse of the spirit-arm. She asked Dr. Slade what it meant. He said she must be a medium, and asked her to hold the slate. She did so; and soon, to our surprise, was written, "Ma, it was me. E. P. Whiting "-that being the name of a son who passed to spirit-life a year ago, (We examined this slate, and were sure it was a clean one. Dr. Slade or no other person touching the slate at the time.) I also add that, at a subsequent meeting, to convince myself more, I held the slate in the same manner as my wife, no other mortal touching it but myself, and these words came upon the slate: "Pa, come again. E. P. W." Dr. Slade was on a visit to New Haven. While with us, he had some very convincing manifestations of the same order. A Mrs. Todd. an intimate friend of ours, held the slate, independent of Dr. Slade, and received the writing as ourselves. These facts prove to us that spirits can and do communicate without contact of mortal hands or minds, and also prove Dr. Slade a truthful medium in the hands of the spirits. "Except ye be born again, ye cannot enter the kingdom of heaven;" and so, unless ye be convinced of the truth of spirit-power, ye cannot enjoy the pleasures and beauties of spirit-communion. Yours for the truth, E. R. WHITING.

cations at a future sitting. Wheeling about, the Doctor was entranced, and diagnosed in a moment my physical condition perfectly; nor this alone, but told me when and how I would be relieved; all of which was to be done not by him. or his advice, but otherwise. Even so it has come to pass. Among the wonderworkers, seers and prophets write the name of

NEW YORK, Feb. 19, 1871.

EDITORS BANNER OF LIGHT-While sitting with Dr. Slade on Sunday afternoon, February 12th, the room perfectly light, and the Doctor on the other side of the table, I held a clean slate ing it closely with my left hand to the under surface of the table. While in this condition, no other person touching it, I heard the pencil write; and on examining it, I found the following sentence:

"BRO. DENTON-I am here to bless you for your noble work. A. W. S." The initials of Alcinda Wilhelm Slade, once a faithful worker in the spiritual field here, now a faithful worker there. WILLIAM DENTON.

DEVELOPMENT OF A NEW MEDIUM-CONVINCING MANIFESTATIONS.

MRS. JENNIE CURTNER is the best mediam I ver saw, and almost as good as any I have ever read or heard of; and as I believe she is destined to do a great work for the people, and to be widely known, I think it proper to give some account of her development, which took place here, and also of her present mediumship. A very brief notice of this medium was given in the Banner last summer, by Mrs. Clark. A short account of her mediumship was also published in the Religio-Philosophical Journal last fall by Mr. D. W. Hull, who witnessed the manifestations. Since then her mediumship has greatly developed.

Mrs. Curtner is a young woman, twenty-six or seven years of age, and being obliged to support herself, she became employed about a year and a alf ago in a family living in the country.

She was very strongly Orthodox, her parents having been Dunkerds, and she had a lively horror of anything pertaining to Spiritualism. But band of spirits perceived wonderful mediumistic powers latent within her, and without the aid of circles began to develop them. They commenced with raps; they rapped upon her headhoard and pillow at night, upon the dishes when she set the table, upon the pies as she made them. Jennie was frightened; it was the devil and nothing else; she did n't " believe in spirits"-not Jen-She wanted to read her Bible, and started off on horseback to a neighboring farm house to get it. On her way the raps came so thick and lond upon a basket she was carrying, that she got off and hid it by the fence. That night she put her Bible under her pillow, but the "devil" jerked it out and threw it across the room. When Jennie would be milking the cows, the raps would frighten the creatures. On one occasion, as Jennie came in from milking, she said to the lady of the house, who was not a Spiritualist. "If spirits can rap on the cows, why can't they move that stove here so I can warm my hands? At that moment the stove moved forward so far that the pine pulled apart. No one visible was near it: the stove was red hot at the time, and it required two men to lift it back to its place. After awhile some Spiritualists persuaded Jannie to sit in circle. Her mediumistic powers then developed rapidly. She saw spirit-hands and faces, lights were shown, and tests were given; and in dark circles she was often taken up to the ceiling and carried around. One time she was taken up with a little child in her lap.

evening, speaking in a distinct but rather peculiar voice natural to him on earth. After a little pleasant conversation E, began to describe the spirits in the room and give tests. One of the first tests he gave was to myself. I said, "E., were you at our circle?" meaning a circle at my own home, at which my brother was the medium. Yes," said E., "I was there; don't you know? you said, ' E., is that you?' and then I tipped like sixty dozen, and you said, ' Why, E , how do you do? I am so glad to see you!" which was all exactly true, but the medium had not the slightest knowledge of it. E. then told of a little angel boy who put his hand on my shoulder and called me 'auntle," and, from the description he gave, I recognized a little nephew, several years separated from the form.

One test E. gave was this: he said, "M., there is an old man standing by you. He has white hair, and is leaning on a cane; and he is so poor!" "Can't you describe him better than that?" asked M. "Well," said E., coolly, "I would if he had any flesh on him." At this rather startling answer, the medium hid her face in Mrs. Clark's lap, for fear she should see a skeleton. Having raised a laugh, E. went on and described the old gentleman, saying he had died with consumption, and giving his name as Dr. ---; and M. and others recognized him as an old peighbor of hers. He had died an atheist, but had promised M. that if there was a future life, he would return to her if he could.

Another test: E. described a rather fleshy old lady as having slippers on down at the heel, and walking as if she had "one foot short, and then the other foot short." She was immediately recognized, although she had long been gone from the form,

E. told of a young man with blue eyes, light hair, etc. Some thought they recognized him; but one said, "Do you see anything the matter with his head?" "I do not," said E.; "but he has a gun with him, and says he died by accident." This was very satisfactory, as the young man in question had accidentally killed himself with his own gun.

E. described one spirit as a young man having long black hair parted in the middle. He said he had one finger off, having lost it when a childtelling how it happened. The spirit was immediately recognized by several relatives present, and the description and circumstance pronounced trathfal.

One gentleman in the circle, who is somewhat clairvoyant, said, "E, is there not an old lady here with a nightcap on? I think I see one." 'Oh," said E., "do n't say nightcap; they are not going to bed. There are several old ladies here with caps on. Mrs. Clark's mother is standing v lier chair, and sh has a can on. Mra Olarl said her mother had worn caps in earth-life. E. said, "There is an old lady"-describing her -"standing by Mrs. ----, and she has a cap on with only one string." The string was off when her form was laid away." The lady recognized her mother, and remembered the circumstance. although it had happened years before. E. said to a gentleman. "I was at your house" -mentioning a short time before-" and heard you telling your wife what a test you had got here, and she wanted to come to the circles:" and E. repeated some of the conversation. The gentleman said it was all true, but declared that the medium could not have known of it. Many other tests were given, but I will not take space to sneak of them. While E, was talking. the trumpet was suspended in the air, occasionally going around and tapping some one on the head: the medium's hands were held all the time by Mrs. Clark, and most of the time she lay with her head on Mrs. Clark's lap, laughing and talking with the rest. At this circle, E, did most of the talking, and gave most of the tests; but frequently, many spirits take possession of the trummet and give test i of themselves: but it requires very harmonious conditions to enable spirits who are not used to the trumpet to speak well through it. After E. two other of the controlling spirits took possession of the trumpet successively, and talked in a beautiful strain, far beyond the capacity of the medium. It is often asked, " What good does Spiritualism do?" It is my honest conviction that the essence of all the Orthodox sermons and prayer meetings for the last century, concentrated, would not offord as much consolation, or prove as satisfactorily the immortality of the soul, as did that two hours' sitting with the snirits.

Henry Slade. E. S. WHEELER."

NO. 1 WEST 26TH STREET, NEW YORK, 1871. EDITORS BANNER OF LIGHT-During my investigation of the phenomena of Spiritualism it has been my good fortune to be able to obtain, ing the slate written upon whilst holding it under the table, in my own hand, not in his. The pencil was an eighth of an inch long.

These communications varied in length, being some twelve in number. Several comprised a few one side.

One of these communications excited my curiosity not a little, purporting to come from an old am I ready to say that he has crossed the confines of another world. This gentleman was Professor in the University at Vienna. Austria. In this communication he referred to our conversations which had taken place when we were both residing there, respecting America and its beautiful scenery; contrasting the two worlds-that of

me the greater beauties of the spirit-world. At one of these sittings whilst holding the slate Written on the slate was this: "This rose is for my brother, James North."

All communications coming through Dr. Slade JAMES NOBTH. M. D.

NEW YORK, Feb. 24, 1871.

EDITORS BANNER OF LIGHT-I have had perhaps twenty sittings with Dr. Slade, for the purpose of investigating spiritual phenomena. Every sitting has been a success, so far as the occurrence of raps, writing on the slate without mortal hands, movements and touchings of my sion my wife held the slate, while both hands of hand the slate, and Dr. Slade was not within with mine, and a message was then written in a 1y. True, I saw no more than has been described the circle. The lights were then put out. A As yet the manifestations through Jennie have

ALBANY, N. Y., 1871. DEAR BANNER-I take great pleasure in bearing my humble testimony to the truthful, satisfactory and convincing character of the high order of Dr. Slade's mediumship, and not on hearsay evidence, but having had the pleasure of a sitting to witness the wonderful tests given through him, which I can say were of the most satisfactory nature, free from even the slightest suspicion of fraud or deception, for I sive Spiritual Society at Fountain County, Ind., held the slate myself, and writing came. I held Dr. Slade's hands while I held the slate; so I know the writing came from a spirit to me. I would advise all skeptics to avail themselves

of this high and glorious privilege of testing this wonderful revelation of the nineteenth century. We hope to see Dr. Slade in Albany, when the skeptics and doubters can witness for themselves. Yours for the cause of truth,

J. MCCLARE.

* * * * * * * * " I stopped over in New York for forty-eight hours, to have a sitting with Jennie last fall. Another is Dr. Moor, a very in-Dr. Slade. You know, although I accept the possibility of all that has been claimed for physical manifestations, and do not, like some of my friends, think dark circles have done more harm than good, yet I have been and am critical, and after an extended experience, do not think I am very liable to be imposed on.

But I should occupy too much space were I to relate a tenth of what the invisibles did through her. During part of this time she was at Crawfordsville, in this State, and part of the time at "Progressive Corner," where our anniversary was held.

About eight months ago her controlling spirit hegan to talk through the trumpet. Then it was that Jennie was really converted to Spiritualism: before that she had generally tried to persuade herself that it was the devil or "magnetism," about which she knew as much as she did of the man in the moon. But when the voice of a dearly beloved friend, who had years before passed to the spirit-world, spoke to her through the trumpet, her skepticism dissolved in tears. Since then the most wonderful tests have been given, and I believe all who have candidly investigated the manifestations in her presence are convinced of their spiritual origin.

Mrs. Curtner was present at the Anniversary Celebration, on the 31st of March, of the Progresand held a séance in the evening.

'As the sitting lasted two hours I can, of course, give but a bare outline of what occurred; but I will briefly mention some of the manifestations and tests, premising that if the readers could be at one of her circles they would say " the half was not told me." The controlling spirit of this medium is named Enoch Panel, but in my narration he is simply called E. He is as jovial and witty a spirit as I over met, either in the body or out of it. Another of the controlling band is Jennie's father. Mr. D. W. Hull saw and described him to telligent and kindly spirit; there are several others also in the band.

When the circle in question was formed Mrs. Jennie Curtner, the medium, and Mrs. Clark, the lecturer, sat together in the centre, Mrs. Clark holding Jennie's hands. Thirty persons were in the circle around them. A tin trumpet, about To say Slade satisfied me, is to put it very brief- three and one-half feet long, was placed within

One young man, a church-member, who had come to the circle in spite of his friends' warnings that it was all the devil, said after the circle closed, that if that was the devil's doings he believed he would go along with him.

I will briefly mention a few other facts concerning the manifestation through Mrs. Curtner. On one occasion a little child talked to her father through the trumpet. She said, " I was n't very old when I died; I was only a minute old. I could n't talk then, but I can talk now." No one present but the father knew of the existence of the child. Several other cases very similar might be mentioned.

Jennie's mediumship is developing, and E. thinks if he had a cabinet he would soon be able to talk in it with Jennie sitting outside in the light, and merely her hand in the cabinet.

At a circle held one evening, the windows were not darkened, and E. carried the trumpet and laid it on the window-sill, and talked through it in sight of all. Another time the circle was held in a room in which was a fireplace and a bed. The fire was covered, but it kept lighting up and troubling them. At last E. said, " Never mind the fire; I will go under the bed." So he took the trumpet'under the bed and talked to them while they sat in the firelight.

been witnessed by comparatively few, as she has given sittings only at the houses of spiritual friends. But many of her friends, who are also friends of humanity, knowing that the laborers in the vineyard are few, desire that she should go out into the world and allow the spirits to demonstrate through her that "the dead are not dead," and E. says she must not hide her light under a bushel. Jennie naturally shrinks from the trials that fall to the lot of a public medium; but as she is now a whole-souled Spiritualist, I believe that love for the cause will yet overcome her fears, and she will appear before the public. West Lebanon, Ind. H. AUGUSTA WHITE.

LAURA V. ELLIS.

We take the following extracts from a private letter written by M. M. Ellis, Laura's father. If gives a plain and "unvarnished" account of seances held in the several places where the manifestations through Laura's mediumship were said to have been "exposed," Laura still survives all such sham cries, and will continue to do much more good work, for which her excellent medium powers fit her. Mr. Ellis says:

"At Wheeling, Va., Laura held seances in Hornbrook Hall, (owned by a wealthy and influential gentleman of that name, who is not a Spiritualist). To my surprise the ball was nearly full the first night. The manifestations gave apparently perfect satisfaction. The second scance was still better attended, and went off with equal satisfaction. The third night the hall was packed, and all was satisfactory. Ou the fourth day a wealthy gentleman came to Laura and wished to know if she was willing to submit to being put into a eack at her evening scance, which he would make and bring there, as he wished to be satisfied that there was no deception practiced. Laura gave her consent. He came, according to agreement, with the sack. Laura was then tied by an old gentleman, who was a strong skeptic. Then the gentleman with the sack came upon the platform, and Laura was placed in it, and he sewed it up, remarking that he would give her ten dollars if the manifestations went on as usual. Laura was then put into the cabinet and tied to the back of it; the gentlemen examined all the knots carefully, and pronounced her so securely fastened that she could not make any manifestations-that if anything was done, it must be by some one else besides Miss Ellis. Laura wore the sack during the whole entertainment, and everything was as rapidly performed as on previous occasions. The gentleman stated to the audience that there was not a stitch or a knot misplaced during the whole se ance!' As soon as she was released he handed her the promised ten dollars.

The fifth night the hall was packed to its utmost capacity, and many had to seat themselves on the edge of the platform. The performance gave perfect satisfaction, and harmony prevailed. The sixth and last night a party came with the determination to break up the seance. They had a young Grubb who had been practicing for several days under the direction of one Dr. Beal, Bo the Doctor was nominated as committee. He would not take any interest in the entertainment, and would not examine anything, but kept stating to the audience that it was 'all a deception and humbug.' There was so much confusion in the audience that I cut Laura loose, and she came out of the cabinet. Young Grubb sung out in the back part of the hall that he could do the same tricks. Dr. Beal then asked me to let him have the use of the cabinet. I replied that if he wished to give an exhibition he must furnish his own apparatus. That displeased the opposers, and there was great excitement for awhile, but no one was hurt or frightened. Dr. Beal told Mr. Hornbrook that he knew we were humbugs, and that he (Hornbrook) favored the deception, Sc. Mr. Hornbrook sharply hurled back the accusation, and refused Dr. Beal the use of the hall that evening. This made still more excitement. Some one then suggested that they 'take another hall for the next Monday evening, and expose the

He answered instantly that my wife had told him about an hour previous that I was coming. I answered that my wife was dead. He said, Not dead, for I see her here now." Dr. Doty then described her perfectly, and also mentioned the disease which caused her death; all were perfectly correct in every particular. I was much surprised, for he had spoken the truth. While speaking, the Doctor's face seemed radiant with goodness, candor and honesty; no one could have given him the facts he related to me. While I was musing on the strange power possessed by Dr. Doty, he remarked, "Your disembodied wife wishes me to cure your arm." I had had no use

of my right arm for fourteen years. The Doctor laid one hand on my head, and with the other made a few passes over my arm, and in ten minutes my arm was perfectly cured. Ten days.have elay sed since my arm was restored to full strength, and I am writing this letter with it, which I could not do hefore.

A Methodist preacher came to see Dr. Doty on usiness while I was there. The Doctor told the reverend gentleman that he was suffering much commenced operating on him, and in a few minutes he acknowledged himself cured of the disease. Dr. Doty thus again demonstrated the power of spirits to cure diseases through his mediumship. The reverend gentleman has since openly avowed his belief that snirits have the power and do cure diseases. He and I have firm faith in this to us new doctrine. To those who would obtain the light and aid which has blo-sed us I advise them, if possible, to visit Mrs. Caprell. of New Orleans, or J. R. Doty, M. D., at Covington, La., and I think they will no longer doubt the truthfulness and efficacy of the power as manifested through these mediums. JAMES C. JOHNSON,

I, the undersigned, ain the minister above spoken of, and acknowledge it all to be truth.

REV. WM. C. MUNSON. Covington, La., April 6th, 1871.

SPIRIT PHOTOGRAPHY.

There is on exhibition at the Banner Public Free Circle Room a photographic likeness of Mrs. Sarah A. Floyd, of Dorchester, Mass,-a very excellent medium and trance speaker. The picture. in addition to the lady's likeness, presents the full-length figure of an Indian Chief, whom she designates as her guide-" Har-we ne-ha." We give below a statement of the circumstances unat Mr. Mumler's, said account being from the lips of the lady herself, who is fully satisfied of the fact of its being a bona fide spirit production.

STATEMENT OF MRS. SARAH A. FLOYD.

On Thursday, the 15th day of December, 1870, I went, alone and unknown, to the residence of W. H. Mumler, No. 170 West Springfield street, Boson, for the purpose of testing his honest

I desired a picture, and as I waited before the camera I felt the presence of a spirit by my side. which overshadowed me, and also became aware of the touch of the spirit as it placed its hand upon my shoulder. I soon experienced the same-sensations which come to me when I am about to see a vision, and the form of Mr Mumler, as he white cloud, and had a tremulous and agitated motion, till it was lost to my sight. The picture was then taken, and the Indian found standing by side in it.

Mr Mumler remarked that it was one of the best of that kind which he had ever taken. I reeoguize the picture as that of my Indian guide. Har-we ne-ba, (a Mohican Chief,) as I have often seen him in vision. I was promised this picture by the Indian about a year ago, but he did not specify the medium through whom it was to come, and I had not mentioned the promise to any one To not is a complete test of the power of the spirit photographer. Any one desiring to know more can write to me at Dorchester, Mass.

> Written for the Banner of Light. BEYOND THE VEIL.

BANNER OF LIGHT.

WHO WAS THE AUTHOR OF EVIL? Investigated in a letter to a preacher of the Society of Friends.

free Thought.

ESTEEMED FRIEND, R-T-: Reviewing the conversation we had last First-Day, on the subject of "Who was the author of evil?" &c., and as I had not sufficient opportunity to express my views, on account of thy frequent interposing thy version or construction of my half-expressed ideas, I think it only right and proper now to give free expression to my thoughts, untrammeled and unbiased; then thee may judge of them, and, if good, use them freely; if not good in thy mind, let them 1)888

I rarely report to the Bible for support to my position, unless it is when others take the same book for their stand-by; that is not the case now, But I will quote one passage from Isaiah, xly; 7:" I form the light, and create darkness; I make peace and create evil; I, the Lord, do all these with a disease of long standing, and immediately | things." If Bible authority was all that was asked for, this one passage would have settled the dispute in my favor; but not as I wish it to stand I do not wish to maintain the idea that, as a positive, fixed and unchangeable principle, evil exists at all.

But all is good and of God, who we understand to be the Divine Principle of light, life, power and motion of all things, everywhere, throughout all space, and nowhere that it is not. This Divine created (if create we call it) all things; and all were and are good. So, also, is what we call evil, except in the relative or comparative.

The learned philosopher tells us there is no such element as cold : that it is only a term used signifying absence of heat. Such do I, in many respects, consider evil. The filth in our streets, at times abundant and offensive to sight and smell, having an evil tendency to our healths, we would condemn if we could perhaps to annihilation, if we did not know that it was good for farm or garder. That same odious filth removed and mixed with the earth of a flower-garden, would bring forward beautiful, sweet-scented flowers, shining forth in richness and glory, and sending their rich aroma, so agreeable and pleasant to our senses, causing or admonishing us to adore the giver of such beauty and sweetness; or, if mixed with the land of the field, it would promote the luxuriant growth of wheat, to make the bread that sustains our physical bodies. Therefore this der which this remarkable picture was obtained same odious filth we condemn as evil contains within it the elements of great good and of pleasure

And thou or I might not he willing to go into the streets to scrape up and remove this filth, and mix it with the earth for such good and noble purpose, but would prefer calling upon men accustomed to the work, who perhaps use very rough, low and vulgar language, chew and smoke medium, and his power to produce spirit like tobacco incessantly, drink strong drink, and, if excited, may fight their brother man; all of which habits thou sayst are evil. But their condition and habits and the good of their labor may compare favorably with the filth of the street, in one case odious (thee calls it evil), but in the other case we find the sweet bloom of roses and the vorked at the camera, became like a speck in a good wheat for bread that makes our hearts glad and fills us with content.

Perhaps if these men of toil had been sursed in affluent nurseries, and educated in science and literature, they, too, would scorn the occupation of scavenger or of labor. And it might be difficult to find men adapted to such work that did not descend to those evils, as they are called. However, we do not in all cases find the men occupying these positions of life all drunkards, or all wearers or smokers and chewers of tobacco, but I think it will be safe to say that nine of every ten men thus employed will drink strong drink chew or smoke tobacco, and use what is called profave language, and all of these, at times, to excess.

But dare I say to them, You are sinners; you are cvil? No, never. Taking them as a body, the virtue of their labor much more than compensates for their vices. Besides, they had not the hirth I had, they had not the education I had; they have been surrounded with different society and all other circumstances. I do not know their wants, their aspirations, desires, yearnings, temptations, privations, discontents and disappointments. They no doubt have sympathetic, hearts; many may have wives and families quite as dear to them as mine is to me. And they may not be able to see them arrayed in garments competing with those around them, and consequently see and feel the bitter looks or taunts of those who are finer and more costly clothed. To these I have but little to say but to " persevere, brothers, good awaits you sometime," and thus endeavor to encourage and persuade them to try to leave off those excesses, teach them of their spirits within them that are striving to get to the light, and must sooner or later be free; that they should do nothing to injure or suppress the growth thereof, but nurture those spirits with thoughts of justice, love and truth, and call around them other good spirits to aid, instruct and help them upward, to be free and ready for the rich reward they will find laid up for them in the after-life. But perhaps I should look in the higher walks of life for evil-among the rulers of the people. Here I may have greater difficulty; and here I might fail to make good my position, if it was not that I have full confidence in the supremacy of goodness, as Supreme Goodness is supposed to have made man with limited powers, and could not have given him power to create anything, more especially evil, the very opposite in nature from all the works of the Creator. This cannot he. How can a stream rise higher than its fountain, or the servant be greater than his master? Can that power that caused worlds to come forth and be inhabited with all manner of beings and men-causing suns and planets to appear, giving light and heat, and guiding each on their way, rolling in their respective orbits through the immensity of space-let frail man, a mere speck only in this great creation, step forth and thwart that great and good design by creating evil? Certainly not. That power that formed the bee, giving it skill to build its cells and make the honey. also gave it a poison sting. Beautiful and sweetscented rores bloom on thorns: raspberries sweet and good are the production of briers; delicious cranberries grow in swamps; and the farmer 1 That man is an organized mentality or spirit, looks well to his dung-hill for a good yield of of which his physical body is in general a repre-If God made man and man made evil, surely God must father the evil also. I am fully aware states of affection and intellect unaltered, and of the temptations and daugerous surroundings thus preserves the individuality of the mind com- of those in high places. If these looks among the of those in high places. If thes looks among the law-makers, the Congress and assemblies or legislators and all the leaders and appointees politically for disinterested justice and good of the people only-marvel not if thou art mistaken. Or among those professing divinity, the priests, cler-"Astonishing cure for consumption," as the old lady said | gy, ministers, &c., for council, advice, or admonime by name. I asked him how he knew my name. I when she sprinkled shuff on the victuals of her boarders. | tion, without some demonstration of vain glory, | guidance.

arrogance or pride of superiority, thee may reasonably expect disappointment.

The seeming evils of all these classes, political and divine, may be compared to the thorns of roses, the briers of the raspherry, the swamp of may be difficult to perceive the good of profane language or of drunkenners, the use of tobacco, lying, stealing or fighting; but is it not equally ifficult to discover the good of the sting of a bee, the thorn of the rose, brier of the raspberry, or swamp for cranberries, or why wheat, from which we get our bread to eat, could not grow as well on filthy production of the farm yard?

But, my friend, if man is the author of evil, then he is a God of himself, without a superior; for out of the evil he brings forth good. This I scarcely think thou wilt willingly admit; nevertheless, if thou insist that man is the author of evil, he must also be a God, and a great one, too, for it has long been affirmed that there is far more evil in the world than good. But from all this last paragraph I beg leave to differ with thee, and say, EXTENT. Thy friend, LEWIS COOPER. Philadelphia, Pa.

APOLLONIUS ON ATHEISM.

Mr. Austin Kent, in a letter in the Banner of April 15th, objects to the reasonings of your correspondent "Apollonius" in opposition to atheistic teachings. Mr. Kent says: "To my mind, the imperfection of all known things and persons demonstrates the imperfection of the cause, whatever that cause may be," "Infinite leaves no room for more." "As to our Heavenly Father, is he or is he not the responsible cause of suffering?" Can you get imperfection, hatred, pein and misery out of perfection, love, pleasure and happiness?'

To which I would reply: If there is a God of infinite perfections, he must, in the nature of things, be the only being in the universe that can be so characterized. Omnipotence cannot dupli cate itself, or make the part as great as the whole, or violate his own laws of mind by any other inconsistency or absurdity; and because this is so, it would be simply puerile to argue that his omninotence is limited or that he is not God. In order to create at all (whether through Darvinian processes or otherwise), the Perfect Being must create imperfection, since there can be but one Supreme. In spite of all the arguments against free

gency, every man's common sense tells him he s free to choose between right and wrong in reard to any contemplated act. Our instincts reudiate the fine-spun speculations which our phiboohy may weave.

Could we have received from the divine benigity that gift which makes us man instead of a machine, the gift, namely, of freedom-a gift which, with all its limitations and all objections

drawn from hereditary proclivities, we feel that we possess - without our human imperfections and shortcomings in this yet rudimentary state of our existence?

Apollonius" argues that mind cannot have its first cause in mere matter, because we cannot get out of a thing that which it does not contain. To this Mr. Kent assents, but replies by asking, Then how can we get imperfection out of perfection?"

Obviously, the two cases are not parallel; and he analogy of Mr. Kent is wholly incorrect. If we represent by A an algebraic sign of an incalculable amount, and by B an incalculably small fraction of that amount, there can be no inconsistency tu saying that out of A we can get B; and so, out of the unlimited we may get the limited, just as out of infinite space we get our equare miles and square inches, and out of infiuite duration our hours and minutes.

Evil may be the limitation or imperfection of good. Evil has no real existence in itself. It is a negation; it is the absence of good, just as cold LIFE, MIND AND MATTER.

[The following essay is one of several which appeared in he venerable Stephen Albro's paper, the Age of Progress, printed in Buffalo, N. Y., in 1855, written by Corn L. V. Scott (now Mrs. Tappan) before she was sixteen years of the cranberry, and the farmer's dung-bill. It are, under the influence of the spirit of an Indian maiden called "Shenaudoah." "It expresses so high and wide a range of thought, in language so perfect and form so artisic," (says a correspondent) "that I have copied it for the columns of the Banner of Light."]

Thought creates its own heaven. God is life; life is mind; mind is thought; thought is progression; progression is heaven; heaven is eternity; the clean sand, without the foul admixture of the eternity is happiness; happiness is the conscious ness of existence, the personified virtnes of the great Godbead.

Physical results, being but the effect of the Great Cause of all causes, must be subjected to the controlling power of the cause; and effects produced in Nature must result from the cause of Nature. Tracing the spiritual and physical affinities, we must logically arrive at the conclusion that mind is the source of matter, and all matter is mind refined; else, if matter is the source of ALL IS GOOD AND OF GOOD THROUGHOUT ALL mind, mind will necessarily become matter. If the Creating Power of the universe-he he God personified or God in principle-is Mind, every production of mind must be inferior to the Creator; and matter, as the result of that creating mind, will never be perfected, as God is perfection, and naught is equal to God; If mind is the outbirth of matter, as philosophers contend, then, following the train of argument, mind must be inferior to matter; for, bear in mind, as a scientific fact, that no creation can excel the creator. Which shall we take for our God-mind or matter, or both? Taking both, we shall render mind and matter creval. Here allow me to arrive at my conclusion of mind and matter. All matter is mind, and all manifestation of matter is the result of mind within. An illustration of that fact may be seen in man. A man builds a house.

The architectural plan of that building is the result of his mathematical and executive talent. But is the building equal to the conception within the mind of the man? I answer, No. Men create, through laws and means, the physical evidences of thought. Look at your railways and mechanical powers; look at your improvements of science, art and literature; look at the intuitional evidences of majestic thought. But does this satisfy man? No. Does this outward or material construction approach the climex of perfection? No. Then the effect, or conception of the effect, is greater than the cause, and is continually striving to meet its anticipations by creating new capacities of invention and thought. So with the great Deific Mind, in Nature and in space. He is continually striving, like man, to and better outward representations of his interior conceptions; and universes are but the remodeling of motive powers within God's mind. And

so is thought the propeller of the engines of eternitv. But to return to the solar harp, or phrenological development of some great mind, whose soul is the sun, and whose attributes are the primary tars. Even now as I control the physical organzation of this medium, the love-soul, the sun of the universe, is smilling so swert'y upon the earth, that, half ashamed of his admiring gaze, the whole western sky is blushing like a rose, or like a

maiden when the eyes of some Sun-Adonis shine brightly upon her heart. Men are but the breaths of this Hyperian God, but flashing thoughts. which come and go, even as thoughts of heaven flit across the minds of men, and die away in the distance. Mortals are but the fleeting shadows of eternity's summer, and yet mortals are gods. But bere's a song to the Sun-God and his train. 'T was born in the ideal realm of Venus and handed down to me, that I might transplant it on the earth. The echo will vibrate from star to star just as thoughts vibrate through the whole organism of man:

God of the stars I great central light Of this grand universe, whose might Of this grand universe, whose might Of angel-gods above. To the we sing, for thou art King; Thy throne the sun, and there we sing All loveliness; and on the wing Of light when or the uno

whole thing!

The next Monday night the 'show' came off, but I was n't there to see.

When we exhibited at Cleveland, Mr. E. V. Wilson was lecturing there. He claims to see snirits, and gave tests to different ones in the audience; he went so far as to describe at one of our séances the color of the eyes, hair, complexion, height and figure of Laura's controlling intelligence. We gave twelve entertainments in Clevehand.

Our last entertainment was at Corry, Pa. We held six scances at Newcastle, Pa., the place where the Rev. Mr. Dobbs officiates, the great ' exposer' of Spiritualism. The Spiritualists went to him and asked him to go and expose Laura V. Ellis. He came the fourth night and was nominated as committee-man. He came upon the stage with great pomposity, and stated to the audience that he 'could expose the whole thing.' adding that he once exposed the Davenport Brothers, and that he had a gold watch in his nocket that a Spiritualist gave him for exposing thom, stc., etc. He witnessed our entertainment through and I never saw a man so taken down as he was He stated to the audience that he could not account for Laura's "tricks," but believed them all to be decention.

At Beaver Falls, Pa., a young doctor was on the committee every night. The last night he had some coloring matter in his hand, which he intended to put on Laura's fingers, but I told him he could not do it, and he 'got mad' and left the stage. He then wrote to the Pittsburg papers that Laura V. Ellis was 'exposed' at Baaver Falls, etc. The 'expose' amounted to just this: he wanted to black Laura's fingers, and Ellis would not let him! And to make it appear very bad, he stated that ' Ellis and his daughter left in a hurry on the early train for Steubenville, to humbug the good people of that place.' Now that early train was about eight o'clock in the morn. ing, and no other left until after noon,"

MANIFESTATIONS IN LOUISIANA.

EDITORS BANNER OF LIGHT-This being the first time in my life that I ever wrote a line for publication, I beg you to overlook the style and accept the substance. I wish to make a confession of my conversion from Orthodoxy to the more rational religion of Spiritualism. Here is my experience in brief: In January last the measenger of death took from me a kind and loving with. I soon became restless and unhappy, and, leaving my home in Alabama, came to New Orleans, where I called upon Mrs. Caprell, a test. medium. I received from her the first evidence I had ever seen of the power of clairvoyance. Having heard of the mediumistic powers of J. R. Doty, M. D., of Covington, St. Tammany Parish, La., I went to see him, and, by the evidences received from him, I am fully satisfied of the truth of Spiritualism, and have received such comfort as I could not get elsewhere. I had never seen Dr. Doty, nor any one in Covington that I know of, but the Doctor met me at the door of his office, shook hands with me, at the same time calling

Weary is the day, And the shadows gray All about our pathway lie; Thorns among its flowers, While above us lowers,

BY MRS. C. L. SHACK

Cold and dark, a clouded sky. Still we journey on, Though the light is gone Which so brightly on us shone In the vanished hours : All our choicest flowers Withered, while our birds have flown

Oh. we loved them so In the long ago! Long ago to us it seems; For the time of grief, To our hearts, though brief.

Lengthens like the time in dreams. Every passing day, As it speeds away,

Brings us nearer to our home: By our -orrows tried, By grief purified, Till our welcome summons com

Oh, the land is fair Where our treasures are. And our coming they await! Free from care and sin, Shall we enter in, With them, at the golden gate, But a little while

Parted from their smile. The transition need we lear? When we join the band In the spirit-land, We shall find that heaven was near.

SPIRITUALISM. BY ANDREW JACKSON DAVIS.

Mobile, Ala.

Modern Spiritualism is the undoubted impersonation of a great semi-miraculous movement It calls no man master, although many individu als, ambitious of religious distinction, have scaled every mountain of real and affected mediumship in order to be so hailed and workhiped. One powerful and widespread evidence that there is a divine truth beating in the velue of modern Spiritualism is the certain disintegration and mortification which have befallen every one who has heen corrupt or pedantic enough to invent facia

or to aim for the proud office of commander and leader. . What is Spiritualism? It is, first, phenomenal or objective; then, secondly, it becomes subject-ive and philosophical. What does phenomenal What does phenomenal Spiritualism teach? It teaches, by demonstration, three articles of knowledge:

sentative. That death is to man nothing more than a physiological and chemical change, leaving the

plate 3. That the dynamical relationships between the earth and the Spirit Land are periect and in-timate, whereby the departed person may return and hold converse with those remaining,-From

the Great Harmonia, Vol. V.

has no existence in itself, but is the absence of heat. Wickedness and ignorance are generally convertible terms, and this in spite of the old couplet:

"I know the right, and I approve it too;

I know the wrong, and yet the wrong pursue." " Is he, or is he not the responsible cause of suf fering? Does he sympathize with the sufferer? And if he does, can he be perfectly happy, &c.? If he has no sympathy, why call him God or good," Sc.? So in substance asks Mr. Kent.

In one sense, as the giver of free agency. God is the giver of suffering; but in the sense which can scan the infinite past and the infinite future, God may appear in a light no other than divine. For this reason it is that I think Apollonius is right in saying, that in order to judge of these things in all their bearings, and to teach assertively that there is no conscious God in the universe, one ought to be no less than God himself.

"Can God be infinitely happy if he sympathizes with the sufferer," &c.?

Nothing can be more vague and misleading than our human use of this word hoppiness.

Ask a father full of paternal tenderness and love, if he was happier as a bachelor without a care than he is as a parent, with the thousand anxieties that come with the parent's relation; what true father will not anticipate the reply? These very sympathies, the incluite tenderness and concern called forth by the spectacle of his children's struggles, may to One who sees the beginning, the middle and the end, be an element in the happiness of the Supreme Love and Intelligence.

Mr. Kent speaks of evil as an entity, an actuality, whereas I hold it to be simply a negation. But this part of the subject is too vast to be dispatched in a paragraph. I have but glanced at his objections to the views of "Apollonius," From all that I have learnt, those views meet the assent of a very large class of your readers; and I have seen nothing in the writings of Mr. Kent, published in the Banner or elsewhere, to shake my confidence in the theism of that Messiah who taught us to say," Our father which art in heaven."

To ask why evil is allowed to exist by a perfect God may, to higher intelligences, be like asking, Why is man allowed to exist at all? or why is any being less than God allowed to exist? God knows; we can only conjecture. I can say for myself, that life, with all its limitations and suf-

Leave me, however, to drift through the eterni-ties without a God in the world, without some mind that comprehends the universe even as Newton and Humboldt comprehended in part some few of the wonders of this globe-without ome infallible court of flual appeal, some founain of absolute right, goodness, justice and love -leave me to believe that this blind nature or universe is all in all, and that if I worship at all, I must worship poor limited passion-swayed he-ings like myself-and immortal life seems to me to lose much of its grandeur and its glory. Tell me the sum of conscious intelligences throughout the universe constitutes God. and you do not help and absurd conception for a clear and simple one. I have no theological associations that incline m to this view; but all the wants and intuitions of my soul point to it, and my reason confirms their PHILO.

Of light, whisper of love.

Soul of this Harp, whose golden chords Are touched by thee, as love's sweet wor Touch earthly hearts, or as bright blids Warble their slivery notes, So, from thy heart, we catch the strain, And echoes float, until sgan I bunder usels out and smeet pain It louder peals, and almost nain

1s felt where'er it floats. Apollo, thou Hyperian God, Ruling thy kingdom by the rod Of golden light, at whose slight nod Tho stars in reverence how; Thy throne, thy crown, thy citadel, Thy theme of sung, thy magic spell, " Thy theme of sung, thy magic spell, " Thy theme halls, in which doth diwell The thoughts we sing of now-

All, all, are thoughts of human souls, Whose spray, high tossed and thundering, rolls Like some grand ocean o'er the shuals Of overlasting life:

Then back receding from the shore, The distant murmur of the roar. Is lulled to rest; and nevermore Is heard the sound of strife,

Hark | hark | the melody of spheres, Reverberates through endless years Until are ble ded houes and fears, In the bie been hopes and tents, In universal joy. To thee, God-Sun, this song is given; To thee, the King of solar Heaven; And to thy Harp, whose strings thrico soven

Time never shall destroy.

Thus sing the poets of Venus to their God, the Sun. And thus chime in the voices of the stars and satellites, whose silvery notes mingle with the deep toned voices of the older stars. Venus is the ideal realm of the Sun-God-the sphere or organ where ideality, sublimity, love, hope, veneration, &c., all form the poetic plane of thought in the brain of this giant mind-the seat of Beauty, Truth and Love-the lovely throne of thought refined and crystallized, whose queen-star is the star of love, and whose king is wisdom. But now as

"The heart-sick earth turns her broad shouldors To the gaudy eun, And stoous her weary forchead to the night, The muon, that patient sufferer,

Pale with pain, Presses her cold lips on her sister's brow, Till she is calm again."

THE CURRANT WORM.—We are informed by Dr. E. Worcester, of Waltham, that the currant worm, so destructive to a favorife fruit, may be fully and almost immediately, destroyed by the use of carbolate of lime. The doctr, tried the powder in many instances during the pass summer, and found that while it was fully as effective stages of being, to me a priceless blessing. sprinkle it over the vines as soon as the worm makes his appearance, bringing it well in contact with the leaves, and soon the insect is destroyed. It will need but two or three applications, and the work is done. In this way, for a few cents, large quantities of currant hushes may be saved, and the fruit allowed to mature, and no danger weatever incurred. Neither the foliage nor the fruit is in any way injured by the carbolate of lime. It will be well for our readers to remember this when the faither when the fruit season returns .- Boston Journal of Chemistry.

> EFFECTIVE REMEDY. - "No pains will be spared," as the quack said when sawing off a poor fellow's legs to cure him of the rheumatism.

Why do thieves lead a comfortable life? Because they take things easy.

MAY 6, 1871.

The Rebiewer.

Arcana of Spiritualism.

A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY. By Hudson Tuttle. With author's portrait-photograph. The domain of Spiritualism encloses the nebula. This

work is an effort at condensation. Hudson Tuttle writes with a square fist and an iron pen; his style is not completious for mere elegance and finish, but he uses the bullet-like words of Saxon streets, shops and markets, while his phrases and sentences fall upon the subject like the boulders of an avalanche. There are, however, just such inaccuracies of language in this book as a finical critic would love to point out, but they are like flecks of dust on the garments of a hero, telling of the preoccupation which allowed little time for superficial pollsh and furbishing.

The Arcana ersays to deal reientifically and philosophically with the whole subject of Spiritualism, and is as successful perhaps as a volume of no greater extent can be made. Each of its 455 pages is crowded with valuable and pertinent matter, and yet so vast is the field marked out that single paragraphs or short sections have to be made the almost algebraic symbol of a volume of meaning. Still a consistent outline is presented, and the mind educated into an appreciation of the cosmic nature of the subject discussed, and the harmony of relation in law and principle, by which Spiritualism is evolved as a Fact, a Science, a Philosophy, and a Religion.

As a library is needed in elaboration of this book, so a volume might well be written in review, and yet leave much untouched.

The division of the chapters into titled sections, combines with the good | aper and large clear type to help the reader to easy acquisition and definite understanding.

Endorring the correctness of the grand triangulation, upon which Mr. Tuttle bases the mapping out of the Hemisphere of the Spiritual, we are decided in our opinion as to the inaccuracy of the local survey. An enforced condensation has rendered certain statements obscure, and even opaque While true to principle, and correct as to outlines, the work is cometimes false in its estimate, and inaccurate in state ment. in relation to certain laws, phenomena, and facts.

We notice briefly points to which we take exception, in the order in which they present themselves in the work, rather than in precedence predicated upon the importance of the idea involved. While we thus make our criticism the intelligent reader will not fail to appreciate the many excellencies we pass without remark. Truth will do its work unsided by flattery, while error needs but to be pointed out to be corrected.

We are surprised to see one who writes with the acumer and industry which characterize Mr. Tuttle accept and announce the romantic fable regarding Jesus as a matter of unquestioned history, and even go to far as to acknowledge tacitly the dogma of the Trinity by falling into the man-trap of Christian hocus pocus, by speaking of Jesus as "Christ." Jesus was probably a fictious character in a theologic romance. "Christ" is a title added by the fabricators of the fraud. Christ is not a proper name; and to use it as such. as on the 25th page of the Arcans, is a concession to Orthodox Christianity we are sorry to see made in this connec tion.

By a similar carelessness, the author, on the 53d page, writes of a "meemerizer," of a "meemerized subject," "meameric causes" and "meemeric impressions," The Arcana is a critical, a scientific work; "mesmerism" is an insignificant, unscientific word, though Mr. Tuttle has precedent to excuse its use. We are the more surprised at this inadvertence, since, in the chapter on Animal Magnetism-Obap. VIII., page 174, Sec. 133-we read, "The adoption of the name of Mesmer has been the means of bringing the subject into disrepute." Meamer was a magnetizer and only those who are ready to deny a personal magnetism to all but him should use the word mesmerism in any other sense than as a title for his original theories.

There is no occasion to go outside the English language for a nomenclature to get en rapport with the science of psychology and the subject of Spiritualism; and the sooner writers upon these popular themes confine themselves to a proper and appropriate terminology, the more rapidly will science develop.

Regarding "Dark Circles," the Arcana takes what to us is a rash and indefensible position. The author, in his disgust at certain frauds perpetrated, or at least charged, in his zeal for lucid evidence and open demonstration, disparages the whole matter by affirming "Spiritualism is the worse for what they have done. • • • There is no spiritual phenomena (phenomenon) that cannot occur in a room sufficiently lighted to allow objects to be discorned, as well as in absolute darkness."

The first statement is merely a matter of opinion. Others, with opportunities for observation even greater than have been those of Mr. Tuttle, do not share his conviction. We are ready to deplore all the fraud which may have been hold the Arcana "reprehensible" and "responsible" for practiced, in dark circles as well as anywhere else, but imagine even that infamy has hurt permanently only its agents. Spiritualism has advanced by the criticism and discussion which have been provoked.

fraud have been Spiritualists, and some have discovered as much chicauery that they are ready to dispose of the whole affair in the unphilosophic manuer of the Arcaus, contemptuously abandoning the investigation. But the cause of progress is not to be served in this way, for those who thoroughly investigate will be disappointed, but happily, in demonstrating not only the fact of spirit manifestation, but the nature and method of most important laws and princi-

ples involved in their operations. Preëminently mediumistic, Mr. Tuttle claims to write under the influence of a positive control; his suggestions and directions to those who may be in a measure organized like himself are sensible and practical, and his treatment of the whole subject of "Medlumship" is as instructive as interesting. While coinciding with most of what he has written, we note a discrepancy in a statement made in regard to the responsibility of media.

Very timidly and unreasonably in Sec. 200 it is said : "The sensitive condition, the cause of mediumship and its becessary accompaniment, renders the medium easily affected by surrounding circumstances. • • • The fact of their me diumistic susceptibility does not remove in the least their responsibility; nor can their shortcomings be excused by saying they are instruments in the hands of controlling intelligences," &c. Omiting many other references which might be made, we quote briefly from Sec. 248 in this conpection : "There are also spirits who delight in torture. If these can find a medium suitable for their purpose, they will do with him as they choose, making him act and speak in a most reprehensible manner.

The Arcana teaches, Sec. 245: "The brain of the medium and the auric chain by which communication is held, are far more sensitive than the daguerrean plate to the presence of negative bodies." Sec. 247: "The spirit world is the extension of earthly life, • • • After death the spirit is as much an individual as before." Sec. 231: "Meliumship • • • is purely constitutional. It cannot be bought or sold. It does not depend on moral or intellectual development." Sec. 148: "A suirit, when controlling a nedlum, is governed by the same laws as the mortal magnetizer. The state which renders the medium passive to a spirit, renders him passive to mortal influence in the same degree." Sec. 243: Under the head, "How to Broome a Medium," we read : "There is only one course. If you understand animal magnetism, you know that the subject must become passive and have no care for the result. As the law is the same, whether mortal or spirit be the operator, the sime passivity must b observed by the medium." We have to meet this problem : Given a person by constitution, not choice, negative, passive, mediumistic, controllable, subjective. Let this person be surrounded by the positive, material, dominant, willful, cruel elements of life, in the body and out of it, as all media are. Allow him to be inexperienced, and for the great part ignorant. Required: The amount of his responsibility for "reprehensible" acts done under such control in such conditions? The Arcana thus decides: "The fact o o doce not remove in the least their responsibility."(!) The courts of common law are more just. They do not hold individuals responsible for acts done in duress or under coercion. If a medium is controlled, even to be tortured, as the Arcana tells us, there is an end of responsibility. Media, inasmuch as they are mediumistic, are agents. Principals alone are responsible. If they are not controlled they are responsible, but not nedia I

Of course it is the duty of every one to keep themselves as far as possible in a condition to invite only the influence of the good and wise; but acknowledging the liabilities of media, what charm, what defence, what armor cap a pie has the Arcana to offer them? Sec. 244 it says : "Pray for the best gifts." Sec. 230: "They should reck the best gifte ' (Sec. 243: " Have no care for the result), and "order their ives after the highest ideal." That is all; which, coming rom any source, is to the poor, struggling, suffering sensitive, impertment Orthodox preaching, but not selence, not ensel It is unscientific, unreasonable, uncharitable. This problem stirs the question of human accountability to the very bottom ! Those who discuss it, and avow the truth,

will receive opprobrium; and the stigma may be the more troublesome because unfortunate, unhappy, dishonest persons pretend to be media under control-to be sensitives and susceptible, to be excitable, nervous, etc., etc., as an excuse for immorality, waywardness and bad temper. But this does not give us the right to shirk the issue, or

be unjust to those who, honest and true, are yet swept by psychologic influences into waves of trouble and seas of "The innocent suffer with (and sometimes for) sorrow. the guilty," and no amount of purity and prayer avails for their salvation. Indeed, innocence and a prayerful attitude often facilitate destruction. "Such is life," especially the life of a medium. What avails in the emergency? Knowledge, science, tact. Those who are media must have requisite conditions during their development, and ever be protected by yisible and invisible friends from malign and selfish

abuse. Whether spirits or mortals have manifested most ingratitude and baseness in this relation is hard to tell. Conceding much to the necessity of a rigorous condensation, we its superficial treatment of this important subject. Asserting that mediumship, Sec. 231, "is purely constitu-

Banner Correspondence.

Illinois.

BANNER OF

CAIRO .- B. C. Taber writes, April 5th, 1871, as follows Editors Banner of Light: I asked myself of what use it would be for mo to make any remarks with this subscrip-

tion, which I send for a continuation of your paper; but on little reflection, I know that a few words of encouragement sometimes to a journalist are often cheerfully accept-able, though they may seem to others only as drops in the occan. After reading the paper some time 1 hardly know how to do without it and keep up with the movements and 2 pecular spirit of this transition acc. It is one of the very few true exponentiation many states of mind that are worth the closest attention from their peculiar acamen, penetra-tion and slogolar mixtures of errors and trutha-many times diametrically opposed to each other. It is this toler-aut feature that has most attracted my attention and elicit-ed my admiration. I ere in it undeniable truth, and often what loaks to me like positive error-often a share of that bigsty condemned; but if all have a hearing, no one can or should complain. But with all that has yet been shown by the modern reformers, I am yet a flux belower in Chris-tlanity, and of the Bible as vuly the very word of G-d. But if this bolief cannot be shown to stand logically and conclunent sometimes to a journalist are often cheerfully accept-The modern reformers, i am yet a firm believer in Chris-tianity, and of the Bible as tuly the very word of God. But r if this belief cannot be shown to stand logically and conclu-slvely on a true philosophical basis, comprehensive as the universe and endoring as eternits, I say, Let it all. I am not at all tearful; the truth is all that is worth preserving, and a paper that is not afraid to print opposing views will never endanger the truth. I may be condemned by profess-ors of Christianity for entertaining and withing such views, bit I cannot allow myself to be hampered in such matters. If Christianity is what I think it can be proved to be, it will only grow brighter from the assaults of its most insidious enemies. That the church, which has been its inceptacle on earth is dying, is ton apparent to be denied by any but the most biguted; but that a substitue for its inghter ffeinas been found is not ac clear. But I am thankful for the termin split to fyour paper, and the many truths it has stready brought to the attention of many who otherwise would have possed them heedlessly, for a true, tanglible knowledge of linemortality is the first, greatest knowledge of life. May you succeed in the work, is my best wisb.

s my best wish.

FARMINGTON .- J. F. Wellman writes, April 10th, as ollows : We have just had the pleasure of listening to a lecture from Mrs. L E. Waterman late of Baston. Her lecture on "What is Spiritualism ?" was just what we wanted, and convinced many of the skeptical. After the lecture she passed through the audience and described spirits, many of whom were recognized. She gives the best satisfaction of any lecturer that has ever been here. We hope to have her with us again.

Nebraska.

BROWNVILLE .- E. Sprague writes: I thought a word from this far-west country might be of interest to your readors. This State has been but little known, and therefore little prized. As an agricultural State it is probably une qualed. The soil is very deep and rich; crops generally heavy and sure; climate mild and healthy; water pure; timber scarce; coal of an inferior quality is found in some places. Emigration is setting very heavily this spring; many are coming from Kanas even. The East is sending many are coming from Kansas even. The East is sending colonies some of which are purchasing as high as from thir-ty to sixty thousand acres. The population purchases of va-riety; some sections are German, some Scatting, Now Encland impless is seen in the schools. It many places real down-east sociality is fully onjoyed. The great complaint is too much corn and wheat. Corn is from twenty five to thirty contained backs. cents ver husbol.

much corn and wheat. Coin is non twenty ive to intry cents jer bisbol. The moral sejects are excellent. Every person coming here soon finds that he is independent, and it is very diffi-cuit to force them in matters of faith. I have been for the past three years mostly to the West, and find it a irnitial sud-for truth Lib ral sendiments generally prevail. Spritual-ism is becoming an acknowledged power through the State. The great devideration is test mediums. We have some very good mediums but no very marked test mediums. If you have good test mediums at the East that can be spared, please args them to move this way. I have generally had very large and loces at the betwee, but the general 'ery is, "Give us tests." I am practicing psychometric delinea-tion of character after my lectures, and sometimes give quite satisfactory tests.

quite suffactory tests. A word concerning Prof. Clark Braden, who has just been A wold concerning Prof. Clark Braden, who has just been debating with B V. Wilson at Cleveland. The Professor sent, monotico at Pasho + Clay, (this sheet) if we wanted a debate we could have it. I replied favorably. After ar-rangements, he drafting bulk propositions, we engaged and continued for eighteen hours. The Professor became very nervous and apparently desirous to close. I challenged him at the close to discuss the following: **Rejoked**. That modern Sphiltualism is the only religion of the Bible, and the Church of Chulse is purely sphiltural He declined, thereby acknowledging that his church is not of the Bible. I have made the above challenge them and of the Bible. The view accepted. How honeat men can claim to be mithisters of God and refuse such a challenge, is nost shocking. The worldds getting to see that churchism is nothing but pretence.

s nothing but pretence. If any reliable test mediums should see the above, and feel

moved to come this way, I will do all I can to place them most favorably before the public. Indiana.

Spiritual Phonomens."]

tru-?

little?

Connecticut.

please send me the Banner for one year, from the com

nencement of the last volume. Some of my friends among

the Splittualists here for some time past have furnished me

the Spinitualities here for fome time past have furthished me with the Banner to read, and I have become so much inter-ested in it that I must subscribe for it mixelf. I feel that I cannot do without it. Every number brings food to my hungry soul. Here I im consider d Orthodox: but for years past my soul has refured to be satisfied with the dry necks it has dealt out. A short time ago, I was led to read Davis's 'Divine Revelations.' I perused it with the miss intense interest. It completely upset all the dreas that Or-thodoxy had instilled into my mind, but i still neck, is it rune?

true-7 aly sour longs to be satisfied as to the truth of the teachings of Spiritualism. My greatest fram is, that 't is not true. According to what I have been taught 't is too good to be true. You know, we are all 'poor, micerable sin, uers.' But the New Philosophy commends itself to my ren-son and common sense, and I pray that my soul my soun be satisfied as to its truth. Excuse mu for writing so much be there is but for the sense

at length; but I folt that you would sympathize with a soul that is starying to know the truth."

Mississippi.

SKIPWITH'S LANDING .- A correspondent writes: Noth-

ing is done in this region to advance the progressive princi-

ples-no one to move in the matter. I find but little, in

Banner or have it known that he cousults mediums when

er heard of such a wouderful thing etc. Can't some one come this way and educate ther

New Branswick.

ST. JOHN .--- C. B. Hugghuo writes, April 13th, 1871: Mr

E. H. Klug intends returning to the States in a short time.

He is now losing the physical phase of his mediumehin.

and developing toward the higher phenomena, as they see

better adapted to meet the growing intelligence of the pres-

ent. The experiments that were tried through him have

convinced some of the skeptics here of the genulueness of

spirit-control. At a private scance, while under control, he

My soul longs to be satisfied as to the truth of the

WEST LEBANON .- H. Augusta White writes: Dear Baner-The twenty-third anniversary of the advent of modern Solritualism has passed, and we have entered moon our twenty-fourth year-a year full of promise for our noble Yes, I see you smile, sir, at my givin' her so much; faith. Many have been celebrating this glorious era in the world's history, and I will briefly narrate how the members of the Progressive Spiritual Society of Fountain County, Once, when I was young as you, and not so smart perhaps, For me she mittened a lawyer, and several other chaps; And all of em was flustered and taily taken down. And I for a time was counted the luckiest man in town. At eleven o'clock on the 31st of March, we assembled in At eleven o clock on the birt of march, we arrennier in the pleasant and commodius m eting-house built by the So-clety some years ago, and listened to a lecture from Mis. Mary Clark, a very good impressional speaker. For sixteen years the has lectured on Spithualism, and other great questions of the day. Mrs. O. reviewed Spirhuaiten, show-ing the good it had done and was destired to do. Among Once when I had a fever-I won't forget it soon-Never an hour went by when she was out of sight; She nursed me true and tender, and stuck to me day and many other good things, the taid that no matter how good, how pure, how noble we aspired to be, we could by work, patient and continuous work, make ourselves all we desired ulght.

for which it was hired will then expire. If we succeed in obtaining another hall, we will notify the Banner. There is a wide field for test and lecturing mediums to work in fit. John, and it is impossible that so vast a movement as that of Belitualism can exist so near us with-out this sit. for the the effect of set of the set of the set of the set. out this city feeling its effects.

LIGHT.

Ohlo MRS. MARY L. STRONG AS & LECTURER .- Mary Graham, of Cincinnati, writes: I write this for the benefit of such of your numerous readers as may be destrous of engaging a speaker for the coming fall or winter, and take great pleasure in recommending our sister, Mrs. Mary L. Strong, of Dayton, Ohio, as a very excellent inspirational speaker. She has spent a month with us, and given great satisfaction Bome of her lectures were truly sublime. Our friends will do well to secure her services. She is very ladylike and ploasing in her personal appearance, a fine conversational-ist, and altogether such an one as the most conservative might be pleased with.

New York.

BROOKLYN .--- Mrs. H. H. Demorest writes: I saw some time ago, in the Bonner of Light, a proposal from a correspondent, that all who take an interest in the communications published in your paper should contribute fitty cents a year toward the support of your free circles. I therefore send my mite for that purpose, as I consider the Message Department the best part of your excellent paper, and would not like to be deprived of the *pleasure* of reading the communications; and *hope* to see the name of some filend or acqualitance of my own some time or other in the list of messages to be published.

Ontario.

BELLEVILLE .- Geo. Merrill says :. There are some Spirltualists here. Many who are Spiritualists in faith do not pass as such on account of the unpopularity of Spiritualism here. The churches hold an fron grip on the people. The present generation may have to all pass to the Summer-Land before Spiritualism will flourish here.

BETSEY AND I ARE OUT. A FARM BALLAD.

Draw up the papers, lawyer, and make 'em good and stout. For things at hound are cross-ways, and Betsey and I are out We who have worked together so long as man and who Must pull in single harness the rest of our nat'ral life. "What is the matter ?" say you. I swan ! it's hard to tell ; Most of the years behind us we've passed by very well; I have no other woman—she has no other man, Only we've lived together as long as we ever can.

Bo I 've talked with Beteey, and Beteey has talked with mo; So we've screed together that we can't never agree; Not that we 've catched each other in any terrible crime; We 've been a gatherin' this for years, a little at a time There was a stock of temper we both had, for a start; Aithough we never suspected 't would take us two spart; I had my various failings bred in the flesh and bone. And Betsey, like all good women, had a temper of her own. The first thing I remember whereou we disagreed Was somethin' concerning heaven--- a difference in our creed We ary'ed the thing at breakfast, we arg'ed the thing at tea And the more we arg'ed the question, the more we did n't

agiee. And the next that I remember was when we lost a cow; She had kicked the bucket, certain-the question was only

-How ? I held my own opinion, and Betsey another had ; And when we were dono a talkin' we both of us was mad.

And the next that I remember, it started in a loke: And the next that i remember, to survey in a jowe, But full for a week it lasted, and neither of us space. And the next was when I scolded because she brokes bowl ; And she said I was mean and tingy, and had n't any soul.

And so that bowl kept pourin' dissensions in our cup; An .. so that blamid cow-critter was always a comin' up: And so that heaven we sig'ed no beaver to us got : But it gave us a taste of somethin' a thousand times as hot. And so the thing kept workin', and all the self-same way ;

Always somethin' to arg'e, ai d somethin' sharp to say, And down on us come the neighbors, a couple dozen strong, And lent their kindest sarvice for to help the thing along.

And there has been days together, and many a weary week, ith of us cross and spunky, and both too proud to speak. And I have been thinkin' and thinkin' the whole of the win-

ter and fall, If I can't live kind with a woman, why, then I won't at all.

And sol have talked with Betrey, and Betrey has talked

And we have agreed together that we can't never agree And what is hers shall be hers, and what is mine shall

And I'll put it in the agreement, and take it to her to sign. Write on the paper, lawyer-the very first paragraph-Of all the farm and live stock, that the shall have her half; For she has beloed to carn it through many a weary day. And it's nothin' more than justice that Betsey has her pay.

Give her the house and homestead; a man can thrive and But women are skeery critters, unless they have a home.

And I have always determined, and never failed to say, Phat Betsey never should want a home if I was taken away.

There is a little hard money that's drawin' tol'rable pay-A couple of hundred dollars hald by for a rainy day, Sate in the hands of good men, and easy to got at; Put in smother clause, there, and give her half of that,

Yes, divorce is cheap, sir, but I take no stock in such. True and fair I married her, when she was blithe and young ;

And Betrey was allays good to me, excepting with her

The Effect of Food upon Human Health.

3

William White & Co., Boston, are publishing a series of pamphlets on important questions of the day. Among the best is one entitled "Social Evils: Their Causes and Cure," by Mrs. Maria M. King. This is an important subject, and the author treats it philosophically. A few extracts will give an idea of the remedy proposed:

"All experience teaches that a people are like "All experience teaches that a people are like the food they eat. The savage that feasts on raw firsh and blood, and on insects, reptiles, and the lowest orders of quadrupeds, is cruel and besot-ted, having his lower passions and propensities stimulated by his diet. The civilized man who eats of the higher fruits of the earth, partaking sparingly of animal food, and eschewing all un-natural stimulants, exhibits a refinement of na-ture that hespeaks the informer of this coulity of ture that hespeaks the influence of this quality of diet upon the whole man. Bestiality is an effect of continually fostering the lowest propensities of buman nature; while physical, intellectual and moral refinement is an effect of fostering the higher ones

Wheat is an agent of civilization-well understood to be-as are also the other higher grains and fruits. These correspond with the civilized plane of Nature, and foster progress. The great truth is overlooked by most people, that, as men advance in refinement, their natures become unfitted to the gross elements of gross food Per-sistence in the use of such sows the seeds of physical and mental disease in the constitution. This result cannot be avoided any more than poisons can fail to derange healthy human systems. result cannot be avoided any more than poissing can fail to derange healthy human systems. What is meat to be swage is polson to his re-fined brother, from the difference in the natures of the two. A physical system made up of low elements result gappropriates such; while one made up of the elements of high food is repellant to low essences, and disarrangement of the sys-tem results from the effort to assimilate such. Modeal science proves this proposition, although Medical science proves this proposition, although people are generally i morant or regardless of the principle. We may eat and drink as our fathers principle. 'We may eat and drink as our fathers did,' is the language of most people. They have not learned the fact that successive generations are growing in refinement of the physical nature in such a degree as forbids the children to indulge in some habits in which the fathers did without apparent detriment. The diseases most common at present are fostered, and often originate di-rectly, by the use of diet which the forefathers used with impunity. Swine's flesh, for instance, could be appropriated by the people generations ago without the serious results that now follow its use. The fathers and mothers of the present generation of men and women laid up in store in their systems, by the use of swine's flesh and kin-dred elements, essences which were poisons; and these they transmitted to their offspring. The sins of the fathers, are to day being visited up in the American people in the form of vices loathsome to contemplate, as well as physical discusss. A whole people steeped in instricty from the inordinate use of stimulants are suffering the consequences. But inebriation from intoxicating drinks is not the only kind which curses society. There are elements in tobacco, coffice and tea that produce inebriation, acting directly upon the brain to prevent its natural action, and upon the orain to prevent its natural factor, and upon the nervous system to weaken it by over stimulation, thus inducing disease of mind and hedy. The poisons of alcoholic drinks are equaled by those of tebacco, coffice, tea, and swine's flesh, in the constitutions of the people. A stimulation of certain organs of the brain

produces certain effects upon the mind. Brains are differently operated upon by the various stimulants which unbalance their action. Different passions are excited in different individuals, but all the lower propensities are stimulated to an excess above the higher ones. This will account for the low state of morals among the masses of the people-they being perpetually stimulating, by their beverage and their diet, the lower organs of the brain. Now, since stimulants disease the system and

distort and deform the mental nature, it is plain that their effect upon offspring is what has been stated. A brutch father cannot transmit high qualities to a child. It is the same with the mother. The germ of every faculty which the parents possess is implanted in the nature of the child; but those faculties in most active exercise will be more largely represented in the child than those which are inactive. The child will not necessarily exhibit the same vice as the parents, but it will possess some low propensity. If the predisposition in it is not sufficiently strong to lead it into the practice of vice, it may transmit it to the next generation, where it will exhibit itself as a strong propensity.

is inconvenient to dispense with the table luxuries of tea, coffee, swine's flesh, and pastry stiffened with lard; and equally inconvenient to dispense with the overlasting cigar, pipe or quid, ith the daily notations. it is painful to have reforms broached. A pigsty is a convenient receptacle for the leavings of the table, it is true; but it is also an equally conve-nient and natural one for the vilest elements that the surrounding atmosphere and surface matter The swine feeds upon something its contains. master does not supply for it. It fattens upon acrefulous elements, if it can find them; and it will attract them to it if they are anywhere in the neighborhood. It is a scavenger by nature, attracting from the atmosphere, soil, vegetation and water, the loathsome element, which, in the human system, develops itself as scrojula, and generates many other diseases. It wallows in the ditch, absorbing this element from the mire. It ranges the forests and fields in its wild state, as Nature's efficient agent for secreting this poison from earth, eats what is Nature's effort to extract from the substances designed for his food before he takes them. Thus he defeats her henevolent design in the production of swine. Were he to est polsonous reptiles that extract poisonous elements from the soil, from vegetation, and from the lowest stratum of air, he would, in like manner, defeat Nature's object in creating the serpent. Nature formed some animals and some plants as the receptacles of the poisons unfitted for man's stomach-noisons which lurk in the atmosphere, soil vegetation and waters in great abundance, until they are absorbed and secreted by animals and plants.

Wheever carefully reads the 30th; 54th, 55th, 56th, 63d, 64th and 196th sections of the Arcana will find that the author stultifies himself, and develops antegonism between his-science and the expression of a too sweeping condem nation.

Scientific thinkers and inspired philosophers should not be influenced in their verdict by disgust and prejudice, even at the counterfeiting and dissimulation which the designing and mercenary often throw around a great fact. They have no right to abate one jots of their claim in behalf of any the nomenon, or any phase of its presentation or manifestation, because psuedo investigators have, by imitation and vaunt ed "exposures," involved it in transitory unpopularity. They have no right to seek to avoid the "odinm" "see enlific," which among a certain class of would-be savants is accredited to all observers who do not join their disparagement of subjects they are too careless to thoroughly examine, and too reckless to make a discriminating state ment in regard to!

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The contessed influence and nature of light is too poten to allow us to suppose that substantial element, or process has no influence of a positive hature upon the subtle and sublimated materials in which spirits evolve the results we have witnessed. Says Mr. Tuttle in his Sec. 63, pag 104: "Light is essential to a great majority of chemica actions;" Sec. 62, page 104: "Electricity produces heat and light of the greatest known intensity," &c. Although spirits may not actually use terrestrial electricity in the production of physical phenomena, yet we are told chemical changes are induced by them, and have a right in reason to infer that the forces they operate with are correlated products of energies we recognize, as the matter they act upor is often the must gross, as metals, wood, &c , &c.

But speculation and theory are idle, while facts are ig nored. There are a few media for phenomena in the lighta multitude for those which take place in darkness; per haps, taking all into account, it may be regarded as true that much which can be done in darkness can be done in light; but that it can be "as well, as easily and readily performed," is a verdict contrary to the evidence. It is untrue that the condition of darkness makes the detection of fraud even difficult; and we know no public media who have not, again and again, submitted to "thread or twine or tarred cord or confining with handcuffs, as well as with ropes."

Mr. Tuttle has not taken snace to justly express and de fine his position upon this subject of Dark Circles, for the mind that can find in even the public exhibitions-whic have been the occasion of so much debate-nothing bu "amusing feats of rope-tying and legerdemain, at best the work of earthly spirits, and without instruction"-is either too ignorant of the subject to form an intelligent opinion too prejudiced to be an impartial observer, or too muc afraid of sarcasm to endorse facts distasteful to a dilletants clique of supposed intellectual aristocrats! In conclusion as relates to this subject, we are told: "The time is not far distant when all those who have been convinced by 'dark circle manifestations," or have been connected with and upheld them, will suffer deepest disappointment. The fait based on such 'tests' constantly sceke new wonders. 0 0 These manifestations have given no positive evidence in favor of Spiritualism. They are impossible of demonstration and the most exact so liable to error as to be valueless a proof." Prophesying disappointment. Mr. Tuttle is indefinite, as oracles are wont to be. His wholesale disparage ment of the good sense of the Spiritualist public will no more be accepted, than his estimate of the evidence upon which many of the best and wisest have been convinced, will be considered conclusive and just.

Enlarged observation and more critical study in the mattor of "dark circle manifestations," will correct the crudity of our notions doubtless. The most successful exposers of

tional," the Arcana declares, Sec. 243, it is not a gift to a few, but is possible to all." "When doctors disagree" a decision is supposed to be difficult. A. J. Davis in "The Fountain," page 216, catalogues it as an error and hurtful superstition to suppose, "7, That every human being is a medium, in one form or another, and to some extent; and

that all persons, unconsciously to themselves, are acting out the feelings, the will and the mind of spirits." The Arcana not only assumes that all human beings are by nature mediumistic, and may by culture become in a greater degree developed as media, but that even the animals are impressible, " somnambulistic," endowed with mediumistic capacity. While Mr. Davis dogmatizes about the matter. Mr. Tuttle argues-a much more convincing method. We consider the position of the Arcana scientific in this partioular.

The teachings of the Arcana in regard to matter and its attributes, and to the nature of the spirit-body, overthrow the assumption of Mr. Davis that it is an error to suppose suirits can " bolt through solid substances." nor is this the only evident variation between these two philosophers. The Arcana contains an excellent chapter-the XVth -on "Me diumship during Sleep," in which it is stated and demon strated of sleep that, Sec. 251, "It is not a simple, but a very complex state, in which ecstacy, trance, clairvoyance and mediumship can be recognized." A multitude of authenticated interesting incidents are given, and it is remarked, in conclusion, Sec. 258, "It thus appears that; during sleep, many individuals become susceptible to spirit-influence who are not so in the waking state." Mr. Davis has it-" The Fountain," page 156-" Dreaming prophetically is not a common experience, because the prophetic gift is rare." And page 158, in regard to dreaming in general, supposed to be mediumistic. "It is all attributable to an overmastering proneness of the faculties in such persons to act and play lawlessly upon and among themselves, &c."

These divergencies of opinion and statement are fortunate, since they leave the public to reason out its own conclusions, and stimulate with original thinkers more accurate study and closer comparison. Mr. Davis has written much, and much of it needs revison. Mr. Tuttle, composing less, has been more careful or more carefully led, yet neither "the superior condition " of Mr. Davis, nor the freely confessed mediumship of Mr. Tuttle has sufficed for the production of any revelation above criticism. We can, however, but gratefully feel that The Arcana, the last great book on Spiritualism, is in truth the best and most useful yet produced. E.S. WHEELER.

THE CHORAL WORKMAN'S SONG.

The following is a translation of a rong sung by a thou-sand voices, at the Exhibition of the Workingmen's Socie-ties of Holland recently held in Amsterdam:

"No monster of into on gampowder ied, No alanger of steel, no whizzing of lead, Make the blood in our artwries tingle; But the which of the wheel, and the whistle of steam, And the bubbling kies of the seething stream,

Is the sound where our sympathies mingle.

No lawrel that drips with the blood of the brave, No crown that hangs over the conqueror's grave, No wreath that is woven in weeding; The olive that circles the forehead of toll. The meed of the master of metal and soil, Is the fruit we glory in reaping.

- Oh! the roar and the foam of the flery stream ! the rush and the shifek of the bursting steam !
- No warrior's claritor is louder; We, too, have our iron, our steel and our lead, But ours is living, and theirs is dead, Aud the music of peace is the prouder.

We row for the weal of the loved ones at home, e know in good time that the harvest will come-He wins who has honestly striven. And the fued of our hearts is the faith that can say, 'We, too, have our rest and our heaven."

• •

And if ever a house was tidy, and ever a kitchen clean, Her house and kitchen was tidy as any I ever seen; And I do n't complete of Betsey or any of her acts, During the lecture raps were heard upon the desk. These were made through the magnetism of Mrs. Jenule Curtaer, After the lecture the Misses Romine player the organ and After the lecture the Misses Romine player the organ and sung the beautiful song. "Stand Up for Truth " In the Sternon quite a number of the younger people, and some of the older ones, gathered at a private house, and a few hours were spent in pleasant conversation and dancine. Exceptin' when we've quarreled and told each other facts.

So draw up the paper, lawyer, and I 'll go home to night, And read the agreement to her, and see if it's all right. And then in the mornin' i 'll sell to a tradin' man i know, And kies the child that was left to us, and out in the world 1'll go. Lu the evening we met in circle, our medium being Mrs. Jennie Ourt er. [for full puticulars of the manifestatione, and biographical sketch of the medium, see article under

And one thing put in the paper, that first to me did n't occur. That when I am dead at last she thall bring mo back to her, And lay mo under the maples I planted years ago, When she and I was happy, before we quarteled so.

And when she dies I wish that the would be laid by me; BRIDGEPORT .- A LOW subscriber, who is just emerging And, lyin' together in silence, perhaps we will agree; And if ever we meet in heaven, I would n't think it queer rom theological darkness into the light of Spiritualism, If we loved each other the better because we have quar writes thus: "Enclosed you find three dollars, for which reled here.

- W. M. Carlelon, in the Toledo Blade.

A Boy Detective.

A singular case of venetration and knowledge A singular case of penetration and knowledge of human nature was recently exhibited by a boy of twelve years, who was passing through the cars, on one of our leading roads, with his father. Four rough-looking men were asleep, and on one of the seats was a black ratchel. The little fel-low said to his father, "Those four men are bur-glars, and that bag contains their tools." The interact was a black with his look of things grars, and that bag contains their tools. The father was so impressed with the look of things that he went to the express car and stated what hus hoy had said. One of the men went round quietly, took the bag, carried it forward and ex-amined it, and found it to contain burglars' tools. The police were immediately telegraphed to, and the whole party were arrested on their arrival at Jersey City.

The above is going the rounds of the papers and, from its reading, one would be led to suppose that the lad was remarkably precoclous, or fact nothing known of true Spiritualism. One prominent had been a most apt student of human nature. man in Vicksburg is a "believer," but dare not take the The men were asleep; they were in no condition for any one to read their characters by personal Banker of neve it known that he constitut mediums when away from home in other cities. So myself and wife are alune in our glurious bellef. A good lecturer and medium could do agreat work in the towns along this river (Missis-sippl). Thousands might be curviaced. They only need appearances; and the conclusion is inevitable that he arrived at his conclusions by some other process. We venture the assertion that he was a instruction, Only a short time since, a man at Natchez, Miss., to all intents died, and was pronounced dead by the physicians and all others who saw him. Funeral cards were distrib-uted, and the day and hour for burlal arrived—minister and all; and when he was taken up to be put into the call, he revived, sour necovered, and is now well. No one could un-derstand or account for this "terrible thing," Many learned or account of who a worder thing." sensitive, mediumistic, and read these men by their spheres, and became cognizant of what was in the bag also. There was no special shrewdness or astuteness in the boy; he possessed the faculty of soul-reading in an emineut degree. This faculty is more widely diffused than is genorally recognized, and if it was cultivated more would become a mighty agent of good. It is an interesting phase of spiritual law, which should he more appreciated. I apprehend it is different from clairvoyance. It is a cognition of emanations which are constantly radiating from human heings-radiations from the inner self, through which that inner self may be unerringly read. It is a very erroneous idea that all of Spiritualism is beyond the veil. It exists both sides, and sprintcontrol. At a private scatter, while shell scatter with a second band and foot by the spirits while sitting in a cashe which had been previou-ly moved by the indian spirits who lied him. Our meetings and scances have created quite stir in St John, the people generally being quite knorant of what Spiritualism really was before we began the work in this city. Our public meetings, which we have held for several months in works of successful meetings. no one can afford to be ignorant of these things. Recognizing the fact, one can more clearly understand the subject, and explain many things now dark and intricate. We are constantly within the domain of spiritual law, and ever shall be. will close on the first of May at our prosent hall. The time Providence, R. I. W. FOSTER, JR.

51105, ***

"The 'social evil' is rooted and grounded in the natures of the people. It is the rottenness which has resulted, and is perpetually resulting, from gross habits. The very babes of the present gen-eration are infected with it, and are scarcely out of their nurse's arms before they display propen-sities in the direction of it. It is in vain to seek to extenuate the matter; it admits of no extenuation, as all who have their eyes open must admit."

Passed to Spirit-Life:

From Worcester, Mass., March 31st, Mrs. Eunice Walker, aged 35 years and 5 months, wife of Andrew J. Walker.

The leaves three children to the care of the denely father. Dr. Preniss ha, faithfully done all in his power for her re-lief, hut nothing could sive her. May the angel mother have power to guide her children and comfort her companion.

From Lunenburg, April 17th, in her 16th year, M. Ella Gilchrist, to join her father and mother. Charles and Julia Glichrist, who passed on some years before her.

One brother, grandparents, uncles and aunts remain here et a livile longer. She had attended the meetings since I ave lectured in L., and was a firm believer. The angels ame and bore her away.

With father and mother at rest in their love,

- No longer to struggle on earth, To bend 'neath life's burdens, its sorrows and woe, But saved through death's glorious birth.

M. S. HOADLEY.

From Andover, Alleghany County, N. Y., April 2d, 1871, at the residence of herson in-law, J. Scaman, Esq., Mrs. Hannah Dimon. residence of the late Jeremiah Dimon, of Groton, aged 77 vears.

17 years. The subject of this notice was born in Northampton, Mass., but many cars ago removed to Groton. Sume years of her nacful his were devoted to teaching school. She subsequent-ly married, and with her husband settled in this to n, where she havines resided. Mhe was noted for her many nob e and amilable traits of character - having the love and e-trem of all who knew her. In her religious views she is mpathized with the Universulist, but more recently became a sold and contepoken Spiritualist. In this happy faith and knowledge she in ved, and in it she passed to the loves of the higher and better life in the summer-land of immertality. Her funeral was attended on the 5th hist, by a large con-course of people, and a sermon was preached by Rev. 1. H. Harter, of Auburn.

From Milwaukee, Wis., in March last, Mr. David Vanklik, aged 53 years.

aged 53 years. Ite was an honest man, and a firm Spiritualist. For the lat Afteen yo ra he has been a great sufferer from jurg com-plaint. Ite leaves a wife and three children, two of whom are grown up. Remarks by Rev. Rowland Conner, Ista of Ros-ton. W. D. HOLDBOOK.

SKEPTICISM.

BY JOHN WETHERBEE.

"Let him now come down from the cross and we will believe him," said the persecutors to one another in the hearing of the dying Nazarene. The probabilities are, if he had come down as suggested, they would have wanted something else done; perhaps to go back and come down again, or to explain how he did it. According to the record he did not come down; either the conditions were not right, or what was more likely, the discipleship of these mockers was not essen tial to the success of his mission. I have so often seen its applicability to some uncommonly wise doubters of spiritual manifestations, that without qualification I am inclined to take this text and the inference I draw from it as literal truth; and if I had been Christ, I, also, would have stuck where I was.

How often we meet these all-sufficient men, who cannot be humbugged into believing impossibilities; sometimes at a public discussion, denying the affirmations of Spiritualists; and say, "Move this table, (striking it) or this tumbler on it by spirit influence, and I'll believe there is something in it!" If it is intimated that conditions are an element of consideration, they say, "Conditions mean opportunities to deceive!" On other occasions they say, "Why don't you give me an opportunity to see these things which you see? I never can see anything done; sometimes I see manifestations that satisfy others, but they do not me, and would not them if their eyes were open to ways that are dark."

I once took quite an interest in these self-elected chief priests and scribes(?) that are always casting their wistful but battish eyes toward these phenomena; I had a desire to enlighten them, thinking, perhaps, if they came to the knowledge of this truth, the work of converting the world was done; for who would dare be skeptical after such profound ones had tasted and were satisfied?-but like the Nazarene in the words I have quoted, I now generally stay where I am; if they are satisfied, I am.

I have come to the conclusion that this belief or disease must be taken in the natural way-not by vaccination: or, as the Calvinist says, some are born to be saved, and some to be damned, (figuratively speaking, of course.) I think there is an election on this subject. A man who has a star in his head seeks and finds this truth and treasures it; he generally knows that we are, as yet, only on the boundary of the subject-in a sort of drift period in the world's history, and can, as yet, only approximate to a philosophy; that the "coming man," who can separate the chaff from the wheat, has not yet arrived; but the elect see one unmistakable thread running through it all, and that is a disembodied intelligence, and that it claims to be human in its origin. It may not be all he wants; it may not fully satisfy him, but it will be all there is for him; and this little, more or less, makes all other bases of faith in the future kick the beam; once seized, there is no more hankering for the faith theological; heaven lies in this direction, or there is no heaven; but if he is not one of the elect, it is a waste of time to irrigate him. He has Moses and the prophets; let him stick to them if he can. One from the dead will not appear just for his accommodation.

I have come to the conclusion, also, that the best detectives and critics of these manifestations are found among the believers in modern Spiritualism, and not among the skeptics. This may be doubted on general principles; but I have been an observer, and I know the Spiritualists generally are not anxious to be deceived, and have been, altogether, the best experts in observation. When satisfied beyond all question, they generally propose to have the benefit of it. and not spend all the rest of their days in being sharp and detective for the sake of satisfying those who are not really disposed to be satisfied. The elect know there is a spiritual truth fundamentally in this matter, and they know, also, with the Indian, that " white man is often very uncertain"; but they are not disposed to forego a feast because now and then a dish is unsavory. Their practice is eclectic-proving all things, holding fast to the good. I have come to the conclusion, also, that a body of Spiritualists has a full share of brains in it. Possibly there may be a less percentage of religion (as the word is understood) among them; that is natural. The proverb, you know, reads: "Where there are brains, there is heresy." When one of these all-sufficients gets converted-which, I own, is but seldom-he finds very soon that he is among a body of people who are above the average in thought, well informed, and that he can learn as much from them as they from him. I was at the Parker Fraternity the other evening, and was, during a recess, a listener to a conversation upon spiritual manifestations. The advocate was a young woman; what her special point was, I do not know. My attention was arrested by the gentleman (with whom she was arguing) saying, "I won't spend one dollar, and from principle. I do n't believe in it, and my money shall not encourage it." Continuing, he said, "There is my friend Wilder, up in the State House. He shows a photograph, and on it is pictured an image of Gov. Andrew, taken evidently, and rather poorly, from a bust, with a few clouds around it, and calls it a spirit-picture." The woman said she knew nothing about Mr. Wilder or his spirit-picture. "But," she continued, "if you will go and have a sitting with ---- (I did not catch the name), I think you will get a test that will satisfy you." "Not I," says he; "if any one wants to pay a dollar or two to get me a sitting, I will give my time, and I'll pledge myself that, if I do get a test, or anything that ought to satisfy a reasonable man that spirits have anything to do with it, I will pay the party two dollars for one. I will not have any appointment made, to give the medium time to go hunt up details of my history and connections. It must be done at once, with no preliminary arrangements. If I move in the matter, I propose doing so with proper caution. That is fair, is it not?"-addressing, by his looks, not only the woman but me and the few others who had become interested listeners to the conversation. There did not seem to be any disposition on the part of any one to invest for the benefit of this rather wise (?) man. The conversation was continued; and the argument of the man on the principle of "double or quits" not being responded to, seemed, in his mind, to be a lack of faith in the believers of these phenomena, and he seemed to be making some capital of it. Now, this young, or rather middle-aged man, was a sensible man in many things, and intended to be in this. I knew him very well as a man of education and some felicity of expression as a talker; and, without being particularly egotistical, he evidently thought that if he was convinced and endorsed the matter as truth, it would be a settled question. No further investigation after him would be required; or, "as goes Hull, so goes the State," in political phrase. This colloquy is not important enough to print

to continue, I was not a party in the argument, but I thought a flank movement on my part might be of service, so I remarked, "My dear friend, a dollar or two is of no consequence if it were for any good cause, or for a charity, but what possible object or mbtive could a Spiritualist have to invest a dollar for you to have an entertainment, or to open your eyes?" "Why," says be," it might be the means of satisfying me that there are such things as spiritual manifestations." What advantage," said I, "would it be to the million or two of believers to be increased by one man? If our creed was 'believe, or be damned, the case would be different: probably the sympathetic of our order would then spend large sums in missionary enterprises; it would become ner haps a duty to make converts, even to institute evangelists like Elder Knapp to go over the country and save sinners by making them believers at twenty dollars a head, but Spiritualists have learned by their facts that there is no death, and have the advantage of that knowledge now, and such as you will find it out over the river if not before, so what is the use of expense and labor! It will be all the same to you a hundred years hence. True, you might be having the comfort of it now, but if you do not, it is your loss, not ours we can do without such as you, if you can without our truth." . Our good friend by this time began to feel-at least, I thought so-as-if he was not the essential element of the success of modern Spiritualism. " But," says he, " does not every addition to the body of believers, of men of judgment and culture, help its reputation and respec tability? Suppose Henry Ward Beecher or Mr Murray or Wendell Phillips should acknowledge the truth, would not multitudes follow?" "I dare say. Men who have made their history are slow to go back on their record: it is the rising tide that we must depend upon. The ranks of the Spiritualists show a great number now of the world's lights—scientific, legal, literary and military heroes and kings, and queens also: it grows rap idly; it has no defined head, but 'spreads undivided and operates unspent,' and is the movement of the age, and (making the matter short) if you should investigate this matter carefully and with a heart, and find the underlying fact to be one, and no mistake, and you be one of the believers like this woman, your opponent, it might so happen that you then in your zeal, like her, might be holding an argument with some such cautious skeptic as you now are, and when the skeptic doubted your testimony, and should say to you, 'Pay my scot and I will give my time; no doubt you think you are right, but I am a cautious man, and do n't mean to be sold,' you might almost be tempted to say, at least in your heart-

I thought this note of it would not be amiss. So,

Oh poor fool! believe or not, I will not come down.' You would be taken a little back to think that any one would doubt, after you had endorsed it, and you would find also by intercourse that in the body politic of spiritual believers there are a liberal supply of good heads; and now while you are outside, you must call to mind very many wise people who are Spiritualists, and who would not be, without adequate evidence." Whoseever will, oh! let him freely come. If the

star is in his head he 'll find this truth; if not, his time is not yet come. Happy is the man who, seeking, has found.

The Brinkley College Ghost Story. LANCASTER, O., April 20th, 1871.

EDITORS BANNER OF LIGHT-About the 10th inst. I handed Judge V. E. Shaw, of this city, a Brinkley College "mystery," copied from the Memphis Avalanche of the 5th and 7th ult. In a day or two after he read me a letter written in blank and directed to Mr. Robertson, making certain inquiries about the affair. He has just handed me the letter, filled up with Mr. R.'s answers, an exact copy of which I enclose, as it may be considered some additional evidence of the actual occurrence of the phenomenon. The letter is post-

ing, one week in advance of date. **225** In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse all the varied shades of opinion to which our correspondents give utterance.

 \mathbf{OF}

This paper is issued every Saturday Mora-

BANNER



LUTHER COLEY.....EDITOR. LEWIS B. WILSON......ASSISTANT. Business connected with the editorial department of aper is under the exclusive control of LUTHER COLEY om all letters and communications must be addressed.

Excommunication.

There was a time when this term, used in connection with a Protestant church, carried with it all the terrors that it formarly did when employed by the Roman Catholic priesthood. But that time has evidently gone by. We observe, as a recent illustration of the revengeful bigotry that still constitutes so large and vital an element of Orthodoxy, that the Second Presbyterian Church, of Louisville, Ky., has, through its pastor, Dr. Stuart Robinson, publicly banned Mr. E. R. Spurrier for having presumed to accept the great and impressive truths of spirit-communion, pronouncing the Orthodox anathema of excommunication in due form, and doubtless profoundly exciting the fears of the more timid and tender-hearted of the church, by which means they are to be frightened from the exercise of their own free judgments. The preacher and pastor first read to the congregation the resolutions, embracing the cause of the action on the part of the church managers, and then proceeded to put in execution the punishment voted against the victim; after which he mollifyingly threw open the church doors to the return of the excommunicant, whenever he should conclude to abandon his individuality, and freedom.

A Louisville paper remarks that this is the first instance in that city of the formal expulsion from the church of an adherent to the Spiritualistic faith and philosophy. It will probably make no difference whether it is the first or last. Another Louisville journal thinks such action evinces energy on the part of the church, and a spirit that knows no compromise with what it considers heresy." And thence it proceeds to denounce Spiritualism as "soul-destroying," using up the list of adjective epithets that have regularly served their turn these twenty years in the fruitless attempt to stay the progress of truth and the diffusion of light, by verbal denunciation. What a secular journal has to do with the reality or unreality, the right or wrong, the good influence or bad of any religious faith that rests on individual sincerity, we confess we are not able to comprehend. But it has long been the fashion of the press, while expanding in vaunting heroics over its freedom, to fall upon Spiritualists as if they were horse-thieves, and per contra to shout as lustily for the Orthodox side as if it were a regucopy of your paper, containing an account of the larly paid agent, when we know it, to be only a sycophantic beggar for crumbs. All this will come right in time, but then we shall have a truly free press

But this kind of business is slow. It comes too late now to make any such impression as its authors and advisers expect to make. It is vain for Old Theology, with its variety of methods for menacing and torturing, to run its thick head against the advancing ideas of the age we live in. We behold in this Louisville spasm a temporary and local revival of old tricks long ago played out. They frighten nobody-and amuse many. Truth is not to be found out, as the over-careful mother would have her son learn to swim-by keeping away from it till we have discovered all about it. As for the denunciations of an hireling press, that goes for less than nothing. It has so long spent itself vainly over this kind of industry, that people now care little enough for it. Everybody understands the motive that inspires it. The people will judge of Spiritualism by their familiar knowledge of it, and the practical evidences of its restoring value as a faith. We are wholly content to leave so good a cause to the moral sense of the public, taking it from the hands of those who would, if they could, drive that public from investigation and reflection. It is no new thing for a cause or a denomination to have to pass through trials of this character: the Universalists took their turn; so did the Quakers; and so have others. For ourselves, we bide our time and work on. The invisible world knows how to take care of its own cause, and what are mortals but its willing or unwilling agents?

Gotham Magdalenes.

LIGHT.

We like to read what the secular journals of New York, that have nothing but ridicule and insult for the noble cause of Spiritualism, are forced to utter when they confront the grave social questions which Spiritualism freely deals with, and proposes to turn to reform. The Herald has been touching on the Magdalenes of the metropolis, in connection with the Easter celebrations in the rich churches, and it says that " while the Easter-filled churches were ringing to the praises of the poor converted Magdalene, who came down to the tomb of the risen Lord with spices to embalm his body, ninety-seven of that dark sisterhood from which Mary was snatched were on their via dolorosa to Blackwell's Island. Last evening, the Rev. Mr. Ebbits evidently took that fact as the text of a sermon which he delivered at the Methodist Episcopal church, Washington square. It is time that this ghastly sore should be cauterized by the styptics of the Church. as well as by the mere mechanical operations of police rule. Mr. Ebbits was right in his bold treatment of a professedly delicate subject. Great credit is due to Superintendent Kelso for the manner in which this raid was effected; but we ask, in all seriousness, can nothing be done to prevent these ninety-seven immortal souls from plunging again into guilt upon the expiration of their half year's imprisonment? Can nothing be done to prevent the young and guileless from sinking into the vacant places of these sinks of crime? It is the duty of all to look thoughtfully upon this matter. 'She hath cast down many strong' is Solomon's saying, and yet it is the embodiment of weakness which achieves it. We live in an age of seemingly fervid religion. The pious congratulate themselves on the triumphs of godliness, when all at once that sinister procesion of ninety-seven slattern prostitutes through the streets of New York on Holy Saturday offends he precious daylight, and hurts the ear with its itany of shrieks and semi-drunken blasphemies.' But what comes of all the preaching, so long as those who sit in cushioned pews and listen to it refuse to extend the slightest personal sympathy, or even recognition, to the unhappy ones whom society tyrannically bans from its presence?

A Curious Book.

"HERMES MERCURIUS TRISMEGISTUS: HIS DIVINE PYMANDER," edited by Dr. P. B. Randolph, and issued in Boston by the "Rosicrucian Publishing Company," 89 Court street, has been placed upon our table. The "Prefatory Note" informs us that the Divine Pymander (or Pœmanler, as it is now more commonly rendered, meaning "Shepherd of Men") comes from Egypt; that t opens the way from the World of Shadows to the Realm of Spirit; it treats of Knowledge, Fruth, the Human Soul, of Regeneration, of Immortality and of God; that the authorship of the Divine Pœmander is attributed to Hermes Trismegistus, him whom Lord Bacon described as illustrious with triple glory - Kingly Power, Priestly Illumination and Profound Wisdom. Farthest back in the twilight of history his name ooms up like the pyramids of his native land—so glorious in its greatness, and mighty in its strength, that it has outlived all contemporary records. The present edition of Pymander is reprinted from the translation of Dr. Everard. It appeared in print in the year 1650, under the auspices of "J. E.," whose address to the reader has been preserved in this work. We have not time to notice this curious book further at present but shall do so on another occasion.

Music Hall Spiritualist Meetings.

Prof. Wm. Denton, Sunday afternoon, April 23d, gave another of his telling discourses in the above hall. His text was from the Shaksperean anotation....

'In this our life, removed from public haunt, Finds tongues in trees, books in the running brooks, Sormons in stones, and good in everything." The theme was treated in the eloquent and highly original way for which the speaker is so justly

Lord Brougham's Testimony.

In the recently published volume of autobiography, from the pen of this man of distinction, occurs a passage of early personal experience that is worthy to be reproduced in these columns. It relates to a mutual pledge taken by himself and a friend, that whichever died first, should, if it were possible, make his appearance to the other in a manner that established the fact of identity. The incident we give just as it stands on the page, with the appended postscript, which clinches the truth of the statement:

"A most remarkable thing happened to me remarkable that I must tell the story from the be-ginning. After I left the High School I went with G ----, my most intimate friend, to attend the classes in the university. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects -among others, on the immortality of the soul, and among others, on the immortanty of the soun, and on a future state. This question and the possi-bility—I will not say of ghosts' walking, but of the dead appearing to the living—were subjects of much speculation; and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubte we had entertained of the 'life solve any doubts we had entertained of the 'life after death.' After we had finished our classes at the college G went to India, having got an appointment there in the civil service. He sel-dom wrote to me, and after the lapse of a few. dom wrote to me, and after the rape of a tor-years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them or of him through them, so that all the old schoolboy inti-macy had died out, and I had nearly forgotten macy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath; and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking to-ward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G-, looking calmiy at me. How I got out of the bath I know not, but on recover-I got but of the bath I know hot, but on recover-ing my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G —, had disappeared. This vision produced such a shock that I had no This vision produced such a snock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it that I have here written down the whole history, with the date, 19th of December, and all the particulars, as they are now fresh before me. No doubt I had fallen celeon; and that the annearance presented so dis alleep; and that the appearance presented so dis-tinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had no communi-oation with G—, nor had there been anything to recall him to my recollection; nothing had taken recall him to my recollection; nothing had taken place during our Swedish travels either connect-ed with G — or with India, or with anything re-lating to him or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not dis-charge from my mind the impression that G must have died, and that his appearance to me was to be received by me as proof of a future state.

This was on December 19th, 1799. In October, 1862, Lord Brougham added as a postscript :

"I have just been copying out from my journal the account of this strange dream: Certissima mortis mago / And now to finish the story, begun about sixty years since. Soon after my return to Edinburgh, there arrived a letter from India, an-nouncing G—'s death l and stating that he had died on the 19th of December."

Women's Economical Garden Homestead League.

Under this designation a number of ladies have banded themselves together to act for the betterment of the working-women of Boston. The headquarters of the League are at present at Mayflower Hall, 85 Hanover street. It is intended to establish there a Woman's Labor Exchange and Intelligence Bureau. In its printed appeal the League declares that " the great duty of to-day is to help the helpless to help themselves; to induce in the improvident or idle a spirit of industry, thrift and self-reliance; to bring together the worthy and upright of the employing and laboring classes on a fair and mutual basis. While the avenues of labor mostly open to women are overcrowded by anxious seekers for work, few are competent to do any labor really well, or at best are skilled only in parts of trades. While this is so, many must suffer. By learning them various celebrated, and his remarks called forth, the fre- | full trades, or even a complete trade, they can easier obtain work and fair wages. This the Homestead League proposes to do as far as possible." And to this end the management ask that contributions, however small, may be forwarded to either of the ladies whose names are here given. Everything which human beings can use, eat, or wear will be of cash value to the League. Such offerings will be gratefully received and acknowledged in the papers. A Fair will be held on the first of May, for the benefit of the movement. Aurora H. C. Phelps, Elvira E. Gibson, Annie Getchell, Delia P. Day, Rebecca Bowker, Helen Cecelia Lewis, Helen Ripley, Harriot K. Hunt. Angeline J. Wilder, Josephine VanBenthuysen, Annie Lewis, Mary Babb, Hannah Maria Jacob. Louisa W. Litch. officers and Executive Committee; Angeline J. Wilder, Treasurer; Elvira E. Gibson, Secretary.

MAY 6, 1871.

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marked Memphis. April 16th. " LANCASTER, O., April 12th, A. D. 1871.

MR. ROBERTSON, All'y-Dear Sir-A friend of mine handed me yesterday a spiritual paper called the Banner of Light, which contains a strange account of spiritual manifestations con-nected with your daughter and 'Brinkley Female College.' It is claimed that the above account referred to is true, and a proof of Spiritualism. Not being a Spiritualist, I write you to ascertain the truth of the matter. The Banner of Light claims to have copied the account from the Memnhis Avalanche.

QUESTION .- Have you a daughter Clara? what is her age? and did she in March last attend the above-named College, or is there such an institution in your city? ANSWER.-I have a daughter named Clara,

aged thirteen. She did attend Brinkley College. Q.-While your said daughter was practicing

her music lessons alone, in one of the upper rooms of the institute, did an apparition suddenly appear before her in the shape of a small girl of emaciated form and features, and at sundry times there-after, alone and in the presence of others? -The apparition did appear, as stated in the

Q.-Did the apparition communicate to your

daughter that under a stump were secreted val-uables, which it was desired your daughter should session of as her own? take po

A.-It did. Q.-Was a search made at the place directed, and was there found under the stump, hid away in an enclosure of masonwork, a glass jar, containing (as supposed) gold, diamonds and ble papers, which the apparition directed should not be opened for sixty days? A.—The search was made, and the jar found under the bulkmark

under the brickwork.

Q.—Have you in your possession, or under your control, the aforesaid jar? A.—I have not. I was seized by four armed men on the 28th ult., and forced to deliver it up, after which I was badly beaten and left for dead. The above questions contain the substance of the article contained in the Banner of Light, the facts of which are taken (as is claimed) from the Memphis Avalanche of March 5th and 7th, A. D. 1871. It will give you but little trouble to answer these questions and return this, as they are made in behalf of the truth."

You are at liberty to publish or make such use of the above as you think proper. In common, no festations, as some of them seemed not to be in accordance with the laws of manifesting through mediums; but the direct and positive answers of to the art of burglary is a trifle perplexing." Mr. Robertson seem to set the matter at rest so far as human testimony is concerned.

Yours for Light and Truth, W. SHIELDS BEATY.

building, though she was actually asleep at that Builder do n't mean to repair!" moment in a bed chamber of the old house, and

utterly unconscious of this "counterfeit presentment" at some distance from her bodily presence. so much that we meet on so many occasions, that \ ism."-Revolution.

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Science vs. Burglar-Proof Safes.

This is an age of progress. Rapidly as man's intellect-harnessed to the car of wealth-gives out all its powers to fortify the possessor of property against the great mass of society, another class of minds are "showing cause" in a diametrically opposite direction. Lock-picking has been seemingly defeated by cunning combinations, and the dread hand of the fire-fiend is powerless to destroy the safes of modern construction; but science seems to have been invoked by certain sharp-witted members of the "cracksman's club," and, for the moment, invention stands aghast. The following paragraph from "Every Saturday" explains the difficulty:

"The Scientific American gives us the agreeable information that it is now impossible to construct a burglar-proof safe; for the thief, with his cylindoubt, with many others, I had doubts of the ders of compressed hydrogen and oxygen, can in truthfulness of the account of such strange maniest metal, his fire-drill enabling him in a few min-utes to work his way into the strongest safe that was ever constructed. This application of science

Well, gentlemen, there seems to be nothing left but to carry out the old motto, and "fight the devil with fire." Suppose that safes were hereafter to be lined with that exceedingly irascible compound, nitro-glycerine! and the fact should A touching story is told of a young sister of be made known to the thieving public. How Alice and Phoebe Cary, whose early death was many rogues would risk their lives in the explodeeply lamented by her friends. A few weeks sion which would surely follow the operation of before her departure, and while she was still in the "fire-drill" spoken of above, or "any other health, she appeared for some minutes to be plain- drill"? A "strong-box" would preserve the paly visible in broad daylight, to the whole family, pers, etc., inside, while the mortal tenements outacross a little ravine from their residence, stand- side would soon be as ex-President John Adams ing on the stoop of a new house they were then said his body was: "An old work which the

THE FRENCH FAIR, held in the Boston Theatre for two weeks, closed on Saturday evening, April This incident is said to have given the sisters a 22d. The gross receipts are reported at \$85,000. of itself, but as I have already said, it is a type of | strong interest in the phenomena of "Spiritual-| The goods unsold will be placed in a store to be disposed of in aid of the movement.

quent applause of a large audience. The singing by the choir was excellent.

The Closing Lecture.

Prof. Denton will give the closing lecture of this course in the above hall, Sunday afternoon, April 30th. The exercises will be very appropriate for the occasion. Prof. Denton will make one of his masterly efforts in "answering the objections to Spiritualism." We hope Spiritualists will take their skeptical friends with them to hear so able a man as Prof. Denton dispose of, in a scientific manner, the strongest points raised against the spiritual philosophy. The hall should be crowded.

God the Father, and Man the Image of God.

This work of Mrs. King's, just published, is the fourth of the series she promised the public some time since. Like those which have preceded it, it is of a practical character, treating of subjects which pertain to man's highest interests, at the same time that it investigates questions which have claimed the attention of philosophers and Salem, Mass., the four Sundays in June. thinkers of all ages. It is far-reaching, its author basing conclusions upon facts and analogies drawn from Nature, in its varied manifestations in the past and present, as only one can do who has studied Nature closely and deeply from a standpoint to which man in the flesh has not yet attained. It is not the less practical and important because it is an inspirational work, and it is eminently deserving of the attention of all who are interested in the progressive philosophy of our age.

Anniversary of the Battle of Lexington.

On Wednesday, April 19, 1871, the citizens o Lexington, Mass., and vicinity celebrated the 96th anniversary of the opening conflict of the Revolutionary War, by public exercises of more than customary magnitude. A new Town and Memorial Hall was dedicated with appropriate ceremonies; bells were rung, salutes fired, and a procession passed along the principal streets. An address was offered by Dr. Loring, and the services ended with a banquet. The evening was occupied with a levee. promenade concert, and dance. Large numbers of people attended the celebration, and great enthusiasm was manifested.

Another New Physical Medium.

Frank Stearns, of Rome, Mich., aged fifteen years, has recently become developed as a physispirit control, he is quite proficient in speaking, eases, etc. He is also a good test medium. He is traveling in Eastern Michigan with Elijah Woodworth, and holding scances, to the general satisfaction of the people visiting them.

Mrs. Luman White, Winsted, Conn., and Mrs. Merrill, of Hampton Falls, N.H., will please Free Circle.

Movements of Lecturers and Mediums.

Mrs. Abbie W. Tanner will lecture in Lawrence, Mass., April 30th; in Hartford, Vt., May 7th and 21st; in Lawrence, Mass., May 28th; in

Fannie T. Young will go West the first of May, passing over the Grand Trunk and Vermont Central Railroad. She would like to receive calls to lecture on that route, for Sundays and week evenings. Write to her at once, care of Dr. H. C. Coburn, Centre Strafford, N. H.

Dr. J. K. Bailey-recently and unexpectedly returned West, from a successful tour in Poughkeepsie and New York-made us a fraternal call this week, says the Ohicago Religio-Philosophical Journal. He looks hale, and appears buoyant in spirits. He expects to labor in this State (Ill.) for a time, first starting out along the C. B. and Q. R. R. Give him plenty of work, friends, and especially just remuneration.

E. V. Wilson will speak the Sundays in May in Kansas City; two Sundays of June in Fort Scott, Kansas; first Sunday in July, in Carthage, Mo.; second Sunday in July, at Springfield, Mo.; August and September, in Minnesota.

Mrs. Juliette Yeaw will lecture in Plymouth. Mass., August 13 and 27; in Putnam, Conn., during September.

J. M. Peebles speaks in Baltimore each Sunday in May. Week-day evenings he expects to lecture in Norfolk. Va., and other localities not far distant from Baltimore. Address, care of Levi Weaver, 221 Charles street, Baltimore.

Mrs. Clara A. Field will speak in Charlestown, Mass., April 30th and May 7th; in Lowell, Mass., cal medium. He is not educated; yet, under May 14th, 21st and 28th. She would like to make further engagements anywhere in the New Engplaying musical instruments, and diagnoses dis- land States. Address, No. 111 Middlesex street, Lowell, Mass.

We shall next week pay our respects to J. J. Carruthers, D. D., Pastor of the Second Parish," Portland, Me. A reverend "D.D." should possess in a great degree the sublime virtue, CHARITY. Without it, such a person is, in the accept thanks for beautiful flowers for our public estimation of all good men and women, "as sounding brass, or a tinkling cymbal."

MAY 6, 1871.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER. -First Page: The Physical Manifestations-"Dr. Slade's Mediumship," etc.; "Development of a New Medium-Convincing Manifestations," by H. Augusta White. Second : "Laura V. Ellis;" "Manifestations in Louisiana," by James C. Johnson; "Spirit Photography," by Mrs. Sårah A. Floyd; poem-"Beyond the Veil," by Mrs. C. L. Shacklock; "Spiritualism," by Andrew Jackson Davis; Free Thought-" Who was the Author of Evil?" by Lewis Cooper; "Apollonius on Atheism," by "Philo;" "Life, Mind and Matter, by Cora L. V. Scott (now Tappan). Third: The Reviewer-" Arcana of Spiritualism," by Ed. S. Wheeler; poem-" The Choral Workman's Song;" Banner Correspondence from Illinois, Nebraska, Indiana, Connecticut, Mississippi, New Brunswick, Ohio, New York, Ontario; poem-" Betsey and I are Out," by W. M. Carleton; "A Boy Detective," by W. Foster, Jr.; "The Effect of Food upon Human Health;" Obituaries. Fourth and Fifth : Editorial articles on current topics; "Skepticism," by John Wetherbee; Items of interest. Sixth : Message Department; List of Spiritualist Meetings. Seventh: Business Announcements. Eighth : Warren Chase's Correspondence, and "Southern Locals," by Cephas B. Lynn.

See advertisement of Dr. Storer's valuable medicine, the "Nutritive Compound," in another column. This invaluable medicine is gaining in popularity every day.

The wretched farce, called "justice," by which witnesses and injured persons are imprisoned like criminals, is forcibly illustrated by a story which comes to us from San Francisco of a stranger who last October was knocked down and robbed in that city, afterwards was arrested as a witness and confined one hundred and eight days in an

The unmarried women of this country, it is said, own \$400,000,000 worth of property, on which they suffer taxation without representation.

Why must a line drawn by a pen be always on a slope? Because it's an ink line.

THE MAPLE SUGAR CROP .-- The Montpelier Watchman says: "The maple sugar crop of Vermont will be larger this year than for any one year during the past twenty, and will be a very important item in the production of the Stateeven at the low price sugar brings now-the best being from eight to ten cents a pound."

A lady in Cambridge, Mass., "who has been providentially thrown out of work desires to obtain housekeeping." If the lady's theology is true, the question arises whether any one will dare to thwart the decrees of Providence by giving her employment.

> EPITAPH ON A COQUETTE. Here lies one who lived and died, And left the world unsatisfied ; Like yet unlike the valiant Greek, Diko yet unitse the valiant Greek, Of whom the ancient annals speak, She conquered everywhere and then Sighed for-new worlds? Oh, no-new men I If far above there is no filtring What can she find at all diverting! -Boston Transcript.

It is a great misfortune not to endure misfortune

Spiritualist Lyceums and Lectures, BOSTON .- Eliot Hall -The sersion of the Chil. dren's Progressive Lyceum, on Sunday morning, April 23d, was well attended and highly interest-ing. In addition to the regular exercises, a brief address was made by Ed. S. Wheeler.

Monthly Concert.-This Children's Lyceum gave its regular monthly concert at Ellot Hall, Sunday its regular monthly concert at Ellot Hall, Sunday evening. April 23d. A very good attendance manifested a better state of interestedness than formerly on the part of the general public. The Temple Group Choir — (Mr. and Mrs. Lucerne Lovejoy, George Woode and Annie Cayvan)— sang "Gates Ajar": recitations followed by M. F. Davy, Clarence S. King, G. D. R. Hubbard, and Misses Georgie Cayvan, Maria Adams, Bella. Randall, Alida H. Hubbard, Annie F. Boutelle Songe were rendered by Chas. W. Sullivan, Maria Adams, Edna S. Dodge, Minule W. Dodge, Nellie Thomas, Hattle A. Melvin, Hattle C. Richardson; Alice Cayvan gave a musical selection. The en-Alice Cayvan gave a musical selection. The en-tertainment closed successfully with a fine dia-logue written by D.N. Ford, entitled "Gossip," the Characters of which were well represented by Em-ma Quayle, Alice Cayvan, Laura Chubbuck, Car-rie Day, M. Addie Morton, Hattie A. Melvin, An-nie Teel, Georgie Cayvan, Wm. S. French, Henry Randall, Nellie Chubbuck, Nellie Thomas.

This Lyceum will give a free festival for the children on the afternoon of Wednesday, May 3.1, consisting of games, dancing, refreshments, &c.; and in the evening an entertainment will be pro-vided for older ones who may desire to attend, for admission to which a fee of 25 cents-to cover

of Eliot Hall in the festivities of the occasion. Religio-Philosophical Club. — This organization met at Eliot Hall (ante-room) on Sunday even-ing, Anril 23d, and was called to order by Dr. H. B. Storer, President. After some preliminary business the following question was discussed at length by A. E. Carnenter, H. S. Williams, Dr. H. B. Storer, Mrs. Dr. Emma R. Still and George A. Bacon, viz., "What do we know positively of the spirit-world?" The question for the Sunday evening session, April 30th, was decided upon as, "What evidence have we of the existence of a spiritual world?" Free Weeklu Sociable — On Tuesday, evening

Free Weekly Sociable. - On Tuesday evening, underground cell of the city prison, and on his lib-eration received only \$55 as a compensation for his loss of time, disgrace and suffering. meetings were inaugurated just after the Fair, and in fact are a continuation of the series of preparatory meetings for that event; it having been found that such convocations were very service-able in making the helievers of the spiritual faith in Boston and vicinity better acquainted. All friends of the cause are invited to come free of expense, and the attendance has gradually in-creased till, on the Tuesday evening above men-tioned, the hall was filled to repletion.

John A. Andrew Hall .- The undersigned have leased the above hall, at the corner of Chauncy and Essex streets, and will dedicate it to God and the Spirit-World on Sunday, April 30th, at quarter to three o'clock r. M., for the purpose of dissemi-nating the philosophy of true Spiritualism. Ser-vices will be held on the following Sabbaths dur-ing the year, forenoon and afternoon.

The dedication services will be conducted through Mrs. Sarah A. Floyd, who will also be the medium for the afternoon services during the year. Seats free, and the public are invited. C. M. HUGGINS, President, THOS. R. TRIPPE, Vice President, SAMUEL CARTER, Treasurer.

CHELSEA .- Granite Hall -- The course of Spiritualist lectures, which has been so successfully carried out on this, as during last season, was

further continued on the evening of Sunday, April 23d, by the assembly of a fine audience to listen to the graphic word-pictures and strong arguments which are the result of an engagement of Prof. Wm. Denton. The cause of Spiritualism. we are informed, was never more prosperous in our sister city than now.

It is a great misfortune not to endure misfortune. Mrs. H. B. Stowe, in her new story, says: "Men need wives who are in love with them. Simple tolerance is not enough to stand the strain of married life, and to marry when you cannot truly love is to commit an act of dishonesty and injus-tice." "Infidel" has come to mean one whose relig-ious opinions differ from the one who uses the term, and is oftentimes an unintentional compli-ment of a high order.—*Tilton's Golden Age.* A party of Sonora scalp-hunters captured and killed a party of fly hostile Apaches near the border of Sonora and Arizona a few days since. The Mexican government news 2000 for ceab scalp. The Mexican government pays \$200 for each scalp and the State of Sonora the same. No wonder tablet containing the names of his former group, by the members thereof; speech by Ella Harring-ton, to which Mr. Guild fittingly responded. This concert will be repeated, with attractive additions, on Monday evening, May 1st, at Har-mony Hall, when it is hoped that an equally good attendance will characterize the meeting. MILFORD.-Washington Hall.-A correspondent, writing therefrom, informs us that this Lyceum met April 23d. and, after the usual exercises, Eva Wales, Effie Williams, Netta McGlofilin, Freddie onected numerous cases to show what sad havoo sommunion and alcoholic wines made with some of the weaker members of the visible church.—S. F. Pioneer. The fiftleth anniversary of the publication of added interest by reading and speaking.

New Publications.

 \mathbf{OF}

BANNER

THE HAND-BOOK OF PROGRESSIVE PHILOSOPHY, by Edward Schiller, is a compact little volume from the press of Red field, New York, embodying in concise form the fruits of all philosophy in its advance and growth, and enabling the inguirer who is debarred access to large libraries and the published volumes of the great writers on philosophy to possess himself of a clear and definite knowledge of all the systems extant, their substance and their history, and thus to appropriate, with the labor of reflection and memory rather than of diffuse reading, a store of philosophic learning, in its substantial results, that he will particularly desire to carry with him into the walks and work of his daily life. We cannot too heartily commend an undertaking entered upon and carried out with such visible conscientiousness, and one that covers a field of study with which all thought ful readers would like to be more conversant. The book is published with a fair and attractive page, and in a style to merit general favor.

J. P. Mendum has published a new edition of a popular and most meritorious volume, which has obviously met with wide public favor, entitled "BIOGRAPHIES OF ANCIENT AND MODERN CELEBRATED PREE-THINKERS." It is a reprint from an English work entitled "Half-Hours with Free-Thinkers." We have spoken in praise of this sterling volume in its former editions, and can but repeat in this place the encomlums we indulged in before.

The same publisher likewise sends us "THE TRUE HIS-TORY OF MOSES, AABON, JOSHUA AND OTHERS," deduced from, a review of the Bible, together with remarks on the morals of the Old and New Testaments and some of the ancient philosophers. The author is J. M. Dorsey. The reader will here get a complete and close account of Bible charac ters whose career it is not so easy to follow through the varying events recorded in the scriptures that illustrate their lives,

Peterson publishes, in paper covers, the third series of Dumas' "Three Guardsmen "- BRAGELONNE, the Son of Athos, a romance that enticed countless readers at the time of its appearance, and illustrates some of the more shining points of the author's conceded genius. On the "Three Guardsmon "Dumas rested his fame. He never excelled that work in all he wrote. In the present popular form, at the low price asked for it, it will meet with a new sale among readers who will eagerly purchase it.

J. P. Mendum issues A LETTER WRITTEN TO PIUS VII, by Charles M. Talleyrand, Bishop of Autun, and Prince of Bene vento-translated from the French into Portuguese, and from the Portuguese into English, accompanied with a memoir of the author. This is a new edition, in paper covers. The memoir of this remarkable courtler and statesman will be welcome in this form, while his famous etter will, in the light of present events, be read with in creased satisfaction and pleasure.

Patrick Donahoo, Boston, has issued in neat style a sixty. page book, giving a " HISTORICAL ACCOUNT OF THE LITTLE SISTERS OF THE POOR." translated from the French of M. Loon Abineau, and sold for the benefit of the House of the Little It gives an interesting account of this growing Sisters. Catholic charity.

THE ATLANTIC for May contains a mental feast rarely surpassed in a monthly. We will not single out the choicest viands when all are so good, but name them all for the reader's benefit, in regular order: The Descent of Fire, by John Fiske; May-Flowers—a poem, by Louise Chandler Moul-ton; Organization of Labor—its Aggrossive Phases, by Richard J. Hinton; The Campbells are Coming, by "G. A. E.;" Vox Populi-a poem, by Henry W. Longfellow ; Kate Beaumont. Part V. by J. W. DeForest : Bubbles from an Ancient Pipe; Castillan Days, Part IV, by John Hay; Mountaincoring in the Sierra Nevada, Part I, by Clarence King; Delsarto, by F. A. Durlvage; In May-a poem, by Celia Thax: ter: The Capture of Fort Fisher, by H. C. Lockwood: Our Eyes, and how to take care of them, Part V, by Henry W. Williams, M. D.; Our Whispering Gallery, Part V; Nathaniel Hawthorne, by James T. Fields; Recent Literature

among whose articles are to be noted, The Wonders of the Yellowstone, an illustrated paper ; Reminiscences of Charlotte Bronte; Living American Artists; Our Labor System and the Chinese; A May Day Story; George MacDonald's Story of Wilfred Cumbermede; and Topics of the Time These latter are always skillfully presented, and constitute valuable feature of this popular monthly.

THE GALAXY for May appears with Lady Judith, in sever al more attractive chapters; The Campaigns of Robert E Lee; The Nether Side of New York; Overland, in three ad altional chapters; The Duke of Cambridge; A Night in the Wilderness; a continuation of Ans. Edwards's "Ought We to Visit Her?" In the Valley; A Journey through Italy to Rome Three Hundred Years Ago ; Mrs. Job Grey ; Woman's Rights Æsthetically; Drift-Wood; Scientific Miscellary; Current Literature; and, in addition to Nebulo, the new department, made up by different contributors-The Galaxy Club Room. This is a stirring number.

LIPPINCOTT'S MAGAZINE for May has for a list of con

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

LIGHT.

April 30, Lecture by Prof. William Denton

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

EVERY SUNDAY AFTERNOON, AT 21 0'OLOGK, until the close of April, under the management of Lewis B. Wilson. Prof. William Denton will lecture the four last Sundays of the course, 'Vocal exercises by an excellent quar-tette.

Notice. The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will meet at Farmington, Dakota County, Minn., June 2d, 3d and 4th, 1871. All delegates at-tending will please notice the following rules of Kaifroad Companies: On St. Faul and Houx City Italiroad, excursion tickets will be sold by agents at the various stations (return tickets included) for full fare one way; on Milwaukee and H. Paul Raifroad, including Hastings and Dakota Raifroad, par-ties will purchase excursion tickets at various offices for 60 por cent. of full round trip fare; on Lake Superior and Missi-sippi Italiroad, Stillwater delegates, raifroad included, will be returned free on the certificate of Secretary of Convention that they paid full fare over that road when going to Conven-tion; on St. Paul and Pacific, delegates will fund Convention tickets in the hands of the conductors on the trains only. Delegates can get board at the batels in Farmington for \$J.00 per day. It is expected that Peter West, of Chicago, will be present. Marristors Rise County Winn. Area the based Marristors Rise County Winn. Notice. Sec'y of Association. Morristown, Rice County, Minn., April 18th, 1171.

Married :

In this city, April 22d, at the residence of Geo. A. Bacon, Mr. Isaac H. Rhoades (Spiritusiist lecturer) and Miss Hannah MeDonald, Mr. E. 8. Wheeler officiating.

BUSINESS MATTERS.

OHARLES H. FOSTER, Test Medium, No. 29 West Fourth street, New York City. A1.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth avenue, New York. Terms, \$5 and four three-cent stamps. ·A1.

SRALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. A22.

SPECIAL NOTICES.

- A TIME FOR EVERYTHING.
- There is a time for everything,
- But none has charms like those of Spring,
- To those who yet are young.

- To those who yet are young. The farmer mellows up his soil, And sows broadcast liks seed. That he may from the season's toll Get breaf for "time of need;". The Hoys then wish for thinner "(LATHES," That they may be both coul and neat. Which they can buy at (ROAGE FENNO'S, Corner of Beach and Washington street =1w

May 6.-1w

HERMAN SNOW, 319 KEARNEY ST., (Up Stairs.) SAN FRANCISCO, CAL.

Keeps for sale the BANNER OF LIGHT.

And a general variety of

Spiritualist and Reform Books, t Eastern prices. Also Adams & Co.'s Gulden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed free. Dr Remittances in U. S. currency and postsgo stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

J. BURNS.

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return mail. Iw-May 6. M. S. M. L. SHERMAN, Psychometrist. Per-whether single or married, with two dollars and stamps, will receive deliberation of character, including leading events in past and inture life. Will diagnose disease and send pre-scription, or give instruction for mediumistic development for 81 each and stamps. Address 306 South Clark street, Chicago, 10. 2w*-May 6.

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A BSTRACT OF COLENSO ON THE PENTA-TEUCII.-A careful auminary of the Bishop's argument proving that the Pentateuch is not historically true, and that it was composed by Samuel, Jeremiah, and other Prophets. Price 25 cents. AMERICAN NEWS CO., New York. Apr. 15.-18w(4wis)*

MASTER HENRY O. LULL, Business, Test and Circle Medium. Also examines for disease. Office No. 18 F street. Nouth Boston. Hours from 9 to 12, and from 2 to 5. Private sittings, terms 81. N. B.-Will answer calls to circles in Boston and vicibity. Iw*-May 6.

MISS FLORA J. PALMER, Magnetic Phy-sician and Test Medium, 53 Pleasant street, corner of Tremont, room 2. Examines by lock of hair. -- May 6.

MRS. HIGGINS, Chairvoyant Physician, will be in Charlestown on Friday and Saturday of each week, at No. 95 Main street. JUST PUBLISHED,



Has oft been said and sung :

the Indians are "hostile" to the whites.

"Dr. Newman Hall says that the churches of Great Britain have lost 30,000 members by drunkenness within the last three years.'

So long as the Christian churches celebrate, with some of the villanous alcoholic compounds, their most valued sacrament, there can be no safety for church members. The late M. Delevan collected numerous cases to show what sad havon communion and alcoholic wines made with some of the weaker members of the visible church.-S. F. Pioneer.

the Christian Register was celebrated at the Commonwealth Hotel Thursday afternoon, April 20th, and was attended by between 150 and 200 persons, including many ladies....

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Measure every man according to his measure: that is, do not expect or demand from him more than is in him.

Spurgeon thinks some ministers would make good martyrs-they are so dry they would burn well.

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Providence, R. I.

DEAR BANNER-Since the departure of my near friends, Mrs. Lucy Dewey and Henry C. Wright, to the spirit-life, a great change has come over me. I have been developed as a medium, and to speak under spirit influence. I have been controlled to hire one of our best halls and to announce myself to speak as a medium on Sunday, April 30th. Mrs. Robinson will conduct the music, assisted by a choir of select voices. The more than one thousand Spiritualists of Providence are to be united, and others are to be added, and, what is unusual in spiritual meetings, we are to have more money than we can well use. except in works of mercy and charity. The speakers are to be local, female and male, inspired and consecrated by the angel-world for this work. The meetings are to be free-the poor are to pay nothing. The hall is already hired for a course of lectures, and my fortune, such as it is, is mortgaged to fully carry out the designs of the spiritworld in this matter. Very Truly, LEVI K. JOSLIN.

Providence, April 20th, 1871.

Notice to Subscribers.

Patrons of the Banner, when renewing their subscriptions, should be careful to always state the place to which the paper is mailed; and the same care should be exercised when a change of location is desired. By particularly attending to this, our mailing clerk will be relieved of a great amount of extra labor in hunting through the thousands of names upon our books before the name required can be found and the alteration made; whereas, if the full address is given, he has only to consult his alphabet of towns to turn direct to the name upon the subscription book. A little care saves much labor.

Matters in Europe.

On one side, a rapidly rousing government, driven to act. at last; on the other, a desperate Communal Committee, tottering in its seat of transitory power-confront each other at Nucilly and Asnieros. Both parties claim decisivo victories; but, as the Versailles troops have penetrated to within one hundred and fifty yards of the main walls of Paris, it would seem that the insurgents are gradually

In the city over eight hundred persons are out of employ because of the suspension of the newspapers alone. Horse flesh, that delicate reminder of the old slege, is being sold in large quantities.

reinforcements for the Versailles government are Large roinforcements for the versatiles governments are ionstantly arriving, and Thiers has informed the Masonic leputation from Paris that under no circumstances will the Jommune be acknowledged. Bismarck says the Germans will not evacuate the forts northeast of Paris until the final treaty of peace is con-

In the woods of O is an a two is the intervent of the observent of the obs

ed flag was hauled down, and the leaders are now under

red hag was hauled down, and the leaders are now under trial. Monotti Garibaldi is reported as about returning to Italy. An armistice of a brief duration, commencing April 24th has been established for the purpose of burying the dead and allowing the inhabitants of Neuilly to escape from their cellars, whither the incessant bombardment had forced them. Bugland is discussing rotrenchment and reform. Germany is still sending back Fronch prisoners, and fur-ther negotiating the definite treaties with France. She will not meddle with the internal affairs of that nation. Schamyl, the celebrated Circassian Chief, is dead, at the sge of seventy-four, as per recent English despatches. From 1824 to 1850, when he was captured, he was the most troubleseme enemy whom the Russians had to encounter in their frequent invasions of Gaucasia. When he was cap-tured, he was treated with the utmost respect by the Rus-sians, and given an establishment at Moscow. In 1866 he sund his sons took the eath of fidelity to the Emperor of Russia.

-Job and the Bug; Berne in Winter; Ourlosities of the 'Pay Streak;" The Murder Stone; Vittoria Colonna to Michael Angelo; Ivan Toorgenef, the Novelist; Wild Ireland; Monuments of Ancient America; Unter den Linden; A Modern Test; The Sequel to "A New Legend;" Spots; Monthly Gossip; and Literature of the Day. This number

will rank with that of any of the magazines of the month

for which it is issued. The contents of the RADICAL for May indicate great vigor and industry, presenting a series of articles and writers truly brilliant. There are Conway, Fairfield, Higginson, Burleigh, Shackford, Elizur Wright and Samuel Longfellow as samples of the latter, while the articles to which their names are appended are fresh, full of thought, provocative

of new ideas, and entirely healthy for the mental nature. GOOD HEALTH for May is one of the best numbers, and that is praise enough, when all have been so good. This number completes its second year. We are glad it has attained a firm hold on life. The June number commences a new volume, and valuable improvements are to be made:

new writers of the highest medical and scientific standing are engaged to write for it. Published by Alexander Moore 11 Bromfield street, Boston.

PETERSON'S LADIES' NATIONAL MAGAZINE is finely illus rated. The engraving of "Claribel" represents a charming picture of innocence and purity of sweet sixteen. The fashion plates are rich and elaborato. The reading matter is good-which can always be said of this favorite magazine. THE HERALD OF HEALTH for May is received. Its contents are varied and valuable. Every article should be carefully read. Its subscribers during 1871 are to receive a free gift book worth a dollar and a half, entitled "Physical Perfec-

tion." THE NURSERY for May is a gom. The illustrations are very fine. It is decidedly the best magazine printed for youngest readers.

OUR YOUNG FOLKS for May is received. It is as good as need be.

New Music.

Oliver Ditson & Co. have issued the following new pleces of music: "Au Revoir, Louise," poetry and molody by Mad'lie Panseron, translated by J. C. J.; arranged by F. J. Lippitt for Mrs. Lillle Moulton; "The Beggar Boy," with Italian and English words, translated and adapted by W. O. and J. E. Perkins; "'T is but a lock of hair she left me," poetry by Geo. Cooper, music by Edwin Christie ; "By the blue Alsatian mountains," a ballad by Claribel : "Thy will be done," sacred melody, arranged for soprano, solo and quartette, by Otto Lob.

Office :

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Price 6 Cents. THE CRUGINLE. -Published in Baltimore. Frice 5 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Frice 20 cents per copy.

Camp Meeting Notice.

Camp Meeting Notice. We the undersigned give notice that the Second Mass State Spiritualist Camp Meeting will be holden at Walden Pond Grove, Concord, Mass., commencing Tuesday, Aug. 15th, 1871. Full particulars in due season. On Wednesday, July 12th, there will be hold a Grand Union Spiritualisis' Pionic at the same Grove. DR. A. H. RIGUARDSON, Commillee of J.S. DODOS, JArrangements.

April 26, 1871.

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Notice to Subscribers of the Banner of Light. -Your stiention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, show-ing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures corre-spond 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 mothod renders it unnecessary for us to send receipts. These who desire the paper continued, should ronow their subscriptions at least as early as three weeks before the receipt-figures correspond with these at the left and right of the date.

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

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MISS A. M. MCDERMOTTE, PSY010METRIST and Eclectic Physician. Will give Mag-netic Treatments at her rooms, No. 591 6th avenue, New York. 3w*-May 6.

3w--May 6. MRS. L. W. LITOH, Trance, Test and Heal-ing Medium, has removed to 163 Court street, Boston. Circle Tuesday and Bunday evenings at 73 o'clock. May 6.-2w*

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OF LIGHT. BANNER

Message Department.

6

EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond-whether for guod or evil. But thuse who leave the earth-sphere in an unde-Woloped state, eventually progress into a higher condition. We ask the reaster to receive no doctrine put forth by spirite in these columns that does not comport with his or her reason. All express as much of truth as they perceive -ao anore.

The Banner of Light Free Circles.

The Hanner of Light Free Circles. These Circles are held at No. 158 WASHINGTON STREET, R DOM No. 4. (up stairs.) on MONDAY, TUESDAY and Thura-DAY AFTERNOONS The Circle Room will be open for visitors at two o'clock, services commence at precisely three o'clock, af er which time no one will be admitted. Boats reserved for strangers Domations solicited. MES. CONANT receives no visitors on Mondays, Tuesdays, Weinswiss or Thursdays until store is o'clock at M. Bhe

Wednesdays or Thursdays, until after six o'clock r. M. Bhe gives no private sittings.

gives no private sittings. The questions of dowors for our Circle-Room are solicited. The questions answered at these Seances are often propounded by individuals among the audience. These read is the controlling intelligence by the chairman, are sent in by correspondents.

Invocation.

-

Oh thou Light, shining in the darkness, which the darkness comprehendeth not, we pray thee to deliver us from ignorance, which makes cowards of us all. We pray thee to establish that peace on earth which can come alone as the recognition of the holier, the higher, the diviner law. We pray thee to minister especially, through thine angels, to the sick and the afflicted, to those who sorrow in mind or body. And for these mortals we ask, when they shall close the book of this life may they find upon the title-page of that other a reward for every good deed done here.

Questions and Answers. QUES - (From the andience.) If mind is the result of spirit and matter, would we not naturally conclude that the result is greater than the cause? ANS.-That depends upon how high rank you give unto mind.

Jan. 10.

QR-Well, from what I know of the capacity of mind, it can use the elements, and bring them subject to its own will.

A .- You seem to confound the term mind with the term soul.

QR-They are synonymous.

A .- With you, perhaps-not with me. To me, mind is but the glass through which soul reflects itself. Mind is the result of the action of soul upon matter. It is not the soul. I know many ancient and modern scientists so class it; but the scientists in our life make a wide diff-rence.

QR-I understood the controlling spirit of yesterday to say that mind was the result of spirit and matter.

A .- So say L

Amen.

QR-From what we know of mind, I conclude, therefore, that mind is greater than either spirit or matter.

A-Yes; to human consciousness it is, because it is the only part of spirit or soul that can appeal to your human consciousness. Through the action of the mind, the universe is made clear to the individual. Through the action of mind, the human senses are taught of higher and diviner things than those by which it finds itself surrounded: and thus it becomes to human consciousness an all-powerful teacher. But when divinely considered, it is no more than the pencil in the hand of our scribe.

Q-Would it be correct to say that mind is the manifestation of soul?

A.-I have said so, and to me it is correct. Q.-Is it correct to suppose that the negative can produce the positive?

A-Yes, it is-and a scientific fact capable of demonstration. The positive and negative act with equal force upon each other. They are each producing causes.

Q-Then the result would be greater than the two elements? A -- Certainly; because the two elements sepa-

rate would be void of power.

Q-Is it not best to aspire to that we cannot reach, in order to progress? A,-Yes; the whole Christian world is doing i to day,

QR.-If we aspire to nothing above the material, we shall not become very ethereal.

A .- If you aspire to soar even as far as matter will carry you, you go very high, even into celestial life. QR.-I thought matter only went forty miles

above the earth. A .- Forty miles, forsooth, above the surface of the earth! What are all those shining orbs in space but matter? You will find matter wher-

ever you go. O.-Is there any such thing as celestial life without matter?

A .- No. To me there are three distinct termssoul, spirit, and crude matter. The soul is the in-

visible part, the indestructible, the eternal-never had any beginning, can never have any ending. Spirit is the body proper of the soul; it acts through that upon the body physical, when it is so encumbered. And this spiritual body is a body of etherealized matter, and not so far etherealized but that many of your clairvoyants can see it. QR.-Spirit, then, is but fluer matter. That is

my belief. A .-- You and I do not differ so much, but it is difficult for us to make ourselves understood, the language by which we express ourselves being so obscure. There is such a confusion of terms in your language that we cannot clearly express Jan, 10. our ideas.

Evangeline Shields.

I said if it was true I would con e. My grandfather Holstien is a believer. My father fell during the war, and left my mother sick, with her aged father dependent upon her and me. I was not old enough to do much for grandfather, but I did what I could till I got sick. I sold small wares on the street. After I got sick some of the charitable people helped us, but we saw dreadful hard times; and grandfather used to say he was glad I was going where there was no more cold and hunger, and where I should not be poor any more. I felt sorry to leave him. I could not belleve as he did, but I told him if it was true I would come back. And it is true, and I have just such a beautiful home as he told me I should have; and I shall be ready for him any time, and the best part of it is he is coming soon. He prays every day that we may some of us come and tell him how long he is to stay here and suffer. He's got the rheumatism, and he is not understood at all. He is dependent upon charity for all he has but he will be rich when he lags off that body, and he is going to before the flowers come. - I know it

will be the best news he has ever heard. I wanted to come and tell him. [Where did you reside?] In New York City. I was fourteen years old. Jan. 10.

John Peevy.

Capt. John Peevy, of Bath, Me., I was. I lived here fifty-eight years-long enough to learn something, if I had n't been a fool. I used to make it a point to have prayers and religious services on shipboard, but I did not make it a point that my sailors were well taken care of. I had better have prayed in that way; that had better been my Bible a good deal, and I see it now. Sam Gordon, one of my sailors that was with me the last voyage I made, has invited me to come round and give an account of myself. No doubt he thought would come here up from below, rather than from above. [He could not have thought very well of you, then?] Well, he has not much reason to: I was very unjust to him, and he has not enough to invite me to come back. I am heartily sorry for all the missteps I made in this life, but

they are all lessons to me now; and as I am nos going round among masters of vessels, and whering him to the right; and that is impressing them

to an entirely different course from what I took. t is only three days ago that I went

was treasured in his heart. And when I sickened and neared the new life in consequence of the terrible journey in reaching Syria, he said," My daughter, if it be possible, come back to me; if it be possible, reveal to me your condition after death."

I have sought the wide world over almost, and I found no place but here. And here I tell him that the beautiful philosophy that he but learned the alphabet of, ay, scarcely the first letter of the alphabet, is a truth! a grand, beautiful and everlasting truth! and as much of it as he knows let him preach to those who have need. [Will your father get your message?] I expect he will through his English friends. Jan. 10.

Scance conducted by Lady Hester Stanhope; letters answered by William Berry.

Invocation.

Breathe thou upon us, oh, Holy Spirit of Truth, that we may live and move in thee. Let thy kingdom come on earth, that is waiting and groaning to be delivered from ignorance-from the darkness of superstition. And leave us not alone in temptation, but deliver us from all evil, and thy kingdom shall be our kingdom, and thou shalt be our God, forever and forever. Amen. Jan. 12.

Questions and Answers.

QUES-(From the audience.) Is there any violation of spiritual law in the principle of gambling or lotteries? If so, in what sense?

ANS.-Yes: there is a violation of moral law. and in this sense; he who gambles intends, if possible, to receive something without an equivalent. He may say he gives an equivalent in his superior tact, in the cunning with which he outwits his opponent, but it is not enough. There is a certain recognized interchange of material commodities and spiritual things, recognized not only by the human senses but by the soul-by the inner man or woman. The law of Nature is give and take, not take without giving. This is absolute; give and take; sow and reap. If you sow tares you reap tares; you do not reap wheat. Nature teaches you a lesson on this point that should forever settle the question. She gives you in return for whatever you give her; she pays you in your own coin; renders to you an equivalent for what you render to her.

Q-Does your answer apply to lotteries when several people give the full value of the article and one gets the article?

A .--- Yes, it does; because each one hopes to be that one-to receive it without paying the just value of the article. It is the principle that is wrong. It is not the mere circumstance, but it is the principle to wish to gain, without an equivalent.

0 .- What is the value of the sacrament called the Lord's Supper? what the great value of it as regarded in the spirit-world?

A .- It is of no value in the spirit-world whatever; but as the symbol of an idea it is of value here, because here you need these constant prickings and remindings of duty. Here, beset, as you are, by the realities of human life, you need to be constantly spurred on to duty-to what you owe to the spirit. Jesus inaugurated this symbol of an idea in all simplicity; he did not intend it for all the Christian world-so he says. We have him for authority. He intended it to apply simply to those with whom he was most intimatewith his friends. He met them socially; they, sitting down to a simple supper, he knowing his end was hear. And he says, "As often as you do this, do it in remembrance of me;" or think of me; let your thoughts go out to me; knowing that if they did, he would gain so much power over forgotten it, it is at all likely. But he is kind matter to return to them and aid them. It is the operation of a simple but grand law running through Nature and through mind.

Q .- And what are we to think of those ideas sessed of considerable power, I take delight in that have been associated with it in the different branches of the Christian Church-transubstanever I find one that is at all impressible, impress- | tiation of the Catholic and con-transubstantiation of the Lutheran Church?

A-You may think just this: that there has

stroyed-if that were possible-would not chaos be the result?

A.-Yes.

QR.-A few moments ago you assented to the A.—The proposition was this: Is it not better o accept things as the man and make no effort against it. A.—The proposition was this: Is it not better o accept things as the man and make the second s proposition that it would be better to accept everything as it was, and make no effort against it.

to accept things as they are, and make the best of them? I answer in the affirmative. Surely we could do nothing better; to war against them would be futile.

A .- They do not want to admit it, because to admit that would be to admit the possibility of their God's being a fraud. Jan. 12.

Joseph A. Southard.

My father sent out a thought to know if I was in the spirit-world. That thought has reached me. I left him about forty years ago. I have been in the spirit-world less than seven yearsbetween six and seven. I died at sea, was shinwrecked, and nearly all hands were lost, and those who survived had no knowledge of my hailing point, so the news never reached him. But I am alive, and have heard all his calls for me to return, and have endeavored to come on many occasions; but, like many others. I first feared the process of death in return, and next doubted my ability to do what I wanted; so I have stayed away. I am very glad to see him in so happy and calm a state awaiting his change; and when it comes, it will be all, and even more, than he expects. Jan. 12.

John Barker.

How do you do? You do not know me? John Barker. [How do you do, sir?] I am well. [Come for the second time?] Yes, a little ahead of that-third time. I come to make a few inquir ies, as I am not able to get quite so much into the atmosphere of home as I would like. I got permission to come here, and make a few inquiries, and to get a little earthly magnetism to serve an light to see what is going on here. You see I am learning the ropes. [You were familiar with another kind of ropes, here.] You know I rather turned my back on them, but I see they are use ful ropes now. Have my folks given up the idea that I am alive yet? [I do not know certainly.] think from what I can gather that they have] Do you know where my wife and little Bessie are? [[think they are with your sister, in the same place you left them] Rather hard on those that are left. [Yes, it is pretty hard for you] Not so hard for me as for them. I am all right. [They cannot realize that you are able to make your elf known and understood] Do they realize that I am dead, according to the usual definition of the term? That is what I want to know. II think they do.] They do not expect. then, that I may happen in at any hour? Then I shall know what to do. Thank you. Godd day. Jan. 12.

Daniel Guild.

My name was Daniel Guild. I died in Boston nineteen years ago this month; and I wish by coming here to get into communication with my son William, who is in Boston. I have a communication to make to him specially, which will be of great service to him if he allows me to make it. I do not know as it would be advisable to make it this way unless he wishes it. If he does,

MAY 6, 1871.

ANCORA, N. J. .- The "First Spiritualist Society of Ancora" hold meetings each Nunday at 4 r. M. II. P. Fairfald, Presi-dent; J. Madison Allen. Corresponding Necretary. Chil-dren's Progressive Lyccum meets at 10° A M. Eber W. Boud, Conductor: Mrs. Emmeline E. S. Wood, Guardian.

SPIBITUALIST MEETINGS.

AvDOVER, O. - Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11 % A. M. J. R Morley, Con-ductor; Mrs. T. A. napp, Guardian; Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

APPLETON, WIS.-Children's Lyceum meets at 3 p. M. every

Anna McClellen, Musical Director. BROOKLYN, N. Y.-Cho Children's Progressive Lyceum meets at sawyer's Hail, cornor Fulton Avenue and Jay street, every Sunday, at 103 A. H. J. A. Wilson, Conductor; A. G. Kinn, Assistant Conductor; Wra. Ada E. Cooley, Guardian of Groups. Lecture at 3 F. M. by Mrs. E. F. Jay Bullene.

Guardian of Groups. Lecture at 3 P. M. by Mrs. E. F. Jay BATLE CREEK, MION.—The First Society of Apiritualists noto meetings at Stuart's Hall every Nunday, at 10⁴ A. M. and 7⁴ P. M. Lycoum at 2 P. M. Abner Uitchoota, Rec'y. BatDoEPURI, CONN.—Children's Progressive Lyceum meets every Nunday at 1 P. M., at Lyceum Hall. J. N. Shattuck, Conductor: Mrs. J. Willson, Guardian; Dr. Porter, Libra-rian; Edgar G. Spinning, Musical Director. CHELWAR, MASS — Grantie Hall.—Meetings are held in this hall every Punnay. All communications for the Chelsea +piritualist Association should be addressed to ir. B. H. Crannon, 4 Tremont femple, Boston. B. H. Crandon, Corre-sponding *coratory. Free Chapel.—ine Bible Christian Apiritualists noid meet-ings every Sunday in their Free Chapel on Park street, near Conress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, Supt.

J, Ricker, Supit. CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets in "Massingron Hall, No 16 Vain street at 104 A.M. every Sunday. Beel A. Fisher, Conductor; C. A. Abbott, Assistant do.; Mrs. C. Carr, Guardian; Miss Carrier F. Cut-ler, Assistant do.; N. Dinamore, Musical Director; Miss Gertrude Carr, Assistant do ; John G. Abbott, Jr., Librarian; Charles Cusier: Assistant do ; John G. Abbott, Mrs. Cutler, Mr. a d Mrs. John Steh Js, Guards. All communications should be addressed to Benj. A. Fisher, Sceretary. Control Boundary, Mass.—Children's Lyceum meets avery

CARBERDOEFDET, MASS.—Children's Lyceoum meets every Sunday at 10g A. M. at Harmony Hall, Watson's Building, Main street. W. II. Bettinson, Conductor; Miss A. R. Mar main street. V tain. Guardian.

Main street, W. B. Bettmash, Conductor, Juss A. R. Mat tam. Guardian. CLEVELAND, O.—The First Society of Spiritualists and Lib eralists hid regular meetings every Sunday at Lyceum Hail, 298 Superior street, opposite the 'ost Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Succety: D U. Pratt, President; — Lown, Vice Fresident; Dr. M C. Parker, Treasurer; Joseph Gillson, Necretary Ufficers of Lyceum. C. J. Finatcher, Conductor; Emory Olds, Assistant Conductor; Mrs. M. W. Gaslord, Guardian: Miss Astar Files, Assistant Guardian; George Willsey. Lingarian; Mr. Price, Musical Director; George Viltsey. Librarian Joung, Secretary.

Young, Secretary. DELAWARR, O.—The Progressive Association of Spiritual-ists hold require meetings at their hall on North street every Aunday at 74 P. M Children's Lyceum meets at 103 A.M. Wm Wilks, Conductor; Mrs. II. M. McPherson, Guardian. DRANSVILLE, N. Y.-Spiritualist meetings are held overy econd and fourth Sunday of the month. Mrs. E. A. Williams, speaker.

llams, speaker. Doкoнкsткк, Mass.—Moetings will be held in Union Hall, Uphava's Corner, every Sunday and Thursday ovening, at 8 o'clock. Mrs. Floyd, regular speaker.

FOXBORO', MASS.—Progressive Lyccum meets every Sun-day at Yown Hall, at 103 A. K. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Mrs. N. F. Howard, Guardian. GREAT FALLS, N. H. — The Progressive Brotherhood hold meetings every Nunday evening, at Union Hall. HAMMONTON, N. J. — Meetings hold every Nunday at 10 A. M., at the Spiritualist Hall on Third street. P. N. Park hurst, Prosident; Gerry Valentine, Secretary. Lyceum at 1 P. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

Guardian. HINORAM, MASS.—Children's Lyceum meets every Sunday afternonn at 14 o'clock, at Temperance Hall, Lincoln's Build-ing. E. Wilder, 2d. Conductor; Ada A. Clark, Guardian. HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternonne and evenings.

LYNN, MASS .-- The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 P. M., Pt Cadet Hall. LowELL, MASS.—The First Spiritualist Society meets in Weils Hall Lectures at23 and Tr. M. Children's Progressive Lyceum meets at 10 % A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian,

LONG LARE, MIXN.-The "Medina Society of Progressive Splitualists "held meetings in the North Nchool-House the fourth Sunday of every month, at 102 A. M. and 2 P. M. Mrs. Mary J. Colburn, speaker

MIDDLEBORO', MASS.-Meetings are held in Soule's Hall overy other aunday at 13 and 63 P. M.

Warkbord, Mass. - The Spiritualist Association hold meet-ings in Berry's Hall the last Nunday in each month, at 13 p x. "rof Wm. Deuton is engaged as speaker for the present year. James Lowe, President: Mrs. Sarah S Foster, Scoretary.

MILPORD, MASS. -Childron's Progressive Lycent meets at Washington Hall, at 11 A. M. J. L. Huxton, Conductor; Mrs. Cordella Wales, Guardian; Mrs. Mary Bacon, Musical Direct-or; H. S. Bacon, Corresponding Secretary. MANGRESTER, N. H.-The Spintualist Association hold contents surger Surgers and a Statistical Association hold Art, H. S. BACON, CHARAGONOUNG CEREVARY.
MANONESTER, N. H., —The Spiritualist Association hold meetings every Aunday atternoon and evening at Smyth's Hall. Stophen Austin, Precisenet: Allison W. Cheney, See'y. North Sourdary, MASS... The Spiritualist Association hold meetings the second and last Runday in each month in Conthasst Hall at 103 A. M. and 13 F M. Rufus Climp, Director and Treasurer: D. J. Bates, Corr sponding and Recording See y; M. C. Morris, Financial Rec'y. Fruxrestyce Lyocum meets at the same hall on the first an' third Sunday at 14 P. M. D. J. Bates, Conductor; Deborah N. Merrit, Guardian, Edwin Study, J. S. Star, Conductor; Deborah N. Merrit, Guardian; Edwin Study, J. H. Greenleaf, May 28; Dr. J. H. Currier, Juno 11; Mrs. N. A. Willis June 25; Mrs N. J. Wills, July 9; Mrs Juliette Yeaw, July 23; N. S. Greenleaf, Aug. 13.
NATOK, MASS... The Friends of Progress meet every Sunday at 14 Promission and 14 P. M. D. D. Director, All Strand, Aug. 13.
NATOK, MASS... The Friends of Progress meet every Sunday at 14 Orriter. Juno 11; Mrs. N. Buils 4109; A. M. and 2 P. M.
Nuw Youk Oltry... Appollo Hall... Flee Souriety of Progressive sourium and the strands worth. Receivery 61 Progress. The Souriety of Progressive sourium and the strands with street, between 34 and 34 P. M. and 74 P. M. P. E. Farnsworth. Receiver, P. O. hox 5679, The Childron's Progressive Lyocum meets at the same hall Ith avenues. Newsuperport, MAss.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. O. Carter, Conductor; Mrs. F. N. Landford. Guardian; J. T. Loring, Sec-retary; A. Lano, Treasurer; D. W. Green, Librarian. retary; A. Lane, Treasuler; D. W. Green, Librarian. New ORLEANS, L.A.-Loctures and Conference on the Phi-lonophy of "niritualism every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Willer. President; J. H. Horton, Scortiary. New ALBANY, IND.-The Society of Progressive Spiritual-ists hold moetings every Sunday at 2 and 7 P. M. J. Kemble, President; Isaac Hruce, Vice President; A. H. Sharp. Record-ing Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer. Ingreseretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer. PLYMOUTH, MASS.—The Spiritualist Association hold meet-ings every Mundav in Leyden Hall. L. L. Bullard, President; Allce B. Kampson, Irresurer. Children's Progressive Ly-ceum meets in the same hall. L. L. Bullard, Conductor; Allce B. Mampson, Guardian; Clara Robbin, Librarian; Mrs. Lydia Benson, Musician. PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings each Sunday at Harmonial Hall, corner 11th and Wood streets, at 164 A. M. and Sp. M.—Children's Pro-gressive Lyceum No. 2 meets at Thompson-street church, at 10 A. M. each Munday. PROVIDENDER, R. I.—Meetings are hold in Musical Institute Hall; a conference in the morning, at 103, and a lecture in the disternoon, at 3 o'clock. PUTNAM. CONN.—Meetings are held at Contral Hall every PUTNAM. CONN.-Micetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 101 A. M. PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian. A. M. A G. Smith. Conductor: Mary E. Dewey. Guardian. ROGEFORD, LL.—The First Society of Spiritualists meet in Brown's Hall every Sunday. evening at 7 eclock. ST. LOUIS, MO.—Meetings are held every Sunday, at 10% A. M. and 7% P H. in Avenue Hall, corner of 9th street and Washington avenue. Warten Chass speaks every Sunday. Seats iree. Salsa, Mass.—The Spiritualist Society hold meetings ev-pry Sunday at Lvceum Hall, at 29 aud 7 F. M. Walter Harris, President : Henry M. Robinson, Secretary : Mrs. At by Tyler, Treasurer. Treasurer. SPRINOFIRLD, MASS.-Spiritualist Association hold meet-ings every Sunday in Frankin Hall, at 2 and 7 P M. Speaker songagou - Miss Jennie Leys during May. Speakers desiring to address said Society can write to Harvey Lyman. San Faanoiseo Cal. — Spiritualists and other Liberal Thinkers meet tor conference and discussion every Hauday afternoon at 2 o'clock, at Dashaway Hall, on Pust street.

Q-It has been said that disembodied spirits could not clearly discern spirits in the body. Now, it is well known that many in the form clearly discern disembodied spirits. Have we the advantage over them?

A .- Allow me to correct you. Such a statement was never made here, for it could not have been made by any intelligent or non intelligent disembodied spirit. In all-probability, the statement made was this: that disembodied spirits were not able to see you mortals; but it could not have been said that disembodied spirits were not able to see your spirits, for you are each one of you in the spirit-world to day as much as you over will be.

Q.-Is the power possessed by healing mediums both negative and positive?

A.-Certainly; of necessity, being human be ings. They would not possess life without nos sessing both.

Q.-is the healing power a result of a particular kind of magnetism, or the result of organization?

A .- It is more particularly the result of their organization - that organization being so constructed that they can give out of the healing forces which they possess. Some possess them, but have not the power to express them in any degree.

Q -Those who have a superabundance of the life-principle are good healing mediums, are they not?

A.-Yes; that is one correct view, certainly. QR.-The idea I wished to get at in the first question was this: whether there was an intelligence that existed prior to spirit and matter, as believed by the idealists.

A .- I believe that the life principle, which I term the soul, the soul of the flower, of the bee, of the granite, of water, of the air, of everything, had an existence before objective matter had an existence.

Q .- Do you believe we had a prior existence before we took upon us spirit and matter?.

A .- Yes, but not as individuals. In the mind of the Great Influite we had a part, but not as individualities apart from the Great Influite. Q .- Do we not exist as the result of the Infinite

to day?

A.-Surely-yes.

Q.-And not a part of it?

A.-No.

QB-1 do not believe the position to be correct A .- Then you cannot believe in the omnipresence of your God. If you do, certainly God is everywhere-in you. in me.

QR.-In his manifestation he is, but not in fact. A .- There you and I differ. I should be sorry to acknowledge myself anything but a part of

God.

QR .-- I think if I was a part of God I could accomplish more than I do now.

.A.-The hand cannot be the head-neither can the foot be the hand. A part cannot accomplish what the whole can. You aspire to too much; at reach.

aboard : merchantman and impressed the captain to throw his Bible overboard, and to go among his men

with that native honesty which belongs to himself, and not borrow from Jesus, or Paul, or anybody else. He done it, and if I have any power gold-none of the things of this life with which to make reparation to the friend who has kindly in-

hut I shall do all in my power, spiritually, to aid him, and I thank him from my soul for his kind circle, and the mother was not. thoughts of me. Good day. Jan. 10.

Frank Germon.

I have a friend who is following the same profession that I followed when in the body. He is anxious to become a believer in this Spiritual Philosophy, but he is very much afraid of being humbugged. Having been something like twenty-seven years upon the stage, he has learned something of life, something of the honesty, something of the dishonesty of life. He says how do I know but what all this mediumistic power which I see and hear talked about, is nothing more than acting upon the stage of life-a mere farce, after all? He sits down and he writes a letter to me, intending to send it for me to answer through the mediumship of Mr. Mansfield. But he has not sent it, thinking that, if Spiritualism is true, I can answer it just as well as though he had sent the written document, which, by the way, is not according to the conditions required by Mr. Mansfield's mediumship; therefore I have come here to answer it. While he has the document in his pocket I am here to give him as straightforward and honest an answer as it is possible for me to do. It contains only one question: "Tell me how your last moments on earth were occupied." I

answer, they were occupied in repeating the Lord's Prayer. I had been visited by a minister of the Presbyterian persuasion, and he had told me I must be converted to insure happiness hereafter. I said. "What shall I do?" He said. "You must

pray." Well, I remembered the Lord's Prayer, and, not knowing how, or not having strength of mind to form any other prayer, I kept repeating that, and died with it upon my lips. This friend was with me himself, my brother and the minister-that was all. My brother is with me, the minister is with me; he alone remains. If I have answered the question correct, I ask that he will

acknowledge it; if not correct, that he will denounce me and Spiritualism. Frank Germon. Jan. 10.

Minnie Wesley Tyler.

Peace of Christ, and joy of Mary, and thanksgiving to the power vouchsafed us by which we return after death1

My father, whose name is Alexander Tyler, is missionary at Beyroot, Syria. Before leaving Philosophy, and the hope that it might be true | er words, if any particle of matter should be de-

States Harder

heen a wide perversion of this simple and sacre symbol.

Q .- Last week I laid a letter on the table and received an answer, and it is in regard to that answer that I would like an explanation. The letter contained a very earnest question to my over him he will keep doing it. He has a large mother, and it was answered by my brother. I ground which needs to be plowed over and sown do not know that this brother is dead; I have been with good seed; and if I can do it, why I shall do | told he was. Now, why did this answer come ust so much. And now I have neither silver nor from the brother, and not from the mother to whom it was addressed? Can the spirit that controls tell me? vited me to come back, for the wrongs I did him: A.-In all probability it arose from the fact that

the brother was here in communication with this

Q .- Has there ever been, or is there now going on any manifestation, as far as you are capable of judging, except what is absolutely necessary? A-No; everything that is, is by virtue of necessity. You live by virtue of a necessity in the great economy of Nature; you die by virtue of that same necessity. And this is true of all departments of existence, from the falling of the pebble in the water to the lisping of the child in prayer. Everything that is, is of necessity. QR-Well, then, we had better accept it as coming from a greater wisdom, making the best of it, without complaint. A.-Certainly.

Q-Are we using a wrong term when we speak of fatalism?

A.-No. not if it conveys the true meaning of the idea.

Q.-And what should we recognize as the true meaning of it?

A .- The word fatalism is a hard word to some souls, and to others not. It is a fixed, absolute fact to some, and to others it is sunny hued, and roses grow about it; but if it conveys the idea, it is just as good as any other term. You may change the term to suit the fastidiousness of your hearers, but the idea will remain the same.

Q-And should we regard the term destiny as identical?

A,-Certainly I should.

Q.-How is it that all nations, whether Christian or Pagan, have believed in a Trinitarian God?

A .- Well, it comes doubtless from the fact that man, as a savage, ever perceives that he is triune. In the infancy of his being he is susceptible to impressions from Nature and Nature's God. . They have impressed him with this truth: that he is a triune being; and so he reasons outwardly in this way: if I am three fold, God must be; because he cannot conceive of a God unlike himself. He makes his God according to the quality of his own being, and generally fashions him in the exterior form after his own image. And whatever the leading characteristics of a nation, they endow their God with like qualities. If they are a warlike people, they will have a warlike God; if a peaceable people, they will have a peaceable God.

Q.-Is there any particle of matter in existence all events, you aspire to what you never will [England he learned something of the Spiritual that is not the keystone of all the rest? or, in oth-

I will. [Your age?] Sixty-seven. Jan. 12.

Nellie Atkinson.

My brother says, if Spiritualism is true, let my little sister Nellie come and demonstrate her presence to me. I am that sister Nellie. But it is twenty-seven years since I was little sister Nellie, so he must not expect to find me returning as a child, for I have matured in the spirit-world But I am his sister Nellie, notwithstanding all the change that has come over me, and I desire to convince him of the truth; desire to show him that spirits can return, that they do live after death. He does not believe it: he has no faith in any life after death. His name is William Atkinson. I was in my twelfth year. I have been gone twenty-seven years. Jan. 12.

In reference to the communication of John Bar ker, the Chairman explained that he was mate of the ship "Java," which was lost when some three or four days out from Yokohama. The owners of the ship have never heard a word from her. They never spoke any vessel after leaving New York City. The shipwreck was caused by an earthquake, or seaquake, as it is called. It was the first voyage of the ship "Java." His family I am quite well acquainted with. The master of the ship, Capt. Basset, has been here. [A. GENTLE-MAN IN THE AUDIENCE -I kn w him.] CHAIR MAN .- Did the message sound like him? [Oh yes, indeed.]

Seance conducted by John Wesley; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Monday. Jan. 16. – Invocation; Orestions and Answers; Deacon George Hawlard, of Topsham. Me., to his family; Sophia Enos, to her sister Charl. tie; Capt. Alexander Stone, of he t', S. Array. *Tuesday, Jan.* 17. – Invocation; Questions and Answers Joseph ti. L. Taylor, to his friend Daniel Mason; Nellie Ab-bot, of Lawrence. to her mother; Capt. Gorham Bassett, to his friends; William Lewis, of Boston, to his mother. *Thursday, Jan.* 19. – unvocation; Questions and Answers; Matthew Hogan, of Boston, to Father Riley; William Tib bets, of Bristol, Me.; Jennie Johnson, of New York, to her mother.

Monday, Jan. 23.-Invocation; Questions and Answers; Monday, Jan. 23.-Invocation; Questions and Answers; Fred Sourerby, to Mr. White; Hannah Pierce, of Dorchester, Mass.; Deb.rah bmith, of Elliot, Me.; Sarah Thompson, of O_town, Me.

Ol town. Me. Tuesday. Jan. 24.—Invocation: Questions and Answers; Jonathan Wide. of Boston, to his grandson; (Heorge W Ja cons, of Waterville, Me, to his mother; Rusaind Davis, o Chicago, to her elsier. Thursday, Jan. 26.—Invocation; Questions and Answers; Agnes E'lls. of St. Augusting, Fig., to her br ther in New York; Mattle, to "Little Raven"; Simon Barnard, to his uncte.

uncle. Monday, Jan. 39. — Invocation; Questions and Answers; Mary Ann Councy, of New York; to her father, in Cairo. III.; Jonatuan Nickerson, of Sumerville, to . is iftenda; Uharles Brown (Artemus Ward), to his friends; Col. William H. Humphreys, of Savannah, Ga, to his mother.

Brown (Artenus Ward), to his friends; Col. William H. Humphreys, of Bayannah, Ga., to his moher. *Tuesday, Jan* 31.—Invocation; Questinas and Answers; I O K. Goudell, of Mediori, Mass ; William Cutter, of Med-bord, Mass : Mirs. Lydia Fisher, of lucdham. Mass ; Minnee Dution. of Mi-idleboro'. Mass.; to her slater Dollie. *Tuiraday, Feb.* 2.—Invocation; Questions and Answers; Richard Oliney, to his friends : Eathe I nbermann, of Boston, to her father; Emma Borrows, of Boston, to her mother. *Monday, Feb.* 6. —Invocation; Questions and Answers; John Moore to his frierds in England; Jacob Reider, to his brother in Constantinopic; Nettie Walker, of Camden, N.J., to her mother and aister. *Twieday, Feb.* 7.—Invocation; Questions and Answers; "War Bonnet," of Larsmie, to Henry Phil'Ips; Fuele 11, of Cincinnati, O., to her mother; William Marche, of Indiana, to his heirs. *Monday, April* 24.—Invocation; Questions and Answers; Monday, April 24.—Invocation; Onestions and Answers; Marday, for, to her mother; Millam Marche, of Indiana, Mondar, of Cincinnati, O, to her mother; James Alexauder, to his brother; ames McCan, of Mancheter, N. H., to his wife; Baron Von Hamboldt, to students contiguous to Boston.

SAGBAMENTO, CAL.-Spiri'ualists hold meetings every Sun-day at 2 o'clock, in Fioncer Hall, 7th street. Mrs. P. W. tephens, speaker.

day at 2 o'click, in Fourier fail, the street. Ars. F. W.
Stephens. speaker.
TRUT, N. Y.--Progressive Spiritualists hold meetings in Apoilo Hall, corner of River and Congress streets, at 10f A.
s. an Tipr. M. Children's Lyceum at 2 P. M. Benj. Stap-buck, Counductor.
WINELAND, N. J.--Friends of Progress meetings are held in Plumstreet Hall every Studay at 10f A. M., and in the even-ing. President, C. B. Campboll: Vice Presidents, Charless Butler, Nusan P. Fowler; Recording Secretary, H. H. Ladd; Curresponding Secretariae, John Gage, D. W. Allen; Treas-ing: President, C. B. Campbell: Vice Presidents, Charless Butler, Nusan P. Fowler; Recording Secretary, H. H. Ladd; Guardian; C. B. Campbell, Musical Director; Lucias Wood, Assistant do. B. F. W. Tanner, Liv carian; Henry Wibur, Assistant do. B. F. W. Tanner, Liv carian; Henry Wibur, Assistant do. B. Rekers desiring t. address said Society (should write to the Corresponding Recrutary. Workstrag, Mass.-The Spiritualist; hold meetings every

Wordferter, Mass.-The Spiritality, Join meetings every Sunday atternoon and evening, in Horticultural Hall. Wahnington, D. O.-The First Society of Progressive Spiritualits hold regular meetings in Harmonial Har, Penn-syivania avenue. Conference vecting every Maturday even-ing; Sociahice every two weeks through the locture season. John Mayhew, President.

YATES CITY, ILL. - The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 P. M.

MAY 6, 1871.

Speakers' and Mass Convention. As chairmain of the Committee sponsited by the North-western Sprakers' Association, I am requested to call a Spraser's and Mass Convention. to be held at Mmitr's opera House, lecator, II, on the 2d, 3d and 4th days of Jone, 181, to committee its first ression on Friday, June 2d, at 104 a.s. a, and working the first between days, as directed by the Con-vention.

and cohili. e them for the three days, as directed by the Con-vention. This Convention is called to continue the progressive work of the Association is to establish the order and love of the an-gels of heaven among the people of the earth Invitation is extend 4 th all to be present. These who attend will receive a cordial reception by the Spiricualists and their friends in Decaute. Fork, is wishing special information about the en-tertainment of speakers and others will address Benj. H. Ryther, box 299, we catur, III, wit o is Clerk of the Committee of Reception.

Nrequest of Addie L. Ballou, Moses Hull and Mrs. M. J. Wilcoxson. H. S BROWN, M. D., Chairman.

New Hampsaire Quarterly Mass flonvention. New Hampsaire Quarterly Mass fonvention. The third Quarterly Mass Convention of the "New Hamp-shire as-oclarion of Progr. sive Nehitualisis" will be hed at Sution Mills), serimae County, come energy F. Idas, May bin. A cordial invitation is extended to all. Those form the lower part of the State can come by rall to B aslord; a daily stage runs from Bradfora to Sution, which is about five miles from Bradford depot. B. F. HUND, Src y.



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Warren Chase, Corresponding Editor, Office at his Liberal Spiritual and Reform Bookstore, 601 North Fifth street, St. Louis, Mo. Copies of the BANNER OF LIGHT, including back num-bers and bound volumes, can always be had at this office.

CHRISTIAN ASSOCIATION.

The Missouri Democrat, in giving a notice of a call from the Young Men's Christian Association of St. Louis to the business men of the city to meet with and assist them to get a better footing and more influence in the city, fully endorses the project, and gives its pleasantest smile and sweetest compliments to its sectarian brethren and their efforts to get the control of the business and politics of the city. We are glad to see every effort to unite Church and State in this country, by making the civil power yield to the Church, rebuked by the people in every instance of popular elections. It was partly the fear of sectarian bigotry that turned the city election in St Louis this spring. and the State election last fall in Missouri and stirred the political elements to the bottom in Connecticut. If sectarian influence can be brought to bear in the selection of national candidates, there will be an outspoken sentiment in the election that will show those who seek the ruin of this country, (undesignedly, perhaps,) by a union of Church and State, that there is an eye ever watching with its eternal vigilance the liberty of the people in religious matters. St. Louis is not probably the only place where a young men's Christian association tries its hand at leading the political sentiment of the place; but it is one in which there will be a failure, however much it may hide its sectarian head under the ample folds of charity. There is surely work enough in the field of charity, temperance and social reform for this and every other religious organization, without attempting to subvert the fundamental principles of our government by sectarianizing the business and politics of city, State and nation. Counting Catholicism out, St. Louis is not a Christian city. Counting it as Christianity, (which we do), it is a Christian city; and in the breach between the old and the new, or Catholicism and Protestantism, stands the invincible phalanx of Spiritualism to keep them apart and prevent either from getting control of the country; and whilst we belong to neither, we can face the enemy in either direction, when we know it to be such.

THE SOCIAL EVIL.

The following are the opening and closing paragraphs of an excellent article by an anonymous writer in the St. Louis Democrat on the question that has so sorely puzzled the authorities of this and all other large cities, and which has not yet been reached for want of proper treatment of the patrons from both sexes:

"Whatever we are or possess, is composed of three things—the soul, the body, and the goods. For the preservation of these three, there are three corresponding grades of learned men, each ordained respectively to take care of that especial branch which is committed to his charge-theolo-gians for the soul; physicians for the body, and

hwyers for the safety of the goods. We entrust our souls to theologians, who are disbelievers; our bodies to physicians, who never take physic, and our goods to lawyers, who never sue one another.

In addition to the above learned men, we have a class who assume to have solved the great problem of reducing the spread of the social evil by registration. Now, this great problem has puzzled the minds of learned men from the earliest period down to the present day, and still it remains unsolved.

If the fear of the surgeon does not restrain par-ties, all imaginable laws and registration will not accomplish the desired object of diminishing the evil. The doctor and his instruments are a more potential terrifler than the commandment of Moses. Every young man and woman, for their own caution, must be educated in the knowledge of their own bodies and natures. The plaster casts at Pope's College would do more effective service

recorded miracles of Jesus to call this the first, when the apochryphal books contain records of scores, if not hundreds, wrought before this one. and certainly as well authenticated as this.

Who will believe the story about the old house being built into a church, and the very spring south. At the Louisville and Nashville Railbeing now known where the water was procured for a wedding, when no scrap of record was made D. W. C. Rowland, Esq., the Superintendent of of the event for over a century, and then only by such fabulous writers as those of the apochryphal | nial gentleman. He understands his business, and canonical revelators?

THE THIEF ON THE CROSS.

One would hardly think the World's Crisis dignity, still he does not assume that arrogance passage of Scripture stands in the way of a creed, and such the above paper has in so explaining this that it may save Jesus from death, and send the thief away with the sleepers, where he is yet waiting for the coming of the kingdom, when he shall be recognized as one that repeated and was forgiven by Jesus in person. It is a long time to wait, when he was promised his Paradise that | tin.

BEHIND TIME.

very day.

Bro. J. Gay, who preaches about a future and physical resurrection, says: "We mourn, but not without hope: and are looking for the resurrection morning, when the dead shall hear the voice of the Son of God, and live." This reminds us of the Jews who were looking for a Christ long after the only one they were ever likely to have, had come and gone, and some of them may be looking yet, for aught we know, while the Christians attribute it to their blindness in not seeing the Godship in Jesus. So Bro. Gay is wholly blind to the evidence, which is abundant, that the dead are raised and do live already, and that there is no further need of hoping or looking, except to realize the fact, and enjoy it as do those who know their friends whose bodies are buried are still living and visiting them from their spirit homes. But it seems in all ages the fate of some to be blind to the great truths about them.

WISCONSIN RIGHTED.

We are glad to learn, through the Religio-Philosophical Journal, that the Legislature of Wisconsin has renealed the disgraceful statute, passed one year ago, imposing fines and imprisonment on those who healed the sick without regular diplomas from some medical faculty or five years' practice in the State. We were really ashamed of the State whose constitution and first statutes we helped to make, when we saw its disgraceful imitation of Ohio, in attempting to prevent people from getting well without medicine and without employing a regular physician; but we are glad to see that one year was long enough for the people to be duped by tyranny under the name of protection. A rose by any other name is said to smell as sweet; and it may be said that ty-

ranny by any other name will oppress as unjustly. RE-INCARNATION.

A pamphlet of some sixteen pages has reached our table, entitled "An Appeal to the Leaders of Spiritualism in England and America," being extracted from the Aurora, published in Florence. In it is an appeal in behalf of Allan Kardee and re-incarnation, with a protest against the cavalier treatment of the subject by Emma Hardinge and others. It seems like an appeal to the Spiritualists to acknowledge Allan Kardec as the Swedenborg of Spiritualism, and his teachings as authority and belief. We have no objection to any one calling him master, as the writer does, who chooses to do so, but we are not prepared for a master nor for a leader, and seriously object to introduced us to the engineer, Mr. Samuel Chapbeing recognized as ong of "the leaders," prefer- | man, and the fireman, Mr. Charles Hope. ring to paddle our own cance and nobody's beside.

SOUTHERN LOCALS, Etc., REPORTED FOR THE BANNER OF LIGHT.

A Trip to Nashville. Tenn. April 18th we left Louisville, Ky., for a journey

way Depot we enjoyed a brief conversation with Transportation on this line. Mr. Rowland is a geand is fully aware of its heavy responsibilities; and while realizing the importance of his official position, and while maintaining it with becoming

could argue, or interpret, the penitent thief said and bombast which too many, bolding offices of to have been crucified with Jesus, and who so lesser note on railways, and others, who are subloudly repented, out of heaven, especially after ordinates in hotels, seem to take delight in. We the apostle makes Jesus say emphatically," Veri- are compelled to admit that officials on railways ly I say unto thee, to-day shalt thou be with and in hotels and in mercantile houses in the me in Paradise." Either Jesus did not say it, or South are, in the majority of instances, capable he did not mean what he said, or did not know of setting an example worthy of imitation to their what he said, or else both must have gone that co-workers of the North and East. This convicvery day to Paradise from their crosses, for the tion has been dawning upon us slowly for some crucifixion could not be Paradise. When any time, and now we give it emphatic utterance. Superintendent Rowland put us in charge of Conour brethren have a facility of explaining and ex. ductor W. H. Witty, who runs train No. 1, pounding it, to cut off entirely its plain meaning, which leaves Louisville at nine A. M. for Nashville.

The Principal Towns

On this route, (which, by-the-way, is the only route to Nashville,) are Elizabethtown, Cave City, (nine miles from Mammoth Cave.) Bowling Green, (branch to Memphis,) Franklin and Galla-

On the Road.

Kentucky is behindhand on railway lines; but a progressive spirit is fast infusing itself into the people. Several new roads are contemplated, and one or two are in process of construction. The country is sparsely settled, and a majority of the towns that the trains stopped at for the first fifty or sixty miles did not amount to much. The soil-red clay mixed with gravel-looks rather unproductive, and the country is but lightly timbered. The railroad men say that this is the poorest section in the whole State. We believe them, for, on approaching

Bowling Green,

Things looked differently. More thrift and enterprise and neatness were manifested in the towns. and the farms appeared to a much better advantage.

For a dollar greenback one gets a first-class dinner at Bowling Green, and the waiters are very attentive. The more frequent your calls upon the colored individual for this and that, the more he thinks of you. And then he has such an easy, graceful, swinging style of movement that you really enjoy seeing him get around. Of course we are writing now as an unsophisticated Yankee, who went South with his imagination full of notions of malignant and infernal and diabolical " Ku-Kluz,"

And who was treated so like a prince that he is almost tempted to give up his long cherished idolatry about the immaculate qualities of "Yankee Notions." We are now at Bowling Green, taking dinner, and when suggesting that hot cakes are better than cold ones, we get the kind we like, and are not told, as we were in a place not a thousand miles from Chicago-when offering the same thought—to "eat what was before us and dry up." " No. 44."

Since our sixty miles' ride on a locomotive, on the North Missouri Railway, we have cast our glance in a most professional manner on engines. We are thoroughly versed in the nomenclature of the engineer's fraternity. We can grasp the "throttle valve" in a manner that brings delight to experienced engineers. Our glance at the 'steam guage" indicates wisdom. But when it comes to " firing up " we resign the shovel to other hands.

Realizing that we were approaching a better portion of the State, we thought an outside view -a ride on the engine-would give us a more perfect idea of the country. While Conductor Witty was enjoying his cigar after dinner, we suggested this idea to him. He smiled, evidently thinking that we, too, belonged to the "witty" family, and conducted us forward to the engine (No. 44.) and Mr. Hope gave up his "box" to us. We said to Mr. Hope that we "hoped" we should not be in the way, and that we regretted depriving him of his seat. Mr. Hope said he "hoped" that we would annihilate such fears without ceremony; and Mr. Hone also added that it was his "hone' to make the ride a pleasant one. Mr. Chanman said ho" hoped" so, too, and just then the "signal bell" rang, and off went the train.

for delightful scenery. In this, the West fails. LETTERS FROM THE PEOPLE ! Those prairies present nothing but a dead level, and it becomes monotonous. But here is Tennessee. Now that we are approaching

Nashville. We become convinced of the intrinsic beauty of the country, for it possesses the extensive hori- VALUABLE MEDICINE. zon which gives man such energy and inspiration, and also that happy undulation of the surface of the country into hills and valleys and ravines, NUTRITIVE which is so essential to the lovers of the picturesque in Nature.

Edgeville. This town is separated from Nashville by the Cumberland River. There are many elegant private residences here. Now we have a fine view of Nashville. Steamers cluster together on the levee. We can see the big warehouses; the State House looms up, and the first impression is that Nashville is a lively place.

Here we are in Nashville. And now as to what we saw there, we must address the reader in the classical phraseology of the weekly story papers, and say,

"See the next Banner of Light." CEPHAS B. LYNN.

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a cannon-ball on the spirit-body; how this life is continued in the character of the individual after death. SEC. 2 — "SCENES IN THE SUMMER LAND."—Author's ac-count of his method in the use of clairvoyance; he shows the difference between the constitution of this world and that of the Summer-Land; the laws of growth after death; difference between "spirit-world" and the grand zone in space; de-scriptions of islands, rivers, valleys and populations in the higher sphere. SEC. 3.—" SOCIETY IN THE SUMMER LAND."—The Christians are called upon to be consistent; Bible believers cannot re-ject modern manifestations from the other life; the argument plainly set forth; about language in the "many mansions" of the heavenly home; author's vision of Children's Pro-gressive Lyceums in the better world; wonderful accounts of different tribes and nations and religions among the spirits. SEC. 4.—" Social CENTRES IN THE. SUMMER LAND."—An argument with Mr. Nicodemus and his like; how a social centre becomes magnetic; what death does, and what it does not do for the individual; straining sand slitings and regener-ations necessary and certain in the other world; no man can serve i two masters; spirit, not the body, should govern every person.

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the Pentecost mentioned in the New Testament. SEC. 6.—" LANGUAGE IN THE SUMMER-LAND."-The laws of oral language; why mediums speak with new tongues; the roots of this life reappearing in the next world; flight of heavy bodies through the atmosphere; the strength of mental habits not much we-kened by death; " the language of the heart " in the Nummer-Land; communications from Henry Clay, Dr. Emmons, J. Fennimore Cooper, Margaret Fuller, and remarkable instances of special providences, closing with a prophecy by the Henry. W. Edmonds, foreshadowing the great robelilon.

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As a

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The "NUTRITIVE COMPOUND" has already nade its way into every State and Territory of the Union, and testimony from a large number of patients demonstrates that this excellent medicine supplies a great need, and is lestined to become the

MOST POPULAR REMEDY IN AMERICA!

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"Last Fail I sent for a few packages of your 'NUTRITIVE COMPOUND, which I used in my practice, and which I found to prove more than you claim for it. I consider it INFINITELY superior to ALL other medicines in the diseases for which it is recommended. In fact, I esteem it a com-pleto FANAGEA FOR ALL FEMALE COMPLAINTS. $9 \cdot 9 \cdot 1$ desire to get the medicine as low as possible, on account of many unable to pay, and I wish to benefit the suffering poor, as well as the more opulent."—D. C. D., M. D., New-ark. N. J.

ark, N. J. "Takes Out the Old Aches and Stiffness."

WACS VALLIE UNDALASTICS THE SUMMESS. W. Y., of Grand Rapids, Mich., himsolf 72 years of age and a magnetic healer, reporting other cases, says: "I sm taking some myself, and it takes out the old aches and stiffness consequent upon second childhood, like a charm. After taking it three or four days I BREATHE MORE IN ORE HOUE than I used to in one and a half hours before; hence the MORE FUNFICATION OF THE BLOOD through the lungs, besides all the other good work that is going on in the old system." system."

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"DEAR SIR-Your medicine is DOING WONDERS for my wife. She has taken only two packages of your valuable medicine, and her health is better than it has been for ten years."-G. P. II., Groveland, Mass.

Superior to "All the Doctors and all the Medicine."

the Medicine." This is a case of Chronic Prolapsus of some twenty years' standing, such as there are but few to be found in all the medical records—with a great deal of enlargement, and, of course, a great deal of suffering. The medicine, which she has taken now about two weeks, is making quite a revo-lution in her general health—completely reversing the ten-dency to cold extremities, accelerating the circulation so as to produce a lair pulse at the wrist, where there has been scarcely any percepitible for years—and she says, with all the doctors and all the medicine she has taken for years, she has never found anything like this. "In my practice I find a great many, especially females, who are troubled with diseases for which your medicine is recommended, and for which it recommends itself. The dozen you sent me are all gone, and as I shall use them in my practice, send three dozen more by express."—W. P., Grand Rapids, Mich.

"I Wish Every Sick Woman Had It!"

"I have used but one package, but my health is so much improved that I have recommended it to another lady, who is using it with beneficial results. I think its very valuable medicine, and wish every sick woman had it. Please send medicine, and wish every sick woman had it. Please send six packages."-Mrs. C. M. S., Minnesola.

"The Very Thing They Want."

"My age is seventy-four, and I have been discated from the crown of my head to the sole of my foot. Your medicine has helped me very much, and I think it can't fall of help-ing others. I see so many roor surrenno women, and your medicine is the very thing they want. I send you the money for seven packages."-Mrs. H. G., Bronzon, Mich.

MAY 6, 1871.

in correcting the social evil than all the homilies of the Board of Health, or the fees of the registration officers. If, in connection with such frightful tion oncers. It, in connection with such frightful casts of secret disease, there could be attached a hospital where the specialty of permanent or thorough cures was established for the benefit of the public, free of charge, and where, unobserved, the sufferer could be healed, another evil would be checked, and the trade of the charlatan and quack would be broken up." quack would be broken up."

BAD USE OF POWER.

It is certain that the Christian churches of St. Louis or of New York could, by good and proper use of their influence, put a stop to public drunkenness, and shut up all the grog-shops in both cities, if not entirely reform in this respect the population. It is also certain that the Christian churches of the enlightened nations can at any time stop all further wars, and stop the distilleries and general use of alcoholic drinks, if they would use the power they possess for that purpose. Since they do not use the power they possess for these great reforms, and since both wars and drunkenness have been carried on generally and extensively under Christian rule, we propose to hold them to a strict account for the bad use of the power they possess. They preach peace and temperance, and practice war and drunkennessat least, aid and abet both. The Catholics alone have votes enough in their control to stop every grog-shop in New York or St. Louis; and why do they not do it, and save the enormous expenditure for poverty and crime? One reason only can we see why they do not; and that is, that drunkenness greatly increases the general ignorance on which the church depends for its existence and power, and hence it must not cut off its own support. Unitarians, Universalists, Swedenborgians and other enlightened sects do not depend on the ignorance, and hence they do generally cooperate with Spiritualists and other reformers in efforts to reform society; but we are not yet strong enough to overcome the ignorant masses that swarm around the altars of more popular societies, as well as around the liquor stands of drunkenness.

A traveling correspondent of the Interior, writing from the Holy Land, gives us the following theological gems: THE SEA OF GALILEE,)

Oct. 29, 1870. CANA.

It was a beautiful morning when we left Naza-reth, the heat being moderated by the cool breeze which swept over the hills of Galilee. An hour's ride brought us to Cana, where Christ wrought his first miracle. The mother of Jesus, no doubt, was accustomed to visit this village of Galilee, and an invitation to the marriage of a friend fur-

and an invitation to the marriage of a friend fur-nished the occasion for this first display of that miraculous power which subsequently filled the land with the fame of Jesus of Nazareth. Oana is a small village, with nothing to attract the traveler excepting a few groves of olives and figs, and its sacred associations. A Greek church occupies the site, and is built of the material of the house in which the miracle just alluded to was wrought. This at least is the tradition. It was wrought. This at least is the tradition. It is a low, unchurchly building. Near by is the fountain from which the water was drawn which was converted into wine.

This traveler must be grossly ignorant of the

A. P. MCCOMBS, editor of the Havre Remblican, published at Havre De Grace, Md., at the conclusion of an able criticism on the late convention of theological bigots held in Philadelphia, says:

"We deny that this is a Christian government. The majority of the people of the United States are Christians, at least in name; but the protect-ing agis of the government is extended to every inhabitant of the land; and whether he be Chris-tian, Jew, Mahometan, or a 'heathen Chines' and whether he worships and prays to the Christ of eighteen hundred years ago, the coming Mes-siah, Mahomet, or the Imperial Jors, or all of them or none of them, as his conscience or judg-ment may dictate, he is entitled to exact and full consideration, and equal protection in the exer-cise of these rights by our civil law; and he who lares to dictate to, control or influence any man in his religious opinions through civil enactments is an enemy and a traitor to the fundamental principles of true republican government. Lib-orty of conscience is as dear to American freemen as the crimson current that warms their hearts, and will never be given up without a mortal struggle. In this republic, let the temporal and spiritual institutions of the land stand independent of each other forever.'

San Antonio, Texas.

The lecture of Mr. White, Saturday evening, was not as fully attended as it should have been, owing to the want of notice, but the audience present listened, highly interested, to his presenation of the spiritualistic idea of the future life At the close of the lecture much amusement was furnished the audience by the attempt of an in-dividual to reply. Mr. White bore his broad re-flections with remarkable patience, and, with a few words, left him in a confused condition, from few words, left him in a confused condition, from which he did not seem to recover. The short dis-cussion was decidedly refreshing and entertain-ing, and the speaker of the evening was not annihilated, as one would have supposed him about to be by the style in which his opponent commenced the debate. It is doubtful if he ven-tures into the areas against Mr. White again tures into the arena against Mr. White again. Mr. N. Frank White lectured again Sunday night, at Muench's Hall, to a better audience than that of Saturday night, yet not so large as should have favored him, for we believe there is an apnave favored him, for we believe there is an appreciation in our city of the gift of eloquence, which Mr. White certainly possesses to a remark-able degree. The subject (lufidelity) was handled in a masterly manner, and held the audience (from which the bellicose individual of Saturday (from which the belikose individual of Saturday night was missing) in rapt attention to its close. The "raps," to which the speaker called attention, were distinct upon the platform, and to be heard from any part of the hall. Mr. White lectures again to night, in the Casino, if it can be secured; if not, in Muench's Hall. It is to be hoped the objective of San Autonic without record to belief

citizens of San Antonio, without regard to belief, will give him a good hearing, and not permit him to leave with a poor idea of our appreciation of talent .- Daily Herald. The Boston Transcript intimates that many of the members of the Massachusetts Legislature

who recently voted for the reënactment of the Prohibitory law, are known to furnish intoxicating liquors to their guests, and to accept invitations to drink whenever they are asked.

Now, reader, we won't be selfish. You shall have a seat in "No. 44," and we will see the country together.

" Down Grade."

See! we are approaching a "down grade." You can tell; for, as you look ahead, the line of the track suddenly disappears. We are reaching the little rise of ground, and now the "grade" is in full view. How curious it looks-that is, to the unprofessional eye, one of whom, remember, we are not! It looks as though we had a hill to go down, and then, away yonder, one to ascend.

How fast we travel! Gracious! hold on tight! Let us look for something, and pray with all our might that we shall not find it, viz.: a broken rail! How fast we do go! Whiz!-slam!-bang! Telegraph poles seem to have a strange affinity for one another. And now, when we are really driving along at a rate of fifty miles an hour, the fences are almost undistinguishable, trees look

like cornstalks, and those delectable telegraph poles seem to be dancing a "Can-can." Here we are now at

Franklin. a very pretty town, so neat and tidy-houses well painted, fences whitewashed, etc. This seems like New England. Mr. R. D. Salmond (one of the heaviest stockholders of this company) has an elegant residence near the railway station. His grounds are laid out with exquisite taste. Cedar trees, well trimmed, add beauty to the scene, and highly finished statues are grouped artistically together. Ease and grace and comfort seem depicted everywhere. This is a type of

the Southern home. Franklin is the last station on this line in Kentucky. Away we go again. Nature assumes her best

postures through this region. Here we are at

Gallatin, Tenn., the county seat of Sumner County. This is a growing town. A short stop here, and on we go. Think of it! the 18th of April, and it seems like midsummer! The trees are fully leaved out, the fields and hills look beautiful in their covering of green. Vegetation, too, is far advanced. The season is early, they tell us. How soft and balmy the air! Ah! we are beginning to get a touch of the "sunny South!" The scenery is grand. This is

the Italy of America. An Easterner going West is

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EDITED BY

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SPIRITUAL SONGS.

charmed with the extensive horizon. No huge mountains rush aloft to kiss the stars, and bind him in, and, as it were, check the circumference of his activities. The horizon is immense. He lives, seemingly, in a bigger world. But after this has ceased to be a novelty, the individual yearns

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has a pleasant effect on my nervous system."—Mrs. L. B. S., Connecticut. "May bleesings and honor be awarded you for its dis-covory."—J. P. S., New Orleans. "I have already used one of the packages for which I sent to you, and nearly the other, and have already received very great benefit. Many disagreeable complaints have been entirely oured by its use. I have recommended it to three of my fielands, who, after a fair trial, are also greatly helped. I write this in justice to Dr. Storer, who deserves (with the good spirits) the thanks of suffering womanhood. If he wishes, he is at liberty to publish this."—Letter to the Ban-ner of Light.

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