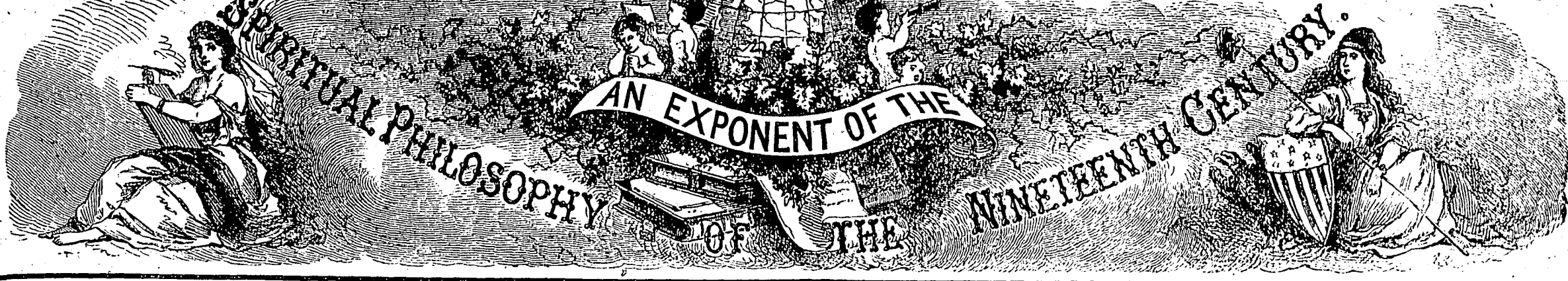


BANNER OF LIGHT.



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NO. 16.

Written for the Banner of Light.

ALL IS WELL.

BY WARREN SUMNER BARLOW.

Father of love and light,
My heart with sweet delight
Looks up to thee.
Thy attributes I trace
In every form and place,
In all I see.

Through every clime and age,
Is written on each page
Thy changeless plan;
Thy purposes divine
I read in every line,
"Good will to man."

What though my bark of life
Is borne on waves of strife,
I have no fears;
Thy nerve my dormant powers
To brave the darkest hours,
Till light appears.

Though bitter dregs I sup,
From deep affliction's cup,
Thy face I see;
Though earth is dark and drear,
I come through sorrow's tear,
Nearer to thee.

Thy stern, chastising hand
In love was kindly planned
For my best good;
It ever points the way,
When'er I go astray,
If understood.

Then I will not repine,
But feel thy love doth shine
Through good and ill;
And see in every tear,
As in the sunlit cheer,
Thy holy will.

When time's last embers burn,
And from the broken urn
I take my flight,
New scenes will charm the soul,
As fireless ages roll,
With fadeless light.

20 Waverly Place, New York, Dec. 20, 1872.

* Obituaries during the recent illness of the writer.

Free Thought.

INDEFINITE POSTPONEMENT OF THE MILLENNIUM.

BY ANDREW JACKSON DAVIS.

The following excellent letter (which has been privately answered) fully explains itself, and is introduced here as the means of remarks which may be suggested:

MR. A. J. DAVIS: Dear Brother—Having read with great pleasure and interest a number of your publications, and observing in one of them a plan for reorganizing society on a cooperative basis, and having seen and heard it publicly stated that you had "renounced Spiritualism," I thought I would address you a few lines to inquire if such was the fact, and, if not, to ask if you still entertain the same opinions on the subject. I feel a very strong desire to try if something could not be done in that way in this place, and I wish very much to obtain through your mediumship spiritual advice and direction. If you still possess an undying faith in Spiritualism and the Harmonical Philosophy, I wish you would be kind enough to survey the whole field here, and let me know what chance there would be to start a society like what you indicate at this place, and what obstacles I would have to contend with. In some of your works, you state that there are vast treasures of mineral wealth in the bosom of the earth, that will be revealed by the spirits to the people just as soon as they become sufficiently developed to make proper use of them. Now, if I know myself, I feel very certain that, if any such were revealed to me, I would make proper use of them by using them solely for the benefit of humanity. Of course, I may be mistaken in this, but I do not think I am. Please examine my character, and see if I would be a fit and proper person for the development and utilization of those treasures, and what chance there would be to organize a society here founded on the principles of the Harmonical Philosophy. Hoping you will answer this at your earliest convenience, I subscribe myself
Fraternally yours, etc.

To the above letter we add the following extracts of "A Call for a Mass Meeting of the Spiritualists of America." We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents, to discuss the question of organization, to eradicate public prejudice, and to assert higher religious aims, do issue this, our call for a Mass Meeting of all the Spiritualists of America to assemble, etc., etc.

All persons attending must have some written evidence from individuals or societies that they are known as Spiritualists. Each person so attending will be allowed full voice and vote in the proceedings of the meeting. Persons attending, are requested to organize, if possible, in each town, city and State, as delegations, and come in a body. Let American Spiritualists come once together, and show their strength in number, wisdom and earnestness in the cause they have learned to love. Hoping that you will sign the above, and procure other names, I sincerely expect and trust that good to our cause will be the result. G. W. Kates, care P. O. Box 568, Cincinnati, O.

ANSWER PRO TEM.

The advent of the Harmonical millennium, owing to a combination of unforeseen and uncontrollable circumstances, is indefinitely postponed. It is my long-cherished and still-growing impression that the ground must be first thoroughly prepared by the vigorous application of my original invention, called the "SECT-PULVER-

IZER," upon which I think myself entitled to a certificate of patent. But, lest any other might think his "rights infringed upon," I will let the world have the use of my favorite machine on its merits. If it be used according to directions, with plenty of the oil of patience and perseverance poured into its sockets, with brotherly kindness and charity as a polisher and purifier, its performance according to every promise is hereby guaranteed. But perhaps some preliminary considerations, and instructions are demanded, which I now proceed to give.

Twenty years ago it was generally believed by our new converts that Spiritualism was the infallible instrument, under Providence, for the overthrow and perfect pulverization of Sectarianism. Instead of crushing and grinding the dominant sects to an impalpable powder, as hundreds of mediums prophesied and millions of spirits promised upon their word and sacred honor, the result so far has been rather to abrade and knock off pieces from the solid rocks and flinty boulders of Sectarianism, leaving the central bodies about as hard and immovable as before.

In evidence of this I quote from a New York morning journal, issued on the second day of the new year, 1873: "The prospect of the millennium's immediate beginning, as indicated by an evening newspaper, in the fraternization of the Christian sects by the exchange of New Year's calls—Catholic clergymen visiting Episcopal bishops, and Episcopal clergymen paying respects to Catholic archbishops—was untrue. Each Protestant shepherd stayed at home and received his flock according to the old custom, while the Roman Catholic fathers limited both their convivialities and their devotion to the pale of the Mother Church."

In view of this state of things, and amid the universal disintegration and the general wandering-Jew-condition among the "eleven millions of Spiritualists in America," forth come these long letters and winsome calls from souls too fatigued with sights and sounds of the prevailing discord and abounding injustice.

Leaving other folks to themselves for the present, let us candidly look at our own affairs, and see what the prospect is for a successful "Mass Meeting of the Spiritualists of America," or for a state of society, even upon a small scale, in accordance with the "principles of the Harmonical Philosophy."

Look at the situation. Spiritualism is brimfull of headstrong advocates of every imaginable theory, "founded on facts," for which each group of believers would be willing to suffer (some) martyrdom at the hands of both society and the state. Our esteemed brothers, J. W. Evans and G. W. Kates, appear bravely at the front waving their signals of distress, calling loudly for reinforcements and for fresh troops, with a train of supplies, and a paymaster to settle with volunteers for services rendered, and all this while Spiritualists are at serious differences among themselves upon what are by too many deemed "Essentials." Under the circumstances, these brothers would have at least more apparent success in the shape of larger and more harmonious Conventions, if each would explicitly and unequivocally specify what branch or sect of believers in Spiritualism he wants and expects to take part in the desired deliberations. And here comes my "SECT-PULVERIZER," which, by acting simultaneously backwards and forwards, and also upon the principle of *similia similibus curantur*, would promote the ends which all true-hearted reformers have uppermost in all their prayers and efforts, viz.: the destruction of Sectarianism and the harmonization of society.

But here's my "PULVERIZER." Of course it will for a time make the dust fly in everybody's eyes, and possibly one of two feeders and tenders may fall within the wheels, but I have faith in its workings after all hands become accustomed to it. Let each convention (to drop the figure) be a *speciality*, manned by chosen chieftains and steered by them to a definite goal. For example: Let a call be issued for a mass meeting of all those Spiritualists who believe upon incontrovertible evidence that a belief in "Re-incarnation" is an essential to the progress of truth; another call may go out for all who *know* positively, and upon facts undoubted, that "all animals are immortal"; let another convention be called of all who have positive facts that all events among men, whether good, bad, or indifferent, "emanate from spirits"; another convention of believers in "Whatever is, is right"; another meeting of those who believe in overcoming "evil with evil"; another assemblage of philanthropists who believe in concentrating all their efforts upon "unhappy spirits in the other world"; and, especially, let there be a great meeting of those Spiritualists who believe that "the spirits will bring everything around about right in their own good time without any of our assistance"; but another convention is needed of all those who believe that to "become a medium is the one essential thing for mortals here below."

Here, then, we turn on the motive power, and give the "sect-pulverizer" its full speed. These conventions may meet in different places at the same time, and have stenographic reports made of all leading speeches. In each convention there would be "a grand harmonious time"—each would have the biggest audiences, millions upon millions of sympathizing spirits present, to say nothing of folks from the earth, and the most unprecedented demonstrations and the most magnificent materializations and the most astounding facts to prove their doctrines perfectly correct—and thus, although the millennium would not become at once visible, it would seem to all participants as if "the time of times," with an unexpected supplement, had actually come at

last! And this, at any rate, would be a comfort, and be decidedly attractive as "a new sensation." After these mass conventions of Spiritualists shall have transpired, and as soon as the cloud of dust is blown away by the tidal wave of science and an appeal to impartial reason, then I fondly believe there will be found earnest, thoughtful, progressive men and women—perhaps ten or twenty, in these States of young America, tried and true souls—who might be induced to meet like members of a Supreme Congress, and take effective steps toward the practical realization of many things which now delight the good only when they dream.

Scientific.

COSMOGRAPHY: A Description of the Universe. NUMBER FIFTEEN.

BY LYSENDER S. RICHARDS.

Icebergs are simply fragments of glaciers that lay near the water's edge in the cold regions. One of the Arctic explorers (Hayes, I think,) being present during the breaking off of one of these bergs, describes the scene as terrific. A sudden splash, the waves rolled high, and the traveler who neglected to make a hasty retreat from the ice-bound coast, was met by the advancing wave and swept into the watery deep. The rocks collected, and, frozen to this icy mass, are carried along as the latter floats down its southerly current, and, when coming in contact with a dense substance, the rocks rub and grind off something of their bulk, which falls here and there in the form of soil or pulverized rock. When the berg reaches a warmer latitude it melts, and the rocks and debris remaining adhered to it are deposited. The Banks of Newfoundland are supposed to have been formed through this agency, as well as a portion of our coast lying north of us.

In my last, the glacier, we found, possessed an onward movement upon the earth's crust; instead of flowing as a river of liquid water, it runs as a river of solid ice down the mountain slope, contracting as it flows through a narrow ravine, and expanding like the water current, when it reaches a wider space, and, as it moves onward, it gathers and carries with it the stones and debris that fall from the mountain side and lodge on its massive sheet. The stone is frozen to its icy bed, and, by the onward motion, its sides perchance grate against a ledge of rock, and are ground partly into soil; the glacier or ice-sheet upturns at times in its march, and its stony contents being then at the bottom, it rubs along and is rapidly ground up into powder, and when not entirely pulverized into soil, scratches remain on the surface, termed in geology, stria; hence when a stone is found buried in the earth, worn, and upon which, running in parallel lines, are scratches or grooves, the geologist infers that they are glacial scratches. A year or two ago I had the good fortune, through the assistance of Prof. Denton, to add to my cabinet in Quincy, Mass., a fine selection of these stony containing glacial scratches, picked up in Boston, while the removal of Fort Hill was in progress, and found nearly one hundred feet below the surface. This hill, situated near the ocean, was one entire drift, the remains of a mammoth glacier.

New England, in fact, in its primitive state, or glacial period, was more or less covered with these moving glaciers. As the ice-sheet passes along, it drops here and there its stony freight; hence a long line of stones is seen in its path, called moraines; and when the sheet is very thick—hundreds or thousands of feet—a boulder (which is a large rock rounded, its angles being worn off through the motion of the glacier, by which it has been transported from its distant home) is found lodged on the summit of some high elevation, and the curious phenomenon excites the wonder of the observer, also to learn that the top of the thick, moving, massive sheet reached the summit of the eminence, and dropped the foreign rock or boulder as the glacier passed along. Boulders, in fact, are seen at all elevations, from the level of the sea to the top of the highest hill. Glaciers have, therefore, in the distant past, contributed something to soil, in grinding up rocks in their onward march, and in their transportation from place to place. Rocks, we have found, are ground up, and decomposed by various agencies, and the soil resulting is, to a large extent, more generally distributed over the earth's surface through the action of large and small water-streams. The Mississippi sweeps down its mighty torrent, each day, many tons of soil, and sends it far beyond its mouth, forming a large delta, or flats of soil. Other rivers accomplish the same result—small streams the same as large; but, owing to the diminutive flow of water, the current is not sufficiently strong in the former (unless the fall is more precipitate) to render the amount of soil or mud transported as great as larger streams or rivers.

In most all gravel banks are found stones that are crumbling to pieces. The cement that holds their particles or crystals together is dissolved, and the stones are decomposing, decaying, and may be called rotten-stones. A considerable quantity of soil is made by this class of stones crumbling and pulverizing. The amount of soil scattered over the globe is very trifling as compared to the entire bulk of the earth, its depth not being measured by miles, but by feet.

Tenderness of heart, warmth of feeling, and liveliness of imagination, form a most interesting part in the composition of an amiable woman; but the qualities which adorn are also the qualities which mislead.

Literary Department.

THE YOUNG AUTHORESS: OR, CRUMBS OF TRUTH AND FICTION.

Written for the Banner of Light.

BY MRS. H. N. GREENE BUTTS.

Author of "Vine Cottage Stories," Etc., Etc.

CHAPTER XII.

A Surprise.

"Have you heard of the new arrival from the North?" said a young man to Herbert Winslow, as they stood upon the steps of the St. John's Hotel.

"Arrivals from the North are so frequent, and the tide of emigration so great, that I should hardly be expected to take note of an isolated case," said Herbert, coolly.

"But this arrival," continued Mr. Waverly, "seems to be tinged with a bit of romance. The party is supposed to be a wedding party, with the addition of the bridegroom's mother."

"I see nothing particularly remarkable in the case; and as I have no personal interest in the parties, I do not feel like wasting time nor words upon them," replied Herbert, more coolly.

"I think you are not feeling well to-night, Winslow," said his friend. "By the way, I have letters for you, which I took from the post-office as I came up the street."

Herbert took the letters, and, thanking his friend, went to his room in the St. John's. He saw, by the superscription, that one was from his sister Lida, who had spent the last year in Europe, with her father's relatives, and who was, at the time of writing, sight-seeing in Paris. The other letter was from his old friend, Alfred Dudley. He hesitated as he opened the envelope; for all of the letters from his friend had been of a nature to depress rather than cheer him, during his sojourn in Florida. Among other things commented upon in this letter were the new hall, the opposition it created, the sensation which Chester Neville caused among the young ladies of Northland; and, as if to further tantalize his friend, he stated that it was rumored that Mr. Neville and Miss Melville had gone South upon a bridal tour, and would probably be absent several months. Mr. Dudley also hinted that Herbert might possibly meet with his old friend, Mary, as it was reported that Florida was their destination.

With an abstracted air, Herbert folded the letter and commenced walking the room, until, suddenly stopping, he exclaimed:

"And this new arrival, of which Mr. Waverly has spoken, may be the identical Mr. Neville and his bride. What! Mary Melville his bride? How have I been deceived! How could she, after our long and intimate acquaintance, and plighted vows, act thus strangely and unfeelingly?"

At this moment his door-bell rang, and Sambo appeared, saying that "a gentleman below" wished to see him.

"I am in no mood," thought Herbert, "to see any one. Have you his card?" he said, turning to Sambo, who stood bowing supinely before Mr. Winslow.

"No," said Sambo; "the gentleman said he would present himself."

"Well, show him up, then, Sambo. Another law case, I suppose."

But the reader can judge of Herbert Winslow's surprise when the frank, open face of the young clerk he had seen in Washington met his wondering gaze.

Chester Neville grasped the hand of his friend, and said:

"My good fellow, how are you? I am glad to see you."

Herbert returned the cordial pressure of his friend's hand with something like reserve and coldness; for it now seemed evident that the Chester Neville whom he met at the capital was no other than the husband of his once affianced Mary.

Chester seemed oblivious to his friend's coldness, and said, in a careless way:

"Winslow, I have been wanting to see you for a long time. Did you know that I had been spending a few months in your native town?"

"I have been so informed," said Herbert, with obvious coldness.

"I suppose you know that my mother, Mrs. Clayton, has been for some time past an inmate of Elm Cottage?"

Herbert's face flushed deeply at the familiar name of Elm Cottage, and he said, with a dignified reserve in his manner:

"I was not aware of your relationship. I knew that Mrs. Clayton had a son, but supposed him to be in Europe; I supposed, also, that the son would bear the name of his mother."

"This seeming mystery Chester solved for his friend in a few words, and as he arose to depart, said:

"Mr. Winslow, give us a call at the cottage near the Springs. My mother and Cousin Mary would be glad to see you."

"Your Cousin Mary?" said Herbert, with animation. "I supposed you claimed a nearer relationship to Miss Melville."

Chester now began to understand the reserve of his friend's manner, and the truth of his suppositions flashed upon him at once.

"Tell me, Winslow, what do you mean?"

"I have been informed," said Herbert in a husky voice, "that you were married to Miss Melville, and that this was your bridal tour."

"And I am happy to inform you, Mr. Winslow, that the rumor is false. My Cousin Mary's heart is still in your keeping. I prevailed upon her to come here, hoping that the climate and change of scene might restore her health, which we fear is rapidly failing."

"My dear Mr. Neville," said Herbert, grasping Chester's hand, "your words have removed a mountainous load from my anxious spirit. I only wait now to see Mary, and learn from her lips the cause of her mysterious silence."

"Which she can, probably, satisfactorily explain," said Chester. "Come to my cottage this evening. I will prepare Cousin Mary for your visit."

But two words were spoken when the long-absent lovers met in the beautiful evening, at Green Cove Cottage—"Mary," and "Herbert." There was no fainting, nor toll-tale blushes; but the eyes of each interpreted the soul-language of the other. It seemed strange, now that the causes of their mutual silence were revealed, that both should have been so long deceived, when one little word would have divined the mystery.

"How long am I to wait for this hand?" Herbert asked, as Mary extended it to him as he was leaving the cottage.

Mary's eyes dropped to the floor to hide the starting tear, while she still retained the hand of her friend.

"I have not changed my views, Herbert, upon the questions that once threatened to separate us, except to grow stronger in my radical convictions, so that I cannot directly answer your question."

"But, Mary, I have changed my views, and am now ready to cooperate with you in the great work of hastening the elevation of the masses," replied Herbert in a calm, impassioned voice.

"But your father, Herbert?"

"My father has so long borne my absence from home, that he has probably, by this time, become reconciled to it," spoke Herbert, ironically. "At any rate, Mary, if you are willing to link your destiny with mine, I shall ask the consent of no third party, unless it be the officiating clergyman."

"Then," said Mary, smilingly, "if you desire, we will make our bridal tour to Northland in the spring, and surprise Mrs. Grundy by another wedding. What do you think of this plan, cousin?" she said, turning to Chester, who had just entered the room.

"I think it would be a capital joke, but hope, for Mr. Winslow's sake, that it would prove more real than your former reported marriage," replied Chester, with a bit of good humor in his eye.

"You are one of the best cousins living," said Mary. "But for you, Herbert and I might have lived a lifetime without meeting, or coming to an understanding."

"And I cannot sufficiently thank you, my good friend," said Herbert, taking Chester's hand, "for bringing to me a prize of so much value."

"Come, come," said Chester, "I have received thanks and compliments enough to turn the head of any young man. Quite likely, when we get back to Elm Cottage, I shall have a walking-ticket."

"Never," said Mary, with her large glowing eyes fixed affectionately upon her cousin. "You will always be my dear good cousin, and I shall always love you."

"Do you hear that, Winslow?" said Chester. "That's quite a confession for a young lady to make, just on the eve of marriage."

"Yes; but I take Mary with the full understanding that she is to have all her rights, and I shall have to submit, I suppose," responded Herbert, smiling. "I trust you may never miss your former cousin, or the gratitude of your humble friend."

But the hour came when the little party must separate. Herbert Winslow went to his lodgings that night with a lighter and a happier heart than he had known for many weary months.

CHAPTER XIII.

The Consummation.

The winter had passed away in beautiful Florida, with our Northern friends, like one fragrant summer day. Mary's health had much improved, and Herbert rejoiced that she was henceforth to be his guiding angel. Mrs. Clayton was glad to see the color return again to her cheeks, and the old, fascinating smile wreathing her lip and brow. Chester was happy because his friends were happy, and was always the animating spirit of their evening circles. They had made themselves useful by establishing evening schools for the poor ignorant children and adults, both black and white. Mrs. Clayton and Mary had given the poor natives many useful hints in the art of housekeeping, and they were looked upon as al-

most gods by the illiterate freedmen. Their servant, Rosa, a fair-looking quadroon girl, seemed to worship not only Mary and her aunt, but Herbert and Chester also. By her earnest and constant pleadings to go with them, they decided to take her to Northland.

But the hour came when they were all to leave this land of tropical luxuriance. Herbert had written to his father, informing him of his decision in regard to Mary, and his father replied that he might consider himself disinherited. But Herbert Winslow was not now the man to be deterred from pursuing a course which he considered right and honorable, and which involved his own future happiness. From his beloved mother and sister he had also received letters of maternal and sisterly affection and tender sympathy, expressing a hope that they should soon behold him again. Mrs. Winslow added that Lida was expected to return home in May, and her heart leaped with joy at the prospect of beholding again her long-absent children.

It was arranged that the whole party should proceed directly to Washington, as Herbert and Chester wished to spend a few days at the capital; and that the marriage of Herbert and Mary should be consummated at this place. Mrs. Clayton, Chester and Rosa were to proceed immediately after the ceremony, to Northland, and make all necessary preparations for the reception of the bridal pair. So, the morning after their marriage, Chester kissed his cousin a good-bye, and, turning to the happy husband, said:

"Mr. Winslow, I now leave my cousin in your care, and trust that you will accept the charge willingly."

Herbert thanked his generous friend, but did not know, as did Mary, the sacrifice her cousin had made that they might be happy. Chester turned away with a sigh of regret, but he said to himself: "I am glad that he does not know my secret, and I hope he may never know it."

Mrs. Clayton, with her deep, maternal instinct, saw the glorious spirit of self-sacrifice in the countenance of her son, and taking his arm as they departed, she said, in a gentle voice:

"My noble Chester!"

These words, coming from a revered mother, whose approbation was more to Chester Neville than the eulogies of kings or presidents, caused the immoderate tear to tremble in his eyes as he said:

"Thank you, dear mother."

With the maple blossoms and the opening violets, one bright May day, Herbert Winslow, accompanied by his happy bride, returned to Northland.

Edward Melville was delighted to see his sister, and to greet her as the wife of Herbert Winslow. All the gossip of Northland were in a state of feverish excitement when the news came that Mary had returned as Mrs. Winslow instead of Mrs. Neville.

On the evening after the arrival of Herbert and Mary, Elm Cottage was filled with appreciative friends. Mrs. Kent was delighted to see her dear friend looking so well and happy. Kate Melville—who, the reader will remember, was introduced in the first part of our narrative—was overjoyed to know that her cousin Mary was now the wife of the admired Mr. Winslow. The bridal gifts and warm congratulations were many, and none were more jubilant than Dinah, the good and faithful servant who for many years had been Mary's constant friend and helper. She laughed and cried by turns, and said she thanked the good Lord that he had brought Miss Mary back to old Dinah once more, with the roses blooming again on her blessed cheeks.

But the hour came when the last guest had left Elm Cottage. As Mary bade her aunt and Chester good-night, she latter slipped a letter into her hand, and said:

"You will find my gift enclosed in this letter; accept it with the best wishes of your Cousin Chester."

Mary hastened to her room, and after reading the note, with a flushed cheek and tearful eye, she said:

"Dear, noble, generous Chester!"

At that moment Herbert entered the door which stood ajar, and said:

"Why, Mary? had you not spoken your cousin's name, I should have supposed that the address you used were intended for me!"

"Please read this letter, Herbert, and then give me your opinion of its contents," said Mary.

"I join with you, dear Mary, in saying, 'Generous, noble Chester!'" replied Herbert with emotion.

The letter in question contained a money draft for ten thousand dollars on the "Bank of Northland," of which Robert Winslow was president. The draft was accompanied by the simple words, "A marriage gift from Chester to Mary."

A few months have passed away, and Sir Robert Winslow has become reconciled to his son's marriage with the "poor authoress." Lida Winslow had returned to Northland, and it is rumored that a wedding of some importance is soon to take place at Maple Grove. Chester Neville is one of the interested parties, and is about to fulfill his ancestral prophecy that he "would not be likely to go through the world without getting entangled in the meshes of matrimony." Miss Winslow possessed mental qualities which reminded him of his Cousin Mary. She sympathized with the working-women of this country and of Europe, and employed her leisure in devising ways and means for their elevation and enfranchisement. She was affable and cheerful, and in a vein of innocent satire often rallied her father on his conservative proclivities. Chester saw her natural as well as her acquired abilities, and decided, with her consent, to become a member of the Winslow family. Mary and Herbert were delighted. Mrs. Winslow was more than happy in the society of her united household.

Neville Hall is now occupied nearly every Sunday by progressive and reformatory speakers. The prospect seems to be that conservative Northland will soon become revolutionized. The new hall, with its free seats, is spacious and beautiful, and has recently been dedicated to the "Elevation of the Masses." Mary Melville Winslow is now (just at the time when she has the least need of it) receiving a fair income from her books written amid three years of struggle, almost in sight of poverty—that mortal foe to so many thousands of the less gifted of her sex, whose cause she is still pleading.

THE PROBLEM OF LIFE AND IMMORTALITY. By Loring Moody. Boston: William White & Co., Publishers.

This work is the product of one of the most comprehensive thinkers of the present age, and is well worthy of a careful perusal. It takes up the "Problem of Life," and in a masterly manner explains those abstruse principles that have baffled the scientists of Europe.—*Religio-Philosophical Journal.*

Biographical.

NAPOLEON THIRD.

The necrology of 1873 opens with the name of one who has filled a large place in the history of the age. This remarkable man, whose eventful and romantic life embraced in its experiences poverty and wealth, almost hopeless imprisonment and absolute sovereignty, has passed from the world of shadow to the world of substance. Formerly twenty years he has ruled the restless French nation with a skill but seldom matched in its history, during which time the country has enjoyed a high degree of material prosperity, and the highest degree of political influence. He compelled the honorable recognition of his contemporaries by the sagacity of his policy or the excellence of his acting, and for some years was the arbiter of Europe, or came nearer to it than any other man—other rulers having trembled over a significant phrase in a New Year's speech by Louis Napoleon more than they would at the news that a dreaded enemy was tripping.

The immediate cause of his death—which occurred on Thursday morning, Jan. 9th—was the effect produced upon his system by a surgical operation performed for his relief. As is well known—especially by those of our media who have visited Paris—the Emperor was a firm believer in the doctrine of spirit return.

He was the third son of Louis Bonaparte, third brother of Napoleon I., and of Hortense Beauharnais, daughter of the Empress Josephine. He was born on the 20th of April, 1808, at Paris, in the Palace of the Tuilleries, and named Charles Louis Napoleon Bonaparte. When Napoleon I., on his abdication, left Fontainebleau for Elba, the young prince was nearly six years of age. He passed most of his childhood and early manhood in Germany, Savoy and Switzerland, living with his mother, who was separated from his father. He was well taught in literature, science and general knowledge; and he served in the Swiss forces, and obtained considerable knowledge of artillery practice, experimenting at that early time on rifled cannon, which he subsequently introduced into the French army, and by their use decided the event of the Italian war. Even in those days, and though he had an elder brother, he seems to have lived as if he thought that he might one day become Emperor was uppermost in his mind. The existence of Napoleon I.'s son, the Duke of Reichstadt, did not dampen his hopes.

After the fall of the elder Bourbon line the Bonapartes sought to return to France, but in vain. Louis Napoleon asked leave to serve as a common soldier in the French army, and was laughed at. He then went to Italy, with his brother, where they took part in the struggles that happened there in consequence of the French revolution; and his brother died of fever, to which Louis Napoleon himself all but fell a victim. With much difficulty he got out of Italy, and fled to England. Returning to Switzerland, he lived at the Castle of Aremberg for some years, during which he wrote and published several works—his "Political Reveries" and his "Manual of Artillery;" and also a book entitled "Political and Military Thoughts on Switzerland."

The Duke of Reichstadt's death, in 1832, had made Louis Napoleon heir of the Emperor Napoleon I., his claim being supported by his uncle Joseph, who was then in his 65th year. The effort of Louis to obtain this inheritance at Strasbourg, in 1834, proved a failure. He was taken prisoner and sent to South America; returning thence without leave from the French government to see his dying mother, Oct. 5th, 1837, he was forced in 1838 to leave Switzerland and seek refuge in England by King Louis Philippe, though the Swiss would have defended him had he decided to remain. His attempt to gain the crown was repeated with no greater success at Boulogne, in 1840, where he was again made prisoner, tried by the Chamber of Peers, condemned, and sentenced to perpetual imprisonment in the Castle of Ham. Here he remained six years, during which he performed considerable literary work, and developed strong republican sentiments. In 1846 he escaped in the dress of a workman with the assistance of his physician, and went to England.

When the French revolution broke out in 1848, he went to France, and was chosen a deputy to the National Assembly, by four departments, and decided to serve for that of the Seine, or Paris. A few months later he was chosen president of the Republic by more than 5,400,000 votes, his majority over all his opponents—Cavaignac, Lamartine, Ledru Rollin, and others—being enormous—about 3,500,000. He remained in that office until Dec. 2, 1851, the date of the *coup d'etat*, which was consummated in November of 1852, when he was declared Emperor under the title of Napoleon III. He married, soon after ascending the throne, Eugénie Marie de Guzman, Countess of Teba, now the Empress Eugénie, a lady of Spanish birth, but who has British blood in her veins. The issue of this marriage was one son, born on the 16th of March, 1856, while the Congress that put an end to the Russian war was sitting in Paris. This son was named Napoleon Eugène Louis Jean Joseph, and is now living in England.

During his reign, he raised France out of the slough in which she had existed ever since the fall of the first Empire, and made her the first power in Europe. He humbled Russia in 1854-5, in connection with England. He humbled Austria in 1859, in connection with Sardinia. His work it was that enabled the Italians to create the Kingdom of Italy. He caused France to be respected everywhere; and no such degradation was known to her in his reign as befell her under Louis Philippe, at the time of Mehmet Ali's last quarrel with the Turkish government. He asserted for her the high place to which she is entitled by her position in the Commonwealth of Christendom. He obtained for his country the cession of Savoy and Nice, which was no more than she deserved for the noble assistance she gave to Italy in the greatest quarrel of the last fifty years.

The political movements of the last three years of his reign, the events which led to the breaking out of the Franco-Prussian war, the terrible disasters to the French arms which culminated in the surrender at Sedan, his dethronement, his imprisonment at Wilhelmshöhe, and his subsequent residence at Chislehurst, happening before the eyes of the public, as it were, yesterday, are too familiar to our readers, and of too recent occurrence, to need comment here.

The Emperor was genuinely attached to liberal principles in the continental sense, and allowed considerable freedom of discussion; and probably the masses of Frenchmen never were so well

situated as they were during his reign. He would have done more, if he had been left to follow the promptings of his own clear and powerful mind, which was in strict accord with the enlightened economy of the age; but Frenchmen, though the most turbulent of political revolutionists, are essentially conservative in everything that relates to ordinary life, and hence most of their rulers have had to countenance errors which their own cultivated minds thoroughly rejected. The commercial treaty with England, arranged with Mr. Cobden, was far from adding to his popularity, though it was one of the most statesmanlike of all his acts; and the unscrupulousness of his political foes, who did not hesitate to pander to the worst prejudices of their countrymen, in the hope of injuring the Emperor, compelled him either to hasten slowly in the work of material reform, or to neglect it altogether in some instances. Want of prescriptive right to rule lessened his power to remove abuses; and instead of wondering that he did not do more in that way, we are surprised that he should have been able to do so much.

In addition to the works above named from the pen of the Emperor, several other books were issued by him later in life, among which were the *Idées Napoléoniennes* and *History of Julius Caesar*.

The rise and fall of this singular man were equally sudden, and he has borne his disgrace with a dignity as becoming as his modesty in the days of his greatest power. His fortune in misfortune never failed him; his firmness in danger was never questioned; his caprices and his weaknesses appeared, and his concessions were made, when the sky was cloudless.

While he ruled there was a good deal of patriotism in his ambition, he evidently aiming to make his Government the best for his country, with the necessary strength for its own maintenance. While in politics he was a sphinx, in his personal friendships he was constant and faithful, not forgetting in his prosperity the friends of his days of adversity. Had he lived until next April he would have been sixty-five years old. It was indeed true in his experience—by reason of the bitterness of unscrupulous political enemies, though coming years may do him justice—as laid down in the general lot of man by Byron:

"He who ascends to mountain tops shall find
The loftiest peaks most wrapped in clouds and snow;
He who is highest in the atmosphere of life
Must look down on the hate of those below."
Though high above the sun of glory glow,
And hatched in the heart of heaven's secret,
Round him are the rays of glory glow,
And the reward the gods which to those summits led.

He Retires from the Church.

The Memphis (Tenn.) papers are now giving to their readers another example of the "fair" dealing of the church fathers when one of their number—however honored, accomplished and beloved—dares open his mouth or make use of his pen in the enunciation of whatever is deemed by him to be that truth which should be the chief jewel of all souls—their views being thus set forth by one of their printed organs:

"Spiritism, in whatever form, is utterly condemned as a heresy, which no minister can continue to teach and remain within the Methodist Episcopal Church South—which no member can continue to teach, without liability to the solemn and extreme displeasure of the Church."

The following paragraph appeared not long since in the New York Herald, which, as it sits up the case with brevity, is transferred to our columns:

"The Rev. Samuel Watson, of Tennessee, a Methodist minister, has got into trouble through writing and publishing a book under the title of 'The Church Struck One.' The Memphis Conference of the Methodist Church, having examined the work, and it to be a defense of Spiritualism. The reverend author has been compelled to apologize for his literary effort, and to agree to withdraw it from circulation as far as possible. It contains numerous letters from citizens of Tennessee, one signed, and is, no doubt, amusing reading. The action of the Conference will make every person anxious to purchase a copy, and hence it may be all the more difficult to get a copy. The author has been humiliated over the matter. It is a curious fact that the work was never so widely read as it is now. There is not a member of that Conference who does not know."

RECAPITULATION.
Rev. Dr. Samuel Watson, of the Memphis Conference, withdraws from the Methodist Church. He avows his firm belief in Spiritualism, and severs a connection of thirty years' standing.

EDITORIAL APPEAL.—Averse as I am to appearing in the newspapers, I am compelled to ask your indulgence now. My attendance at two meetings, of which you gave an account, and the interview sought and obtained with me, seem to have given great offence in certain quarters. It is due to all our friends, and to the public statement of the facts involving my character as a man of truth and honor, in connection with the recent action of the Memphis Conference, and what has been published respecting it. The Public Ledger had this in its news columns soon after Conference:

"The *Church Struck One* has been pronounced heretical by the Memphis Conference, and Rev. Dr. Watson, the author, has been ordered to withdraw the book from sale, and suppress its publication."

There is not a member of that Conference who does not know

that is not true. I supposed, when I saw it, that the Western Methodist would correct the statement in its first issue after it appeared. Such was the course pursued by that paper toward me, while Dr. Jones and myself were writing about the clock-striking, that my self-respect would not prompt me to ask him to do it.

It is due to truth, as well as myself, to let this community (in which I have lived more than a quarter of a century) know what are the facts in connection with this subject.

I have published nothing since the publication of the book, except the reply to Dr. Otey's card last summer. Feeling the delicacy of my situation, I resolved to publish nothing until I had first submitted it to my Presiding Elder and the editor of the Memphis Conference. I wrote the following communication, and read it to them last Friday at the office of the Western Methodist.

In the examination of character, when my name was called in the order of business, my Presiding Elder responded:

"NOTHING AGAINST BROTHER WATSON."

"He may wish to make some remarks in regard to a book he has published." I said, as near as I can remember: "I will gladly embrace the opportunity to state that I was brought up a Methodist; that I have been familiar with the works of Mr. Wesley and Dr. Adam Clarke from my boyhood; and entertained the same opinion they did, or that my views were in accord with theirs as to the return of the departed to earth, as stated by them in their writings; that I had a contemptible opinion of what some people thought was modern Spiritualism; that I believed the Church would do well to occupy the standpoint of that book to admit the phenomena, but to ignore any reliability or authority of the teachings of spirits. Rev. John Mosseremarked, in view of the fact that a District Conference had passed some resolutions relative to the book, he thought a committee should be appointed to confer with me in regard to it. Dr. T. L. Boswell,

Revs. John Moss, and R. A. Taylor were appointed the committee. We met at Dr. Boswell's room that night, and had a full, frank, and pleasant conversation in regard to it. Brother Moss inquired of me if I could not explain, retract or modify what I had published. I replied in the negative, and said if the committee think the Memphis Conference, or the

METHODIST CHURCH, WISH A VICTIM,

I will most cheerfully be the sacrifice on that altar. I retired, and the next meeting the committee presented the charges to the Conference. Rev. R. V. Taylor, one of the committee, differed with the other two in regard to something. I know not in what particular, but, after some discussion, they formally presented their report. A committee of thirteen was then appointed, with S. W. Moore as Chairman, and the Secretary of the Conference as Secretary. The committee met that night at Dr. Moore's room. They and myself had no conversation whatever. Rev. W. C. Johnson invited me into another room, and read the paper he had prepared for me to sign. I told him there was no sacrifice of truth, principle, or honor, required in that paper, and that I would sign it. He reported it to the committee, after which I was invited into their room. The Chairman asked Bro. Thomas Joyner to lead in prayer, which he did most feelingly, thanking God for the

AMICABLE ADJUSTMENT

of the matter. It was thought, however, that it was necessary to read the charges and specifications and the document I had signed, and make out the minutes to be read to the Conference, all of which was done, and reported to the Conference next morning, when my character was passed unanimously. There was not an unkind word uttered by any one, nor a thought of an unpleasant character, to my knowledge. When it was all over, the Presiding Elder of the Memphis District suggested that this was a family matter, and that it would be best not to publish anything in regard to it. Had this course been adopted, there would have been no necessity for this explanation. I must now turn my attention to

THE APPEAL REPORT.

In the main it is correct, yet some things are misunderstood. The first and most important error is in this extract: "He believed the Conference held the same views that he did in reference to the doctrine of spirits." It should have been that he (I) believed that Wesley and Clarke held the same views, viz: That spirits do return and communicate with mortals. I never supposed that the Memphis Conference or the individual members held any such views. If I were going to select the men who were the most violently opposed to these views, I should certainly select the Memphis Conference. I do not know a single member who entertains my views of the subject. The Methodist Episcopal Church South, I think, has more hostility toward them than any other people. It has been the saddest trial of my life to do what I knew was in opposition to the views of a body of men with whom I have been associated all my life, and for whom I have the highest regard and the warmest affection. They will be among the last to believe, even as Wesley and Clarke did. Another error occurs in the last sentence of the paragraph headed "Misrepresentation." It was what some believed modern Spiritualism to be, and not the manner of communicating. Though I have but little experience, yet that manner is to some minds the most demonstrative. Some might suppose by the reading, I said it would take at least a month to go into the merits of the case. This was said by the editor, and not by me. An hour or two was all, as I think, that would have been necessary to read the pages marked in the charges to convince that intelligent committee that they were not sustained. I had no fear on that score, yet if they had not been sustained then, there were those who would have charged the Conference with being spiritualists.

This I wished to avoid, if possible. Sooner than have the Memphis Conference in any way endorse what many people think is Spiritualism, I would greatly have preferred to have been expelled from the church. Better one suffer than many, is a true maxim. If the question had been presented to me thus: "Must the Church endorse modern Spiritualism as it is understood by some in this community, or you be cut off?" I should have said the latter, by all means. In the vision of the Conference a plan was adopted which did not, in any sense, commit the Conference, and yet there was no compromise of principle, on my part, as I conceive. They did not ask me to "retract." Not one word of it. This I would not, could not have done, as an honest man. They could not have done nor would I have them do less than they did; for until the public mind is informed, and discriminations between a Christian and infidel Spiritualists, the Church cannot commit itself to it. Because a poor unfortunate woman in a speech expressed herself as a free lover, and thirty-two fanatics elected her President of a Spiritualist Association, many people have this detestable idea, to which I referred in the Conference, and with the City Editor of the Appeal, as a part of Spiritualism. It is due to truth to say that I have never known or even heard of any others who advocated such a theory. Every Spiritualist paper, so far as I have ever learned, is opposed to any such a sentiment. Because Professor Hare was convicted of materialism, and wrote an infidel book, or because some infidel spirits teach doctrines contrary to the Bible, the public mind associates all these with Spiritualism. We should

SEPARATE CHRISTIANITY FROM INFIDELITY coming from spirits as well as from mortals. I think the time not far distant when this will be done, but until this discrimination is made, the church must stand aloof from it. I am receiving letters almost daily, asking if I have retracted. In my reply to a stranger friend, I will say that no "retraction" has ever been or ever will be made by me of that book. Had that been the issue, death would have been greatly preferable. My Conference could not have respected me, nor could I have looked an honest man in the face had I been a traitor to what I knew to be the truth. There were quite a number of the most prominent members of the Conference who came to me after it was all over, and said, "I always loved you, but now I love you more than ever!"

METHODIST PREACHERS are honorable men, and they knew that honor as well as truth would be sacrificed, so far as I was concerned, to retract what I had written and published. However they might differ with me—as perhaps every one of them did—they would not have me sacrifice principle and truth under any circumstances. There was no sacrifice of principle in withdrawing the few copies left from sale. This was a very easy request to grant—one they had a right to make, and one with which I should have complied. Nor can I believe there is anything wrong in either party to the transaction. No matter what may be my future relations to them, I shall always love and respect them. They acted up to the light they had, and were conscientious in what they did. I think some of them will live to look at this subject from a more favorable standpoint than they can at present.

I read this to Revs. W. C. Johnson and A. H. Thomas. I was surprised when I was told that the publication of it would violate my agreement, and was completely startled when informed that my conduct since the Conference had been much more objectionable than it had ever been before. I inquired what I had done, and was answered that I had gone to two meetings that were published in the Appeal. To this I replied that I never thought I was prohibited from going when I saw proper; that I had never in my life been in any place, by night or day, at home or abroad, that was ashamed of its being known; that I had been invited by a Methodist friend to his house, where I found several members of the Methodist Church, an account of which was furnished by some one to the Appeal. At that meeting, I was told I could see, in the day-time, some

RELATIVES WHO HAD PASSED AWAY.

This was what I had long desired. I went, and was fully satisfied with the result, of which the public will know by-and-by."

Mr. Watson here states that he has been accused by some of his ministerial brethren of violating his agreement with the Conference by publishing a letter in a Mobile paper, and also that he had received several letters from different parties, asking if it were true that he had retracted. To such question from his correspondents he makes answer as follows:

"Recent! no, never! I will die first! I know it is truth! Here is a simple correction of what they acknowledged to be an error. Is there anything wrong in correcting a falsehood? If so, I have never studied that code of ethics. Had I been editing the Western Methodist, and a brother had been for weeks struggling with but few to sympathize with him, I would have contradicted that report in my first issue, and at least said there was no retraction."

He then alludes to the many conduct of the St. Louis Christian Advocate in daring to speak for him as a "worthy and irreproachable gentleman," and speaks of the conduct [bigoted, as I think, to say the least], of some of his brother preachers who refused to occupy the pulpit with him, and thus continues the examination of the case:

"One more charge embraces all, I believe, that I had done which was so objectionable. I had sent some copies of the book by mail. I read guilty to the charge. Some preachers had written me to send them a copy. As so happened that my Presiding Elder, Rev. A. H. Thomas, and Judge Morgan were in the office at the time, and before I would do it I consulted them, and they both told me to send them. I had a copy sent to all."

THE BISHOPS,

and many other ministers, soon after its publication. I gave Dr. S. W. Moore, the chairman of the committee, a copy, the night we met at his room. Some of these I sent were to members of the committee; nor can I conceive there was the least impropriety in it then or now. I will now send it to any of the preachers gratuitously, who will write me they desire it, as long as any remain.

With all these things staring me in the face, I could not for the life of me see any course to pursue but to withdraw from the Church, dearly as I loved it. To be a stumbling-block in the way of others, I will not if I can help it. Hence I addressed the following letter to my Presiding Elder, who, with R. V. Johnson, were the only persons present:

Rev. A. H. Thomas, Presiding Elder of the Memphis District, Memphis Annual Conference, M. E. Church South: DEAR BROTHER—After a free and full conversation with you and Bro. Johnson, I find that I have misunderstood the engagements which I made at the recent session of the Memphis Annual Conference, on matters connected with Spiritualism. In view of this misunderstanding, together with the fact that I do not wish the church to be in the slightest degree divided on my course in regard to Spiritualism, which it cannot and will not sanction, I hereby, with the kindest feelings for you and for all my brethren, ask to be withdrawn from my course as minister of the M. E. Church South, and, upon your compliance with this application, I will convey my parchment credentials to you.

The next day I received the following reply, when I gave him my parchment:

Rev. Samuel Watson: DEAR BROTHER—Your letter containing an application for permission to withdraw yourself as a minister and member of the Methodist Episcopal Church South, is before me. Your request originates in the truthful conviction that "the Church cannot and will not sanction Spiritualism," and I believe and taught by your side, together with the discovery of a misunderstanding on your part of "the engagement made at the recent session of the Memphis Annual Conference." In view of the facts as stated by yourself, I could not, consistently with my ideas of duty, refuse your application. Your sacred credentials will be returned to you by their legitimate course.

Thus ends the most painful part of my life—one that I saw no way to avert. If I cannot maintain the reputation of an honorable man and have some degree of religious liberty with my former relations, then I think they had better be changed. For Methodist preachers I have always entertained the highest regard and the warmest affection, especially for the Memphis Conference, of which I have been a member since its organization in 1840. I hope nothing will ever occur that will have any tendency to change my feelings toward them, or prevent our intercourse from continuing what it has ever been.

SAMUEL WATSON.

Progress and expansion are ever in action, and especially in our day and generation. We have no fear that this reverend gentleman or any other bold and self-reliant mind will ever fall back willingly to the leading-strings of the Church after having thrown them off, however painful it may be to part with dear friends and social honor. Will the gentleman now reprint and circulate his so-much-condemned book, that Spiritualists and skeptics alike may read its pages, digest its proofs and be glad of soul?

A WORD OF KINDNESS.

How softly on the bruised heart,
A word of kindness falls,
And to the dry and parched soul,
The moistening tear-drop calls;
Oh! if they knew who walked the earth,
Mid sorrow, grief and pain,
The power a word of kindness hath,
'T were paradise again.

The weakest and the poorest may
The simple pittance give;
And bid delight to withered hearts
Return again and live;
Oh! what is life, if love be lost?
If man unkind to man,
Oh! what the heaven that waits beyond
This brief and mortal span?

As stars upon the tranquil sea
In mimic glory shine,
So words of kindness to the heart
Reflect the softer light;
Oh! then be kind, who'er thou art;
That breatheth mortal breath,
And it shall brighten all thy life,
And sweeten every death.

Letter from G. Parisi.

EDITORS BANNER OF LIGHT—I have read your impressive appeal, of Nov. 13th, with deep feelings of sorrow, tempered only by the consideration that the Banner had already attained a position too elevated—a standing too strong in the heart of true adepts—to remain buried under the ashes of a destructive fire. Yes, I feel confident she will pierce through all financial obstacles, and in a short period re-emerge herself, even more glorious, at the head of the spiritual periodicals. In our ignorance of the ways of Providence, we are too prone to consider as an impediment to progress what may prove a blessing. The visitation was too heavy not to awaken general sympathy in your behalf. It would be a matter of wonder if, amongst the millions of Spiritualists, there should not be found some few true ones wealthy enough to answer your call. Those who are able and do not come forward with substantial aid, may be believers in spiritual communion, but are not followers of our holy philosophy. It is indeed a melancholy fact that avarice is too powerful against spiritual aspirations; prodigality is reserved for the most frivolous objects or to gratify sensuality.

The pecuniary sacrifices I made by the zealous working of my humble mission, render me unable to be generous, and a paltry sum of a few dollars as my contribution (having enjoyed the privilege of receiving the Banner by your favor) would be almost shameful. Sickness and other painful occurrences have for these twelve months put a stop to my labors. Having only in view the true life I am approaching, I can bear all sufferings with resignation. If but few days are yet reserved for me upon this planet, having had more leisure to appreciate your publications—better instructed than I was when I wrote the "Appeal of an Old Man"—I shall once more address the Spiritualists, my brethren.

Believe me truly yours,
G. PARISI, Editor Aurora.

Tricote, Dec. 12th, 1872, via Madonna del Mar.

Pawnbrokers are said to look with favor upon persons without redeeming qualities.

Love as if you should hereafter hate, and hate as if
 should hereafter love.—*Chilo.*

ALL SORTS OF PARAGRAPHS.

52-We learn that Mrs. Julia Eddy, mother of H. C. Eddy, the well-known medium, passed away a few days from her residence in Chittenden, Vt., Dec. 20th, after a period of severe suffering, in the sixteenth year of her age. She possessed strong mediumistic powers, and was well-developed as a "young medium."

53-Some of our lecturers are over-apt, and imagine we slight them when their appointments do not appear. The fact is, they come to us for publication too late for insertion in the number for which they were intended. We strive to the best of our ability to impartially serve all. We make this explanation, because several of our public speakers, in their extreme sensitiveness, and not understanding why their notices did not appear, have attributed wrong motives to us.

54-Our thanks are due to Mrs. G. W. Smith for an elegant bouquet of flowers for our Public Free Circle Room.

55-See announcement in another column that Charles H. Foster, the celebrated Spiritual Medium, will return to No. 16 East 12th street, New York, on or about Feb. 15th.

REMEDY FOR SMALL POX.—A. P. Forbes, Gold Hill, Nev., says: "In 1861 small pox prevailed in this section, when a teaspoonful of salt, mixed with one tablespoonful of Epsom salts, in a pint of water—dose, a wine-glass full nine successive mornings—skip three and repeat—was found to be a great preventive. If those using it did take the disease, it was generally of the lightest form and easily handled. Those using 'tangle weed,' 'bull whacker's delight,' or other poisonous drinks, invariably suffered the most. I do not insinuate anything of the kind is used in Boston."

There is no wrong so skillfully wrapped up in sophistry, or protected by the machinations of the individual who commits it, but must, at some point, meet the avenging stroke; while he who persists in right, cannot help but meet the reward he merits.

Mrs. Alice Ross, of Peru, has always said she should die on her birthday, the 24th of January; and did. Her age was seventy-nine years.

ATTENTION is invited to the advertisement of the Potomac Sandstone Co. in another column.

A dispatch from Bombay, received at London, Jan. 13th, says a report is current that a terrible earthquake occurred at Saurashtra, a town of India in a detached district of the Bharat Districts, one hundred and fourteen miles north of Bombay. Fifteen hundred persons are said to have been killed in the town alone. Nothing has been heard from the surrounding country, but it is feared that there has been much additional loss of life.

To the thousands of believers in and friends of Spiritualism, it is a source of sincere joy, and we may say wonder, to see the beautiful Banner of Light, lately destroyed by the great Boston fire, once more in its beautiful and admirable form. We were conscious that the destructive fire would never destroy the Banner of Light, but did not realize that so soon would it rise from the ashes, as it has been refitted and made more to the taste of the public, who look with yearning eyes for its resurrection from a temporary suspension. Its teachings for sixteen years have raised up a sentiment in the minds of millions of intelligent people, and it has been a source of comfort and joy to the angels who visit to gather its seemingly slumbering spirit from the ashes, and clothe it in the familiar and beautiful garments of the new and improved edition. Long may this Banner float, to cheer and encourage the pilgrims of earth, who are making their way by the aid of its light to a better land!—The *Massillon* (Ct.) Independent.

Ancient manuscripts were written without accents, points, or separation between the words; nor was it until after the ninth century that copyists began to leave spaces between the words.

The Harvard boys have obtained a general amnesty from morning prayers, and there is consequently more interest among college boys and young men of "liberal ideas" who entertain doubts in regard to the existence of the Devil.—*Chicago Interior*.

The Indian Peace Commission is to be supervised by a board of five commissioners, whose duty it is to visit each Indian Agency once a year, and report to the President how the affairs in the reservations are managed.

When autumn's fire bursts along the woods,
And day by day the dews descend on the soil,
And night by night the moonlight mingles
Walls in the key-hole, telling how it passed
Over empty fields and over the silent
Orgrim, what wave? 'Tis then the power is felt,
Of melancholy, tender in its mood,
That any joy is but a dream of the night.
Dear friends, together in the glimmering eve,
Pensive and glad with tones that recognize
The soft, ineffable day on each other's eyes.
It may be, somewhat thus we shall have leave
To walk with Memory, when distant life
Pours forth its waters into the sea and grave.
—Wm. Allingham.

If hanging people will stop murders it ought to have that effect in the District of Columbia, as three executions have taken place there within a year, but there were no less than fourteen murders in the same time.

Movements of Lecturers and Mediums.

George A. Fuller, of Natick, Mass., will address the Spiritualists of Portsmouth, N. H., on Sunday, Jan. 10th. D. W. Hull will lecture in Memphis, Tenn., another month (during February), and would be glad to give evening lectures within reach of the same place. His address is 544 Jefferson street, Memphis, Tenn.

Miss Helen Grosvenor and Miss Le. Crosby are now located at 316 Fourth avenue, New York City. Miss Grosvenor answers questions and gives tests after her lectures—would like to make engagements to speak on Sundays at places within a few hours' ride from the city.

Dr. H. B. Storer, of Boston, will speak in Social Hall, Harvard Hall, on Sunday, Jan. 10th, at the usual hours.

Dr. M. H. Houghton will speak in the same place on Sunday, Jan. 20th.

Miss E. Ann Himmelman is lecturing in the northwestern part of New Hampshire (on temperance) with great vigor and force, says the Argus and Spectator of Jan. 10th.

Cephas B. Lyman will be addressed at 1010 Main avenue, Detroit, Mich., during January; at Bay City, Mich., during February.

Miss Sule M. Johnson has been engaged in St. Louis for the last three Sundays of January.

Warren Chase speaks in Lawrence, Kansas, the four Sundays of February, and will lecture week evenings in the vicinity if engaged soon. Address in St. Louis, at his residence, till Jan. 20th, and after February, same as usual.

Prof. E. Whipple is coming to New England on the ensuing spring, on a lecturing tour. Prof. W. has achieved great success in the West, during the last twelve years, as a lecturer on geology and the Spiritual Philosophy. He has been constantly employed during each lecture season, giving lectures on geology; and the Sundays of the spring and summer months before Spiritualist societies, delivering lectures upon Spiritualism. He will be open to engagements to speak anywhere in the New England States, during the spring and summer. Address him at Clyde, Ohio.

We learn from the Port Huron (Mich.) Commercial of Jan. 8th, that W. F. Jamieson lectured in that city, at the Spiritual Hall, on the Sunday previous, morning and evening, speaking to good audiences each time. The editor says Mr. J. is an eloquent speaker of the radical type, forcible and elegant in his language, but very severe on the existing forms of religion.

Mrs. L. H. Cowles, of Clyde, O., writes us, under date of Jan. 6th, that, after about six months' confinement at her home, by reason of severe illness, she is now convalescent, and is willing to make lecture engagements for the spring months. Address her as above.

Mrs. O. F. Burnham will answer calls to lecture on Spiritualism, and other reforms of the day. Address her at Nashua, N. H.

J. Wm. Fletcher addressed large and appreciative audiences at Wells's Hall, Lowell, Jan. 12th. He speaks in Natick Jan. 10th; in South Easton, Jan. 20th.

Moses Hull lectured in Odd Fellows' Hall, Lynn, Mass., Jan. 8th and 12th. The hall was crowded on each evening, and the doors had to be closed and hundreds were obliged to go away for want of room. Mr. Hull's address for February will be Springfield, Mass. He lectures in Stamford, Conn., Jan. 10th and 20th.

Mrs. M. E. B. Sawyer notifies her New Hampshire friends that, owing to the severity of the season, she will indefinitely postpone her engagements to speak in that section of the country. She addressed the Lyceum in Hudson, Mass., Sunday afternoon, Jan. 12th, and lectured before an appreciative audience in the evening. She would like to make engagements within reasonable distance of Boston for Sunday or week evening lectures. Address her, 123 Dorchester avenue, South Boston, Mass.

As Mrs. E. M. Leed (formerly Smith) is about making a journey to the West, we, the undersigned, do most cheerfully recommend her to the Spiritualists of Chicago, and the public generally, as being a reliable medium, of rare development. Dr. A. H. Richardson, Mrs. Susan Richardson, Mr. Henry Rowell, Mrs. Eliza Rowell, Mr. W. M. Dinmore, Mrs. Annette Dinmore.

A Rare Work of Art.

The fine creation of J. John, the artist, representing on canvas the figure of a spirit, large as life, appearing before and in the act of crowning her female friend with a wreath of flowers, is to be seen in the window of Elliot, Blakesley & Noyes, 127 Tremont Row.

The Works of Andrew Jackson Davis.

Published and For Sale by William White & Co., No. 14 Hanover Street, Boston, Mass.

This eminent writer, thinker and speaker has been for years indefatigably laboring to give forth to the world of men the views and advanced ideas which he has received from the next sphere of being. The genius of spiritual truth received by him from his native mind have found in him a faithful laphary, whose ear has deftly polished their gleaming sides, and whose ear has not ceased till they have received a tasty and artistic setting. There are many among the disciples of free thought, who, while perfectly conversant with the fact of the existence and influence of Bro. Davis, have not, for some reason, given the attention to his private works which their importance demands—in fact, are not aware of the depth of research, keen analysis and striking beauty which characterize the various volumes which from time to time have found issue through his pen. There are also large numbers of investigators who are earnestly inquiring what books they shall read in order to match the physical phenomena they witness, with the most carefully selected and prepared mental philosophy offered by the new spiritual dispensation. Such are confidently referred for information to the books of the harmonious seer—a library in themselves—the titles, subjects and prices of which are here subjoined:

Principles of Nature: Her Divine Revelations, and a Voice to Mankind.—This work (in three parts), the first and most important volume by the author, gives the basis and an ample outline of that Harmonical Philosophy of which he was the pioneer. 324 edition; price \$2.50, postage 50 cents. Red leather, full gilt, best morocco, \$4.00; do., morocco, \$2.00; do., cloth and leather back and covers, \$4.00.

Great Harmonies: Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe.—Five volumes, viz.: "The Physicist," "The Teacher," "The Seer," "The Reformer," and "The Thinker," comprise this series, in which his views are more definitely expressed upon the origin and nature of man, the philosophy of health, disease, sleep, death, psychology, healing, etc.; spirit and its culture; the existence of God; magnetism, clairvoyance, etc. "The Physicist" is devoted to the consideration of "Physiological Views and Virtues, and the Seven Phases of Marriage," and treats upon the uses of the conjugal principle, woman's rights and wrongs, etc.; the entire work acting powerfully in the direction of mankind's regeneration and happiness. "The Thinker" is distinguished for its comprehensiveness, analyzing, as it does, the nature and powers of nature, the origin of the universe, and the progress and destiny of the soul of universal progress, and treating of the origin of life and the law of immortality. These five volumes may be obtained at \$1.50 each; postage 18 cents.

Magic Staff: An Autobiography of Andrew Jackson Davis.—This is a well-authenticated history of the domestic, social, physical and literary career of the author, with his remarkable experiences as a clairvoyant and seer. This work was attracted by children and young minds, is respectfully recommended to the consideration of the officers of the Progressive Lyceums as a book eminently fitted to do good work in the libraries of their respective institutions. Price \$1.75, postage 25 cents.

Arabian Nights, or The Divine Guest.—This book, while to some extent a continuation of the author's biography, contains a collection of deeply interesting experiences, and gives a collection of living legends from Ancient and Modern Saints. Price \$1.50, postage 18 cents.

Approaching Crisis: or Truth vs. Theology.—Dr. Bushnell's Sermons on the Bible, Nature, Religion, Skepticism and the Supernatural, here find a keen and searching critic, the errors of the church dogmas upheld by the clergy being clearly proven. This review also contains a concluding essay on the "Origin of Evil." New edition, from new stereotype plates; price \$1.00, postage 12 cents.

A Stellar Key to the Summer-Land.—This is a remarkable book—which is illustrated with diagrams of celestial scenery—aims to direct the mind and thoughts into channels hitherto wholly unexplored, and to furnish scientific and philosophical evidences of the existence of an inhabitable sphere or zone among the suns and planets of space. Revised edition, uniform with companion volume, "Death and the After-Life;" in cloth binding, 75 cents; paper covers, 50 cents; postage 4 cents.

Answers to Ever-Recurring Questions from the People.—This popular volume—a sequel to "PNEUMATICA"—is of the widest interest, the answers contained therein comprising an attractive range of topics. The book is admirably calculated to awaken inquiry and develop thought. Price \$1.25, postage 12 cents.

Children's Progressive Lyceum.—This manual, containing directions regarding the formation and management of a system of Sunday schools for the young, which shall be best adapted to both the bodies and minds of the pupils in attendance, has accomplished a great work among the members of our Spiritualist societies. To the end that Children's Progressive Lyceums may multiply in every land, we offer the latest editions at the following reduced prices: Seventh unaltered edition, single copy, 70 cents; postage 6 cents; twelve copies, \$8.00; fifty copies, \$30.00; one hundred copies, \$50.00.

Death and the After-Life.—The following table of contents presented by this book will serve to give the reader some insight as to why so many persons have been sold. Its patrons are not confined to Spiritualists, but have obtained a strong hold upon the liberal thinking public outside as well: 1—Death and the After-Life; 2—Scenes in the Summer-Land; 3—Society in the Summer-Land; 4—Social Centres in the Summer-Land; 5—Winter-Land and Summer-Land; 6—Language and Life in Summer-Land; 7—Material Work for Spiritual Workers; 8—Ultimate in the Summer-Land; 9—Voice from the Summer-Land. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, illustrating the "Formation of the Spiritual Body." Paper covers, 50 cents; postage 4 cents; in cloth binding, 75 cents; postage 12 cents.

Morning Lectures.—Twenty-four discourses on a wide range of subjects, each given, and many of them minutely and thoroughly explained, and many of them very interestingly sought for from day to day, and hence of unspeakable value in more superficial works. Several of the last lectures are of peculiar interest to Spiritualists. Price \$1.50, postage 18 cents.

History and Philosophy of Evil.—This volume has been recently re-stereotyped, new matter introduced, and is now uniform with the Harmonical Philosophy, and questions of evil, and makes suggestions for more ennobling institutions and philosophical systems of education. Paper covers, 50 cents; postage 3 cents; cloth, fully bound, 75 cents; postage 12 cents.

Harbinger of Health.—From these pages is sought to be evolved a plain and simple guide to health; and the knowledge is imparted, that by the aid of the knowledge of it may be greatly assisted in resisting and overcoming the assaults of disease. More than three hundred prescriptions, for the cure of over one hundred forms of disease, are given. As a book of family reference, it is adapted to universal use. The three volumes, "PNEUMATICA," "HARBINGER OF HEALTH," and "MENTAL DISORDERS," by 30 cents, would make a valuable medical library for a family, or for a student of philosophy and the science of life and health. Price \$1.50, postage 20 cents.

Harmonical Man: or, Thoughts for the Age.—This book is also revised and re-stereotyped, so that it is uniform with the other volumes. It is designed to enlarge man's views concerning the political and ecclesiastical condition of America, and to point out the paths of reform. Paper covers, 50 cents; postage 4 cents; cloth, 75 cents; postage 12 cents.

Memoranda of Persons, Places and Events.—Here will be found Authentic Facts, Visions, Impressions, Discoveries in Magnetism, Clairvoyance and Spiritualism; also, Quotations from the Opposition. With an Appendix, containing Zachek's great story, "Fortensin," vividly portraying the difference between the grave and the state of clairvoyance. Price \$1.50, postage 20 cents.

Philosophy of Special Providence.—In this work the author illustrates by a series of clairvoyant visions, and lastly by an "Argument," the whole chain of special providences which mankind attribute to the direct acts of the Deity. Cloth, 50 cents; postage 10 cents; paper, 30 cents; postage 5 cents.

Free Thoughts Concerning Religion.—This sterling work, which has just been re-stereotyped, and enlarged by the addition of many most telling facts and arguments against the absurdities of the popular church doctrines, aims to present the most radical thoughts, critical and explanatory, concerning popular religious ideas, their origin, imperfections and the changes that must come. Bound in cloth. Price 75 cents, postage 10 cents; paper covers, 50 cents, postage 4 cents.

Penetrating, Containing Harmonical Answers.—This work, which at the time was styled by the author "the wisest book" from his pen, has been long prominently before the American public. While some of the chapters are overweighed with rare and glorious revelations of the realities of the world beyond the grave, others have been devoted to many questions, theological and spiritual. Price \$1.75, postage 24 cents.

Philosophy of Spiritual Intercourse.—This volume is the first from the author directly on the subject of "Spiritualism," and its positions and principles and good counsels have stood the test of twenty years of the most varied and searching experience by thousands of other mediums and investigators. It is now offered in a new and beautiful form, with only a slight advance upon the price of the old edition. In cloth binding, \$1.25, postage 8 cents.

The Inner Life: or, Spirit Mysteries Explained.—This is a sequel to "Philosophy of Spiritual Intercourse," recently revised and enlarged. It presents a compend of the Harmonical Philosophy of "Spiritualism,"

with illustrative facts of spiritual intercourse, both ancient and modern, and a thorough and original treatise upon the laws and conditions of mediumship. Printed and published in first-rate style, with illustrations and diagrams. Cloth binding, \$1.50, postage 20 cents.

The Tenets of the Science of the Brain and Nerve.—A book of 400 pages. Here are developed the Origin and Philosophy of Man, Insanity and Crime, with full Directions and Prescriptions for their Treatment and Cure. Frontispiece illustrative of "Mother Nature Casting (Dr. Davis) out of Her Children." Cloth, \$1.50, postage 20 cents; paper (frontispiece omitted), \$1.00, postage 15 cents. This is the book whose two chapters (viz. XIII and XIV) brought down upon Mr. Davis the astounding charge of "Reincarnation." But while the criticisms on the errors and extremes of the "Reincarnation" are cancelled, the book is still in the ranks of Spiritualism as a work of great value. Its table of contents is varied and interesting to the liberal thinker. Cloth binding, in good style, \$1.00, postage 12 cents.

Tale of a Physician: or, The Seeds and Fruits of Crime.—In Three Parts, complete in one volume. Part I—Planting the Seeds of Crime; Part II—Trees of Crime in Full Blossom; Part III—Reaping the Fruits of Crime. A full and interesting tale, in which society is unveiled, and individual characters and the great crises of human existence brought to light. Cloth, \$1.00, postage 10 cents; paper edition, 75 cents, postage 6 cents.

Sacred Gospels of Arabia.—The beauty of language, the depth of religious purity, the reverential and profound philosophy which characterize the contents of this truly entitled "Sacred Gospels," will endeavor to every sincere lover of truth. It is especially adapted to interest and convince skeptics, and not less to delight and strengthen the faith of enlightened believers. In full gilt cloth, \$1.00, postage 12 cents; ornamental covers, 60 cents, postage 10 cents.

Spiritualist Lectures and Lyceums.—MEETING IN BOSTON.—Music Hall.—Free Admission. The following are the lectures on the Spiritual Philosophy of the above-named elegant and spacious Hall, every Sunday afternoon at 2½ precisely, (except April 23) until May 1. The following are the names of the lecturers: Singing by a quartette of artists. Cards bearing reserved seats for the balance of the term, at \$5 each, can be procured of Mr. Lewis B. White, Chairman and Treasurer, 14 Hanover street. Speakers engaged: Jan. 19, Dr. H. B. Storer; Jan. 20, Miss Lizzie Duford; Feb. 2, and Feb. 16, Dr. H. B. Storer; April 23, and Feb. 16, Dr. H. B. Storer.

Spiritualist Union.—This Society meets every Sunday evening at Fraternal Hall, 53 Washington street, for mutual improvement and the discussion of interesting topics. The public are invited freely to attend.

John A. Andrew Hall.—Free Meetings. Lecture by Mrs. S. A. Lloyd, at 2½ and 7½. The audience are invited to ask any proper questions on spiritualism. Excellent quartette singing. Public invited. The Children's Progressive Lyceum, which formerly met in Elliot Hall, will hold its sessions at this place, corner Church and Essex streets, every Sunday, at 10 o'clock. M. J. Cole, Sec'y.

Temple Hall, 18 Poplar street. Every Sunday Morning, free circle afternoon, Mrs. Bowditch, medium; evening, conference, Dr. C. C. Rogers, Secretary. The Children's Lyceum meets every Sunday at 1 P. M.

Boston.—John A. Andrew Hall.—Singing, declamations, marching, and the usual order of exercises made up by the children's Lyceum, every Sunday morning, Jan. 12th. Miss George Cayman read an essay by Alonzo D. Smith, and speeches were made by Dr. H. B. Storer and others.

Mrs. S. A. Lloyd spoke at this hall, afternoon and evening, on the 12th. In the afternoon she considered the query as to how mediums were to decide whether they were acting under the influence of some spirit foreign to their own physical forms, or whether they were not hallucinated, and operating under the power of their own diseased imaginations.

She chose her subject from the opening chant by the choir: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." She invited all such to draw nigh to the God of the universe, who was not presented as a physical personality, but as a spiritual something, which, existing in all things, constituted the horizon of our being. At the conclusion of her remarks she answered the questions propounded by the audience, also by writing several sealed letters, the singing by the regular quartette, especially fine, and constitutes a great attraction at these free meetings.

Fraternity Hall.—See report of the action of the Spiritualists' Union, on our fourth page.

CHARLESTOWN.—Evening Star Hall.—We are informed that the series of social conferences, etc., carried on at this hall on Sunday afternoon and evening of each week, by C. B. Marsh, is receiving that public appreciation and attendance which the effort so richly merits.

CHELSEA.—Bainbridge Hall.—The course of meetings arranged at this place by James S. Dodge, was further continued, and in a highly successful manner, on Sunday evening, Jan. 12th, by a public story, singing, and medium. This lady's present engagement ends on Sunday evening, Jan. 19th.

Cleveland National Convention.—To Attendees: All persons who wish to be provided for during their attendance at the meeting, to take place Feb. 19th proximo, will please address Mrs. Carrie Lewis, 28 Euclid avenue, to that effect, immediately. Notice of place and time of meeting will be inserted in the daily papers of that city on the day previous to the meeting.

Centralia, Ill., Jan. 7th, 1873.

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

Spiritual and Miscellaneous Periodicals for Sale at this Office:

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THE LONDON SPIRITUAL MAGAZINE. Price 20 cents.

THE LONDON JOURNAL, a Monthly Journal of Knowledge and Literature. Published in London. Price 20 cents.

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MRS. NELLIE M. FLINT, Healing and Developing Medium, 31 Clinton place, New York. Hours from 10 A. M. to 4 P. M. 4w*—D28.

DR. SLADE, Clairvoyant, is now located at 210 West 43rd street, New York. 13w*—O5.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Sent \$1.00 and 4 stamps. Address Mrs. M. K. C. SCHWARTZ, Station 14, New York. 6w*—N16.

CHARLES H. FOSTER, SPIRITUAL MEDIUM, will return to No. 16 East 12th street, New York, on or about Feb. 15th. 1w*—Ja18.

BUSINESS CARDS.

SAN FRANCISCO, CAL.

At No. 239 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices.

Message Department.

EACH Message in this Department of the Banner of Light 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 characteristics of their condition to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at FRATERNITY HALL, 551 WASHINGTON STREET, on FRIDAY, WEDNESDAY and THURSDAY AFTERNOONS. The Hall will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted.

The questions answered at these Circles are often presented by individuals among the audience. These read to the controlling intelligence by the chairman, are sent in by correspondence.

Donations of flowers for our Circle-Room solicited.

Mrs. CONANT receives no visitors on Tuesdays, Wednesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings.

SEALED LETTERS.—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the session the Chairman will return the letter to the writer. It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questions should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

Invocation.

Oh, thou who art the Christian's God, and the Heathen's Allah, and the one God over all—saints and sinners—to thee we come this hour, asking thy blessing to rest upon us. Bringing thee of the darkness that clusters around our being, we shall ask thee that it may be dispersed by the brightness of the glory of thy truth. Bringing thee of the mistakes we have made in life, we shall ask thee to enlighten us, so that we shall make no more. Bringing thee of the shadows that have clustered around our being, in consequence of this world well done, we shall ask thee to lead us by the right hand of thy power, and to deliver us from all evil, for thou alone hast the power, and thy kingdom is from everlasting to everlasting, and thy truth outshineth all suns and entereth all souls; and we believe will finally become the saviour of all. Amen. Sept. 49.

Questions and Answers.

CONTROLLING SPIRIT.—Whatever queries you may have to present, Mr. Chairman, I am ready to hear them.

QUEST.—L. D. House sends the following: When earnest effort is being made to ameliorate the condition of dumb animals, I respectfully ask the invisible intelligences if there is any remedy for that most distressing condition among horses known as the "heaves"?

ANS.—Those who are most interested in the welfare of our lower relatives tell us that green henlock boughs, if bound upon the chest, will bring relief, and, in most cases, will effect a cure. Certainly it is very simple, and, if it does no good, can do no harm.

QUEST.—[From S. Moses.] Am I right in supposing the Jewish God or Jehovah of the Bible, to be nothing more nor less than the spirit of some arbitrary, tyrannical, and revengeful human being who lived once on this earth?

ANS.—That this Jewish God possessed the attributes of an earthly tyrant I do not pretend to deny, for it is a fact too apparent to admit of any denial; but that it was a personality who once existed as a distinctive intelligence on earth, is quite another thing, which I do not believe. No Jewish teacher ever believed it.

QUEST.—[From A. E. G.] Different explanations have been published as to the nature and extent of the influence or control which disembodied spirits have over living human bodies, in and out of the trance state. Some persons affirm that the spirit of the entranced person leaves its body, which is then taken possession of, and used by another spirit. This view is presented by A. P. Pierce, in his pamphlet, entitled "The Revolt," wherein he gives a detailed statement of his own spirit leaving and being out of its earthly tenement, and visiting, during that time, seven spheres of spiritual life while, in the mean time, his material body was occupied, vitalized, and controlled by other spirits, who successively entered in and managed it. Hudson Tuttle, in his "Arcana of Spiritualism," p. 236, affirms that the spirit leaves its body in proportion as the spirit becomes more largely spiritualized. A similar doctrine has also been promulgated from the platform of the Banner of Light Circle Room. Thus, in "Flashes of Light," p. 108, it is stated that only sometimes, not generally, does the spirit of the medium here remaining remain in the body during the trance. More frequently it retires from the body. On the other hand, A. J. Davis, in the "Herald of Progress" for May 16, 1863, emphatically writes that that view of spirit-control is a complete misapprehension and a silly and mischievous mistake; that he has frequently investigated alleged instances where it was believed that the medium's soul had gone out of the body, to give room for the ingress of another spirit, and he had never yet seen any proof of such a transaction that would stand the test of a straightforward analysis. In his last book, "The Temple," published in 1871, after a further experience of eight years, he reaffirms the correctness of his previous views, and speaks of it as an "absurdity" that a person's spirit can slip in and out of its body when it pleases. I desire to be informed whether either of these conflicting views is correct? And why is there a radical difference in the explanation given of one of the fundamental and essential phenomena and personal experiences of modern Spiritualism?

ANS.—They are all, to a certain extent, correct, and to a certain extent incorrect. Now we claim for the spirit the largest freedom, and to claim that it is always and under all circumstances personally chained to its body, or these bodies, until released by death, would be an absurdity greater far than that which the seer terms an absurdity. Because he has never seen such a demonstration, does not argue that such an one has never occurred; but it does argue this: that his clairvoyant powers do not extend in

that direction. It says that, emphatically, and proves it. Now spirits, in controlling media, have a variety of methods which they make use of. Sometimes they play upon the medium as a musician will play upon an instrument, and choose to use whatever words or ideas may be chosen to that, "you term psychology." And again, they sometimes, by their own spiritual aura, envelop the medium, take the body within its peculiar sphere of action, and thus prohibit the indwelling spirit, if it remains, from having any control whatever over the physical body, because the spirit of the medium can only control the body, as all other spirits can, by acting in conjunction with this atmosphere spiritual that surrounds the medium. Your earth revolves and performs its various functions with relation to all other planets, and to its source, through the agency of its atmosphere. Without it, it could do nothing—it would have no influence whatever. That the intelligent portion of mediums, called the spirit, does leave the body under certain conditions, and does communicate with other spirits in the body and out, is a well attested fact, proven by science here, in this life, and by science there. There can be no doubt of whatever. A. J. Davis has communicated with myself, thousands of miles separated from his physical body, while that body was under the control of a mesmerist or a spirit. He, himself, offers the demonstrative proof, and yet he denies it. Well, that is quite natural. Most media deny many points that are prominent facts in their mediumship; so he is no exception. Sometimes spirits enter within the physical organism, and then the indwelling spirit must of necessity retire. No two spirits can occupy one body at the same time. A spirit may envelope the body and control it quite as perfectly from the outside, as to be absorbed and control it from the inside; but in the latter case the spirit must depart. Now, by spirit, I do not mean of course animal life; I do not mean that the medium must die—that it must become entirely separated from its body. By no means. But I mean that it can go wherever it will. It may pass to an almost infinite distance from the body, and be recalled in the flash of an eye, or the utterance of a word, or a thought. These spiritual phenomena offer to the investigator some of the grandest problems that the world has ever solved, and this is one of them. In no far-distant future, scientists in this life will be able to conclusively prove this to be a fact. The science of the spectrum analysis is the first step leading to this revelation. It has already proven many things that science determined before had been disproven and had cast into the shade. It will bring this up into the clear sunlight of truth, where you and your brothers can analyze it at pleasure.

QUEST.—The fact that a psychologist can cause a susceptible subject to speak and act like Daniel Webster, does not prove that that subject is possessed of the spirit of Daniel Webster, does it?

ANS.—No.

QUEST.—It is the subject's own spirit that thus acts as Daniel Webster, is it not?

ANS.—Sometimes, yes.

QUEST.—Then why will not the doctrine of psychology explain all these alleged cases of spirit possession?

ANS.—To one who only looks at the surface of things, psychology can explain all the phenomena known in mesmerism or in Spiritualism as far as the trance or inspiration extends, but it can go no further. There are some media who cannot be psychologized. You may bring your most powerful psychologists to act upon them, and they could not affect them; but departed spirits can use them at pleasure. One such demonstration as this proves the fact of spirit-control. It does not need a thousand.

Sept. 19.

Mehitable Radcliffe.

[How do you do?] I seem to be right, every-where I go now. I was deprived of the use of my limbs for over thirty years, and I tell you it seems good to have 'em now. It seems good. I was afraid to go. I did not want to die, and I did not want to go. I tell you I wouldn't come back again, for nothing in this world. [You've returned to-day, it seems.] Well, I mean to stay. Bless ye! I'm here for a little while. I come, mostly, to thank you and others for your kindness to my daughter. You don't know me—I know you don't, but no matter. Well, you know you helped a lady living in East Boston, I am her mother, she had a daughter lying sick at the time. She's come to me—the daughter. She's here. She don't want any more help, but she'll help you, now. And I bring from her to you a thousand thanks for all your kindness. And to the gentleman who sent her the money—she found out his name—Mr. Coby—I thought if I could only come here and thank him for the money he sent her when she was sick, and thank all the good folks, I should be so glad.

Now, I want to say to you just as much of this life as she can. She's got something longer to stay here, yet. I want her not to work herself to death, for I'll help her. She took care of me for over thirty years; she and Caroline and Oliver—my three daughters—but Oliver died, and Caroline moved away, and Jane had the whole care of me, and after that I was a good deal of trouble. I was a bad all the time. I was paralyzed all over, except my head and my hands. I could move my head and my hands a little, that's all. I suffered terribly. My legs were drawn away up to my back.

Tell Jane I am glad she would not let the doctors cut me up to put me into the coffin. She got one just right. I wanted to be laid in it just as I had lain for thirty years. It would have made me unhappy if I could not have been. I sat by, hoping she would not let 'em cut me up, and hearing what they said. I couldn't get rid of the magnetic attraction that had me under its spell. I want to tell William that he's Jane's husband—that he must not respond so much. He must take the world as it comes to him. What there is of it he can enjoy, enjoy it, and not feel so bad about the rest. He'll get along better now than he has in the past, and we'll all help him. And tell him that Nancy sends her compliments to him. She don't want him in the spirit-land yet, so he need not want to come. He keeps thinking he's dead, but he's not. She says I'm for him. He keeps thinking he might have done more for her, and wishes he could see her and make it all right. She says it is all right; and she knows best. He must be willing to stay on the earth just as long as God wants him to, then he will enjoy the other world. If he goes to doing anything to cut short his existence here, it won't be so comfortable in the end for him.

Tell Caroline I know all the trouble she's had, and I've tried to help her, and I have a good deal. I used to tell my folks that when I got the use of my legs on the other side, I should do all I could to help 'em, and I do. I'm busy all the time, just as busy as I can be.

Gussie sends a good deal of love; do not want her mother to mourn for her, at all. At first, she was a little homesick for her mother. She'd never been away from her at all. She's got used to it now; you could not get her to come back here, not in a hundred years, as I was. I tell you, and Dan, he sends a good deal of love. I have a son that's here with me. He says, if Hannah ever had any hard feelings toward him—and he supposes she has—he hopes she'll bury the hatchet, and know that it was rum and bad influences that made him do as he did—she'll understand.

[To Mr. White.] Now, I don't suppose, when you go out of this world, you'll appreciate the other half as much as I do, because you won't be in the bed for thirty years, as I was. I had a spirit in me that wanted to be going all the time, and then I had an old body that was suffering day and night. I got no peace. I wanted to go so much that it made me constantly rebellious here in this life. I wanted to get out of that old body so bad, and yet I was afraid to die; but when I once got out, it was a joyful day to me.

Tell Jane not to think anything about my swearing in the last few days I lived. I did swear terribly the last day I lived. I was in a crisis of the spine. It went to the brain, and affected just those organs that would make me swear. It excited some, and paralyzed some others; so I swore, and I raved at the ministers, and at Jesus Christ, and at everything that came

into my mind. I could not help it. She need not think I am any worse off for it in the new life. It won't be laid up again me at all. [Did you remember it?] I could not remember much about it. I asked Oliver—that's my youngest daughter—about it. She said I did, and it would be a good deal, I swore so, and she said I like to have been with me all right. She explained it to me. I kind of felt I did; I kind of knew I was swearing, but I could not help it.

If I can do anything to help you, I'm going to. I know you're doing a great deal of good. Tell Jane that her Uncle Daniel is dreadful sorry that he did not do better by her. You see, he was my brother, and he gave me the rent of a house during my life—a little house I lived in. My daughters took care of me; and at my death, when they got on this side, and my daughters either had to pay rent for it or leave it. His children charged 'em more rent for it than it was worth, and they thought they could do better by moving to Boston, and so they did.

When Dan got on the other side, and saw how it was, he suffered terribly; for Jane went to him when he was sick, and took care of him—done for him what his own children would not do—what they were afraid to do. He had been fever, and Jane went and did everything for him until he died. He felt dreadfully to think he did not do anything for her, and that she was turned out of doors.

So, I hope if there's anybody that has got riches, that has made up their mind what to do with it, and know what they ought to do with it, that reads my letter, they'll attend to it before they die, and not wait, expecting their relatives when they get on this side, and find things and going as they wish they had, it generally makes 'em very unhappy for a time. When you get here, you do not want to have anything dragging you down to earth, making trouble for you. You want to carry a golden key, that will let you into heaven, and not a brass one, that will take you down to hell.

[The spirit on the point of leaving.] Lord's sake! I forgot my name—Mehitable Radcliffe. I should have got clear without giving it. If Gussie had not reminded me of it, well, never mind. It's all right now. Sept. 19.

Thomas J. Jackson (Stonewall).

One of my Northern friends informs me that he would be specially glad to hear from me, and glad to know whether or no I am satisfied with the condition in which I existed for the last few years of my earthly life. My friend is a believer in God. If I mistake not, he believes this God to be infinite. Now, if he is infinite, he is everywhere, and he controls all the details of life, and he holds me by the hand, and guides me, as he guides all others, during all my life. Therefore, if I do not fall in this infinite God—whole I claim to have—I cannot be otherwise than satisfied with my whole earth-life, just as it was. I should not feel safe—I should feel that my soul was in danger—to believe in a God who had partial control of his creatures, and that only. I believe we are led through these mazes and darknesses that good may result; that we are sometimes offered upon the sacrificial altar of condition, that good may come of it. So, then, friend Thomas, I do not believe as I do, and believing in God as I do, I cannot be dissatisfied; and my constant prayer and effort in the soul-world is to go onward, even though I forever bear the cross—even though I may be selected to be a Judas, who shall speak evil of truth, and bring good things into disreputable places.

From Thomas J. Jackson. Yes, the rebel general—Stonewall Jackson. Sept. 19.

Georgie Pryor.

I am Georgie Pryor. I lived in St. Louis, I died of inflammation of the lungs; and I want my father—he's now in New York—he goes to New York very often—I want him, the first time he goes there after he gets my message, to go to Mr. Slade, and I will communicate, and give him a message to take home to mother. Uncle Walter is all right. He's on my side, but I don't know. Father will understand. Good-by, sir. [Give your age?] I was most eleven years old. Sept. 19.

Pogonakasheek.

Me Indian. Me come to send talk to Red Cloud. Me want Red Cloud, he goes to the Great Father, at Washington, to keep his thoughts cool, so his words will come right; then he can tell the Great Father what he wants to, and he won't go away feeling that he has come here to the point of sunrise for nothing. Tell him that Pogonakasheek knows the Great Father means well to the Indian, but he cannot always do what he wants to do. His children are sometimes bad, and they tell lies, and they are double-tongued; and he must not think the Great Father is bad because of his children are, and he had better stay long enough in the land of sunrise to do what he wants to, then he will go back with a happy heart, and can hold up his head among his people. Good-morn. Pogonakasheek. Sept. 19.

Scance conducted by Rabbi Lowenthal's letters answered by "Yashit."

Invocation.

Let there be light, said God; and there was light. And again we hear this command sounding over the waves of materialism, "Let there be light," spiritual light, and there is spiritual light; and for this, oh, Lord, our God, we thank thee; for, like a beacon on the shores of the promised land, it gives gladness and hope and cheer to the weary, tossed mariners upon the sea of this uncertain life. We feel sure that this light, the other will continue to burn on and on, until every soul shall come under its influence—shall be blessed by its beneficent power, and shall find peace and security in a certain spiritual harbor. We find no cause to complain, oh, Lord, our God, because thou didst withhold that light from us when we dwelt here in this life, for thy way is always the best way, and thy time always the best time, and whether we are in darkness or in light, if it is so decreed by thee, it is best for us. Again, oh, Lord, our God, for this spiritual light, we thank thee. Amen. Sept. 23.

Questions and Answers.

QUEST.—[From a correspondent.] Will Henry Ward Beecher ever be ready and willing to accept the teachings of Spiritualism?

ANS.—Henry Ward Beecher is at present ready to accept all the truth that modern Spiritualism contains; but, to his shame be it spoken, he is not as ready to teach these truths as he is to receive them.

QUEST.—How can you prove the known, in spirit-law, since you cannot prove the unknown in physical law?

ANS.—The two are synonymous in spiritual science. It is not possible to prove absolutely to human beings that anything is purely spiritual, but we are able to approximate to it. The known in spirit and the unknown in physical life are one and the same; therefore to demonstrate the existence of the one is to demonstrate the existence of the other. Now there are certain signs by which appeals are made to human sense. These signs prove the existence of the spirit to a very large extent, but not to absolute certainty, for that only can be reached by experience. To know positively that you will exist after death is to be in that existence, and experiencing it.

QUEST.—May not an unknown force or intelligence be capable of producing all the phenomena of Spiritualism? And if not, why?

ANS.—I do not know of anything that can produce the same phenomena that intelligence produces. Spiritualism, as I understand it, does not claim to be anything more than unknown forces unknown to things which have not made themselves acquainted with it. It is intelligence, proved so beyond question by millions in this world; and the phenomena which are produced by intelligence can be produced by nothing else. I know some have it that it is od force, psychic force, this, that and the other force, that produces

these manifestations, which demonstrate upon their face that an intelligence lies behind them; but I know it is the sheerest nonsense that ever entered a human brain.

QUEST.—What is called "solar heat"? Does it come from the sun?

ANS.—Not entirely. The sun—so I am told by those who know, having demonstrated the fact—exercises a certain magnetic and electric force upon all the planets within its system; and by that magnetic force, it attracts the heat from the centre of these planets, and produces your seasons—all the different varieties of heat and cold that you experience. Now, a certain set of philosophers, of scientists, tell us that the sun possesses nothing but heating properties; that when you near it, you near a sphere that is intensely hot—more so than the Orthodox "hell," but the real truth is right the opposite. The nearer you go, physically speaking, to the sun, the colder it is. The further you recede from the central forces of your own planet, the more cold you experience; and were you to stand upon the surface of the beautiful centre of this system of worlds, you would come to a different conclusion than that the sun was possessed of intensest heat—great as to be capable of magnetizing, of heating all the worlds that had been thrown off from its centre.

QUEST.—There seems to be still some uncertainty with regard to the fate of Dr. Livingstone. Is he in the spirit-world?

ANS.—No. You are to distinctly understand that he is on earth, in good health.

QUEST.—Then are we to suppose Stanley's account to be correct?

ANS.—I am not so entirely.

QUEST.—May it not be supposed that there is more than one Dr. Livingstone, and this fact account for some discrepancies in statements?

ANS.—Yes, doubtless there are a good many Dr. Livingstones. No doubt if you should visit some media and call for the spirit of Dr. Livingstone, he would put in an appearance—ostensibly, not really.

QUEST.—Might it not be possible for him to come while in the body?

ANS.—Very possibly. For myself, I do not know whether he has ever communicated in that way or not. I do know that he is still on earth. Having had a curiosity in that way myself, I made personal investigation; therefore I speak from experience.

QUEST.—[From the audience.] Being myself in the habit of investigating the physical manifestations of Spiritualism, for a long time desiring to reach the truth of the question, in my investigation I find always great difficulty in drawing a dividing line between the action of the spirit and the action of the medium, and I have come to the conclusion that spirits often impel media to do things that they claim to do themselves outside of the medium. My experience warrants me to advise investigators, instead of searching for humbug, to be very careful, and investigate the spirit as well as the medium.

ANS.—That is a wise conclusion. Pity all Spiritualists would not come to the same.

QUEST.—Cannot the combined intelligence of the spirit-world organize some method of test, so complete and perfect that it must, of necessity, demonstrate the fact of spirit-communication to the scientific mind? For instance, could they not take some man or woman, possessing mediumistic powers, and elevate them to a great height in the air—say half a mile—in the presence of thirty thousand people, and then demand of Jesus, "If thou be the Son of God, come down from the cross?"

ANS.—But we are not dealing with Jesus.

QUEST.—Oh, yes you are, more than you think for.

ANS.—Can you not give us one grand fact so satisfactory that the world will accept it without cavil?

ANS.—That depends upon how ready the world is to be convinced. Even though an army of disembodied spirits should appear in your midst and demonstrate their presence, many would not believe. In answer to your question about the possibility of lifting a medium in the air; it can be done just as easily as this subject [Mrs. Conant] could be taken up ten feet and floated in the air, which has been done, I am told, by those whose truth I do not question. But for all the manifestations of life certain conditions are required. Now could you gather together thirty thousand people who would be willing to conform to the conditions necessary to such a manifestation? I hardly think you could.

QUEST.—What would these conditions be?

ANS.—The conditions would be, first, to remain passive—be willing to receive whatever could be given you; not exercise your own will in the matter, for that might come in juxtaposition to the will of this band of spirits who were producing or trying to produce the phenomena. So, by the action of the medium, you might upset all they were trying to do, and defeat your own desires, which you very often do.

QUEST.—Is it not a fact that the less will-power a medium has, the better medium he or she is?

ANS.—Yes, for will is not necessary to mediumship; on the contrary, it is a great detriment to it when it is used too freely. The will should come from the controlling outside spirit. Now if there is any will exercised here, at this moment, it is my own will, and my own will is a machine set to work, exercising no will whatever, nor has she the slightest power to do so. Complete passivity is necessary to perfect mediumship. So let your wills sleep, ye mediums, if ye would be successful. Pray that holy intelligences may have a will for you, and then let your own retire. Simply be acted upon by them, and they will perform their work if you do not interfere with them. If you do, it will be likely to be half done.

QUEST.—Which has the negative or positive mind?

ANS.—So far as the things of this life are concerned—that which pertains to physical sense—the positive force has done the most. It claims to have done the most, and nobody has resisted the claim—nobody has set up a counter-claim; and yet, so far as the unseen current of things is concerned—the spiritual part—there is as great a necessity for the negative power as for the positive. The seed germinates in the darkness. It is the darkness. Simply a negative condition, or put it under the soil; you give it the requisite conditions, and it comes forth—it blossoms and fruits for the use of human life. So it is with reference to truths—the spiritual conditions that germinate in darkness—that exist before you know that they exist, and when they float upon the tide of human life, they who are the most sensitive get them first; they who are the most benevolent, as well as sensitive, give them out first.

QUEST.—If the manifestations of that power you call God more negative than positive, or more positive than negative?

ANS.—I believe this God force is equally balanced. When here, I used to believe in a personal deity. I now believe in a supreme power of good that exists in all things, and harmonizes or balances all things exactly true. This positive and negative force that holds worlds in their proper places, and holds you and I in our proper places, and gives to each just what belongs to them, and no more, is God, and I believe all the God you will ever know.

QUEST.—If there is no personal God, and you speak of intelligence, how can you conceive of intelligence separated from a mechanical mode of manifestation?

ANS.—Well, by a personal God, I mean a one power manifested in human, in one human body. I believe that the combined intelligence of all universes is God. I cannot believe anything else that is satisfied with God.

QUEST.—Then why not say a multiplicity of intelligences, and not God?

ANS.—It would be a better way of expressing the idea, but how many would understand it? Very few. You must come right down to the idea they are used to, in order to be understood.

QUEST.—Does that combined intelligence take any cognizance of us, as individuals?

ANS.—I should think so.

QUEST.—If it is not very unkind to us then, sometimes?

ANS.—No, I do not think so.

QUEST.—I cannot see how a wise intelligence, taking cognizance of all events, allows the calamities of life to occur.

ANS.—Well, when you get wiser you will know more. These calamities are, to the wise man and woman, blessings in disguise, conditions of discipline, that the soul has absolute need to pass through, in order to become what it desires to become, perfectly happy.

QUEST.—Is it not because healers oftentimes use their own will that they succeed so imperfectly in curing their patients?

ANS.—Yes.

QUEST.—In the history of the world there have been certain minds apparently very positive to others—Napoleon, for instance. Might it not be that he was as negative to these higher influences as any one else?

ANS.—The record of him in the upper life shows that he was negative to intelligences that surrounded him and acted through him.

QUEST.—May it not be that, through these positive instruments, the negative forces have been brought into our life with good results?

ANS.—Yes.

QUEST.—In other words, is it not the spirit power that makes a person positive in material life?

ANS.—Without spirit we could be neither positive nor negative.

QUEST.—Are there not as good positive-minded mediums as there are negative?

ANS.—To be a good medium is to be negative to the spirit-world, and to be positive to this. That is the whole truth in a nut-shell. Sept. 23.

J. H. Powell.

Brother White, how do you do? [You have the advantage of me.] Yes; I am J. H. Powell. I have crossed the water in more senses than one, and am all right. It is a good thing to be able to come and receive congratulations from friends distant from the body, is it not? [It must be.] It is a glorious thing, to be free from a suffering body, I tell you. I was anxious to come here as soon as possible, to thank the kind friends in America who had, from time to time, sent me material aid. Say to them that I shall not soon forget them, and all that I can do to aid them in advancing spiritually I shall do, as recompense for their kindness to me and to others. [We lately sent a draft to you; I suppose it will reach your family?] Yes, and be appreciated, I assure you. It was sadly needed. I am not sorry that I was poor in the things of this world. I was rich in spiritual truths. That is far better than being rich in this world's goods. My aggregation of thoughts and experiences which I feel to be truths, combined in my "Invalid's Casket." I hope the world will appreciate, because I know it has need of just such truths. While I desire a good sale for the benefit of my family, I think I am honest in saying I desire it more, that it may be an instrument of good to all. For your kindness to me and to others, I thank you very much, and my prayers to bring the blessing. You are sure of it, if not in this life, in that which, for you, is the to come. My love to all, and more anon. Sept. 23.

Elizabeth Taylor.

My name was Elizabeth Taylor. My age, thirty-two years. I lost my body in the city of Chicago, by fire. My friends never knew exactly what became of me. I tried to escape through Wabash avenue; but escape seemed to be cut off, and I retreated through the fire into a doorway that I thought was safe; but hardly had I entered, before the building fell. I did not suffer long. I was soon suffocated; and I was so surprised to learn that I could see and hear and realize what was going on after I had left my body. [Did you stand near it?] No, I soon left it, but I came back, and I knew it was unrecognized. I recognized it by a subtle law that acts upon us, that we do not understand.

Tell George I am happy—am satisfied with the change, and as soon as I learn of these things, will try to give what I learn to those who are here in darkness. Good-day, sir. Sept. 23.

Mary Waters.

I had a palsy; I began to think I had it now, too. My name was Mary Waters, and I lived in Portland. I was eighty-eight years old. I thought I'd come and see if I could not put my mite into the treasury of the Lord toward convincing the people of this world that the dead live. When I can speak better, I will come again. I've been dead twenty-two years. Sept. 23.

John Henry Kimball.

My name was John Henry Kimball. I was a member of the New York Zouaves, Company C. My brother says he'd give the world to know just what fate befell me after I fell into the hands of the rebels, and was ordered to surrender. I said, "I do not know what you mean." They ordered me to deliver up my arms—to surrender. Said I, "Never—if I understand the term!" So we had a sort of a hand-to-hand fight, and, as there was eleven against one, I got the worst of it. I surrendered to old death, but not to the rebels. My brother has it that I was taken prisoner and carried to some one of their places of refuge for such a I, and that I lingered out a miserable existence there, and finally died. I see that isn't true. I died, as I've just stated, within a half an hour from the time I was taken prisoner; and although I've said I was taken prisoner

The West.

Warren Chase, Regular Correspondent.
Once at his Spiritual, Reform and Liberal Bookstore, 611
North Fifth Street, St. Louis, Mo.

SIXTY YEARS

Having completed their circles on us since our advent into this cold world, and marking our natal and wedding-day, on Sunday, Jan. 5th, we took the liberty with our audience in St. Louis, under the auspices of the Free Religious Society, to recount some of the incidents of an eventful life, for which liberty we have been pardoned and thanked by those who heard us. The sunshine of spiritual life which has fallen upon us from the summer-land for the past fifteen years, has been a compensation for all we have suffered, and a treasure none can know except those who enjoy it—whitening the petals of the soul and preparing it with fragrance (affections) for the better life in the unseen land where so many of our earthly companions and co-laborers have already gone. Spiritualism—and not Christianity nor its Christ—has been the redeemer of our soul—redeeming it from the gloomy prospect of the grave and annihilation, and from the still more to be dreaded chances in a Christian resurrection. We have been blessed for years with the kindest messages and fullest assurances of our dear friends who have so often been with us on the platforms, and whose voices have joined ours in echoing the messages that started in the spirit-world.

Who would not be glad to be growing old, since it is only nearing the happy homes of the blessed spirits, whose souls have been undressed for the new garments and purer life of the angel-world? When younger, and life had few blessings, and death no resurrection for the soul, we dreaded old age, lest poverty and decrepitude would only terminate in utter and eternal forgetfulness; but now we rejoice as we near the golden door, behind which stand our many friends who have known and loved us here, and now know us even better than before. Few persons have borne more of the world's coldness, calumny and abuse than we have, and few had warmer or more devoted friends—among the latter every member of our family connections, who, knowing us best, most highly appreciate our labors in the cause to which we have given the last twenty-five years of our life for so pecuniary rewards, for we are not one penny richer to-day, in any sense of money values, than the year we began our pilgrimage; yet our labor has not been lost nor in vain.

BUSINESS ORGANIZATIONS.

Our country seems rapidly approaching a crisis, which many predict will end in revolution, and there are surely many signs that indicate it. All branches of business are organizing to monopolize and control prices of the necessities of life and oppress more and more the dependent poor. We see it most plainly in St. Louis this winter in the coal and wood trade. First the dealers organized to settle with the miners who went on a strike in the summer, and made the strike an excuse to get the price up to a profit of from one to two hundred per cent. on cost, and then kept it up when the strike was over on the prospect of the epizootic, and when that was over, the river blocked with ice, and the supply was short, and crossing difficult. In the meantime a coal supply company of consumers was organized, incorporated, and ready to deliver at cost to its members, but they soon found the mines and teams were controlled by or in the interest of the dealers, and they had to pay double prices, or buy of the dealers as before. Thus far they have been thwarted by the speculators, and have not been able to work the intended benefit. If the poor consumers attempt to organize and cooperate to supply themselves at cost, they are at once hedged in by speculators.

We have recently been traveling in Kansas, and find the people sorely oppressed with high taxes, while their crops, corn and pork bring very low prices, while the speculators knowing they must sell to get money to pay their taxes and provide for winter, stand ready to keep the prices down till they get most of the crops in their hands, and then run them up for the rest of the year. We have "bulls" and "bears" in the pork and corn trade as well as in gold and stocks, and they work all over the country, and while a farmer can rarely get a loan of money to meet his expenses till his crops will bring a good price, without paying exorbitant interest, the speculators can control millions to secure the crops at low prices, knowing that as soon as they are in their hands, they can double the price if necessary, to pay the interest and make a large profit beside.

The people are opening their eyes to this terrible system of monopoly, and it will be a fearful time when the crisis comes, for they will not endure much more in this way before there is a strike unlike the laborers' strikes, which never seem to effect much good, and often do much evil.

Our principal railroads are also combined, and they unite to fix the rates of travel at exorbitant prices, to cover the accidents that are mainly the result of neglect, carelessness, or incompetency on the roads. We are glad to see that England is discussing the subject of transportation by rail, and trying to ascertain why it costs from five to ten times as much to carry a ton of live human bodies that load and unload themselves, as it does to load and unload and carry a ton of flour or hogs. These questions will be asked here by-and-by, and have to be answered, and the roads will have to slacken the speed, use more care, and carry people cheaper, or there will yet be serious trouble before the bonds are paid by the counties and towns that have voted them.

OUR OBLIGATIONS TO THE DEVIL.

Is Christian history reliable? Is its authority to be taken for established fact? If so, we are indebted to the devil, and his incarnation in a snake, for all our knowledge, by which we become as gods, knowing good from evil. It is a great thing to give the devil credit for all knowledge, but we see no way to escape it and accept Christian history as authority, and for aught we can see, the race would have been running naked and without shame, as animals are to this day, but for the devilish temptation through the serpent in the garden of Eden. Second, how could we have had the atonement and the few saved by it, had not the devil influenced Judas to betray his master—"one of you hath a devil," and controlled Pilate to give Jesus up to the priests, and prompted them to crucify him, and thus make the bloody sacrifice, through which alone the few are saved from eternal servitude to the Prince of Darkness, and escape into heaven. He could

not have foreseen the effects, or he surely would not have taken the step that would reduce his own kingdom, unless there was a class of subjects he did not want, and took this course to get rid of them. Otherwise his course is inexplicable to us, if he had preknowledge.

It is not generally conceded that we are indebted to the devil for Christianity, but the true Catholic Church has ever given him (for the devil, too, is masculine,) credit for Protestantism and the Reformation, and, if correct, it is probably the reason why it has so many sectarians heads each running on its forked tongue, according to its power, in threatening defiance at the others. The Protestants generally concede the Roman to be the devil's church; and, as we take the testimony of both, we give him credit for Christianity in the aggregate, and especially the atonement. Whether he knowingly worked against his interest or whether Christianity is a benefit to him, we leave to others to solve, satisfied to credit him with knowledge and the Christian Church. Third, if our churches are good authority, he is again in the field with another great reform, viz., Spiritualism, which has not as hard work, nor as long a time, to get into power as Christianity had, owing to the great increase of knowledge, but which promises to be a far greater blessing to the race. As both wings of the church give him credit for Spiritualism, we are inclined to accept the authority, and go on to establish a higher and better state than the past age could attain under the Christian dispensation. Give the devil his due, friends, and help on the good work from whatever source it comes.

BRITAIN'S JOURNAL OF SPIRITUAL SCIENCE.

The first number of this quarterly comes to us richly laden with well-written and well-selected articles for preservation in the literature and library of the Spiritualist. The first article opens to us a dear and sacred memory in a biographical sketch of the lamented N. P. Tallmadge, whose public career is interestingly referred to and elegantly eulogized. From a long and intimate personal acquaintance with Mr. Tallmadge, as a citizen of the same county, and an earlier discoverer of the truth of spirit-intercourse, we could add much to the personal record of the editor of the Journal. We first made the acquaintance of him in 1845, when we sought and obtained his official signature, as Governor of Wisconsin, to the Charter of the Wisconsin Phalanx, a Fourier experiment of the Greeley and Brisbane excitement of that period, and we shall not, in this life, forget the remark he made to us at that time, in which we were strongly impressed with his kind and genial nature and the native goodness of his heart. Neither shall we forget our first visit to his lovely home near Fond du Lac, Wis., when we learned that he had become convinced of spirit-intercourse, and the joy it gave us when we obtained his consent to lecture at our county seat, when we had labored against such fearful odds in our first lectures there.

Equally secure is the memory of our last interview a few weeks before he left his suffering body. It occurred only a few rods from our own home, then in Michigan, and at the residence of one of his daughters. He hoped and prayed that the angel of death might call for him during our stay in the place, so we could talk to the people of his glorious triumph over death, hell, and the grave, but it did not occur till we were far away, fulfilling our engagements, when he went to live with the angels, and carried with him the good will of all who knew him, as we knew him as possessing too good a heart for a politician or a sectarian Christian.

We also notice with great satisfaction in this initial number, a very able article from the pen of Prof. J. R. Buchanan, whom we most heartily welcome to the front with his scientific mind and long experience in the field of physical and psychical science.

Our old contributor to the *Universalist*, Fanny Green McDougal, also appears with her former vigor, and, on the whole, the magazine is full of good things, and deserving the public patronage it needs.

WESTERN CORRESPONDENCE.

The Escape from Sin—Spiritualism in South Bend, Ind.—Miscellany.

The world is full of sin and woe. Thousands lie floundering in the mire. Vice has a large constituency. Superficial observers stand aghast at the condition of things. Bigoted ecclesiastical drones affirm that Satan is gaining power, and that the only escape from sin is to seek refuge within the Church.

"Accept the creed, and be safe. Come to Jesus, and temptation will no longer have power over you. Sin is elemental to your nature, and nothing can save you except our doctrine." The clergy, as a class, talk to the people in that identical strain. Is it satisfactory? No!

What does the modern free-thinker have to say on the subject? He affirms, with the clergy, the existence of evil, and points out its horrid results; he admits the power of temptation to draw many people away from goodness down into the depths of wickedness; he is fully aware of the terrible and revolting aspect of slavery to sin.

Where, then, lies the difference between the conservative and this much talked of "modern" thinker? The difference is to be found in the methods used to emancipate souls from darkness into light. The modern man calls attention to the fact that sinners are dissatisfied with their low estate. True, in moments of wild delirium, some erring beings may exclaim, with hideous smile and startling emphasis, "Vice is heaven, crime is divine, lust is joyous freedom!" And yet, when you converse with these poor souls under anything like favorable circumstances, what a contrast is presented! The unfortunate inebriate will tell you how, even when wallowing in the gutter, his senses benumbed with the intoxicating draught, and the sense of manhood almost eradicated within him, he has looked up to see the face of some old schoolmate—who unlike him had walked the paths of sobriety—and has had feelings of admiration for the friend of other days, and oh, such a yearning of spirit to escape from the demon, rum. The prostitute will tell you of the blessed days of maidenly beauty and purity; memories of a dear mother's love, of brothers and sisters, of the old happy home will come to the surface, and the soul will speak in tears and in half-smothered sighs.

Now what does all this show? It shows that human beings, in their natural and normal condition, are angels instead of demons. It shows that, in the world of the so-called "outcasts," there are souls attuned to divinest melodies, hearts open to love's redemptive influences, and

spirits overflowing with refined and tender sensibilities.

And what does it show in the second place? It shows the true pathway of escape from sin; it reveals the very processes involved in the higher spiritual birth. The old-fashioned way has been to go to the sinful and force them to release, again and again, the history of their degradation. The modern man does no such thing. He says, at the outset, "Stand up! Hold your head as high as any of the saints! Suppose you have sinned! Hundreds of these erring creatures that you think are such models, are nothing more nor less than contemptible hypocrites, deserving your pity, and are really below you in spiritual worth. You sinned, you say. No matter; you have suffered. Punishment enough has already been yours. Your salvation has come!"

"But how?" a trembling spirit exclaims. "Listen. The resources of your spiritual emancipation lie within you. God has given you a vast amount of spiritual power. You can conquer! You must heed the voice of your soul, that has so often given you happiness even when you were in Hades. Let the past go! Take hold on the living present. Choose the society of spiritually cultured people. Pray. Be resolute. Draw on your own spiritual strength; that, and not Bibles, will secure your escape from sin. Here is a method of reform that gives its subject self-respect at the start.

Spiritualism crowns this rationalism with the divine light of its cardinal idea—spirit communion. The struggling soul is made to feel that it is not alone. Out of the heavens the angels come to cooperate with all who seek the better way. Oh, what a comfort is this doctrine for the world! With this idea, the victory no longer seems doubtful. The sun has risen—the clouds have disappeared. Hosannas fill the air.

SOUTH BEND, IND.

This is one of the liveliest cities of Northern Indiana. It is on the L. S. & M. S. Railway, eighty-five miles east of Chicago. Manufacturing establishments are numerous. Rumor says there are fifty-two such institutions in the place. The largest wagon manufactory in the world (that is the claim) can be found in South Bend. The Singer Sewing Machine Company employ seven hundred workmen in their shops. Some people call South Bend the Lowell of the West. The population is in the neighborhood of ten thousand. Conservative Christianity has strongly entrenched itself in the city. The Catholics have some elegant-looking educational and religious edifices in the suburbs. The Protestants are also numerous, and rich and influential.

SPIRITUALISM.

In South Bend has had its ups and downs for years past. Meetings have not been held with any degree of regularity; but progress in spiritual things has been going on slowly but surely within the churches. The pastor of the Presbyterian Church is spoken of as a man of more than ordinary ability, with a commendable tendency in the direction of a liberal theology. Rev. A. M. Worden, as pastor of the Universalist Church, did most effective work in the line of spiritual emancipation. He led his people out into the broad road of rationalism. He divested the Society of all sectarianism. To-day Mr. W. is an avowed Spiritualist, and the church edifice wherein he preached is consecrated to the work of rationalism and Spiritualism. Latterly, a renewed interest in Spiritualism has been awakened. Instrumental in this is the case of Wm. B. Mason, a young man of South Bend. The spirits took this brother from his bench in the Singer manufactory to the pulpit of the Universalist Church. Crowds came to hear him. The clergy, bristling with learning, undertook to confound the young mechanic. It ended in victory for the medium. A few of the friends then met together, and a professional lecturer was invited to visit the place. Since that time, Miss Nettie M. Pease, Lois Walsbrooker and Dr. Spinyer have addressed the people. In December, it was our privilege to meet the friends in South Bend. The following persons were elected to look after the financial problem for the coming six months, during which time it is proposed to maintain lectures every Sunday: President, J. C. Knobel; Secretary, J. F. Kirby; Treasurer, J. Gallagher. A respectable sum of money was immediately raised to support regular speaking. The ball opens well. The Spiritualists are among the wealthiest men of the city. It is their own fault if they do not succeed in this effort to make Spiritualism a blessed power in the way of goodness and truth and progress and purity to the people of South Bend.

Bro. Knobel is a generous soul, full of zeal for the spiritual idea. A man of wealth and of vast influence in business circles, he stands as one of the "living stones" in the new temple. Mr. Kirby, a law practitioner of eminence, has put his shoulder to the wheel. Judge Turner, Bro. Eyre, and others equal with these gentlemen in wealth and business influence, have stated their willingness to cooperate, and therefore we say, "What is there to prevent a grand success?"

MEDIA.

Maude Lord, of Chicago, recently gave a series of private sances, in South Bend, convincing many of the truth of spirit-return. Mrs. Lizzie B. Allen is a worthy lady and an excellent medium. Mr. P. R. Wilbur is undergoing development for painting by spirit-influence. The Davenport Brothers elevated their cabinet in South Bend, two nights, the latter part of December. Wm. B. Mason, the young medium to whom we have already referred, will answer calls to lecture. He should be encouraged.

NOTES.

A free hall will be dedicated in Breedsville, Mich., early in the spring. It is being built by a Spiritualist, an aged man, soon to leave the body; who desires to leave a substantial token of his generosity and good sense behind him.

The Sturges, Mich., Lyceum, gave a creditable exhibition on Christmas night. Santa Claus became re-incarnated, and made the children, old and young, happy. The school is flourishing under the following officers: Conductor, J. R. Rheubottom; Guardian, Anna Barrows; Musical Director, Kit Carson. Hon. J. G. Wait is President of the society.

N. Frank White speaks in East Saginaw, Mich., during January and February. He has just closed a successful three months' engagement in Port Huron. During March, Bro. White will speak in Detroit.

J. O. Barrett is at present working with Benj. Todd in the missionary field in Michigan. Bro. B. lectured in East Saginaw, during November and December, gaining many friends.

W. F. Jamieson is at Port Huron. His work in Detroit, during the last three months, is an honor to him. We shall speak of it in detail, hereafter.

Chicago Items.

A Test from the Spirit of Thomas D. Lane—Handling Live Coals by a Medium, etc.

It is beautiful to put on the white robe of immortality and pass quietly, smilingly to the spirit-land, as did our good friend, Thomas D. Lane, of 66 Leverett street, Boston, October 21st, '72, aged 69 years. Mr. Lane was a good, true man, and an honest and earnest reformer, whose kind and cheering words have gladdened many hearts, and encouraged many struggling souls. He was a true sympathetic friend to mediums, and will be greatly missed by them, as well as by all others who knew and appreciated him. Some three days before news of his change of spheres had reached me, he manifested his presence as follows: He suddenly appeared at my bedside, and said, "Amie, you dear good soul, you didn't visit me while in Boston, but I have come to visit you now—I have gone home." I was greatly surprised, and thought I imagined or dreamed of Mr. Lane's presence, and said, "Am I dreaming, or are you indeed a spirit?" He seemed unable to reply, smiled, and gradually disappeared. I immediately wrote to Mrs. Lane, told her what I had seen and heard, and asked her to at once inform me whether her husband had passed on or not? She replied, but before her letter arrived others had written and informed me of the change. To me, this is a good test. He had often told me he would be permitted to come to me almost as soon as his spirit left the body. He is a cheerful, happy spirit, and will continue his work in spirit-life. As I write, his spirit whispers, "Mourn not, dear wife and friends. All is well."

Our cause in Chicago is rather gaining ground; the one thing needed here now, is a suitable lecture-room—and of our own—and that we hope to have before the fall of 1873. Lyman C. Howe is our speaker at present. His discourses are philosophical, clear and lucid, and well set forth spiritual principles. Under the auspices of some energetic Spiritualists, a series of "social sances" have been inaugurated, named "Star and Crescent Club." These gatherings are select, and conducted in a proper manner, and all who attend pass the time pleasantly and profitably. Mr. Hoyt's spirit-rooms are a source of attraction to investigators. Circles for physical manifestations are held there every evening, at which Mrs. Maude Lord and the Thorp Brothers preside. The manifestations give good satisfaction to the public generally. Good clairvoyants and test mediums are also in attendance at the spirit-rooms. Charles H. Foster had rooms for one week at the Gardner House, and, as is usual, his time was fully occupied, and people were astonished at the wonderful tests received through his mediumship. Interesting manifestations are produced through the mediumship of William Fay, at his residence on Wabash avenue. The manifestations of spirit power given in the presence of the Bangs children are doing much good. Capt. Winslow and Mrs. Sawyer, physical mediums, are out of town at present.

At the séance rooms of the Religio-Philosophical Journal can be found Mrs. Sudam, who is possessed of remarkable medium powers. While under influence, she will handle live coals of fire, lamp-glases, while heated, and hold her fingers or hand over a gas or lamp-light. This development is similar to that of D. D. Home, and is attracting a good deal of attention. Our sister, Mrs. Robinson, is doing a vast amount of good, and a large business with magnetized paper, and the many remedies prescribed for the sick. With so many wonderful mediums in our city, hundreds ought to be employed of Spiritualism every week. We are assuredly progressing. The heaven is permeating the whole world, and converts are constantly being made. We will continue to hold up the doctrines of spirit-communion, until they become the prevailing sentiment of the world. Fanaticism is very fast becoming detached from Spiritualism. People want facts, and they are receiving them as fast as they are prepared for them. I am rejoiced that our beloved Banner is again floating. All say, "We could not possibly do without it," and if each subscriber will make an effort to aid the publishers, they will soon be in as good position as before the fire. Come, friends, "Let's to the rescue."

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