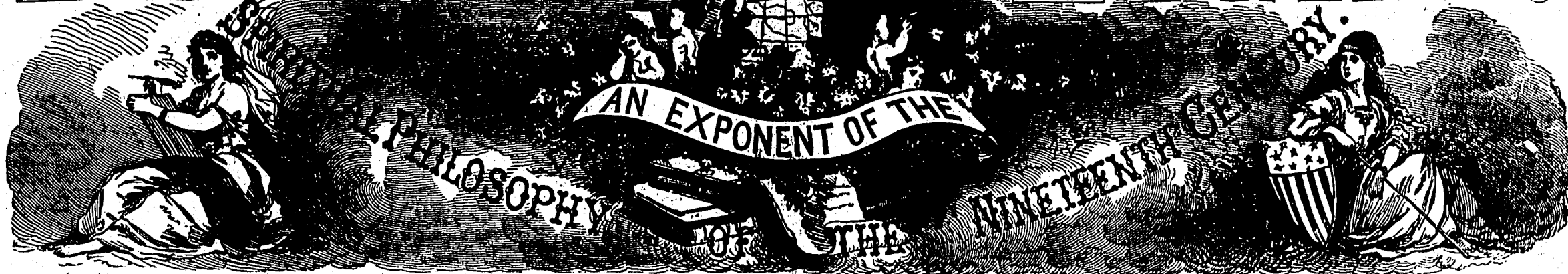


# BANNER OF LIGHT.



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NO. 11.

Written for the Banner of Light.  
EVER PRESENT.

BY ELIZA H. BLANCHARD.

Like music are the gentle tones of kindness—  
They touch the silver chain that binds each soul;  
From heart and eye removing selfish blindness,  
We see and feel our kindred to the whole.

Almost they seem to call the dear departed  
Back to our sobbing hearts, a soothing balm,  
No longer desolate and broken hearted,  
All the wild tumult of the soul they calm.

The deep low chords of a strange harp are shaken,  
And all its thousand strings to music thrilled,  
The echoing tones from spirit-worlds awaken,  
And blended spheres with melody are filled.

My precious child, the circle is not broken,  
That joins the human family in one,  
I feel thy presence still, in many a token,  
Although from earth to heaven thou art gone.

By tender friends thy memory still is cherished;  
Thy modest worth, thy sweet and gentle face,  
Still live in loving hearts, they have not perished,  
Though years have rolled, they cannot yet efface.

In every precious word of kindness given,  
I realize thy lovely spirit near,  
And though the silver chain seems harshly riven,  
I still can feel its sweet vibrations here.

Bound by that silver chain, not one link broken,  
We hope to meet the loved of earth once more,  
That blissful hope in words can scarce be spoken,  
The real bliss awaits a brighter shore.

## The Lecture Room.

ANSWERS TO TEN QUESTIONS  
Propounded by the Audience at Music Hall,  
through their Committee, Sunday,  
Nov. 20, 1870.

BY MRS. ODEA L. V. TAPPAN.  
Reported for the Banner of Light.

### INVOCATION.

Oh, thou Supreme Spirit; thou Light of all light;  
thou Life of all being; thou Soul above all souls;  
thou Divine Parent; we turn to thee for the light  
of which we have need; we ask for the knowledge  
that we possess not; we strive for the wisdom  
that thou only canst give.—That which is all in-  
finite and unalterable and divine, thou art; all that  
is beautiful and perfect and full of glory, thou art.  
The universe is filled with thee, and thou dost  
speak in every form of life. We would praise  
that Life; we would understand that Being; we  
would come near to thee, our Father and our  
Mother; we would hold communion with thee; we  
would know of the ways of that Intelligence that  
causes the atom and the sun to grow in thee for-  
ever; we would understand the laws that forever  
and forever cause the universe to fulfill the pur-  
poses of thy Divine Being; we would praise thee,  
because our hearts overflow with praise, even as  
the fountain, compressed between the rocks, over-  
flows and smiles in the light of day, because liv-  
ing echoes of the universe proclaim thy glory; be-  
cause the stars praise thee in their ceaseless march  
up the steps of eternity; the sun praises thee; the  
cycles of time praise thee—each in turn giving  
back the voice of thanksgiving to thee. Even the  
leaves of the forest praise thee with their rustling  
song of beauty; and we know what anthems the  
winds and the waves are chanting forever. And  
the souls of men—shall they not praise thee when  
they have been made glad by the light of thy  
knowledge? when through the ages thou hast  
marked, with footsteps indelible, the paths of  
truth? Oh, let them praise thee who have climb-  
ed those paths, and let those also praise who hope  
to climb! We praise thee, even in our sorrows,  
for they that mourn have a link to eternity, and  
they that stand beside the grave behold the glory  
of the immortal life. We praise thee, even in  
care and adversity, for they lead us to patience,  
thine handmaid, and she gives us comfort. We  
praise thee for the strife of nations and the fall of  
kings, because through all these thy hand marks  
out for a scourged and bleeding people the path-  
way to liberty. We would sing to thee a song  
filled with the hopes and the aspirations and the  
prayers of mankind—a song made of thoughts  
that die not away upon the ear, that are caught  
up and rebroadcast by the angels, who, having been  
disenthralled from clay, give back the voice of thy  
loving praises forever and forever. Amen.

### REPORT OF COMMITTEE.

The Committee on Questions reported that, from  
the queries handed them by the audience, they  
had selected ten. These were read in order by  
the Chairman of the meeting, and answered as  
follows:

### INTRODUCTORY.

It will be remembered, friends, that, in answer-  
ing the questions presented by your committee,  
the speaker does not claim infallibility, but to  
offer the fairest and best thoughts upon the sub-  
jects known to exist among Spiritualists. As for  
absolute knowledge or plenary inspiration, there  
is no such thing save with Deity. Every person  
is required and absolutely enjoined to exercise  
their own judgment and reason as well upon the  
answer given as upon the question presented.

### SPIRITUAL BEINGS OTHER THAN THOSE ONCE INHABITING THIS EARTH.

1ST QUESTION.—What evidence is there in the  
spirit-world of the existence of any other spiri-  
tual beings than those once inhabiting this earth?

ANSWER.—The spirit-world here embraced in  
the question, of course signifies that state of being  
which is experienced after the spirit has passed  
from the body; but those who were present on a  
previous occasion will remember that we defined  
the spirit-world as your world, as well as the one  
which you cannot see. Wherever spirits exist,  
there is a spirit-world, and, as we know that  
spirits exist upon your earth to-day—as you are  
spirits—of course it is a spirit-world.

If this earth—being but one of the smallest and  
one of the newest—possesses inhabitants endowed

with intelligence and immortality, then, by the  
dictates of reason and common sense, it is also  
presumable that all other planets have the same  
—many of them, doubtless, inferior to you, many  
far superior; for when we consider the age of  
many of these worlds, and the different effects of  
the rays of light upon their inhabitants, we can  
discover that there must be some planets in the  
universe which are inhabited by a class of beings  
that would seem to you almost as gods. The  
same evidence exists in spirit that exists with  
you, but to a greater degree. Clairvoyance has  
developed the fact that other classes of beings  
besides those who once inhabited your earth, are  
visible to advanced spiritual intelligences. The  
same intelligences also claim that they have the  
power—when once they have overcome the at-  
traction that draws them to your earth—to visit  
other planets, since there is nothing to be over-  
come that belongs to your bodies. Hence they  
claim to have visited Jupiter, Saturn, Venus and  
other orbs, and to know of their inhabitants; they  
claim, also, that the denizens of these planets may  
hold converse and communication with them. As  
in physical life you have overcome, by the  
telegraph and railroad, the resistance of space  
and time, so spirits claim to have surmounted the  
obstacles between themselves and the inhabi-  
tants of other worlds; in other words, that there  
is a degree of knowledge by which not only time  
and space are abolished, as concerning your world,  
but time and space as connected with other plan-  
ets; and that other places beside your world are  
places of rest for the soul.

Clairvoyance, spirit-communion and the gener-  
al law of analysis develop the fact that every  
world must have its spiritual world, and that, for  
all time, its inhabitants must have been passing  
out of their bodies into that realm of spiritual ex-  
istence; also that spirit, mind and soul only agree  
in their highest type of development, and that, to-  
day, the only reason you cannot hold communion  
with the inhabitants of Saturn and Venus is be-  
cause you do not understand the law by which  
you can do so; just as it was possible, years ago,  
to hold communication by the magnetic telegraph,  
but the secret was not known to you. Now it is  
not too much to say that, in years to come, you  
will not only be able to tell of what other worlds  
are composed, but also to know of their inhabi-  
tants—the method of their lives, the manner of  
their deaths, the future that is in store for them.  
This is the gift of coming time.

### THE COMPOSITION OF THE SPIRITUAL BODY.

2D.—Is the spiritual body composed of elements  
known to earthly scientists? If so, what are they?

A.—We answer, Yes, and No; because, first,  
earthly science (or scientists) knows a great many  
things that it will not acknowledge; and, second,  
because it does not know many things that it  
claims to. The substances of which the spiritual  
body is composed are as familiar to you as the  
sunshine, air and water; and yet, in the absolute,  
there is only a portion of these known to science.  
Chemistry has discovered sixty or more primates,  
as they are called—the underlying composites of  
matter—and every year more are found. Every-  
where science is becoming more complicated, or  
else Nature is. But there are many powerful  
agents existing of which chemical analysis can  
give no knowledge, because they exist in such  
diluted quantities that they cannot be discovered  
by the student. Electricity, magnetism, the odor  
of the flower—who can tell whence they come  
and whither they go? Electricity is something  
which science cannot discover, but its presence is  
everywhere capable of being evolved. When-  
ever a person speaks, it is said to be a manifes-  
tation of electric power. And then, this "od  
force" of Prof. Faraday—what is there of it  
which science can divulge?

We answer, that, of the known material sub-  
stances, as named by your scientists, the spiritual  
body is not made, but of the unseen aura that is  
thrown out from all things it is composed. It is  
as the odor of the flower, as the life that trembles  
in the leaf. It is substance in reality, for which  
only the skeleton has a name in science. It is  
like calling a man a man because he has a form,  
when all that makes his life has no name in sci-  
ence. The various combinations that enter into  
the human organism are known to science, but  
the method by which they are assimilated is not  
known. Now, this process is spirit, and the spiri-  
tual body is composed of all those elements  
that lie in a realm where science as yet has been  
afraid to enter; and yet these are the forms that  
make up all your bodily surroundings.

If science was aware of what the spiritual body  
is composed of, do not you suppose that it would  
put into her catalogue, and that she would say,  
"I have discovered it"? All things that she has  
gained are already placed there. Now, the next  
step is the spiritual body; and it is composed of  
the spirit of all these substances to which science  
has given names.

### THE DIFFERENCE BETWEEN MATTER AND SPIRIT.

3D.—What is the relative or absolute difference  
between matter and spirit?—or is there a discerni-  
ble line where one leaves off and the other be-  
gins?

A.—Matter and spirit! Last Sunday we defined  
the difference between spirit and mind. Spirit  
we described as the clothing of the soul. There  
is no such thing in the universe as a distinction  
between matter and spirit; but there is a distinc-  
tion between matter and soul. Spirit is attenu-  
ated matter, if you please—sublimated matter—  
matter that it is not common for you to realize  
with your outward senses. Spirit is all that sub-  
stance that floats in the atmosphere, but is not  
discovered; that gives life and motion, but cannot  
be distinctly determined. Chemistry, the magi-  
fying-glass, the most subtle experiment cannot  
detect it, but it is there. Spirit is sublimated  
matter, or matter is aggregated spirit—whichever  
way you choose to put it. But between soul and  
matter there is an everlasting and absolute differ-

ence. Soul cannot be a compound; it cannot be  
reckoned among the primates of matter—it is the  
primate of Nature. Matter, as we have defined  
it, is composed of over sixty primates, and more  
are being discovered. Now, these are not all pri-  
mates; they are, some of them, combinations, but  
you cannot draw the dividing line.

Between the thought that is given to-day and  
the absolute thought of the soul there is a differ-  
ence—this is drawn through and attenuated. Be-  
cause you cannot see spirit, is it no less a sub-  
stance? You cannot see the air, though you  
breathe it. There are those that have been where  
there are just as palpable and positive existences  
as themselves—who could not inhabit or subsist  
upon our atmosphere. Spirit is the extension of  
matter, or matter is the condensation of spirit.  
That which is sublimated and refined in Nature,  
is spirit. But when you talk of the soul, of life,  
of the mind, then it is a different thing. Mind  
cannot be a combination—if so, it is subject to dis-  
solution, change and death. It must be a primate  
—of itself coexistent with eternity, and therefore  
like God.

"But," says the materialist, "you cannot sepa-  
rate mind from matter—you cannot conceive of  
mind separate from matter." And yet it is pos-  
sible for us to conceive of the existence of mind dis-  
severed from a material form. Let us see: the  
manifestations of mind are not dependent upon  
matter; but matter never could give a manifes-  
tation without mind. Matter is inert, lifeless—has  
no power of organization separate from law and  
mind. Mind, on the contrary, could exist; it has  
the primal faculty of existence, and is not de-  
pendent for its forms of manifestation, but only  
expresses itself through matter to reach material  
existence. We presume the questioner means:  
what is the difference between soul and matter,  
spirit being the connecting link between the two?  
Here are the two poles—opposite forces of Na-  
ture. They are called opposing points of Nature  
because they are the extreme opposites of the  
same power. Matter is acted upon—spirit or  
mind acts; mind gives motion—matter cannot  
move without it; the combination of the two pro-  
duces life—without it the forms of life could never  
be. Take away the spirit of the tree, and you will  
have a decaying form—yet it will have leaves,  
bark, fibre—life as atoms, but not as a form. Thus  
when the soul of man departs from his body he is  
no longer man, but only inanimate matter; so  
take the soul out of the universe, and chaos fol-  
lows. Take the soul from any form of being, and it  
no longer has being till the soul is given back to it.  
Not so with soul; it is not subject to change; it  
withdraws itself from matter. You cannot see it  
with your material eye, or feel it with your phys-  
ical touch, but you can perceive it with immateri-  
al powers.

German metaphysicians have endeavored to  
prove the existence of mind from matter. Kant  
says: "If mind has an existence, it is self-exist-  
ent," and he acknowledges the presence of mind  
in everything that he sees. Matter is a mass—  
spirit is life; and except it were acted upon, there  
is no power in matter to change. Spirit, or mind,  
is the acting power. This is the difference.

### THE DESTINY OF MATTER.

4TH.—What is the ultimate and destiny of mat-  
ter?

A.—The ultimate and destiny of matter is to be  
matter. We do not see that there is any special  
point in the question beyond what we have been  
stating. We do not think matter will ever be  
anything but matter. We think that it will al-  
ways remain just the same. The changes which  
go on in different planets are only relative, be-  
cause each returns to the distinct sphere or orbit  
which evolved it. But as for matter itself, it con-  
tinues to be matter, as mind continues to be  
mind; it is as water, which, under certain chemi-  
cal action, becomes air, but always returns to  
water again when the operating cause is removed.  
Matter goes back to matter. Trituration and up-  
heaval may change its distinctive forms, but not  
its qualities; they may change the functions it  
may have, or the life it may give, but in essence  
it will be the same.

### ETHER PERVADEING SPACE.

5TH.—Is there an ether pervading space, and, if  
so, what is its constitution?

A.—Nature abhors a vacuum, and when there is  
a vacuum surrounding substances rush to fill it.  
It is presumable that the realm of space is  
entirely filled with something; because if it was  
not so all the planets would be rushing to fill it.  
It is also presumable that there is a substance  
suitable as a universal solvent, lighter than  
ether, more refined than any other known gases of  
your atmosphere.

Sixty miles from earth's surface is said to be  
the limit of your atmosphere; and you know that  
the nearer you go to the sun the colder you get.  
And it is also presumable, by the latest discov-  
eries of science, that there is no solar light be-  
yond the highest atmosphere of any planet. The  
moon has only reflected light—beyond the given  
circle of atmospheric vibration there is no light,  
no heat; yet, beyond all, there is something, but  
it is not light, nor an ether, because if it was it  
would not be space—but it is space itself that has  
no name in science, and is only understood by  
being called a vacuum.

Ethers have distinctive qualities—gases ex-  
tracted from something on or beneath the earth's  
surface or from the atmosphere. Not so with  
space; it is varied in its constituents, as the dif-  
fering localities of any world. It is the surplus of  
all the planets—matter that is not required upon  
them—matter that is being thrown off. The nebu-  
lous glory is there, the prophecies of future  
worlds.

As for absolute space, there cannot be any such  
thing; it is only a more universal name for an  
endless variety of elements; it is indefinable, in-  
finite. But beyond certain planets—the most re-  
fined and the most changed—the spaces are filled

with finer elements than those of your earth—  
there we find the beautiful particles of which  
the spirit-land is composed. Andrew Jackson  
Davis has fully described the aura that seems to  
fill a certain portion of space, and the nebula—  
which seemed as such—has been resolved into  
stars at immense distances, by the use of more  
powerful telescopes. This does not destroy the  
idea that more substances than are dreamed of  
fill the spaces between the spheres, as with an  
ocean of life.

### MISSIONARIES TO THE HEATHEN.

6TH.—Have the labors of the Evangelical Chris-  
tian missionaries (so called) tended to the spiri-  
tual, intellectual and moral development of the  
heathen?

A.—That is a very grave question, because we  
do not know exactly who the heathen are. We  
know those that are termed heathen in Christen-  
dom, but we have very grave doubts as to whether  
they are heathen or no. We know that evan-  
gelical missionaries have been very much in ear-  
nest; and that the evangelical churches have also  
been very much in earnest in sending out flannel  
shirts and other comforts to the heathen, but other  
articles have also been sent not so good. It is  
the old question between civilization and barba-  
rism. Now, when a Christian mission is estab-  
lished at the Sandwich Islands, whose labors are  
for the good of the people, or when, among your  
own aborigines, such men as Bishop Whipple, of  
the Protestant, and Father De Smet, of the Roman  
Catholic Church, go out to help them, you cannot  
deny the work they do. You have sent a mission-  
ary to them in truth. When the savage Red Cloud  
visited Washington, and there declared that he  
did not allow any intoxicating liquors in his  
country—that whiskey brought death there, not  
only to the man who brought it, but also to the  
whiskey, then the chiefs who came to your cap-  
ital were missionaries to you. [Applause.] But  
when Father De Smet and Bishop Whipple took  
potatoes and seeds and taught the Indian how to  
plant them, and to thus take the initiatory step  
to a more useful life, then from the bosom of civi-  
lization these men came as missionaries indeed.

When you send missionaries to China and  
Japan, and they, returning, tell you that in those  
countries there are laws better than yours, that  
the experiences of thousands of years have proved  
them so, they are missionaries to you, and the  
tables are turned. Now, we say there are things  
accompanying the evangelical church teachings  
which the savages invariably learn—ideas that  
are not for their good. They take by Nature and  
intuition what we get by culture; but when we  
come among them with our civilization and vices,  
they take the vices and forget the rest. The ques-  
tion is resolved in this wise: that evangelical  
missionaries do a good work whenever they sacri-  
fice their pride and love of power to do a kind  
action; but civilization does a great wrong if  
with one hand it sends missionaries, and with the  
other it despatches traffickers in human souls.  
For such the evangelical churches are not respon-  
sible, but nevertheless these are their accompani-  
ments; and therefore, if asked if they did the most  
good in the world, we should say, "Let us have  
missionaries from China and Japan to come here  
and give us of their light." [Applause.]

### THE BENEFIT OF PRAYER.

7TH.—Since God is infinite and unchanging, of  
what benefit is prayer?

A.—"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The burning of a hidden fire  
That slumbers in the breast."

It is not customary, when men and women fall in  
love, or when they do anything natural, to ask  
what benefit it is. It is only the motive gratified  
—not the act itself. Now, devotion, according to  
our belief, is just as natural as loving, and the  
expression of adoration or praise is not to change  
God, but to benefit ourselves. When we wish to  
sing, we feel better if we do sing; when we have  
a desire to do good, we feel better if we can do it.  
There is the flower. If you were to say to a re-  
cluse wayside blossom, "Flower, you shall reach  
maturity; but what is the use of your blossoming  
in the world, when there is nobody to see you?"  
This is not the question. The business of the  
flower is to grow and throw off upon the air its  
beautiful fragrance, and then its work is done.  
It is our business to be as perfect as possible, un-  
mindful of surrounding difficulties. If we can  
do it by performing good deeds to others, that is  
prayer; if we can accomplish it by the aspiration  
that leads us to come nearer to one another—be-  
cause then we are nearer the spirit of God—that  
is prayer. Therefore, the use of prayer is, that  
they who pray sincerely grow when they are  
praying, and do not think of changing God, but  
of changing themselves.

### THE PHILOSOPHY OF SPIRIT SOUNDS.

8TH.—Sound is produced by vibrations of the  
atmosphere. How do spirits disturb the atmo-  
sphere so as to make sound?

A.—The process by which spirits create vibra-  
tions in the atmosphere to produce sound, whether  
it be vocal or a concussion on solid substances, is  
just as simple as the power by which you speak,  
except that the intelligence doing it is not to be  
seen. Now, if a spirit, as is proven, has a spiri-  
tual form that is composed of substance, even  
though you cannot see it, it possesses powers and  
acts by law. It would require only one atom of  
matter to be in motion to overturn this building—  
if the motion was sufficiently strong. All motion  
is spiral. A telegraphic battery put beneath this  
table [pointing to the one before her], if suffi-  
ciently strong in its action, would shatter it. All  
persons contain more or less electricity. Here is  
one who evolves a certain kind of substance  
which the spirits can use. You sit down in a  
room with others, and a chair is moved. Now,  
how is it done? This substance that is surround-  
ing the medium is necessary to enable the spirits  
to perform the act. One thought would do it;  
and the simple motion in a spiral wave of a spark

of electricity that you could not perceive would  
lift the table to the ceiling.

Rays are condensed electricity. Spirits do not  
take their fingers and rap with them. The pow-  
ers by which they disturb the air and work upon  
the substance in question are those of thought  
and will, which act upon them as readily as the  
will produces the motion of the human hand.  
You may extend these experiments into a very  
complicated science—for it is a science—and the  
discovery of this power was really as much a dis-  
covery in the spirit-world, as was that of the mag-  
netic telegraph in your own. Suppose Dr. Frank-  
lin as having taken into the spirit-world with  
him the same disposition for investigation and in-  
quiry he had on earth; placing all his lines of  
thought, and compelling latent spiritual agencies  
to draw nearer and nearer to earth; and you will  
perceive the reasonableness of the discoverer's  
claim; you will see that spirits surround a phys-  
ical medium who are fitted by reason of strength  
for the work assigned them; and that the atmo-  
sphere around the medium is as tangible to them  
as anything you touch. This is a very simple ex-  
planation, but it requires time to understand it.  
We use the word electricity as applying to the  
aura evolved from media. This science is as cap-  
able of analysis and proof as any of the known  
sciences in the world.

THE PROCESS OF THE CHANGE CALLED DEATH.  
9TH.—What is the process by which the spirit  
leaves the physical body at the change called death?

A.—We once said that the change of death var-  
ied in a distinct manner with each individual,  
but that in every case—and this is what we would  
impress upon the minds of all—in every case the  
process is not a painful one. Your great horror is  
that in the process the person suffers keenly, but  
that is not true—the suffering is with those who  
are left behind; with those who go to sleep out-  
wardly, and gradually march into spiritual con-  
sciousness—sometimes with full and active pow-  
ers, at others in a semi-conscious state—there is  
no such thing as suffering bodily. There is this,  
however: in proportion as the vital forces are  
lost to the body, and consciousness dwains more  
fully upon the spirit, there is an intense power  
of recollection. We have heard of rescued drown-  
ing persons who stated that in a moment of time  
all their lives have come back to them—each  
event in the order of occurrence—and seemingly  
objective. Now this is true of the spirit. The  
aura passes out of the extremities first, and cen-  
tres in the region of the heart, and then with  
more form and life the spirit gradually loosens  
its hold on and hovers over the body. Some-  
times the intelligence is active, and helps to draw  
up the robes of the spiritual life as they linger;  
sometimes the intelligences cannot be active, be-  
cause of insensibility or weakness, and then  
spirit friends come to its assistance, as surgeons,  
to remove a useless limb, or as the mother helps  
the child to undress when the hour of rest is near.

The change is as natural as going to sleep, and  
the arousing to conscious life in spirit as natural  
as awakening from slumber. It is, however, var-  
ied. If the friends of the departing soul cling to  
it with a strong determination, unwilling to let it  
go, then the process of separation is more painful,  
for at such times the spirit is anxious to go, and  
also anxious to stay. A little child, reared in the  
Roman Catholic Church, was passing away, and  
the mother and friends were giving vent to the  
most profound grief, and after lying two days in  
the struggle, she said with gasping breath:  
"Don't hold me! don't hold me! I want to go."  
Now this was not a struggle of death, but  
only to break the mortal bands of love and friend-  
ship.

Let me here say to those who are losing friends,  
that you must not hold them back—let them go  
forth as the young bird; it is wrong; it takes from  
the spirit the rest which Nature intended for the  
final moment. Death is but an expansion, an en-  
largement, and even to the most ignorant of  
spirits it is a release from pain. This is all the  
explanation that we can present, except that the  
subtle element which gives life, and makes the  
individual—the element which enables the young  
infant to make its wants known the first hour of  
its existence—is able to aid it in its supreme mo-  
ment of life called Death.

### THE EFFECT OF THE PRESENT WAR IN EUROPE UPON THE UNITED STATES.

10TH.—In what way and with what results will  
the present European warlike movements (actual  
and prospective) affect the political condition of  
the United States, and the development and prac-  
tice of liberal ideas among its citizens?

A.—We do not think it just that this question  
should have been given at the close, because it  
requires more than a casual glance. It is the  
subject of a discourse—a subject that cannot be  
considered in five or ten minutes; but we will say  
this: that the recognition of the French republic  
by America was just as natural an action as was  
the expression of public opinion in America  
against France when she was led by an Emper-  
or; that this is one of those revolutions that pro-  
mises the upheaval of every monarchical dynasty  
in Europe, and perhaps in America, too; that it is  
an hour when kings and thrones tremble; a time  
when liberty is looked for. The effect upon  
America seems at present to be only in a trifling  
way, and through sympathy. But it may be that  
the Pope, driven away from Europe, may seek  
refuge here, where there is room for many Popes,  
but no Papis See. It is not probable that any ex-  
citement or opportunity growing out of the pre-  
sent war can involve your country in bloodshed.  
England trembles for her throne, because of the  
masses oppressed to toil and labor; but there is  
no statesmanship in a war of retaliation. And  
there is a growing feeling against war as a matter  
of conquest; and there is a growing feeling that  
out of this war, somehow, liberty will unfurl her  
banners broader and higher than ever before.  
And this whether France shall remain a republic,



No man, in our age at least, has done the work that Thomas Paine has wrought for man; and none but he will dare to wear the jewels that will



[illegible]



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

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

## Banner of Light.

BOSTON, SATURDAY, MAY 27, 1871.

Office in the "Parker Building,"  
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WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH,  
LUTHER COLBY, EDITOR.  
LEWIS B. WILSON, ASSISTANT.

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

### Terrible in Theory.

A self-selected champion of Orthodoxy, and accuser of Spiritualism in the Providence Herald, in a column of as carefully-considered assertion as he could with all his industry and resources put together, undertakes once for all to "settle" the faith that is recognized in the single expressive word "Spiritualism," by accusing it of being responsible for pretty much all the insanity that peoples our asylums and fills our graveyards, while assuring the world that its laws are perfectly well understood, and that mesmerism covers the whole case, not excepting the control over mediums themselves. He has fallen in with "a man of rare intelligence, sterling good sense, varied experience, and (we thought as much) a thorough theologian withal," and from that wonderful man he says he "received the most satisfactory solution of the mysterious manifestations which have surprised the opposers as well as the advocates of Spiritualism, that we have ever heard." This man had seen it all—table-moving, chair-walking—and had himself been violently unseated by invisible power from a table on which he had placed himself. He had likewise enjoyed an "extensive and interesting experience with the mediums." And the conclusion he had finally reached was this: that the "so-called spiritual manifestations are the result of a law of electricity which man does not understand." He says it is "a sort of mesmeric influence which the mind of one human being exercises over another in some mysterious way, and which so far has proved past finding out."

Very well, then; but if, as he distinctly states, the spirit manifestations are "the result of a law of electricity which man does not understand"—and again, if they are "a sort of mesmeric influence which the mind of one human being exercises over another in some mysterious way, and which so far has proved past finding out"—how in the name of the commonest kind of common sense can this "thorough theologian," etc., claim to have understood or found out anything? That is the way with these astute discoverers, who find nothing at all but just what they are looking for. And the writer in the Providence Herald, who sets out to stigmatize Spiritualism as responsible for nearly all the cases of insanity that occur in the country, himself confesses that he knows nothing more about it than what his friend, who admits that he understands and can find out nothing, has so eagerly told him! It revives the old story of the Hindoo superstition—that the earth rested on men of supernatural strength; that they stood on the backs of huge elephants; that the elephants stood on immense tortoises; that the tortoises stood on mountains of rocks. But what do the rocks rest on?—that is the question. Well, not to be too inquisitive, "it is the rocks all the way down."

The Providence gentleman who hastens to expose the low and evil effects of Spiritualism to the world finds a friend, a "thorough theologian," who knows all about it; and that willing friend assures him it is the product of a law of electricity which is not understood, and the result of a sort of mesmeric influence which so far has proved past finding out. This, now, has something like richness in it. Of course, both of these gentlemen, so "learned in the law" of electricity and "a sort of mesmeric influence," would like to have that law and that influence understood. Yet it is in the very act of trying to understand it and find it out that such a multitude of innocent people are rendered insane. Would these gentlemen wish to have the world pursue an investigation, marvelous as its result promises to be by their own admission, when it can lead only to insanity? They cannot say in reply that it is something else connected with it that makes people insane, if they indeed are rendered so by Spiritualism; for believers in it all recognize the "law," and if they are superstitious in that, it cannot be half so hurtful to mental sanity as to be superstitious about something that they cannot see any law or justice in, like hell, the atonement, the Trinity, and other kindred dogmas. Let these two elucidating gentlemen have it as they will, then; in either case they will have to admit that it cannot be faith in a recognized law, nor any degree of superstitious belief under it, that is likely to induce insanity; whereas, we assert, on the contrary, that it is the superstition which scouts all law, which cramps, bends, darkens and shuts up the human mind, refusing to let it see or search for the law at all, that causes insanity and makes such unsatisfactory progress in the elevation, civilization and true advancement of the human race.

The illustration cited by the writer referred to, to demonstrate the baleful operation of belief in spirit manifestations, is only a dollar-and-cent affair, nor does he deign to hint that there may have been other causes for a credulity that certainly showed a lack of sound, healthy judgment. On the subject of money-making, under similar advice and circumstances, we should fairly presume that the writer would himself succumb to very similar influences.

We should lay the blame at the door where it belongs. A good cause, a holy faith, an elevating influence ought to be the last to be made the pack-horse for fallacies, inheritances, sins and ignorance, which it only comes to clear up and wholly cure. It is in a spirit like this that we recommend the writer in the Herald to go forward with his investigation, and not to rest satisfied with blank and hollow assertions, made evidently to keep his own moral courage up, that what a wise Creator has in part concealed from human knowledge and vision, he does not intend ever to reveal. We cannot credit the two Providence gentlemen with "knowing the mind of God" quite equal to that.

### The Speakers' Mass Convention

Is to be held in Smith's Opera House, Decatur, Ill., on Friday, Saturday and Sunday, June 1st, 2d and 3d. It will be an interesting occasion, and large numbers will undoubtedly be attracted hither.

### The Fine Art Museum.

On Thursday evening, May 11th, a meeting was held at the store of Jordan, Marsh & Co., Washington street, Boston, for the purpose of giving the friends of this project an opportunity of addressing the employers of that large establishment and their friends, with a view to assist in raising funds to forward the work. The store (the use of which had been kindly volunteered by Messrs. Jordan, Marsh & Co.) was finely decorated interiorly with flags and streamers, chairs were placed between the counters, and at the end furthest from Washington street, on a raised dais carpeted with green, was placed the speaker's chair, behind and above which was displayed a banner inscribed "Knowledge is Power."

At about eight o'clock, the store being filled with an audience of about six hundred, Eben D. Jordan, Esq., introduced as Chairman of the meeting the Hon. William Gray, who proceeded to lay before the people assembled the idea contained in the establishment of the Art Museum, the necessity of pecuniary aid, the vast character of the enterprise, the general interest felt among the most educated and influential men in the State, and its claims to the favorable consideration of all classes of society. The Fine Art Museum was incorporated last year. It was an institution without a parallel in this country, though similar ones had been established with great success in the older countries of Europe. In Great Britain, in 1852, an institution similar in character to the projected one was started in South Kensington, and had continued with so much success, especially in its inculcation of knowledge in the manufacture of certain textile fabrics, that the jury of the French Exposition had credited it in their report as being the cause of a very marked improvement in British manufactures during the last ten years.

The speaker did not believe that Boston should be behind in such a work. The plan was to get original works of art, where possible; if not, copies in plaster or otherwise from the old countries—paintings, photographs, books, curiosities, &c., &c., to be placed in a building, which it was proposed to erect near the site of the former Coliseum of Music in Boston, to be secured to the people forever as a free place of visit, subject to the rules and orders of the Trustees from time to time chosen. The Boston Athenaeum, the Public Library and Harvard College stood ready, as soon as a proper building was arranged, to give valuable collections of paintings, statuary, etc., to the movement. Mrs. T. Bigelow Lawrence had given it \$25,000 and a fine collection of curiosities; Mr. Appleton had also remembered it; and up to the present time the speaker was satisfied that property to the amount of \$500,000 was ready for deposit as soon as a suitable building was ready to receive it. The Trustees desired to raise \$300,000 to commence the building, which was to cost \$1,000,000 when completed. He hoped that this the first organization which appealed in its freedom to all classes, would be voluntarily sustained. Those of the Old World were kept up by rich men, or the various governments—that at South Kensington and the British Museum costing the English government 50,000 pounds sterling a year for increase and sustenance.

The speaker then reverted to the wealth of Massachusetts, which he pronounced to be the richest commonwealth in the world in proportion to its size. There was wealth enough in the State to pay the national debt to the last dollar; and, according to his calculation, one day's productions of the State—the yearly productions of value amounting to one thousand millions—would put the Museum on a firm basis.

The speaker referred to the imperishable effect which the Museum would have on the rising generation, opening the doors of knowledge to so many who otherwise could never attain it, and stimulating genius to additional efforts, and then spoke of Thomas Dowse, leather dresser, of Cambridge, Mass., who, though up to his twenty-eighth year never received more than twenty-five dollars per month, yet accumulated a library (now the property of the Massachusetts Historical Society) worth forty thousand dollars. This example showed that opportunities for development were given the people of the United States such as were given to no other people. Such an institution as the one proposed would be a blessing to thousands yet unborn, and when once started would never go back; for the people, having learned its value, would sustain and extend it through all time. The remarks of Mr. Gray were attentively listened to and frequently applauded.

Rev. Gilbert Haven, being introduced, gave in full adhesion to the movement, and at the same time shook the "dry bones" of King Capital by declaring in his royal presence that the American people did not have holidays enough, and that the old Wednesday and Saturday afternoon rest which childhood had, ought never to have been taken from manhood, and should by right be restored. [Great applause among the clerks.] He traced the history of art, and said it followed the steps of liberty, from Athens, its first home, to Florence, with its Michael Angelo; to Venice, which showed what commerce and freedom could do for refinement; to the Eternal City, where its chief glories were attained while the legions fought under the old, free banner which bore the inscription, "The Senate and People of Rome!" To-day in Rome the most celebrated sculptors were Americans; and the influence of the Fine Art Museum on the rising generation could not fall of increasing the faculty of creation or appreciation among the people.

Hon. E. R. Mudge spoke of the Free Museum in its effects upon the tastes of the working classes, and the encouragement it would give to the manufacture of textile fabrics.

Rev. Dr. Lothrop said the universe was one grand work of art—the embodiment in material form of the Divine power, wisdom and love. We are material and spiritual; but though the material has the power to stimulate the spiritual, yet it is the spiritual that gives value to the material. He believed one of the greatest incentives to purity of heart and life was the cultivation of æsthetic tastes among the people. The old Puritans and Quakers, cutting loose from the Episcopal Church and its forms, and making their meeting-houses as much like barns as possible, themselves became subscribers to a system of "forms" from which all the beautiful symbolism of spiritual life was excluded. Religion, to them, had nothing to do with making life on earth happy or enjoyable, which is one of its chief ends. A project like the present one was destined to be a great blessing to the people. A work of art, once seen, became engraved upon the memory of the soul, appreciating it, and belonged to that soul forever!

Hon. P. A. Collins endorsed what Rev. Mr. Haven had said about the Wednesday and Saturday afternoon holiday. He also hoped, if the institution was established, that no prudish feeling would prevent its doors from being open for the people on any and all days when the people desired or were in position to enter it. [Did our friend mean Sunday, too?] This sentiment was heartily applauded.

E. A. Whipple then read a finished paper eulo-

gizing the enterprise. To his mind, the connection between the fine arts and labor is indissoluble. The awakening of one mind alone could do worth all the cost of the structure.

Chas. W. Slack, Esq., editor of the Commonwealth, then made a stirring speech; after which, Mr. Gray exhibited plans of the proposed building, and the meeting dispersed. The colossal magnitude of the enterprise will of course make its establishment a labor of many years; but it is in the hands of earnest workers, and promises to become one of the highest ornaments of free America.

A meeting of the workmen in the employ of Messrs. Chickering & Sons was held in the warehouses of the factory of that firm, on Tremont street, for the same purpose as the one above, on Monday afternoon, May 15th. Hon. Wm. Gray and Mr. George Chickering addressed the assembly.

### The Radical Club.

The last regular meeting of this Club was held at the house of Dr. Bartol, 17 Chestnut street, Boston, Monday morning, May 15th. The attendance was more than usually large, says the Post, many being drawn thither by the announcement on the cards of invitation that Rev. Samuel Longfellow would read the essay. The reading of Mr. Longfellow's paper occupied about an hour. His subject was "The Law of the Divine Providence," and he treated it ably, looking at it from the ground he occupies. He evidently does not believe in special interpositions in behalf of individuals, but thinks that everything that is done is owing to the action of certain natural laws, and is good or evil, according as these laws are regarded or disregarded. He specially did not believe in miracles as being Divine workings—they must, like everything else, be traced to natural causes. After he had finished, quite an animated discussion followed, participated in by Rev. Mr. Weiss, Dr. Bartol, Mr. Sargent, Mrs. Howe, Mrs. Cheney, Mrs. Livermore, Miss Peabody, Mrs. Stone, Mr. Clary McCauley, Mr. Morse and Mr. Blake. Mrs. Livermore insisted that there was no such thing as accident in God's economy. Whatever happened to a person individually, or to the world at large, was a part of God's plan toward the individual or the world. Looking back over her own life, she could see that all the most important events in it had been the result of what at the time she had called accident. God's plans never varied, and we could not change them—try as we might to the uttermost of our human strength. His care was over us the more we needed him; the deeper the sin the lower he bent toward us with his love; our ways must in the end be his ways; we could not make it otherwise. Mrs. Stone thought that "accident," so-called, was one of God's ways of teaching the world the difference between right and wrong. Mrs. Howe advanced the same idea. Dr. Bartol thought that the old idea that had been advanced was the true one and the noblest, that in any afflictive stroke, so-called, of a Divine Providence, the strongest person and the most devoted was not the one who simply "submitted" to the affliction, but the one who sided with God and sublimely declared that it was right, "because the Lord had done it." This was a spirit nobler than resignation, said the speaker; it was adoration and a firm trust and belief. While the discussion was yet at its height, the hour for adjournment came and passed, and it was nearly half-past one o'clock before the conversation ceased. It then adjourned to meet next autumn. Probably the meetings will be resumed in October, as usual.

### "Father Cleveland" and Son.

We had the pleasure of a call from J. T. Cleveland, Esq., of Texas, a few days since—the son of the venerable Father Cleveland, of this city. "Missionary." He is seventy-three years of age, and as well preserved as a man can possibly be at that period of life. His conversation is remarkable for its interest, and he bears his part vivaciously and well. His honored father, known to all our citizens, writes a note to the Salem Register concerning his "boy," accompanying a notice of the latter's arrival in town on a visit, from one of our city dailies. The old gentleman is obviously much gratified with his son's visit, as one might reasonably suppose. It is twenty long years since they met, and the Texas resident is now the old man's only child living on earth. The venerable Father Cleveland himself is ninety-eight years of age, and in the language of Scripture, "his eye is not dim, and his natural force is not abated." He eloquently remarks of his "boy," that "my son is now in his seventy-third year, highly respected for his upright moral character—but he is a Spiritualist!" Alas! for the ineradicable prejudices of Orthodoxy! The good old man is now so very near the other shore that he will scarcely heed the passage when he makes it; and then his eyes will open to the same immortal truth that keeps the heart of his son so happy in its certain trust.

### A Remarkable Medical Examination.

By appointment of Governor Hoffman, of New York, Drs. Gray and Vanderpool, two physicians of large experience with all forms of mental disorder and disease, visited Wednesday, May 10th, in his cell, and made a thorough examination of the bodily and mental condition of Edward H. Ruloff, the condemned murderer, whose remarkable persistence in maintaining certain views with respect to the origin of language had given rise to doubts respecting his sanity. The interview was protracted. Ruloff stated that for thirty years he had been impressed with the fact that he was to make an important discovery in language. He knew Latin and Greek, and could read all the European languages. The Greek was the common source of all the others. The fictions of Greek and Roman mythology covered great philosophical truths. He adduced examples, and explained his theory at length. Homer's phraseology was perfect, but he did not believe such a person as Homer ever existed. Shakespeare's adaptations were really originalizations. His earnest wish was that the Governor might fully appreciate this new philological system, and that his book might be placed in proper hands to be developed and published; he did not care what became of himself. The commission submitted a report that in their judgment Ruloff was in sound physical health and entirely sane.

### Music Hall Free Spiritual Meetings.

The committee of arrangements has yielded to the just and reasonable demand that subscribers who pay the expenses of free meetings should have reserved seats. Subscriptions are coming in freely, and the project of free admission will not be abandoned. Subscription books can be found at Mr. Gray's, 142 Washington street, Geo. Rosmer's, 47 Federal street, and with Mr. Wilson, at the Banner of Light office, 138 Washington street, and others of the committee. Prompt action should be taken.

We hear indirectly that it is probable the next National Convention of Spiritualists will be held in Baltimore.

### "Infidelity" at the Antipodes.

It seems by the recent foreign files that the light of coming freedom in religious matters has pierced even to far Australia, but that it is welcomed as usual, wherever the Church has the courage or power to show its old characteristics, by persecution and intolerance. The particular case at this time is that of Mr. William Lurando Jones, a sculptor, and a member of the Royal Academy of Arts, who has been sentenced to two years' imprisonment and to pay a fine of \$500 for blasphemy. Mr. Jones lives in the town of Parramatta, sixteen miles from Sydney. At an open air religious meeting in a park near the former Government House, in January last, the preacher on the occasion got into an argument with Mr. Jones. The latter contended that the Old Testament was not a fit book for women and children, and spoke of Moses as "a robber" and "murderer" and "a cruel old wretch." Other characters of the Old Testament were denounced with equally outspoken terms. The learned divine being, as usual, unable to answer the charges, the Church through the arm of civil law took up the case to "hush the infidel," and based its ground of prosecution on the expression of the above views. Although there was testimony that Jones had spoken of God with reverence and of Jesus Christ as "a good man," the jury without a moment's hesitation returned a verdict of "guilty," and the unfortunate "blasphemer" was then sentenced as above stated. The prisoner has been cropped, compelled to don the prison dress with the prison brand, and associate with the worst criminals of Australia. And to their shame be it said, this is English law!

Here we have evidence of the existence of the old spirit which armed the Inquisition with its terrors, and lit the fires of Smithfield. A cultivated, refined gentleman, for the mere expression of opinion in a controversy into which he was probably provoked, is obliged, cropped and branded, to associate with what are called "the worst criminals of Australia," and the world knows what they are! Much public indignation was aroused in the neighborhood, and one Unitarian clergyman declared to his people that he held the same opinions as the condemned man, and asked pointedly "why he himself was at liberty, while Mr. Jones was in jail?"

In commenting on the above, the Boston Daily Advertiser uses the following language:

"Our own General Statutes contain a section which would condemn every person who openly promulgates such views to the same punishment as Mr. Jones is suffering; but it would be difficult to find twelve men in the Commonwealth, however strongly they might reprobate his opinions, who would vote him worthy of such a sentence."

### No Prospect of an Indian Outbreak.

Jonathan Richards, Indian agent at Colchita, Indian Territory, writes to Washington, April 29, that representatives from all the tribes are there and appear friendly, and he thinks they are disposed to form a peaceful alliance. The Kiowas, Camanches, Cheyennes, Arapahoes and Apaches are represented by some of their head men who are behaving very well, and there are hopes that their visit and the influence of friendly Indians will exert a marked benefit over them. Heavy rains have delayed the meeting of the council. He heard a great deal more of Indian depredations and proposed hostilities from the newspapers and sensationalists than from the Indians and other reliable sources, and thinks there is no cause of fear of a general outbreak among the wild tribes. If such should occur it will be the result of improper influence of designing and bad men.

### Mr. Home at St. Petersburg.

The readers of Human Nature, says that magazine, do not require to be told who Mr. Home is. He has just returned from St. Petersburg, where he was so much occupied that he sometimes had four séances daily. He sat several times with the Czar, and constantly with the highest society in the Empire. He gave a lecture on Spiritualism in the French language, which was so popular that he realized \$165, after paying all expenses. It would appear that the influential classes in Russia are those who become Spiritualists. Mr. Home is about to be married to a Russian lady. We have seen the miniature of this lady—a cousin of our correspondent, M. Aksakof. The marriage will take place in England this summer.

### A New Book—Mrs. J. H. Conant's Mediumship.

We intend publishing a book of five hundred pages early in September next, giving a full history of Mrs. Conant's mediumship, from the time of her birth to the present. This work will contain much interesting matter never before in print, as well as copious selections from the Message Department of the Banner of Light, both in prose and poetry. The book will also contain a fine engraving of Mrs. Conant. The price of the work and other particulars will be given to our readers in due time.

### Spiritualism in Baltimore and Troy.

It is quite noticeable that, in many of our large cities, the more influential portion of the press make it a point to report the lectures on Spiritualism with the same impartiality they accord to other denominations. The Daily American, the most popular paper in Baltimore, contains a lengthy report of J. M. Peebles's lecture in that city May 7th. The Troy (N. Y.) Daily Times of May 1st also reports one of Thomas Gales Foster's lectures recently delivered in that city.

### The Spiritual Analyst and Scientific Record.

It will be seen by the advertisement of the publishers in another column that the first number of a monthly bearing the above title will appear on or about the first of June next. It will be under the editorial charge of Prof. J. H. V. Tooley, of Providence; and, judging from the published list of contents, this new candidate for public favor will doubtless be well received. V. F. Brown & Co., No. 50 Bromfield street, are the publishers.

### We Hope Not.

Wendell Phillips, in a speech before the Labor League, at New York, compared the social and political demoralization of New York City to the mobocracy now holding sway in Paris, and made the fearful prediction that the same New York mob which in 1863 killed negroes in the streets and burned a negro orphan asylum, will in 1883 kill rich men and burn their palatial mansions, in the spirit of diabolical license.

### The Labor Question.

A call has been issued by the Committee, Mr. E. R. Place and Eleanor D. Rockwood, for a mass convention for the consideration of the labor question, to be held under the auspices of the "Boston Eight Hour League," at Horticultural Hall, Boston, on Wednesday, May 31st, forenoon, afternoon and evening, commencing at 10½ A. M.

### The Gift of Mediumship.

Among the varied phases of spirit mediumship vouchsafed to mortals, no one seems to us so desirable, so universally useful as the gift of healing. This wonderful faculty of insight into the mysterious functional activities of the human organism, added to the accompanying and still keener perceptive power of intelligent selection and combination of original and startling specifics in the materia medica, merits chief rank and the most cherished regard among the bountiful legacies bestowed upon us from the spirit-world. We mean the genuine gift, like poetic inspiration—a rare possession, and not easily counterfeited. When a true physician becomes developed by spirit agency, we gladly recognize his or her claim, bid them welcome to the rank of the world's benefactors, and God-speed on their noble mission.

We believe that we hazard no conviction of an erroneous or partial judgment in classing among that higher order of healers to which we have alluded, the good name of Mrs. A. C. Latham, of this city. We have full reason to entertain a high estimate of this lady's clairvoyant and healing powers, as have the very large number of those afflicted by severe diseases, from this vicinity outward to all and remotest parts of our country, who have been blessed by her valuable treatment. For twenty years past, Mrs. L. has been a reliable and successful medium for spirit intervention; and for twelve years past she has been a devoted practitioner in the noble art of ministering to the ills of the flesh and imparting the consolation of prolonged and useful lives to those who were once sorely beset with physical infirmities, and despondent of ever regaining the seeming "lost cause" of impaired vitality.

Mrs. Latham claims that A VOICE, as distinct as that said to have arrested Paul in his unholy journey, announced upon her intuitive possession, enjoined upon her emphatically to put to immediate and constant use her precious gift, bid her "Go forth and heal the sick, comfort the sorrowful and despairing, from physical or whatever disease"; and she at once dutifully responded, and has continued to conscientiously labor all these years in her blessed mission. While properly and legitimately making her calling a means of livelihood, she has not degraded her powers to the service of a mere mercenary profession; but she cheerfully and bountifully dispenses her best attentions, and care as well, where no hope of pecuniary compensation may instigate her.

Mrs. L.'s specialty is the treatment of chronic and hereditary diseases, and she is eminently successful in eradicating their tenaciously-rooted seeds and lingering infirmities. Her fine perceptive faculties enable her to combine, with a singular degree of adaptiveness, the varied elements for specific remedies, until she numbers in her list of medical preparations some two hundred distinct and choice remedial combinations. Her husband, Mr. J. Latham, being an experienced and skillful pharmacist, finely prepares in his laboratory her intuitively-composed recipes, and the materials employed may be relied upon to contain no injurious ingredients whatever.

While we would disparage no other worthy physicians in the spiritual field of practice, we would heartily commend to Mrs. Latham's examination and treatment any of our own friends and acquaintances requiring the services of a reliable clairvoyant physician, as well as any strangers who may need a hint of advice in the right direction, and who may deem our suggestions worth heeding.

An abundance of entirely unsolicited testimonials to the success and value of Mrs. Latham's treatment, and demonstrating its efficiency and superiority to time-honored systems of poisoning life to heal its maladies, may be found at her office, and the evidences of her popularity obtained from her printed circulars. \*\*

### A Golden Wedding.

Mr. Charles F. and Mrs. Susan W. Crosby celebrated their Golden Wedding at their home in Ashby, Mass., on Wednesday evening, May 3d. The guests were numerous, the presents many, varied, beautiful, appropriate, and valuable, the collation abundant, the flowers profuse and fragrant, and the music—performed by a pupil of the Institution for the Blind at South Boston—sweet and harmonious.

The affair was a surprise to Mr. and Mrs. Crosby, the party having been arranged by their daughters and son, aided by their partners and other relatives.

Among the many more valuable presents bestowed was a receipt for the Banner of Light to Mrs. Crosby from her daughter, Mrs. Sarah E. Paul, of Chelsea.

In the absence of the brother of the golden bridegroom, (Rev. Josiah Crosby, of Ashburnham) a lady guest presented the gifts, closing with an original poem of eighteen verses, but of too personal a nature for the general reader.

### "One of the Chosen."

This is the title of an engraving by Sartain, of which the artist's proof is before us. It is done in that practiced artist's best style. The idea or sentiment conveyed is, that of a young child, whose little life is visibly fading away, and of whom a mother thinks only to believe the more profoundly in heaven. The attitude is suggestive of the silent yearnings of the young spirit, and we doubt not that on the wall of the chamber, over the little empty crib of the departed one, it will keep alive many a dear memory, and make it a continual power as an ideal in the daily life. It is a beautiful picture. It has been issued for and published by subscription, under direction of the National Art Association, by R. H. Curran, Rochester, N. Y. Canvasers ought to make a ready and wide sale with it.

### Another Physical Medium Developed.

The New York Daily Standard gives an account of physical manifestations which occur in the presence of Miss Wood, a respectable young lady at South Haven, who is, undoubtedly, a medium, having recently become developed as such. The Standard says, every effort has been made to discover the cause of the raps and other singular disturbances, [outside of the spiritual hypothesis, of course,] but to no effect.

THE RELIGIOUS FREE PRESS, is the title of a new and neatly printed quarto sheet, issued monthly at Cincinnati, Ohio, by Dr. D. Winder, who has always been a progressive man, and filled the pulpit of various denominations, and has not yet stopped growing. In his introductory he says:

"Although the editor of this paper is, from the most profound conviction, a Christian, the paper is intended to be a Religious, and a Christian journal, as its columns will be open to all classes of religious writers, including Jews, Christians of all schools, 'orthodox' and 'heterodox,' Spiritualists, Free Religionists, Deists, and Atheists, if free any. If Christianity cannot endure the ordeal of free and fair investigation, it does not deserve our veneration; and a disposition to avoid open discussion of its claims, indicates a want of confidence in the evidence upon which it rests. This is equally true of all the conventional religions. Truth becomes clearer the more it is discussed. The exact opposite effect will follow the discussion of a false theory."



## Movements of Lecturers and Mediums.

Prof. Wm. Denton will speak in Murray Hall, North Bridgewater, May 21st and 28th, at 8 o'clock P. M.; also in Phoenix Hall, East Abington, May 21st, at 10 o'clock A. M., and May 28th, at 7 o'clock P. M.

P. C. Mills, of New York, has gone to Maine on a lecturing tour. His address is North Waterboro.

Mrs. Cora L. V. Tappan addressed the Progressive Society at Lyrio Hall, New York, Sunday evening, May 7th, on "Spiritualism and Reform"—its relations to caste, enfranchisement of women, temperance, etc.

Mrs. A. P. Brown, of St. Johnsbury Centre, Vt., will speak in New Bedford May 21st. She would like to make an engagement for the 28th.

Cephas B. Lynn, at the close of his Louisville engagement, will return to Boston. He will answer calls to lecture during the summer anywhere in New England.

Dr. H. P. Fairfield will speak in Plympton, Mass., Sundays June 4th and 18th, and in Middleboro', Mass., Sundays June 11th and 25th. He would like to make engagements for July and August. Address, Putnam, Conn., until the 28th of May; after that, Plympton, Mass., through June.

J. Madison Allen may be addressed till September at East Bridgewater, Mass.

A. S. Hayward, psychopath, has returned to town. He resides at 602 Seventh street, South Boston.

Eljah Woodworth informs us that he is to make a tour among the large towns and cities of Eastern Michigan, in company with Master Frank Stearns, the boy physical medium. They will attend the semi-annual Convention at East Saginaw in June. Wherever they hold seances, the people are astonished at the remarkable manifestations. As yet the seances are free, and the boy is in process of further development, with great promise for the future.

Mrs. Lucia H. Cowles, an earnest and able lecturer, has changed her residence from Chardon to Clyde, Ohio. She will rest during the hot weather, and be ready to resume her labors in the fall and winter.

A. E. Carpenter, agent of the American Liberal Tract Society, is on a lecturing tour through Middle and Northern New York.

## A Generous Act.

We learn that a wealthy man by the name of Watkins, formerly living in the city of New York, and who was a firm believer in the spiritual philosophy, passed to spirit-life a short time since.

He had been in the habit of visiting the seances of Miss Kate Fox, and through her mediumistic power received satisfactory proof of a continued existence in the life beyond the change called death, and not forgetting the source from which these satisfactory proofs of immortality came, he wished to be the sum of five thousand dollars that he had no use for in the sphere where he now lives. How much better this than it would have been to have left it to institutions that inculcate the doctrine that creeds and forms are essential to a state of happiness in the life beyond the earth-sphere!

We trust this noble act will be an example to follow by those who are blessed with surplus funds. Dr. Mead's proposed asylum for the insane would not lack for funds to make it a success, if such men as Mr. W. knew that the donation of a few thousand dollars would be the means of doing a great amount of good to humanity.

## Miss Nellie L. Davis as a Lecturer.

This young lady is only twenty-one years of age, and has been in the lecturing field but about one year; and, judging from the encomiums of those who have listened to her highly-inspired lectures, she is certainly a very fine speaker. Below we give the testimony of respectable and responsible parties in Lowell, Mass.:

"We, the undersigned, in behalf of the Lowell Spiritualist Association, take this method to tender Miss Nellie L. Davis an expression of our appreciation of the scholarly and effective manner in which she has brought forward and supported the claims of the rational religion of Spiritualism in her course of lectures lately delivered before our Association. Her culture and thorough education, united with the most effective inspiration and impersonal powers, render her eminently fitted for her position; and we, her earliest friends in the cause that has exposed, give her an earnest God-speed, and hope she may continue long in this most laudable avocation, which her nature and large accomplishments mark as her special calling."

JACOB NICHOLS, Pres.  
JOHN WILSON,  
S. W. FOSTER,  
PROF. DAVID P. HOWE.

## Donations.

The treasurer of the Massachusetts Charitable Eye and Ear Infirmary of Boston acknowledged the receipt of one thousand dollars from the executors of the late Sydney Homer; also one hundred dollars from the executor of Maria A. Boardman, late of Westborough. We wish we could announce the receipt of one thousand—shouldn't object to ten thousand—dollars, from some generous soul, to enable us to spread more rapidly the mighty truths of the Spiritual Philosophy of the nineteenth century broadcast through all lands. Whose name shall we record as the first donor in so grand a work? Now is your time to build "mansions in the skies not made with hands."

## A Beautiful Spiritual Song.

We have issued a new edition of that charming Planchette song and chorus entitled "Set the Truth-Echoes Humming"—words by J. O. Barrett, music by S. W. Foster. The song has already gained a wide popularity:

"Thy whispers told, by magic spell,  
Of better things than now are dawning;  
When Heaven appears amid our tears  
Imparted as dew of golden morning;  
The gone before greet us once more,  
With pure love and our own thrilling,  
Repeating lays of other days,  
And every heart with joy is trilling."

It is sold, wholesale and retail, at the Banner of Light office. See advertisement for price, etc.

## Second Edition of the "Songs of Life."

This little book contains twenty-one pieces of original music, with mostly original words, for the use of spiritual gatherings and funeral occasions, and should be in every domicile in the land. Two of the pieces are songs and choruses with instrumental accompaniments, either of which if published in sheet form would cost a third more than the price of the book, which is only 20 cents, postage 2 cents, or \$2 per dozen. Orders solicited.

## "The Divine Pyramider."

A correspondent at Fort Plain, N. Y., who recently sent us for this strange book, now writes as follows in regard to it:

"Hermes Mercurius Trismegistus." What a book! It contains food enough for the soul to digest a lifetime! It should be in the possession of every genuine thinker! It compels the reader to think! Every page is worth double the price of the work!"

Read Dr. Basom's advertisement of Cure for Catarrh. It is said to be a good remedy.

## ALL SORTS OF PARAGRAPHS.

## CONTENTS OF THIS NUMBER OF THE BANNER.

First Page: Poem—"Ever Present," by Eliza H. Blanchard; "Answers to Ten Questions propounded by the audience at Muelo Hall," by Mrs. Cora L. V. Tappan. Second: Poem—"Growth," by Mrs. Cora L. V. Tappan; "Dreams and Visions," "What an Anglo-Indian has recently seen of Spiritualism in America," Poem—"Put Yourself in His Place," "Eulogy of Thomas Paine," by L. W. Ransom. Third: Free Thought—"Protection of Mediums—Discussion, etc.," by Thomas R. Hazard; "Spiritualism a Science Solely," by L. S. Richards; "Spiritual Phenomena—"Dr. Henry Slade's Manifestations—Light and Dark Séances—Then and Now," by C. G. Foster; "Mr. Mansfield's Mediumship," by Caroline A. Grimes; "Spiritualist's Revival" at Rockland, Me., by George Smith; "Missionary Report," by J. L. Potter; Calls for Conventions in Indiana, Minnesota, Illinois, New York, Michigan, Oregon; Obituaries. Fourth and Fifth: Editorials, reports, items. Sixth: Spirit Messages and Questions and Answers; List of Spiritualist Lecturers. Seventh: Business announcements. Eighth: Warren Chase's Department, and Cephas B. Lynn's "Western Locals."

The hours for Prof. Denton's lectures in North Bridgewater and East Abington have been changed. The correct time is given in the "Movements of Lecturers" in another column.

The English magazines for May—"The Spiritual Magazine" and "Human Nature"—are received. Both are richly laden with spiritual literature.

We print in this issue of the Banner another of Mrs. Tappan's fine discourses. The answers to questions propounded will doubtless interest the general reader.

C. H. Foster, the test medium, has removed his office from 29 West Fourth street, to 16 Twelfth street, (between University place and Fifth avenue,) New York City.

A correspondent, writing from Webster, Mass., says that Prof. Denton's lecture there on the 9th inst. was highly appreciated by the intelligent audience present.

The Spiritualist Sunday school, which meets every Sunday forenoon, at Elliot Hall, corner of Elliot and Tremont streets, is managed on a very interesting plan, and well worth a visit. Mr. Ford, its conductor, is an admirable superintendent, and, by the various exercises which he teaches the scholars, renders his Sunday school the best institution of the kind we have ever seen. We were most gratified by a visit to it last Sunday, and no less by the courteous invitation to make a few remarks, for though our speech was but a poor affair, yet the liberality which called for it was probably never equaled by any Sunday school this side of Jordan.—*Investigator.*

Giles B. Stebbins was in Boston last week. He goes west soon.

Bayard Taylor says that beast and man are brothers. Our friend Digby said he could not exactly "see it"; but he thought, if such was the fact, the paper known as "Our Dumb Animals" ought to be published at a Deaf and Dumb Asylum. Digby's authority in regard to Mr. Taylor's assertion is contained in the following stanzas:

"Little one, be not frightened:  
It and the wolf together,  
Side by side, through the long, long night,  
Lied from the awful weather.  
His wet pressed against me;  
Each of us felt, in the stormy dark,  
That beast and man was brother."

The Investigator informs us that "contributions in favor of the proposed PAINE HALL continue to be received; and if we are as successful in this respect for the next three months as we have been for the last three, the building will probably then be commenced." Subscriptions promised since May 3d, \$5,613.

THE LYCEUM BANNER, we are pleased to learn, is meeting with a good share of the public favor. It richly deserves. Miss Baker sent a list of seventy-nine new subscribers from one town in Texas. That is encouraging, as well as a favorable omen for Texas.

S. S. KILBURN, 96 Washington street, designer and engraver, has issued in elegant style a sizable volume exhibiting specimens of his artistic work.

The Spiritualists' Association of Manchester, N. H., now hold meetings in Lyceum Hall, Sunday afternoon and evening.

Julia M. Friend, medical clairvoyant, has been compelled, on account of ill health, to suspend business for the present. Those of her patients who desire to continue taking her medicines can obtain them at Dr. H. B. Storer's laboratory, 69 Harrison avenue, Boston, Mass. Friends wishing to communicate with her can address 69 Harrison avenue.

THE OLDEST PRINTER IN BOSTON.—Mr. W. A. Parker, who has completed sixty-two years as a compositor in a printing office, finally laid down his "stick" on Saturday last. He is seventy-six years old.

HOW OUR FEMALES ARE TAXED.—The number of females taxed directly in this city is 3367; amount of property, \$40,575,400; amount of tax, \$628,803.62; number taxed through guardians, etc., 278; amount of property, \$5,881,900; amount of tax, \$89,993; number of female stockholders in corporations directly, 1638; taxable value of shares, \$4,310,205.10; amount of tax, \$65,935.57; number of shares owned by trustees, etc., 238; taxable value, \$2,505,372.08; amount of tax, \$39,287.63; total number of females taxed in Boston, 5711; total taxable property, \$53,272,067.18; total taxes, \$816,009.80. Here is taxation without representation with a vengeance. We call our wise (?) legislators at the State House to these FIGURES, (silent monitors,) while they have under discussion the subject of "woman's rights."

Emperor Pedro the Second and the Empress Theresa of Brazil will arrive in this country next October, or soon after; and remain two months.

A MEMORIAL OF DR. CHANNING.—William F. Channing, M. D., and his sister, Mrs. Mary Channing Eastle, have given the Public Library of this city nearly three hundred volumes and over two thousand pamphlets which belonged to their father, William Ellery Channing, D. D. Many of the volumes were purchased in Europe for Dr. Channing by the late Edward Everett.

At the Woman's Suffrage Convention held in New York last week, delegates were appointed to the National Convention of the United States, to meet in Washington. Elizabeth Cady Stanton was chosen president. Among the delegates are Victoria Woodhull, Susan B. Anthony and Lucenia Mott.

PUBLIC SPEAKERS AND SINGERS will find "Brown's Bronchial Troches" beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which disturb the organs of speech. For Coughs and Colds the Troches are effectual.

## New Publications.

ITALY, and the War for Italian Independence, is a stout and well-packed volume on one of the most interesting subjects, by that popular and effective writer, John S. C. Abbott, the author of the "Life of Napoleon," "Prussia and the Franco-Prussian War," etc. etc. It is published by B. B. Russell, Boston, and is sold exclusively by subscription. There is no sort of doubt that its distribution among the people will be a very wide one. Italy is once more a whole, compact nation; and that it is under a comparatively liberal government, too, with the separation of the Church from the State, is a fact that imparts to our modern contemplation of it as a nation unwonted interest. We can speak of this timely and valuable book in none but a general manner. Abbott's facility with the materials of history is gratefully acknowledged by tens of thousands of readers. He groups the facts of history with undoubted effect, is picturesque enough, is decidedly pictorial, enters warmly into the actions and characters of which he writes with so natural a glow, and while imparting valuable information which the multitude would never otherwise obtain, clothes it all with a style that increases the appetite for its enjoyment. The whole sweep of Italian history, from ancient days, is supplied fully enough for general readers between the covers of this handsome volume; and for ready reference to an epoch, a reign, a noted event or a memorable character, it embraces quite all that would be needed. Yet it is better far than a mere compilation. It has none of the meagerness of feature that too often distinguishes that. The history marches on as a procession moves, crowded with striking events, and all conducting to the present situation of things on the peninsula. No more impressive idea of a country in which the fate of the civilized world was once cradled could be had than from a perusal of these pages of Abbott.

CHARACTERISTICS OF THE LAW REFORMERS, by Franklin Fiske Hoard, is a remarkably neat volume from the press of Lee & Shepard, comprising a collection of anecdotes, wise and witty, from the decisions of former courts, especially the Old English, and is really what the older Dialect might have dominated Curiousities of Law Literature. It shows the widest excursions in legal reading, from which are brought home the quaint and characteristic as well as the ripe and pungent; and mingled in with this lively mass is just so much law learning as to give substantial body and shape to the whole. The author betrays more than mere industry, and most besides the antiquarian spirit. He brings out his Old Masters in the law to the light of our own day, and reports them in brief as they would have desired to be reported. Such old nuggets of follows as the courts have turned out, it would be hard to replace. Their wits, though by training and practice twisted and tied up in endless knots, are nevertheless clear, direct, and of incisive power, and they strike even while they coil. The book of Curiousities will be read with interest and gratitude to the author by the legal profession.

Lee & Shepard publish a neat and most useful little Handbook of the Administrations of the United States; comprising a synopsis of the leading political events in American History, from the inauguration of Washington to the present period. Concurrently with it is given a record of contemporary English History. The compiler of this convenient little text-book is Edward G. Tilton, LL. B., of this city. Many a man will be indebted to the author for the assistance rendered in recalling the salient points of our political history at precisely the right and critical moment.

The same publishers give us VERBATIM, which are the cream and choice of the humorous and witty verses of "Orpheus C. Kerr," whose real name is R. H. Nowell. These poetic offerings have been the rounds before this, and come home to their author like bees, with all the honey of public laudation thick upon them. There is healthy and fine sentiment in this popular writer's lines, and much pathos with his gay humor. Indeed, his verses touch a very philosophy of life, in that they inculcate cheerfulness even to laughter, and preach the moral of innocent thoughts and happy views of life. The publishers have done their reputation credit in the style of the volume which they present.

Rev. D. W. Hull is the author of a telling little treatise, in paper covers, on UNBROTHERLY: Its Origin, Nature and Tendency, Considered in the light of Astro-Theory. It is published by the Cosmopolitan Publishing Company of Baltimore. It is a chapter taken out of a work already prepared for the press, and entitled "The Cardinal Principles of Christianity and Paganism Compared; also Evidence of their Astrological Origin." This will readily suggest to the reader the real character and object of the pamphlet before us. There is more in it taken right out of the pages of "The Fathers," too, that will disconcert many a mind from the prejudices and errors of a darkening superstition at once.

BREAD WINNERS is the taking name of a story of promise, from the acknowledged pen of "A Lady of Boston," published very attractively by Nichols & Hall. It contains striking sketches, no descriptions, and proofs of superior drawing of character. The author gives evidence that a future life lies before her in sympathetic fiction, if such is the field she chooses to work faithfully in.

POTERSON & Brothers, of Philadelphia, publish the "Countess of Monte Christo," a companion to Dumas's "Count of Monte Christo," one of the most powerful of the romances of that prolific brain.

PETERSON'S LADIES' NATIONAL for June is the first of the magazines to make its appearance. The engraving, "The Spring of Life," is a gem of art. The fashion plates and its other contents are fully up to its standard of excellence.

## JUST RECEIVED.

The Hollow Globe; or The World's Agitator and Recorder. By Dr. Sherman and Prof. Lyon.

## Spiritualist Lyceums and Lectures.

Boston.—Elliot Hall.—The session of the Children's Progressive Lyceum on Sunday morning, May 14th, was highly interesting and largely attended, both by members and spectators. The exercises consisted of the usual order, the answering of questions, and a song by Maria Adams. During the session, Hon. George Sawyer, Esq., editor of the Investigator, was present, and made a brief address to the children. He also gave them as a question for consideration on Sunday, May 21st: "What is the best use we can make of this life?"

Social Assemblies.—Those popular parties, for the benefit of the Children's Lyceum, are held on Tuesday evening of each week, at Elliot Hall—music by the Lyceum Orchestra, T. M. Carter Prompter. They have been well attended in the past, and will be continued till further notice.

John A. Andrew Hall.—On Sunday morning, May 14th, a circle was held at this hall, conducted by Mrs. M. Carlisle, invocation by Mrs. Abby N. Burnham. A poem was read by Mrs. St. John.

In the afternoon Mrs. Sarah A. Floyd addressed a good and evidently appreciative audience.

CAMBRIDGEPORT.—Harmony Hall.—A meeting of the officers and leaders of the Lyceum regularly convening at this hall was held at the residence of Mr. D. W. Bullard, No. 19 Watson street, on the evening of Friday, May 12th, with very good attendance, the object being to fill vacancies and prepare for summer work. It is to be hoped that this organization, which was reported to be in a comparatively good condition—peculiarly and in regard to scholars—will receive the personal assistance and countenance of the Spiritualists of Cambridgeport.

CHARLESTOWN.—Washington Hall.—Mrs. Abby N. Burnham spoke at this place on the evening of Sunday, May 7th and 14th. Her lectures called out highly attentive audiences, and much interest was manifested. At the close of each of her lectures she gave psychometric delineations of character, which were in every instance pronounced to be good.

CHILMARK.—Granite Hall.—J. Frank Baxter gave a lecture in this place Sunday evening, May 14th, his subject being "The Reality of Spiritualism." During his remarks he paused some twelve times to give tests, which were pronounced to be correct in every case. He also furnished the music, as on other occasions. His effort was listened to by an audience that filled every part of the large hall, and was considered by all present to be one of the best of the course.

Banquet Hall.—The Associated Spiritualists of Chelsea held their annual meeting at this hall, Thursday evening, May 11th, for the purpose of settling the financial business of the last year, ending May 1st, and to elect officers for the next course, commencing October 1st. The last course for Chelsea Hall has given great satisfaction to those interested.

It was carried on at a cost of nearly two thousand dollars. The Treasurer reports all bills paid, and a large surplus still on hand. With one or two exceptions the old Board of Officers were unanimously re-elected, as follows: Mr. B. T. Martin, President; Dr. B. H. Crandon, Vice President and Corresponding Secretary; E. J. Wardwell, Secretary; J. S.

Dodge, Treasurer; Dr. B. H. Crandon and B. T. Martin, Committee on Lectures; J. S. Dodge and D. F. Packard, Committee on Finance; J. W. Edmister and Joel E. Voster, Committee on Hall; Enoch Bonner and Harvey Rogers, Committee on Music; B. T. Martin, Dr. B. H. Crandon, J. S. Dodge, J. W. Edmister and Rauch Bonner, Executive Committee.

SALEM.—Lyceum Hall.—Thomas Gales Forster continued his engagement at this city on Sunday, May 14th, with marked success. The audiences were large, especially in the evening, and composed of representatives from all the surrounding country.

## Dr. John Francis.

[The following spirit message was received at our Public Free Circle, through the mediumship of Mrs. J. H. Conant, Tuesday afternoon, May 10th, with the request that it be published in advance.]

A family in which I was often called to prescribe medicinally, have requested that I come here member of their family, who seems high unto death—what they shall do to save him.

Well, in the first place, I shall preface my advice by the remark that the position they have assumed is a very paradoxical one. They don't believe one word in Spiritualism. They don't believe in the soul, and yet are everywhere; yet call upon me, Dr. John Francis, to come back and tell them what to do to save their child. Shame on them! Shame on them! Their hearts have outwitted their heads. Their hearts recognize the truth of Spiritualism, but as our friend Berry says, "the blackhead denies it."

Now for the child. Let him alone. Abandon all drugs, and let him alone, and he will get well. Continue the course that you are now pursuing, and he will die. Let him alone, and he will get well. Nature is strong enough for him, and will take care of him, provided you do not interfere too much. Don't be afraid if there are now and then a few bad symptoms, let him alone. Take good care of him, and give him no drugs, and he will get well.

(To the chairman.)—I am allowed to request you to publish my remarks in your next issue. Good-day, sir.

## Form of Request.

We are in receipt of letters from friends in different parts of the country, suggesting that requests be made to the Banner of Light, and also letters containing the agreeable information that several intend to replenish our treasury, but that the writers do not understand how such a document should be legally worded. We would respectfully suggest that, as the Banner of Light Publishing House is not an incorporated institution, those who desire to add us pecuniarily, by donations of money or otherwise, in order thereby to strengthen us in the maintenance of our great and glorious cause, can do so in the following language:

"I give, devise and bequeath unto William White, Luther Colby and Isaac B. Kitch, of Boston, Massachusetts, Publishers, (here insert the description of the property to be willed,) strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper, for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

## Notice to Subscribers.

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

## The Austin Kent Fund.

Money received for the relief of our invalid and destitute brother, Austin Kent, since our last report:

Previous acknowledgments (in two years) \$263.50  
George Watts, Augusta, Ill. . . . . 1.00  
Mrs. S. H. Draper, Wyoming, Ont. . . . . 1.00  
Mrs. Davis, . . . . . 1.00  
J. G. Collins, Brunswick, Me. . . . . 1.00  
English Woman, . . . . . 50  
A friend, . . . . . 50  
\$269.50

In acknowledging the receipt of the last sum forwarded by us, Bro. Kent adds this note:

EDITORS BANNER OF LIGHT—Will you permit me to acknowledge the receipt, from W. M. Farnsworth, of \$5.00; from Augusta M. Stone, \$2.00? May God reward each donor.

AUSTIN KENT.

## Spiritualist Convention.

The Massachusetts Spiritualist Association will hold a Convention on Thursday, June 1st, during the day and evening, commencing at 10 A. M., at Elliot Hall, corner of Elliot and Tremont streets, Boston. Many of our most prominent speakers are expected to be present and address the Convention. The friends throughout the Commonwealth are cordially invited to be present, or send delegates to represent them, to all of which we can safely promise a friendly greeting and good speaking.

Per order of Executive Committee,  
H. S. WILLIAMS, Sec'y.

## American Liberal Tract Society.

The annual meeting of this Society will be held in Elliot Hall, Friday, June 2d. Meeting for general business and election of officers for the ensuing year, at three o'clock P. M. Members, and those persons desirous of becoming members, are requested to attend. In the evening Professor William Denton and other prominent speakers will address the meeting. All persons interested in the work are earnestly requested to be present. The meeting will be of great interest, as the claims of the Society upon the support of all liberal-minded people will be presented, and the liberal action of the Legislature, in refusing to incorporate the Society, will be reviewed in an able manner.

ALBERT MORTON, Secretary.

GOD THE FATHER, AND MAN THE IMAGE OF GOD, is the title of a new book just brought out by William White & Co., of Boston. Mrs. Maria M. King is the instrument through whom the angels have handed the world the well-written book. These two lectures, whether they prove that man is the offspring of God or not, are certainly suggestive of thought. She reasons from man to God, from matter to Spirit, from the creature up to the Creator, in an admirable manner. All of Mrs. King's books show a profundity of thought that is not met with every day.—*The Critic.*

## Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.  
HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.  
THE MISTERY AND DAYDREAM. A weekly paper published in London. Price 5 cents.  
THE SPIRITUAL-PHYSIOLOGICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cents.  
THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents.  
THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.  
GOD OR ORIBLES. Published in Baltimore. Price 5 cents.  
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cts. per copy.

## To Correspondents.

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

J. L. DRISCOLL, PROVINCETOWN, MASS.—Your MS. is on file for publication.

## BUSINESS MATTERS.

MRS. J. H. FOSTER, Business and Test Medium, 150 Elliot Place, Brooklyn, N. Y. 7w-M13.

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

SEALED LETTERS ANSWERED BY R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. M20.

## SPECIAL NOTICES.

"The Poetry of Love." J. H. Powell is to appear at Elliot Hall, 110th street, Boston, on Thursday evening, May 24th, at 8 o'clock, with his new lecture for old and young on the above subject. The lecture will be illustrated from the poems of L. B. Browning, Sheridan Knowles, Shakespeare, Rogers, Coleridge, and others. An interesting evening may be anticipated. Admission fifteen cents.

## THE BEST WE CAN.

Whatever men may do or say,  
Be this our motto "day by day,"  
When for the future we would plan,  
We'll strive to do "the best we can!"  
Teach those of young and tender years,  
If they'll be led from anxious fears,  
And each would be a useful man,  
Each one should do "the best he can!"  
Teach them when they may need new clothes,  
The place to buy is at FISK'S,  
Cord, Pants, Vest, Hat and Shoes complete,  
Corner of Beach and Washington street,  
May 27—1w

Notice to Subscribers of the Banner of Light.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on paper for or wrapper. These figures stand as an index, showing the exact time when your subscription expires, and the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you have paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

## ADVERTISEMENTS.

Each line in *Agitate* twenty cents for the first, and fifteen cents for every subsequent insertion.  
SPECIAL NOTICE.—Thirty cents per line for first insertion and twenty-five cents for subsequent insertions.  
BRIEFER NOTICES.—Thirty cents per line, each insertion, set in Milton, measured in Agitate.  
Payment in all cases in advance.  
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## Message Department.

Each Message in this Department of the Banner of Light was written 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 earthly life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We 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 No. 158 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday evenings. The Circle Room will be open for visitors at two o'clock, services commencing at precisely three o'clock, for which time no one will be admitted. Seals reserved for strangers. Donations solicited.

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

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

### Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

O. S. Fellow, \$1.00; J. H. Conant, \$1.00; J. W. Flint, \$1.00; Mrs. J. H. Conant, \$1.00.

### Invocation.

We praise thee, Almighty God, for the holy gift of living. We praise thee for the sublime realities of life; that wherever we go we find ourselves always surrounded by beauty in Nature and beauty in mind. We only ask that from the sin of self-righteousness, of bigotry and error, thou, oh Lord, wilt deliver us. Thou hast breathed upon Nature, and it has a living soul, from the daisy to the rolling wave in space. The murmuring brook says to us, "Lo! God is here!" and the young woman, as it flies among the stars and gathers to itself new elements, and appropriates to itself an orbit, says to the observer, "Lo! God is here!" And the little child, as it slips its evening prayer at its mother's knee, says, "God is here!" Wherever we go, there thou art, oh Infinite Spirit of Truth, to teach us and lead us. Therefore we know that thou art here to bless us; here to redeem the soul from error; here to baptize it in thine own way in the waters of infinite truth. And to thy keeping we intrust these souls and our own, oh Infinite Past, Present and Future Good. Amen.

### Questions and Answers.

Ques.—(From a correspondent.) Do those in the spirit-world experience the alternations of heat and cold? Are they subject to climatic changes as we are here?

Ans.—That disembodied spirits are subject to all the various influences that are analogous to those which we have here in the mortal sphere, is a truth which only a disembodied spirit can understand and realize. There is a spiritual solar system corresponding to the natural solar system. Indeed, even the natural world has its corresponding spiritual world. These solar systems revolve around their central suns, and are influenced by them; as they are not perfect, but are in near conjunction to earthly matter, they experience storms, heat and cold—all the various changes of Nature that are experienced by you here. But there is a difference, according to the degree of matter which these worlds are endowed; therefore the storms are not so disastrous as those that sometimes visit you; cold is not so intense, neither is heat. All these attributes of Nature have their spiritual realities in the spirit-world, yet having ascended in the scale of matter, are more refined. They contribute less to destruction, because there is not that need of that peculiar destroying element with us as with you. The fire which we have will burn us; the cold which we have will freeze us; the water which we have will drown us. It would have no effect upon you. Those conditions of matter which belong to you would have no effect upon us. We go under your water—it does not drown us; through your fire—it does not burn us; we remain in your intensely cold regions—we are not frozen. The laws of Nature are so exact in all their relations that, when the soul has ascended superior to earthly matter, earthly matter becomes to all intents and purposes its servant, and not its master.

Q.—(From a correspondent.) There seems to be some mistake, even amongst reliable mediums; for instance, in the Message Department, the controlling spirit says that Mary was the mother of Jesus, and Calaphas was his father; and in that book published by Alex. Smyth, called the "Life of Jesus," the controlling spirit says that a princess was the mother of Jesus, and that Mary had the nursing of him; and, again, that Herod, the king, was his father. Now these communications are considered by very many as authentic, and yet here is a grave difference. Skeptics and unbelievers, when they see these things, are not slow in pointing the finger of scorn to our glorious philosophy. Better it would be for the controlling spirits to say that they did not know, (it seems to me,) than to say that such and such is the case, when there is such a vast difference. Probably thousands would never notice it, and yet there it is—a two controlling spirits contradicting each other. Many believe that the history of Jesus in that book of Alexander Smyth is correct, and thousands know that the Message Department is correct. Will you please explain what seems to be an error, and which may prove but a seeming, not a real one?

A.—If all returning spirits should choose to occupy the sphere of mental action which your correspondent has laid down, all soul-expression would be untrue to itself; and this condition is not permitted by the great Source of Souls. Now who shall determine whether the account given in the conception and birth of Jesus the Christ, in the book by Alex. Smyth, or in the record of manifestations at this séance—who, I say, shall determine which is correct? Not a soul on earth is able to do it; no one should presume to do it, for all which the soul here can have is nothing more than a belief. You cannot know concerning these things; you may believe what is told you from this source or that; you cannot know. All returning spirits give the truth, as seen, felt and understood from their spiritual status, from all that have learned in the spiritual world, and as there are no two souls standing exactly in the same place, consequently no two can express the same opinion, even concerning admitted facts. But in reference to this account of Jesus, I have only to say that I have the fullest faith in the record which has determined Jesus the Christ to be the legitimate mortal son of Mary, the Jewish maid, and Calaphas, the priest. As a leader in the Catholic Church, I have been most earnest in my endeavors to learn the truth; and, in searching, I have gone to what, to me, is the only reliable authority—that being the woman Mary herself. It is vain for you mortals to speculate upon the surface of these abstruse ideas. If your intuition can lead you beyond the surface to the reality of

things, then, indeed, you are rewarded for speculating. But if it will not, let this subject rest with their God and yours until you shall have ascended to that clearer plane of observation—the spirit-world.

Q.—Can you tell us how Moses was buried?

A.—The most natural thing in the world to suppose would be that Moses himself did not know concerning his burial. You of this life have invested the spirit-world with more power than really belongs to it. You vainly suppose that, after laying off the body of flesh, the spirit sees at once all past, present and future; that it can prophesy correctly, and inform you of all you wish to know. This is a great mistake; for that particular quality of memory which belongs or is related especially to matter is non-immortal, and when the attribute ceases to find expression through the particular organic body that gave it birth, then it is no longer a thing of life or being. Thus it is that spirits, when changing their spiritual body, almost invariably part with the memory of those unimportant incidents of their lives. It is true, there is a record kept of all things, and if the spirit chooses, it can search it out, and make itself possessed of what it wishes to know concerning its past life; but it has not as a handy volume before it, as you have the memory of your past life as a volume before you. Nature has many mysterious and intricate passages through which the soul must walk, and it can only learn concerning these passages as it passes through them. It can only know just so much at one time—no more. What if you, as individuals, were endowed with the memory of all your past experiences—those experiences which have taken you down, down, down—from the animal through the mineral and through the vegetable kingdoms of this world? Do you think you would be any better off? I tell you, Nay. A wise provision has been made for the soul, that it is encumbered with just so much of the realities of this life and being, and no more. All these seeming paradoxes and misrepresentations that appear from time to time as coming from the spiritual world, when you shall study into the science of life, which embodies the science of return, you will see that it is you who have seen through the glass darkly; that the ideas have all been true—true to the standard from which they emanated; and it is your ignorance of the laws of mind and matter that has given them the appearance of falsehood.

Jan. 24.

### Jonathan Wilde.

I experience, on coming here, a trouble with which I was affected in my last days in the body—paralysis—although I have been gone nineteen years. My name was Jonathan Wilde. I lived in Boston, on what was called Fort Hill. [That locality is departing now very rapidly; did you know it?] No. Where is it going? [Into different parts of Boston, filling up the sunken places and flats.] Well, I do not know but that it will be an improvement, but I should question it. [I think you would pronounce it to be an improvement.] I do not think I should; I never did like this uninteresting level. My grandson, who is living in a Western State, has some interest in this Spiritualism, and he has made the wish that some one of his family should return, and give him some definite proof that it is the person represented to be. I think he may be led to believe that I have returned, when I tell him I am the same old man, only young in spirit, who gave him such a severe chastening between six and seven years before my death. He had disobeyed my orders, and had, to my mind, done what was very wrong. I had used all easy methods to bring him to a sense of right, but it was not to be done in that way; so I took the advice of old Solomon, and thrashed him soundly. I presume he has not forgotten it. He was under my care, his parents being dead, and I found it sometimes very difficult to deal with him; but I think ever after he knew that I meant what I said, and would enforce the rule of right at all hazards. I told him then, although I was old, in case he transgressed in that direction again, if not able to chastise him myself, I would hire somebody to do it. It had a good effect; I am very glad there was no necessity of repeating it. I hope that my repeating the instance here will convince him that I am who I say I am—his grandfather, Jonathan Wilde. I hope he will succeed in informing himself as he wishes to of the truth of Spiritualism, and when he does, be not ashamed or afraid to speak of it.

Jan. 24.

### George W. Jacobs.

I am George Jacobs. I was born in Waterville, Me. I have been gone most three years, and I was most nine years old when I died. My father died two years before of consumption, and my mother is left, and she is in Steubenville, Ohio. She is with my uncle; I never was there, I do not know anything about it; but she didn't have anybody left when I died, and she went there. And father wants her to know that we live, and that we watch over her, and that we do everything we can to help her. And he would have come himself if he could, but he couldn't. He is never with me, but he could not speak, and mother never told me I had got a sister here, but I have. [Didn't you know of it?] No, I never knew it till I came here. Tell mother I have seen her brother Jos, and I like him, and he says that he didn't die a minute before his time. It was all right that he went just as he did. And tell mother that I like to go to school here, because you don't have to learn what you do not want to; we have a better time—a good deal. And I should not want to come back to live on earth, but I wish she was here. My sister is a beautiful lady. [Is she grown up?] Yes, she is older than I am; she is a young lady, and mother will be surprised. I know, to see her; father said he was. And I want mother to be happy, and not cry any more, and not worry about things she can't help, father says, and give up all idea of ever going back to Waterville again, because she won't go. Good by, sir.

Jan. 24.

### Rosalind Davis.

My name was Rosalind Davis. I died in Chicago on the seventh of last month. [Seventh of December, was it?] Yes; and I wish my sister, who lives in Peoria, Ill., to know of my death and my ability to come back. She is a believer in these things, but with all her beautiful belief she discarded me, because we could not think alike. I did not believe, and so we were estranged for several years, and she does not know of my death. I want her to know I have found a happy home; I have met with my mother, but not yet with our father, and if she wishes, I should be glad to hold further communion with her, but not unless she wishes. Good day. [Your age?] Twenty-three.

Jan. 24.

Seance conducted by Archbishop Hughes; letters answered by William Berry.

### Invocation.

Oh thou whose every manifestation is a whisper of wisdom and love; thou who art worshipped alike

by the savage and the sage; thou Great Spirit of all, we pray thee to be with us in our prayer, ordering our speech aright, and making our every thought to praise thee. And we pray thee that although we have been relieved from the body of death and pain, that we may never murmur because we are called again to earth to preach thy gospel of truth, and to lead those who are in darkness into light. We pray thee that although our crosses may be numerous and heavy, we may ever find strength to bear them, and say, "Not our will, but thine, oh Lord, be done." We pray thee that we may relieve the sick and the afflicted, those who languish under physical pain, and those who are sitting in the valley and shadow of doubt and fear. May we become indeed ministering angels of mercy to thy dear humanity, that calls so loudly for aid. How long, oh Lord, how long shall the oppressed call, and the oppressor go free? It is for thee to answer. Every human heart that feels the needs of humanity, calls thus upon thee. Oh thou Great Spirit of Infinite Good, teach us to wait thy time, teach us to feel secure in thee, to know that thou wilt do all things well. Thus shall thy kingdom of peace come to us, and every day be a sacrament to thee. Amen.

Jan. 26.

### Questions and Answers.

Ques.—(From the audience.) I would like to ask if all the spirits of the departed can at any time visit the earth?

Ans.—No, certainly not.

Q.—Why not?

A.—Because they are the subjects of law, which law is greater than themselves, and if the law is against their coming, they must stay away until the law and their wishes are in conjunction. Men do not gather apples in winter, neither do we see snow in summer, except upon those places that are distinctly separated from the conditions under which summer exists.

CONTROLLING SPIRIT.—If there are no more questions from the audience, I shall proceed to consider, in brief, one which has been secretly propounded to me by one of the ministers of the gospel, so-called, preaching in Boston. It is this: "I have understood," he says, "that Theodore Parker has declared, through earthly media, that there is no such thing as sin. Now, first, I wish to know if he made such a statement. Second, if he is able to prove it."

The statement which I did make in reference to that subject is this: that there is no such thing as sin, theologically defined or considered; but that the world is full of sin, I know—I do not guess it. It is a self-evident fact; it appeals to my senses, and to the senses of every other sensible being. The world is full of sin; and it is full of sin because there is not a single soul, nor a single body—which is the clothing of the soul on earth—fully ripe. Sin, then, when spiritually and naturally defined, means only something that is unripe. Going down through all the various languages that are known to have had an existence on the earth—down to the rudest hieroglyphics of the first tribes of men who have a spoken language, we find the definition of the word sin, and it is this: something that is unripe; having no relation whatever to the moral law; relating solely to the physical. And the Christian world's teacher of ancient days doubtless understood this as we do, for he says, "The sins of the fathers shall be visited upon the children, unto the third and the fourth generation;" meaning that disease, which is the result of unripeness of the body, shall be transmitted down through these several generations, and the children shall be similarly afflicted as the parents. It is high time that this bugbear of the religious world should be understood; it is high time that the physiology of sin were studied. It belongs to the body, and not to the soul, and when we attempt to relate it to the soul, it becomes obsolete. It has no existence in the whole realm. I might go on for a long time elaborating upon this one word sin, but I should only end where I have begun, and I think I have said enough to convince my good clerical brother that I am at least honest in my belief concerning sin, and that I do not take the stand that there is no wrong in the world. Sin, then, is of the body; that which we term wrong, is of the soul. When we commit a wrong act, it comes under the jurisdiction of the moral law; sin, when properly defined, does not. There is as wide a difference between the term sin and wrong or evil as there is between light and darkness. I am glad to know that one of the clergy of Boston has dared to ask the question, even though it has been in secret; and I hope that, as this prayer, which was offered in secret, has been answered, as it were, upon the house-top, he will be true enough to the God of his own soul to tell his hearers, as I have told him, where he stands with reference to a belief in the term sin.

Jan. 26.

### Agnes Ellis.

I died this morning in St. Augustine, Florida. I went to Florida, the first of November, hoping to regain my health. I was a believer in the return of departed spirits, and I told my brother, upon whom I was dependent for support, that I would return, giving him positive evidence. He is violently opposed to this beautiful faith, and has vainly supposed that no one could convince him. He knows that my attendant, Mrs. Jarvis, is as much opposed as himself, and she knows that I was in communication with no one else but herself; therefore there could be no collusion between me before death and you, by whom I manifest, and the news of my death has not yet reached him. It is on the way, but my spirit, being gifted with a power of locomotion superior to the electric forces known to you, I am here before it. I ask that you will give the precise date of my return; be particular about the minute. [Three o'clock and twenty-five minutes.] He will not refuse news of my death, certainly not until four o'clock. [Does he reside in this city?] In New York.

My last words on earth were, "Mrs. Jarvis, I want you to know that I die a Spiritualist. I am happy, and firm in my faith." My age, twenty-three years.

Jan. 26.

### Mattie.

Me Po-go-nay-ke-shick's daughter. Me be gone two moons. Him you white folks call Hole-in-the-Day. Me been gone two moons. Me was like she, (medium.) Me tell the chief Little Raven I would come here. Little Raven go to trading post, get your great talking sheet, and hear from Mattie. Little Raven big chief; he can read, and he talk, he hear the spirits; and he say: "Mattie, go where the white folks are numerous as the leaves on the trees. Send talk to Little Raven through the white folks' big talking sheet." So he hear. Me find rest in the Indian's spirit-land. Po-go-nay-ke-shick send words of cheer. He be here, too. He say to Little Raven: "Seek no more him, who he killed Po-go-nay-ke-shick, for he do not want him in the big hunting-grounds of the spirit; he rather be here." [At what place did you leave this world for the spirit-world?] On the Yellowstone River, two moons ago.

Jan. 26.

### Simon Barnard.

[How do you do?] Very well, stranger; never was sick but once, and then I made a die of it. Well, stranger, I am from Wisconsin. I had of no sort of religious notions when I was here; some of the folks said I would go below to pay for it; but, stranger, I am happy to be able to come back and tell them that I think I went a little higher than when I was here.

You want my name, I suppose, and age. Well, you may call me Simon Barnard. I lived here forty-six years, and I come back here for the special purpose of enlightening my old uncle Simon. He is a hard-shell Baptist, and particularly down on me, stranger. He sored on me more 'n nine years ago, and all because I did not believe as he did. He believed in the resurrection of the old body, and I used to say I had full life stay in hell on the other side as to come back and take up the old body and stay in hell here. He called me a blasphemer, and crossed me out of his books, and believed I was given over to the devil; and as his work was done with me, I said, "Amen. You take that road and I'll take this, and whoever gets to heaven first, sing out to the other that's in hell." Now I take it, stranger, that I'm in heaven, for I certainly never was so happy in all my life here as I have been on the other side. I was so situated here that I was getting into trouble in various ways. Well, I never could keep anything ahead—almost always gave, if anybody wanted; and if I wanted anything myself I might get it the best way I could. I was always getting into trouble—always in a hell here, and I suppose God knew I had got hell enough, and so kindly turned the scales, when I laid off the body, for which I most devoutly thank him, wherever he is. [Then you have not seen him?] No more than I ever did. My old uncle Simon used to tell me about being ushered into the presence of God. I used to say, "It strikes me, Uncle Simon, that we are always in the presence of God." Well, in one sense we are, and in another sense we are not. He believed in a personal God, but in all the sense that belongs to it, anyway, we are in the presence of God; and now, if he has a mind to take up this question, I will take my spiritual cudgel, and he his theological cudgel, and we will see who will win. He may take any road he chooses—strike out on any line; I will meet him, and if I do not knock away his theology, then I am mistaken. I know it is a hard-shell thing, but that will take a hard thump to crack it; but I think I can do it. Now I want him to respond in his usual hard-shell way, and I shall be ready to meet him. He boasts that he is not afraid of the devil or any of his imps, and that he is ready to meet all the questions of the day. Come right up to meet this, Uncle Simon; here is a question for you to meet, and here is one of the devil's imps who has propounded it. That is what you said I was, and according to your estimate of your powers, you are not afraid of the children of the devil or of legions of them. But if you keep in the dark, and do not come out to meet me, I shall call you a coward, and say you have told a lie in all your former assertions. [To the Chairman.]—Good day, sir. I hope when you cross over you will find as comfortable quarters as I have.

Jan. 26.

Seance conducted by Theodore Parker; letters answered by William Berry.

### MESSAGES TO BE PUBLISHED.

Monday, Jan. 26.—Invocation; Questions and Answers; Mary Ann Conroy, of New York, to her father, in Cairo, Ill.; Jonathan Nickerson, of Somerville, to his friends; Charles Brown, his friends; Col. William H. Humphreys, of Savannah, Ga., to his mother.

Tuesday, Jan. 27.—Invocation; Questions and Answers; O. K. Goodell, of Medford, Mass., to his mother; William C. Dutton, of Medford, Mass., to his sister Dolie; Thomas F. Felt, of Medford, Mass., to his mother; Richard Olney, to his friends; Esther Imborman, of Boston, to her mother; Emma Barrow, of Boston, to her mother; John Moore, to his friends in England; Jacob Heller, to his brother; William H. Walker, of Camden, N. J., to his mother and sister.

Wednesday, Feb. 7.—Invocation; Questions and Answers; "My Mother," to Henry Phillips, of New York, to his mother; William March, of Indiana, to his sister.

Thursday, Feb. 9.—Invocation; Questions and Answers; Eldridge Patterson, of Peterboro, N. H., to his friends; Margaret Weiss, to Daniel Weiss, of Albany, N. Y.; John Henry Harris, to his mother; Mary G. Harris, to his father.

Monday, Feb. 13.—Invocation; Questions and Answers; Andrew W. Evans, of Glasgow, Scotland, to E. Y. Ingram; James O. Harris, to his daughter Margaret; Minnie Lawrence, of Chicago, Ill., to her mother; Prof. Faraday, to friends.

Tuesday, Feb. 14.—Invocation; Questions and Answers; William Harris, of Portsmouth, to friends; Annie Jennings, of Pittsburgh, Penn., to her parents; James Riley, of Boston, to friends; William F. Fessenden, of Waterville, Me., to his mother; Ellen Townsend, of Keene, N. H., to her mother.

Monday, Feb. 20.—Invocation; Questions and Answers; John D. Harris, to his mother; Horatio Harris, Jr., of Boston Highlands, to friends; Senator Lane, of Ohio, to friends; Katie Sigmund, of Windsor, Conn., to her mother; Mary G. Harris, to his father; Henry Winsor, of Albany, Oregon, to friends; Ella Estelle Libby, of Boston, to her mother; Andrew Gray, of Portsmouth, N. H., to his mother; Mary G. Harris, to his father; William Harris, of Portsmouth, N. H., to his mother; John D. Harris, to his mother; Horatio Harris, Jr., of Boston Highlands, to friends; Senator Lane, of Ohio, to friends; Katie Sigmund, of Windsor, Conn., to her mother; Mary G. Harris, to his father; Henry Winsor, of Albany, Oregon, to friends; Ella Estelle Libby, of Boston, to her mother; Andrew Gray, of Portsmouth, N. H., to his mother; Mary G. Harris, to his father; William Harris, of Portsmouth, N. H., to his mother; John D. 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## Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at his Spiritual, Reform and Liberal Bookstore, 601 North Fifth street, St. Louis, Mo.  
 Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

## SALE OF SPIRITUAL LITERATURE.

The American Booksellers' Guide gives Spiritualism credit for the sale of one hundred thousand volumes annually, and says that Andrew Jackson Davis's works alone have an annual sale of twenty thousand volumes. The twenty-three volumes by Mr. Davis should be in every public library and every family library that is owned by a Spiritualist and worth fifty dollars. These books are worth more than all the novels and all the sectarian works in print. NATURE'S DIVINE REVELATIONS cannot be equaled by any work on moral philosophy in print; and no book can be found that will so effectually expand the mind of a student or a thinker. Many of our learned men and women have read it, and more will when they learn what it is, and all will be benefited by it. Not all, however, will recommend it, because it leads out of superstition and sectarian bondage. The five volumes of HARMONIA in practical value rank next to this great work, and every young person should read them, as their truths are of inestimable value. The PENTATEUCH is a work of great value to Spiritualists, and no person who can read should be without the HARMONY OF HEALTH. More interesting than any novel, and better than a score of them, is the MAGIC STAFF; and no minister should preach without a copy of the ARABIAN. The other works are eminently and some equally deserving, and all worthy their place in the literature of the New Dispensation. Beside these valuable works should be those of our talented young brother, Hudson Tuttle. No better history of the results incident to the rise, progress and changes on our earth, including the living kingdoms, can be found in so few words as in the two volumes of ARCANAE AND PHYSICAL MAN. His GOD-IDEA AND CHRIST-IDEA IN HISTORY are both full of facts, truths of history and arguments that entitle them to a front rank in American literature. His ARCANAE OF SPIRITUALISM we have not yet read; but, judging from a few glances and what we know of the author, we feel sure of its great merit, and safely recommend it for what its title implies. No Spiritualist should be without these works and many others; but also as specialties we recommend the REAL LIFE IN THE SPIRIT-LAND and her series of pamphlets, all of which are worthy a place on every reading room table. We would not have anybody overlook PLANCHETTE, OR THE DESPAIR OF SCIENCE, by E. S. Sargent; for it should not only be put in every library, but into the pocket of every skeptic. Nor would we forget to write our most hearty recommendation of the works of Wm. Denton, which we are glad to say are gaining a wide notoriety and large sale. There are many other books which we put in the first class in our recommendations to general readers, and none of them or sooner than the GOSPEL OF GOOD AND EVIL, by Silver, the SEERS OF THE AGES, MODERN AMERICAN SPIRITUALISM, and STRANGE VISITORS; and let us, in closing this brief and imperfect notice of a few of the many books that deserve more than we can say for them, advise no man or woman to take a long journey or short ride in the cars without a copy of THE VOICES, by W. S. Barlow. As fun is "better than physic," so this is better than both, and delicious in any weather.

## ANOTHER BROTHER GONE.

THOMAS G. CHASE, M.D., of Philadelphia, to us long known and most highly esteemed, not only by us but by those who know him better—aged seventy-eight, lacking one day—left his body March 23, calmly and peacefully as a babe fall to sleep, as his companion assures us, and as we would expect of one so intellectual, so good, and so long and firmly convinced of the spiritual truths of our philosophy. For many years the spirit-life was to him as much a reality as this, and his intellect made him a practical religionist, but not a Christian. His mind was clear from all superstitions, and hence he has no burdens to work off in the spirit-life. He was the inventor of the best lung medicine we ever used, (Balsam of Lungwort) and also of a condensed life, and had in many ways made his life useful, never losing any time by idleness. Dr. Chase has led a long and useful life, and gone at a ripe age to enjoy and realize the brightest hopes that can hang upon a human mind in this state of existence.

Bro. H. T. Child, M.D., who was with him, and long and intimately acquainted with him, gave his memory a well-deserved notice in the Religious-Philosophical Journal; and his lonely companion in life, long afflicted with severe illness, writes us that she realizes his presence and influence and affectionate sympathy, which are almost as real as while he was in his form. The blessings of Spiritualism are becoming daily more precious.

## AMONG THE BERRIES.

Required by the rapid ripening of strawberries, and the sickness of those on whom we depended for help, to abandon our trip to Michigan, and postpone the anticipated pleasure of nesting among four little grandchildren in that State, we turned to Egypt, which sent us ripe strawberries on the first day of May, and on the third of May we were among the vines, plucking the delicious fruit with our own clumsy fingers. Several acres were literally covered with the sparkling fruit, but the weather was wet and cool and pickers slow.

Prospects of fruit in Southern Illinois are excellent, when compared to the past few years, which have been partial failures from incidental causes. The season is very early, though wet and cool. Those who want good farms for prices that are sure to double in ten or twelve years with good care, can find them on the new railroad from St. Louis to Du Quoin, or on the Illinois Central, below Centralia. South of Du Quoin the land is mostly timbered, or was before improved, and above that flourishing little city it is mostly prairie, and both good soil.

The Chicago Times is looking after Henry Ward Beecher, and makes the following points on his progress:  
 "It was not very long ago that Henry Ward Beecher issued a proclamation abolishing hellfire, and now he decries the doctrine of bodily resurrection. If Mr. Beecher only lives long enough, which will depend largely upon his increase of salary, he will reduce Orthodoxy to a very comfortable and satisfactory condition of things."

Dr. Persons, who has been spending the winter in Chicago, gave us a call May 9th. He is not advertising, nor making any efforts to secure patients for treatment, but had several on his

arrival here, as he has all the time. He is very successful in his treatment, and cannot well escape from using the powers he possesses for the benefit of the suffering.

Mrs. C. A. Gould, long and extensively known as a successful clairvoyant and magnetic physician, is now permanently located in St. Louis and doing a good business, and her many friends can see or hear from her at 727 North-11th street, St. Louis, Mo.

## ASTONISHING MANIFESTATIONS.

(From the Wooster (O.) Republican.)

If the Rev. Cotton Mather, of witchcraft memory, were living in these degenerate days, he would have his hands full of business in this city, at the house of Mr. David Hoffman, near the corner of Pittsburgh avenue and J. Stubb's lane. The family is said to be haunted by malignant spirits, who are uncomfortably rampant in their evil doings, dictating all their transactions and mysterious in their ways. The family consists of five persons: Mr. Hoffman, who is about fifty-five years of age; his wife, about fifty; two daughters, respectively aged about seventeen and twenty, and a son, probably fifteen years old. They formerly lived in Holmes County, Mr. Hoffman being employed as a miller in Sharp's mill, two miles south of Millersburg, where the family were regarded as respectable, intelligent and Christian people. He stated that he was doing well at the mill, had a good salary and a good home, and in every way in comfortable circumstances, until disorder, in a mysterious way, visited his family. It first commenced, he said, a year ago last June, by his missing two dollars from his pocket-book, after which he privately hid his money; but that, too, disappeared in the most unaccountable manner. Articles of food and clothing, in daily increasing quantities, went the same way. Crockery ware fell from shelves and broke to pieces; stones and gravel came down from the roof, and were thrown about the house, apparently without human agency, the business seemingly having headquarters in the cellar. The family, from being annoyed, at length became frightened, and, imagining that change of abode might bring relief from the spirits, removed to Wooster last summer. Mr. Hoffman remaining at the mill, where he was unmolested by any evil visitation. But his family, who lived in Mr. Shook's house, West Liberty street, was not so fortunate. The clothing of the mother and oldest daughter was taken, some returned—from whence, no one could tell—all cut to pieces as if with shears, and some found secreted in out of the way places. The children all their underclothing was found stuffed into the mouth of the cellar drain, a silk dress hid under a wood pile in the cellar, and skirts, etc., buried in sand. Many written notes were thrown, apparently from the cellar, bearing all kinds of messages. One was, that if Mrs. Hoffman would come down to the foot of the cellar stairs on her knees, on certain specified days and hours, she would there find a box containing two thousand dollars. Prior to this, the family had become afraid to enter the cellar; and as she could only go down the steps backward on her knees, Mrs. Hoffman, afraid of bodily injury, was dissuaded by neighbors from making the hazardous attempt. But she went to the foot of the stairs, and her husband to Wooster, hoping he could get the money, and by his presence abate the "spirits," or, as she calls the evil agents of her distress. Another note was received, stating that no one could get the money but herself. It has not been secured up to the present time.

Some of the manifestations of the spirits of Wooster, learning of these transactions, held a circle meeting, but received no signs from that other "bourne."

The troubles raged on. Mr. Hoffman, at a sacrifice, was compelled to give up his situation at the mill, and join his family in Wooster. A few weeks ago they moved to where they now reside, followed by him.

By request of the family, a clergyman of Wooster visited them and offered prayer. Shortly after he left a scrap of paper dropped strangely to the floor, upon which was written, that as they (the family) had "prayed to God," the spirits would no longer trouble them, and that they would be free from all evil influences for a few days. Then more clothes were taken, which, after absence of one or two days, would be found in the house or yard, cut to pieces. About ten days ago, while another reverend gentleman was there, a piece of new calico, sufficient for three dresses, disappeared. A neighbor lady next day found it under a pile of straw, which was also a blanket shawl, under a box of potatoes, in the cellar.

Frequently at night there are poundings on the walls, stones, from pebbles to those as large as a man's fist, thrown in the rooms and a general rattle created, as if by the members of the family. One occasion Mr. Hoffman called upon it to cease, without avail; whereupon he indulged in a little lat swearing, when all became serene. A young man who called there last Friday evening, said if the spirits could cut up his hat or handkerchief, they were welcome. A small stone dropped from his hat, which when he took it up, he found red hot, and upon taking his handkerchief, discovered it cut to pieces. As another instance very peculiar, a young gentleman, a confirmed skeptic in Spiritualism, with other persons visited the house on last Sabbath afternoon, and on his return to his brother's residence, the answers to all, at least twenty holes were found in his handkerchief, which had not been out of his pocket at the haunted house. Mr. Hoffman answered one of the spirit-voices, placed his reply quietly in the cellar, but just as he got up stairs into the room, his own note dropped on the floor at his side—all his family present.

Until last Friday, nothing of Mr. Hoffman's clothing had been touched. That night his two pairs of boots—all he had—were taken, and also the table knives, but the boots were mysteriously returned next day. On last Saturday all his clothing, excepting an old working suit, was taken, and words written on the side of the house to the effect that they would not be returned until Mr. and Mrs. Hoffman, and the oldest daughter, have no clothing but that on their backs, while in the house are plies of cut-up garments of all descriptions, of good quality—a dozen dresses, silk, delaine, calico, &c., cloth, rags, four shawls, underclothing, and any quantity of lesser articles.

The whole matter is confounding. There are, however, several plausible theories for the cause of the seemingly marvelous transactions. Careful watch has been kept, yet no clue to the perpetrators of the outrages has been discovered. Hundreds of men and women have visited the premises. It is said that the members of the circle holding meetings at the house, and that a circle to see if anything can be developed. We will keep our readers posted upon the subject.

## Note from F. L. Wadsworth.

EDITORS BANNER OF LIGHT—Gentlemen: Will you please remove my name from the list of lecturers in your columns. I was not aware that it still remained there until I hunted up the cause of continued calls to lecture on Spiritualism, sent to my address of three years ago. My business pursuits at present utterly prohibit my devotion of any time to outside lecturing, therefore I am "out of the field."

Wishing you and the principles of spiritual philosophy success, I am, as ever,  
 F. L. WADSWORTH.  
 183 Superior street, Chicago, Ill., May 9th, 1871.

## Matters in Vermont.

DEAR BANNER—Our next State Convention will be held in Stowe the last of June, and a visit to Mr. Mansfield, the highest mountain in the State, is contemplated by the members of the Convention. Reduced terms will be given by rail, stage and at the hotel; and as two good things will be combined, we hope for a full attendance. Full arrangements will soon be made, and due notice given.

I shall speak at East Calais, Vt., the 28th inst. Fraternally and truly,  
 GEORGE DUTTON,  
 Sec'y Vermont State Spiritual Association.  
 West Randolph, Vt., May 15th, 1871.

M. Anber, the renowned musical composer, died in Paris, May 14th, at the age of eighty-nine.

## WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

## THE DECATUR (ILL.) CONVENTION.

The call for a "Speakers' and Mass Convention," to be held at Smith's Opera House, Decatur, appeared a few weeks ago, in the Banner of Light. We prophesy a large attendance at this meeting. Souls alive with tender sympathies for the race, and baptized with genuine inspirational fire, will gather there. The topics of a "Speakers' Fraternity," of some kind, will be made a prominent theme. Truly, the day of unity among the public teachers of the Spiritual Philosophy, at least, has come. The public mind is continually making new demands upon us. *Doctrine—doctrine; the people want it!* Elaborate your theories—so say the waiting thousands. Some writers claim that the people have had "doctrine" enough. So they have, of the old-fashioned kind. But, thank God, Spiritualism introduces a New Theology into the world. And this New Theology, based upon divine principles, is susceptible of progress—of everlasting unfoldment. Its teachings will resurrect millions into the higher plane of spiritual life. Belief in God, a demonstrated immortality, and the saving virtues of a pure and holy life, are among its fundamental ideas.

The world needs doctrinal Spiritualism. Let the work of order go on. Let us prepare beautifully furnished houses for the spirit of man. Let speakers unite in fraternal love, and a deep spiritual trust in the goodness of God. Let schools be established wherein young media suited for the rostrum can receive that mental discipline and culture so essential to success. Spiritual colleges will come in the future. Let us be satisfied with small beginnings.

Spiritualism must take its stand with the historic religions. The Liberal Christian was right in affirming that Spiritualism ranks as a type of the religious ideas.

The Decatur Convention commences its first session on Friday, June 23, 1871, and continues for three days. Sisters Wilcoxson, Ballou, and brothers Moses and Daniel Hill, and other earnest workers, will be present to present the living truths of Spiritualism to the people.

LIZZIE KEYSER, OF LOUISVILLE.  
 May 5, Miss Keyser, of Cincinnati, of whose marvelous powers as a medium we have written heretofore, made her first appearance before a Louisville audience. Nearly four hundred people were present in Welsiger Hall. Marked attention was given Miss Keyser throughout the session. Many remarkable tests were given. The Spiritualists gave Sister Keyser a hearty greeting, and the Spiritualist Society discontinued its Sunday evening services in order that all might attend the second session, which was given on Sunday night (7th) to a large audience. Blessings on our media!

The Louisville Commercial contains the following candid report of the first session. After referring to the introduction of Miss Keyser to the audience, the reporter of the Commercial says:

"Miss Keyser, an earnest, self-possessed lady of refinement and culture, came forward and proceeded to pick out and describe the forms of spirits, standing and sitting in the room with the audience. In nearly every instance the names and descriptions of the spirits were recognized by persons in the audience. She delivered messages of a general character to different persons from their deceased friends, and created some excitement by the tests given. Among many others, one spirit described gave a message to Alexander Val Shrade, formerly connected with the Federal army, and during the war stationed here; Miss Mary Johnson and the son of Colonel A. Y. Johnson, who were killed by the destruction of the steamer General Taylor; Eddie Beninger, who was accidentally killed several months ago; Mr. Bakewell, who died in New Orleans several weeks ago, and many others. The spirit described gave a message to a young man, who was recognized as being truthful by the person interested. The spirit said, through Miss Keyser: 'I came to tell you that I made nothing by cheating and lying in my army, and that I have a father of New Albany; Leven Shrade, Courtland Prentice, of this city; Alexander Val Shrade, formerly connected with the Federal army, and during the war stationed here; Miss Mary Johnson and the son of Colonel A. Y. Johnson, who were killed by the destruction of the steamer General Taylor; Eddie Beninger, who was accidentally killed several months ago; Mr. Bakewell, who died in New Orleans several weeks ago, and many others. The spirit described gave a message to a young man, who was recognized as being truthful by the person interested. 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