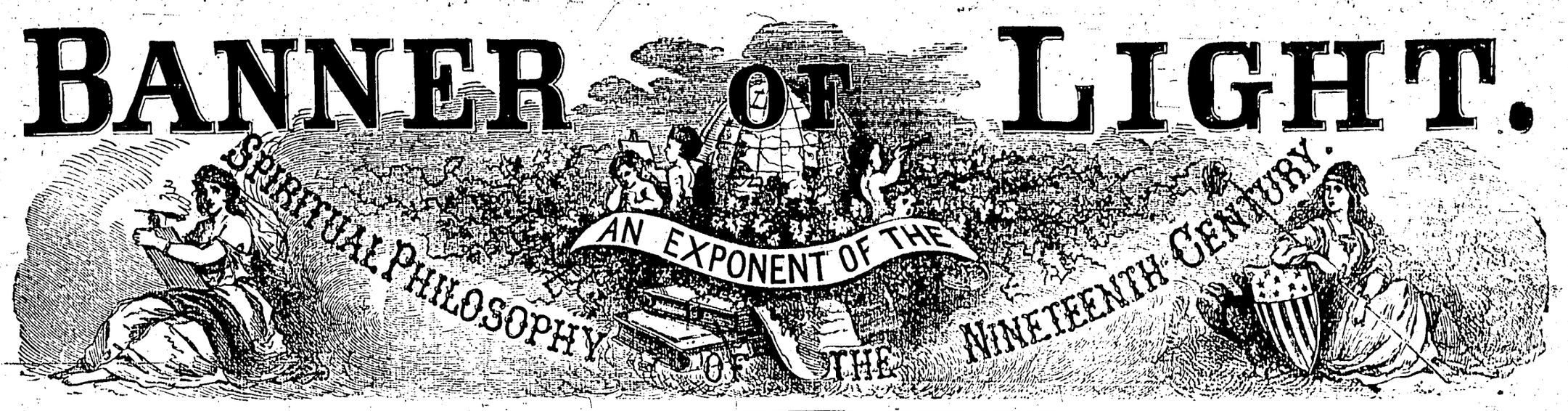
BANNER OF LIGHT.



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Written for the Banner of Light.

"DULCE DOMUM."

BY M. B. C.

"*Dulce Domum!*" soft it floateth,
Floateth on the evening air;
And anon in faltering accents,
Endeth in a trembling prayer:

"*Dulce Domum!*" I remember
All the glories of the place—
Golden sunlight, gentle breezes,
Crowning love and tenderness!

"I can see the rustic cottage,
Antique, moss-grown as of yore,
And the forms that used to wait me,
Standing by the open door.

"I can see *her*, bright and beaming,
With the sunlight in her hair.
I can hear sweet, childish voices,
Ringing on the summer air.

"Oh! the tender grace and beauty
Of those days, forever gone!
"*Dulce Domum!*" how I loved thee,
Ere the magic charm had flown!

"Underneath the tasselled willows
All those loved forms lie low;
And the lofty cross above them
Tells my tale of grief and woe.

"Now I'm old and worn and weary,
Father, must *I* longer stay?
I have borne the heat and burden,
All the burden of the day.

"Home and youth and rest eternal,
And the loved of long ago,
Wait me in the land immortal—
Spirit voices tell me so!

"*Dulce Domum!*" I can hear it
On the winds that softly blow,
In the tones that used to charm me,
In the summers long ago.

"Earthly loves and joys eternized
Wait me in yon beauteous sphere;
"*Dulce Domum!*" oh, my Father,
Take my waiting spirit there."

"*Dulce Domum!*" now another
Joineth in the glad refrain;
All the severed links are gathered
Into an unbroken chain.

Original Essay.

BLASPHEMY:

Who are the Blasphemers? The "Orthodox" Christians, or "Spiritualists?"

BY THOMAS R. HAZARD.

PART II.

Some thousand years or more again passed, and other countless myriads of his backsliding children were suffered to pass into everlasting hell, when Jehovah bethought himself of another experiment, and announced, (so the priests say) in dark sayings not understood by the *vulgar*, that in the far-off future, God himself would descend in the person of his only begotten Son and redeem the world from sin. Another thousand years more or less wore away, and other countless millions sank into the lake of fire and brimstone, there to gnash their teeth in anguish, rage and despair forever and forever, because of the delay of Omnipotence whilst preparing a way for his coming through a far-off descendant of one of the nine hundred wives of Solomon, the "root of Jesse," who was to be born to David by Bethsheba, whose husband the "sweet singer of Israel" so *considerately* slew. At length (says Orthodoxy) a Saviour was born in Bethlehem of Judea, of the most extraordinary parentage perhaps that ever attended any birth, but yet answering (so say the priests and parsons) to all that had been foretold by the prophets of old. And inasmuch as the Saviour was to be of the house of David, a "holy thing" was born of a virgin married to Joseph, a lineal descendant of David, begotten, it seems, neither by the man whom *Jesus* called father, nor by Jehovah whom Orthodoxy calls *his* father; but by another *father* that proceeded from or out of Jehovah and the "holy thing" that was born of the married virgin. Thus, according to Orthodox logic, the "holy thing" that was born at Bethlehem, must have been in part the grandson of Jehovah and in part grandfather to itself. A most extraordinary lineage, to be sure, but not a whit more complex and "past understanding" than are many other dogmas and mysteries of "Orthodoxy." At length, however, (whatever may have been his paternity) the lowly and uneducated but divinely-inspired Jesus of Nazareth was born of a woman in Galilee (as all agree), and in due time began preaching and practicing a gospel of peace and good-will to all mankind—Jew, Gentile, saint and sinner alike—of such singular beauty, beneficence and purity, and so entirely repugnant to the Mosaic Law, and at variance with the teachings of the Hebrew priests, that after declaring to the people that such doctrine could only be inspired by the *devil*, they seized upon the person of Jesus, and condemned him, on the charge of treason and blasphemy against the Roman Cæsar and Jehovah, to suffer death on the cross.

This is he who it is claimed by the priesthood of this day, was foreordained from the beginning to linger and suffer a few hours or days on the cross, that such few of the human race as accepted the sacrifice after the manner laid down by *Calvin and Edwards* and other priests of Orthodox Churches (the big popish head of the beast included) are to be received into the Great Jehovah's Kingdom, there to bask eternally in the light of the ever-wrathful countenance of their ferocious God, and rejoice and shout, "Amen! hallelujah! praise the Lord!" forever and forever, as the "risen Saviour," the "lamb of God" sitting in judgment on the wicked, casts the shrieking mothers, fathers and children of his saints, even to the "infant a span long," into the eternal fires of hell! And how, let me ask, has this latest experiment of Jehovah's to save mankind through the shedding of his own blood succeeded? Why! worse, if possible, than either of his previous experiments. But I will forbear commenting, as I prefer to convict the Orthodox out of their own mouths.

Of all the Presbyterian clergy, whether of the old or new school, none, in the estimation of his own sect and the world, stood higher (and deservedly so, for he was one of the few priests who are better than their creed) than the late Albert Barnes, the widely known author of "*Notes on the Gospels.*" Mr. Barnes probably knew the "Word of God" by heart from *Genesis* to *Revelations*, and supposed he had mastered the exact meaning of every syllable and sentence it contained, to the splitting of a comma. There was not a dark saying in the "*sacred volume*" that he could not make as clear to the faithful of his church as mud is in sunlight. I remember attending one of his Bible classes, some forty or more years ago, and heard him explain minutely to his infantile disciples how the devil proceeded in the matter of tempting Jesus to throw himself from a pinnacle of the temple. It seems by the reverend divine's account, that the two walked side by side from the "high mountain" to the temple, and went up to the top by the usual way. He then explained how that some commentators were in error in supposing that the devil raised Jesus in his arms, and sat him on the "pinnacle" from the front of the temple. That, continued the learned biblist, could not have been, for that part of the roof was covered with sharp-pointed spires, that would have pierced the feet had they attempted to stand there. In this and such like discourse the evening was passed, greatly to the amusement and, no doubt, edification of the juveniles present, on most of whose plastic minds *devilish* impressions were probably made, that lasted through life. A stripling friend accompanied me, who evinced some anxiety to learn the cut and color of his sable majesty's garments, but he was too bashful to propose the question, and I declined being his spokesman. For forty or more years after this, Dr. Barnes preached the Orthodox Gospel in one of the most *fashionable* and well-attended churches in Philadelphia, and devoted his leisure moments to deeds of charity and the study of the "Holy Scripture," until he became "*perfect*" in its *understanding*, and "thoroughly furnished unto all good Orthodox works." And now, after more than a half century's close study of the Bible and preaching of the gospel, let us hear what the good man (for good he was, though spiritually dark as Egypt in his mind and belief) has to say. In one of his very latest letters on biblical subjects, he thus bemoans the utter failure of God's latest plan of salvation, through the shedding of the blood of his son Jesus Christ:

"In the distress and anguish of my own spirit, I confess (says he) I see no light whatever. I see not one ray of light to disclose to me why sin came into the world, and why the earth is strewn with the dead and dying, and why men must suffer to all eternity. When I feel that God only can save them, *and yet he does not do it*, I am struck dumb; all is darkness to my soul, and I cannot disguise it." Thus after two thousand years trying this last plan of Jehovah to save mankind from the consequences of "*the fall*," this greatest and purest of modern Orthodox divines not only acknowledges its entire failure, but he practically throws the system *overboard* as a thing of naught. "Not one ray of light," not even the eating of the apple by Eve, discloses to him "why sin came into the world." Nor does God, although "he only can," do anything to save sinners, and "all is darkness to his soul." What an awful comment is this on the beastly Orthodox view of the gospel plan of salvation "through the shedding of blood," that Mr. Barnes so zealously preached to his highly appreciative hearers up to his dying day!

And yet this is the gospel, and this the God fashioned after their own likeness and hearts, that the Orthodox clergy are now plotting, in their conventions, to install in our constitution as the supreme ruler and law of the nation, under the supervision of their own immaculate selves. This is the contemplated theocracy that, in a late convention at Pittsburg, several members declared themselves ready to "shoulder the musket" to force upon the people of the United States—which God prevent, though it should be at the cost of the shedding of oceans of human blood, and the extermination of every priest and parson in the land. Now, I again say that such a truly infernal and blasphemous conception of the Deity as that which is contained in the theological system of these treasonable plotters against the rights, the liberties, and ultimately *the lives* of their more liberal-minded fellow-citizens, can have originated from no other source than that symbolized in the Apocalypse by the "seven-headed beast," (and its successors,) which was written all over with "names of blasphemy," and which pointed to the persecuting pagan and papal churches seated on the seven hills of Rome, and most of the so-called Christian churches that have followed in the wake of the second beast after them. I charge that nearly all of these organized churches have, in the spirit of pagan and hero worship, utterly perverted the beautiful doctrines taught by Jesus of Nazareth, and used them to cloak a nefarious system of so-called religion, more terribly blasphemous and derogatory to the attributes of God, and killing to the better nature and affections of men, than any heathen people ever had the ability, ingenuity or wickedness to invent. Arrogant, selfish, malignant, cruel and intolerant, its hierarchy, whenever and wherever predominant, whether Papal, Protestant or dissenting, have, as before said, to their utmost resisted, by persecution, torture, burning and murder, every step in the progress of mankind toward a higher civilization. More malignant than the worst of other men, no priestly inquisitor or persecutor ever relents in the pursuit of his victim, or foregoes his purpose, until he accomplishes his bloodthirsty ends, or perishes in the attempt. Nor does he ever repent of his evil deeds. We read that Judas repented unto death the betrayal of his Master into the hands of the wicked priests who crucified him; but nowhere do we find that any of them ever repented of that cruel murder. And so with their successors. Of all the tens of thousands, popes, bishops, priests, inquisitors and ministers, who have, in later days, tortured to death their fellow-men, I know not that a single instance is recorded wherein any one of these orders have repented of their murderous acts.

When, from the Governor of the colony down, all the civil and judicial authorities of Massachusetts bemoaned in sackcloth and ashes the part they had been led and driven by the priests to take in the murder of their innocent fellow-citizens of Salem, we learn that those bloody ministers of Jehovah, *Parris*, *Noyes* and *Mather*, who plotted and procured their destruction, never, for a moment, up to their death, repented of the foul deed. And why should they? Priests as they were, after the inmost heart of their blood-swilling Calvinistic God, they doubtless supposed or hoped that the "stench" of the dead bodies of the "witches" he had in his "Word" condemned to die, "went up" (as Cotton Mather *preached* to his flock on another occasion of horrid Indian slaughter) "as a sweet savor in the nostrils" of their God. If the people of Christian nations have progressed faster than others, it is not, as has been before intimated, *because* of their organized church religion, but, *in spite* of it, and because of their superior mental and brain structure. It requires but little examination to show that the different communities of Europe and America have advanced in all that elevates and benefits humanity, in the ratio that they have succeeded in extricating themselves from the influences of popes, bishops and priests. The controlling minds that have done most to benefit mankind, have always been infidel to Orthodoxy, and contemners of priestcraft.

As man progresses in knowledge and goodness, he of necessity is less exacting, and becomes more sympathetic and self-sacrificing. One of low culture and coarse nature might be pleased to hear the world applaud because he had, on some occasion, reached forth his hand, at some risk to himself, and saved a fellow creature from accidental death; whereas, a man of higher culture and more noble instincts might feel hurt by praise bestowed on him in the performance of so plain a duty. I believe that all the better affections and nobler qualities of our nature, instead of becoming brutified, as Edwards and his school teach, are quickened and intensified in the life to come; and that there are myriads of departed spirits, one or all of whom would joyfully offer themselves a sacrifice after the manner of Jesus of Nazareth, to redeem any *one* (much more myriads) poor suffering creature from the terrible agonies of a Calvinistic hell! Sure I am that, so far from rejoicing over its sufferings, there is not on earth a (so-called) infidel father or mother who would not gladly suffer the agonies of the cross, not for *three days only*, but for *three years*, rather than see their most disobedient child exposed to such inexpressible torments. Nor do I think, (terrible as the ordeal would be,) that parents of elevated and expanded minds would feel greatly flattered by having excessive plaudits bestowed upon them for the performance of a duty that no right minded person, under like circumstances, would wish to escape from.

Edwards and his school of *Divines* tell us that, inasmuch as their God is infinitely greater than any earthly potentate, so should the punishment of rebels against his authority be infinitely greater than theirs. This is taking the back track with a vengeance! Instead of being infinitely better than man, God is thus made to be infinitely worse! What a nefarious and horrible idea! and how diametrically opposed to the teachings and example of the meek and forgiving Jesus, to whom I believe the simple giving of a cup of cold water to a poor thirsty wayfarer, or the expression of a kind word in the same spirit that actuated him, is of more value and far more acceptable than have been all the myriad acts of hero worship that have been performed in his name since his crucifixion! The idea that men cannot be sufficiently grateful to Jesus of Nazareth for leaving (as is held) his high estate in heaven and subjecting himself to the privations of earth life for a few years, and the agonies of death on the cross for a few hours, that countless myriads might be saved from endless hell torments, compared with which the agonies he endured, if made eternal, would be ecstatic bliss—originated in an age of *hero worship*, when the ignorant masses were enslaved and ruled with a rod of iron by selfish and hardened despots, who never dreamed of submitting to the least hardship or inconvenience whatever for the benefit or relief of those below them. Hence, argued the priests of that day—as their selfish successors do in this—If the emperors and rulers of earth will not submit to the least deprivation of comfort or inconvenience to save the lives of their enslaved subjects, how grateful should men be to God for his condescension in permitting his only-begotten *son* to be subjected to torment, even for a short period, that you, his own created, but fallen children, may escape eternal damnation! And hence, too, after the manner of deifying the most renowned emperors and heroes in ancient times, when the Hierarchy of the Pagan Church of Rome was forced by Constantine to adopt the Christian forms—its crafty priests contrived to perpetuate their idolatrous worship by changing the name of their "Pontiff" into that of "Pope;" and the names of the scores of heathen deities in their pantheon of idols to those of Christian saints, over all of whom *Jupiter* or *Jove*, (probably a corruption or variation from the name of the Hebrew deity) the fabled son of Saturn, the devourer of his own children, was left to preside decked with the new name of "*Jesus*," an equally fabled son of the no less sanguinary *Jehovah* or *Jah*. Thus, through the veiling of the hideous features of the pagan beast beneath the mask of the slaughtered "*lamb*," its deadly wound was healed, and the mongrel Papal Church went forth into all the world anew from the *dragon's* seven hilled seat in Rome, decked in scarlet and countless names of blasphemy, and clothed with all the powers of Church and State, "to make war with the saints" and witnesses of the "*truths*" that Jesus of Nazareth was mediumistically or divinely commissioned to announce to men, and which he died on Calvary to maintain. Since then, through priestly manipulation, of infantile minds, the terrors of bodily torture, martyrdom and fear of cruel persecutions, the demoralizing fraud has been perpetuated by the Papal and other Orthodox "heads" and "horns" of the "beast" to the present day.

I have too exalted a conception of the lovely and magnanimous character of Jesus of Nazareth, to doubt but that he would gladly leave his glorious mansion on high and undergo not one but one hundred deaths or more on the cross if it were necessary, to redeem but *one* poor soul from the ineffable torments that Edwards and his terribly darkened crew of Orthodox divines would teach mankind is so greatly to contribute to God's glory and the joys of his saints hereafter. Nor do I believe that the spirit of any mortal man can ascend to where Jesus now dwells until he progresses to a state that would impel him to do likewise.

What should we think of a fallible earthly potentate, who, for disobeying his commands in the matter of eating tempting but forbidden fruit placed purposely or inadvertently in their way, should condemn not only his children, but his children's children to the severest torture for life he could invent. And what, if, repenting of his hasty judgment, the father should from some fancied and *incomprehensible* necessity consent to partake, in some little degree, of their torment that they might be relieved, would the act be of a quality to demand excessive praise, think ye? On the contrary, if such a Father was endued with any of the nobler traits of humanity, would not the bestowal of excessive praise, much less divine honors, upon him because of his having made so small a personal sacrifice for the attainment of so great a good for his children, carry with it, under the circumstances, an implied censure galling to his better nature? And might not the eternal sing-song laudation at length acquire a mocking tone in his ear, as if the cringing sycophants would say, "We, your poor helpless slaves and children, always supposed you to be a horribly cruel demon, only acting out your nature when you condemned your poor children to such unspeakable torments; but now that you have relieved them, at the cost of some inconvenience to yourself, we think somewhat better of you, but still fear that you may relapse into your former vindictive nature and serve us all as you did them; and for this, rather than from any sentiment of love, we offer you unceasing homage!" And yet, Orthodox divines would fain have us believe that the bestowal of divine honors is acceptable to Jesus in heaven, because he consented to suffer a few days' agony on the cross that countless myriads of human beings might be saved from eternal torments infinitely more terrible than any earthly potentate or even priestly inquisitor ever had the ingenuity to invent or the power to inflict!

I would by no means undervalue the sufferings that Jesus of Nazareth was forced to undergo through the malevolent intrigues and plottings of Caiaphas and other priests at Jerusalem; but it seems to me that his heroic endurance on the cross scarcely compares in grandeur (when the attending circumstances are considered) with that of the almost unheard-of Giles Corey, who suffered at the hands of Priest Parris and other reverend murderers at Salem. If we are to believe implicitly the record, Jesus—with the exception of a momentary withdrawal of the divine presence—was sustained in his extremity, not only by the consciousness that an infinity of anguish and despair was to be removed thereby from his own earthly kindred and the whole human race, but also that the approving eyes of God and his angels were upon him, and witnesses to the sacrifice that was being offered up in his person as a propitiation for the sins of the world. How was it in the case of poor Giles Corey? It seems that he refused to plead guilty to the false accusations that were preferred against him by the *High Priest Parris* of Salem, that his wife and children might avail themselves of a provision of the law—provided for in such cases, and retain in their hands what little property he might leave at his death. To compel him to confess and thus enable his persecutors to take his goods with his life, the priest-directed court, instead of hanging him as they had done scores of others, condemned him to die through the slow process of a gradual increase of pressure made of weight placed on his body—a mode of death more dreadful than even that of crucifixion.

Days and nights passed under this terrible infliction, but sustained alone by the consciousness that those few dear ones whom God had entrusted to his especial care might suffer want and privation should he by a false confession obtain a mitigation of his terrible sufferings, the heroic martyr was enabled to endure to the end, and I have no doubt that his unselfish, self sacrificing spirit is now as far in advance of that of the persecuting priest who compassed his death, as the spirit of Jesus is above that of Caiaphas. Nor do I believe that the Gentile soldier who pierced the dead body of Jesus will have the half to answer for in eternity, as will the priest-ridden bigot who with opprobious epithets thrust back the swollen tongue of the expiring Corey which in the agonies of death protruded from his mouth.

For one, I do not believe that my disembodied spirit can ever enter the bright and glorious mansion where the risen Jesus now dwells, until it has progressed beyond the depraved and selfish nature that would permit my beholding unmoved even the writhings of the poor vicarious "serpent" upon whom Edwards suggests some of the "damned" will unfaltingly implore the ever-wrathful Jehovah to cast the penalty due their own sins. Nay, more: weak and sinful as I know myself to be, and endued with an organism shrinkingly sensitive to the presence of bodily pain, I feel that if the alternative of redeeming even this poor reptile from the eternal torments of a Calvinistic hell by my own bodily suffering was cast upon me, I could find no rest, not even in heaven, until I had accomplished its redemption through the substitution of my own sufferings on the cross (as Jesus is said to have done for that of myriads of the human race), even though I should have been aware from the beginning that the earliest use the poor reptile was to make of its freedom from torment, would be in its blindness to strike its envenomed fangs to the heart of its dying Redeemer. Nor do I believe there are many thoughtful men uncursed by a false religion, who, when they come to fully realize the immense consequences attached to the sacrifice, would not submit to the same ordeal to accomplish alike purpose, without suspecting the act to be so transcendently meritorious as to entitle them to divine honors! and yet we are taught by blasphemous Orthodox priests to look upon the Infinite Being and Father of all, whose compassionate tenderness toward his creature, man, exceeds (as I believe it truly does) even that of a mother for "her sucking child," that he is endued with so vainglorious, self-seeking and self-approbative a nature as to be pleased with the everlasting *sing-song* adulation of all his saints, both on earth and in heaven, because of his having submitted himself in the person of his Son to be dam suffering for a few years, days or hours, to redeem myriads of his children from an eternity of woe, in comparison with which all that mortals can know while on earth of pain is but as ces the joy, and from which there is not probably a human mother who would not have wrestled with Jesus for his place on the cross, to have saved the most thankless child.

From the bottom of my heart and inmost soul, I thank my God that, with all my imperfections, weaknesses and sins, I feel that, without an entire change of nature, I could never "enter on my list of friends" the man who, whilst removed from all fear of suffering himself, could look down unmoved, even from the highest heaven, upon the meanest reptile of earth, writhing in Edwards's ghastly hell. Nay, more: when it came to be fully apprehended, as is taught by Calvinistic and other Orthodox divines, that the whole of God's great universes of suns and planets might pass away at the rate of only a particle of microscopic dust in cycles of myriads of centuries multiplied by myriads, and the ineffable torments of the poor creature not have been appreciably diminished in duration, as Edwards, Emmons and others teach is the lot of the nearest and dearest earth-relations of the blessed in heaven—when, I say, this horrifying thought should be fully realized, I feel that my better nature would not only reject as a friend, but revolt almost to loathing from any *man*, *angel*, *God*, or *devil* who would not gladly undergo greater mortal agonies for the redemption of the poor, unreasoning creature than we are taught in churches and Sunday schools to believe mankind must eternally offer divine honors to Jesus of Nazareth for undergoing to save countless myriads of the human race. To me the thought seems too horrible to entertain without upsetting the citadel of human reflection and reason; and if I believed that such enormities existed in the providences of God, my prayer would be to be relieved alike from the horrors of heaven and the pains of hell, and that my soul might go out forever in annihilation.

But it may be said that men are always growing better than their religious creed, and that there are no such horribly awful doctrines taught in our day as those I have inveighed against. I grant the rule may fairly apply to the majority of "the hearers of the Word"; but I hold that the real "godly priest" affords an exception to it. "Once a parson, always a parson," is not only a trite but true saying. He may be forced by an outside pressure to disguise, but it is next to impossible that he should forego his ingrained second nature, unless, like the dying *Barnes*, his eyes should be suddenly opened to the enormity of his persecuting, malignant belief, and he be endued with sufficient honesty of purpose and strength to wrench away the foundation of *dead men's blood, and bones* upon which his debasing creedal superstructure is built.

It is but a few days since, that I heard even a Calvinist *happen* arguing that it was strictly just that God should punish sinners eternally in the fires of hell. To show that his position was correct, he, after the fashion of *Edwards*, compared God with the father of a family, who should provide a table of good things for his children, and invite them all to partake of it freely. "Now," said he, with a triumphant air, "suppose that your son should, under such circumstances, refuse to partake of the bounty you had provided, as reprobate sinners do of God's free offering of grace. Would you not deem so unworthy a child deserving of the severest chastisement? How infinitely greater, then," continued he, "should be the punishment of the disobedient child of God who refuses to partake of the free offer of grace that he has provided for his salvation through the atoning blood of his Son?"

The argument was *unanswered* and *unanswerable*. I could only (like John the Revelator, when he beheld the Orthodox *beast* in the future, written "all over with the names of blasphemy," that was destined to subvert the gospel of Jesus of Nazareth) look upon my opponent, and wonder with great admiration."

[*To be concluded in our next.*]

The Chicago Post asks: "Can you read your title clear to mansions in the burnt district?"

Free Thought.

To the Editors of the Banner of Light.

MESSRS. EDITORS—As you have favored me with one of the most denunciatory and remarkable editorials of which I have ever been the [illegible] I can hardly think you will refuse me the last word [illegible] I shall, in all probability, require at your hands, namely, the room in your own columns my reply to your remarks.

The paragraph you have quoted from my letter to the London Medium [illegible] contains an honest expression of my [illegible] with your late editorial of the 27th ult., [illegible] reason to retract. Considering the wonderful [illegible] things with which every American medium has been favored since I left England, I have been, and still am, astonished at the warm and cordial greetings they have always received from the English spiritual press. It was a matter of equal surprise and regret, both to myself and a large number of our mutual friends, on learning that these kindly greetings and warm words of welcome were not freely uttered in my favor, especially in the spiritual press of the city to which I return—and that too in the case of *an international* rather than of personal character. The Western spiritual press might have felt no call to give us a special word of welcome, but the English medium who [illegible] in return for all the warmth of feeling with which your humble [illegible] have been welcomed in London, been privileged to send some shaft of return back to his brethren of workers in England, from the Boston spiritual press. Hints of kind, congratulatory letters have pointed to such, but I do not make private remarks any more than private correspondence the subject of public discussion. Accustomed as I am to the hollowness of public opinion, and [illegible] as to act alike indifferently to the influence of [illegible] I should not have, myself, noticed this matter, but it has been forced upon my attention by the comments of so many persons, who seemed to demand of me some expression of opinion concerning the cause of this marked and [illegible] coldness. I explicate this part of my defence—since my very character and motives, it would seem, are on trial before the readers of your paper—by reiterating that I was precluded into an expression of opinion by the strong blame as I have heard made on the subject, of the very different line of conduct pursued toward myself and that of the English spiritual press to and their American visitors.

I should scorn to engage my English friends and ex-workers in such a very petty and unworthy dispute—otherwise I could cite the testimony of every European Spiritualist I have ever come in contact with, to prove that the charge of "envy" of the English Spiritualists against their American brethren," is monstrously untrue.

My entire aim has been to bind the links of kindness closer and still more close between the two countries.

In a few instances I have apologized for, explained away and referred to the prejudices which the English Spiritualists have cherished against much that they deem objectionable in the tone of the Banner of Light.

For that paper I have pleaded with all the warmth of earnest propagandism, praising, advertising and distributing it in public and in private, having for much that I did not myself approve of in its defence, and promising to keep my friends advised of my movements *only* through its columns, in the hope of making it necessary to those who desire to hear from me. As to striving to procure "sympathy" from my countrymen by pleading "martyrdom," so pitiful a thought and contemptible a course only exists in the astonishment of its expression. As I could not descend to defend myself against a charge so profoundly mean and paltry, I have only to say my kind countrymen have already accorded me as the sympathy I desire, and very possibly more than I deserve.

But as neither they nor myself are afflicted with "mental amaurosis," such sneers do not touch the original cause of complaint.

There are, however, some still graver charges against me than the expression of an opinion shared with a good many besides myself.

Messrs. Editors, on what ground, pray, do you charge me with "moral obliquity?" Rather a singular accusation from the Banner of Light!

Next, with repeating *private* reports about yourselves, to the effect that I believed you to be inimical to me. Messrs. Editors, do you indeed propose to sustain a quarrel with one of your oldest and most faithful supporters, on the ground of *private reports?* Were I to cite all the private reports and opinions that I hear about the Banner of Light and its editors—how reliable, readable, or even endurable, do you think such a record would read? The propagation of private mischief and private scandal are about as worthy of credit as the anonymous letter-writer, a creature too low in the scale of social credit to be classed as man. Besides all these direct charges, Messrs. Editors, I find, in the peroration of your article, certain inferential ones, still more astonishing as applied to me. I am bidden "to awake" and remember that "the day of individual rule has passed."

I am treated to a dissertation on the downfall of empires, dynasties, nations, &c., &c., &c., by all of which I am led to understand I have in some moment of utter oblivion, striven aimed at these distinctions, and it remains for the editors of the Banner of Light to warn me off from striving after them. Oh, my friends! never I have striven for a crown on these American shores believe me, it is a crown of thorns; and when a poor, [illegible] wanderer attains to the dignity of a mortgage, or the bearing of a crozier, it won't be when the former is worn with unmerited later, and the hands are heavy with [illegible]! Throughout my sixteen years of faithful service on the American Continent, you, Messrs. Editors, are the first, and I do believe the only persons, who could have deemed me the fit subject for such unwarrantable advice.

When *individual rule* has been pressed upon me, (as it has been in several instances,) I have ever declined it. I have endeavored to bear myself humbly, patiently, kindly under all the trying circumstances in which I have been placed. I have shared my slender earnings with all who needed it, never refused service even when worn out with toil and fatigue, devoted myself wholly to the service of others, scarcely ever made a bargain for service—never sent puffs or notices of myself to the papers—never obtruded myself in any place or at any meeting where I was not simply employed, and in my whole career challenge the Spiritualists of America to show that I ever aimed at *rule*, or made the least attempt to exercise power.

Again, Messrs. Editors, you remind me of a long list of *favors* conferred upon me by the "reports" of my lectures, and the insertion of notices, correspondence, letters, articles, &c., &c., &c.

As far as my lectures are concerned, I believe some of your staff can bear witness that I have never esteemed your reports of them as any favor conferred on me, but very much the contrary; in fact, I have begged that I might be spared such an honor, and without positively forbidding the reports, I have urged that which I now reiterate, that the very faulty and incorrect manner in which my lectures have been reported in your columns, has calculated to injure and misrepresent me in the opinions of all who had never heard me. As to the other favors in the form of notices of my meetings, correspondence, letters, essays, &c., &c., I have been under the very mistaken impression that their insertion was a favor done to you, rather than to me. I have written articles for the Banner which other papers would have paid me for, allowed reports of my speeches to be made, which to other preachers would have brought a handsome compensation—while the notices, correspondence, &c., &c., have helped to sell your paper, which without them would have been an incomplete record of what was passing in Spiritualism. I know I do not exaggerate when I claim that the contributions I have given freely to your journal, would have realized an income for me in any other, and I do not remember that I have ever asked for any return of what I have thus done, save a few notices and advertisements for the book written and dedicated to the honor of American Spiritualism, and that at the sacrifice of all I have been worth in the world.

I cannot close without noticing the tremendous prophetic denunciations of "woe" on my devoted head contained in the second paragraph of your editorial. What, gentlemen, can it be Emma Hardinge-Britten, your old friend and fellow laborer, against whom the Banner of Light is crying woe and desolation with an unction worthy of the prince of hearty haters, King David himself!

Has my perhaps very petty, but very natural, complaint that the spiritual papers failed to give me that kindly greeting back to their ranks which they do not always forget in the case of their own countrymen actually "raised the tocsin of sedition against the republic of the skies," and aimed "a blow at the great chain of magnetic unity which the invisibles are binding world wide around the hearts of men!" Poor republic of the skies! and poor magnetic chain! &c., &c.; you cannot be of much account if my complaint of a lack of little kindly courtesy can be the tocsin and blow aforesaid!

"Having put on the robes of the new dispensation," if I should ever chance to get "as high as the snow-crowned peaks of the Himalaya," unseen hands are to topple me down backward because I venture to suggest the interchange of international kindnesses have been rather remiss in my particular case. And, lastly, I am "ambitious, selfish and unjust."

Pretty hard charges, gentlemen, for one who has labored for sixteen years for the "republic of the skies," with no reward for her ambition but abuse from the world, and a general taboo from every avenue of distinction, except a very equivocal and ill-requited sphere of toil amongst the heterogeneous ranks of Spiritualism. Rather a poor look-out for selfishness to labor in a cause which leaves me, after sixteen years of incessant work, without a dollar in the world but what I have brought into the country with me—while the only injustice to which I can plead guilty, is much that I have persistently rendered to—myself.

Messrs. Editors, when Spiritualism arrives at a crisis like the present, and is obviously at this day on its trial for life and death, is not all this denunciation and list of unmeant charges—charges levelled at one whose life and acts speak for themselves—mere child's play, and unworthy of the occasion, the cause, and the persons concerned? Is it not folly, peevishness and irritability—or—has the crisis arrived when it is *expedient to fasten a quarrel on me?*

If the former is the case, let so worthless a matter sink into the pool of oblivion, from which it had better not have been fished up; if the latter, would it not be better for the interests of Spiritualism and the dignity of its advocates, that we should make our *congé* in private, and—part in peace?

As for me, I have spent as much time as I can spare on so petty a matter, but to those Spiritualists of America who have not found Emma Hardinge Britten "selfish, ambitious, unjust, guilty of moral obliquity"—to such I desire to say, she will still write, lecture and labor for their service with the greatest amount of good will and the smallest amount of recompense that a poor itinerant can "get along with," and that, with thorns and ingratitude *for my crown*, a tolerably well-worn carpet bag for my sceptre, a travel-stained crozier, and the enormous rule of a few kindly hearts *gathered together to hear tidings from the spirits*—true Spiritualists everywhere may command their faithful friend and co-worker,

EMMA HARDINGE-BRITTEN.

THE SOCIAL QUESTION AND MRS. WOODHULL.

BY MRS. M. S. TOWNSEND HOADLEY.

DEAR BANNER—I am glad to live in this age of mental progress, when all the forces of Nature are seeking to equalize their circulation, and although the pioneers of progressive action must be more or less subject to the present Jewish dispensation of condemnation, of course arising from the ignorance of the poor creatures, the pioneers are more to be envied than pitied, because they have passed through the lessons of experience which ever discipline the soul to its highest growth and the exercise of that sweet charity that practices no condemnation, and, like the Christ, they can truly say, "Father, forgive! they know not what they do."

Four years ago last September, about twenty-five hundred of our Vermont people met in Convention at South Royalton, in the beautiful grove *sacred to precious memories of* by-gone days, when Henry C. Wright, Achsa W. Sprague, Mattie Huntly, and other grand souls, "stood firm" beside their standard *of truth*. I felt *not only inspired* but impelled to speak of the horrors of social life and the awful perversion of that perfect law of marriage which I see in *Nature*, cementing the positive and negative, or male and female, in indissoluble ties, until the organization of matter has been perfected. I said, as I still say, I believe in a marriage law that holds one man and one woman perfectly true to the conjugal relation, not by the force of an external or man-made law, but by the divine attraction of a law of the soul that knows no possible change; and, if this law of true marriage exists, no human law can make it stronger or weaker, any more than it can *control the magnetisms of* the sunbeams. A law compelling man and woman to live together, without the existence of this divine marriage, is a *license for the most damnable crimes that mortals can commit*, as is daily proved by thousands of cases. Suicides and murders of all kinds are daily arising from these perverted conditions, and yet when a true woman or man undertakes to explain the causes, and suggest remedies, how they are abused. I said, at the time mentioned, that I did not believe in a marriage law that could allow a man to have a woman as his legal wife, rearing children through all the trials and sorrows consequent to that portion of her life, and keep one, two, or as many other women as he could support, who should serve as his means of continued sensual indulgence *and a rendezvous from the cares of his legal home*, and we all know society is full of just such, not only making desolate the hearts of noble women, but rotting human bodies with *the legitimate curse of promiscuous sexual indulgence*, and I said: I hope I shall live until another woman will dare to stand before as large an audience of men and women and speak these truths as fearlessly and honestly as I had done.

I thank God! I have lived and mine eyes have gazed upon her, and my hands have clasped hers. My heart rejoices in her truth, for *I think I understand her*, and although she may not have made the same statements, she believes as I have expressed myself in regard to the monogamic purity of marriage. Her statements in her lecture on "Social Freedom" were misconstrued because her choice of language did not convey her real meaning to the unthinking or prejudiced minds in her audience. Had she have said, "I am compelled by the God-given laws of my being to love whom I *must, and so long as I must*, because my love is of God, and consequently not under my weak human control," it seems to me she would have been better understood, and still meant the same thing. By this time, dear reader, you have learned for whom I speak, although I have not said Victoria C. Woodhull is the grand woman who is doing her best to aid in the elevation of a sin-cursed generation, and who dares to speak what most of America's *thinking* sons and daughters know to be true. God and holy angels bless and support her until she is better understood, and receives the just appreciation she merits.

I have no objection to a human recognition of divine laws; but I do most seriously object to man's arrogating to himself the right of judgment over that which the experience of centuries prove he knows comparatively nothing about.

I want to be governed by laws that are to be trusted, because they are permanent, admitting of no *amendment or repeals, not to be bought with money.*

I want to deal with men and women who are the *true* law-abiding people, to be trusted under all circumstances, because they have the law of right and purity within. I believe that *of* such is the kingdom of heaven, and there can be no heaven without, either in this life or any other.

God in Nature, and God in man, is ever to be trusted when we can understand his divine command.

It should be our earnest study to learn what he is calling us to do, and then our sweetest duty to obey. This is the great subject of my soul, and one of paramount interest to all. Let us calmly reason together.

M. S. TOWNSEND HOADLEY.

From the Religio-Philosophical Journal.

A PROTEST.

The American Association.—The New Departure.

BY HUDSON TUTTLE.

The American Association in a manner represents the ideas of American Spiritualists, at least it is supposed so to do, and of course Spiritualists as a body, whether members or not, are held responsible for its actions. This we may individually ignore, but we know the world at large so believes, and we are compelled to accept the fact. Consequently the true Spiritualist must feel a deep interest in that organization, have its honor and success near his heart, and feel the keenest chagrin at its failure and incompetency.

The idea of the province of this Association generally entertained is, *however, erroneous*. It in slight measure represents the Spiritualists of America. It cannot be said to do *no more* than the State Association of New York, Massachusetts or Ohio, except as the attendance at its annual *meetings* is larger. To justify this conclusion we have but to examine its methods of construction. Nominally it is composed of delegates from the State Associations, but any one can become a member without the right to vote, by the payment of one dollar.

These delegates have not the least power delegated to them. They cannot bind their constituents in the slightest measure, and hence, so far as the action of the American Association is representative, it can only be so of those who were present at its conventions, and voted for the measures which expressed their personal convictions. It is representative of the few score, more or less, delegates. As a delegated body, organized to represent the millions of Spiritualists on this continent, it is the veriest sham the light of day ever shone upon. It, however, stands before the world as the representative of Spiritualism. Delegates have met at the various places of appointment, and *gone through* the routine of passing resolutions, debates and endless talking.

At the late Troy Convention, this *body* was galvanized into activity. With almost unanimous voice, Victoria C. Woodhull was elected President. The day *previous* to such election, the life of that lady—a rather heated panegyric by Mr. Tilton—was scattered broadcast, as a *sort* of advertisement; and, on election day, her name was suddenly sprung on the delegates, who voted, we have charity to believe, without consideration of the great responsibilities they assumed. With that vote, the American Association ceased to exist. Instead of the front of Spiritualism, it became the subsidiary and ally of the woman's suffrage, or equal rights party, as set forth in and by Victoria C. Woodhull. Her career was plainly set before the *Convention*. The journal she publishes had been read by the delegates. Her life, in which it is plainly stated that she is divorced from her husband, and yet lives with him in open defiance of marriage laws, was widely scattered. *Her discovery* of the wonderful clause in the amendment, allowing women to vote, so justly named a farce, had *been in every newspaper*. She was identified with another cause, with which Spiritualism has as much to do as with the decline and fall of the Roman Empire; yet these delegates assumed the responsibility of her election, and, so far as *possible*, allowed *her to* represent themselves and Spiritualists to the world. They virtually endorsed her position by her election.

We mistake the genius of the vast majority of Spiritualists, if they accept this representation. That their united protest has not gone up to the heavens, has been from the suddenness of the blow, and because they did not at once comprehend its bearing. They did not understand how completely the delegates at Troy betrayed their cause to an all-absorbing political issue. Many were pleased with the high sounding promises and exalted expectations expressed, without examining sufficiently to show to themselves how vain and foolish these really were.

We have not time to examine all the strange assertions or wild theories suggested in the "message" she has published; while, if any proof were needed to show Mrs. Woodhull's incompetency for the presidential chair, it alone would be sufficient. She mistakes history, mistakes human nature, and goes to the full length of wild fanaticism. She says:

"*We will have* our rights. [Italics her own.] We will try *you just once more*. If the very next Congress refuses women all the legitimate results of citizenship—if they merely so much as fail by a proper declaratory act to withdraw every obstacle to the most ample exercise of the franchise, then we give here and now deliberate notification of what we will do next. As surely as another year passes from this day, and this right is not fully, frankly and unequivocally considered, we shall proceed to call another convention expressly to frame a new Constitution, and to erect a new Government, complete in all its parts, and take measures to maintain it as effectually as the men do theirs. We are plotting revolution; we will overturn this tyrannic Republic and plant a government of righteousness instead."

In astonishment we inquire how this terrible revolution is to be accomplished, and, on reading further, find it is through the agency of the American Association. In her own words

"I propose to call to my aid a cabinet of advisers and assistants, from among the ablest men and women in the Spiritualist ranks, and in the ranks of those who will co-operate with us, and to divide the field of the objects your organization contemplates into distinct Departments and Bureaus; and, while co-operating with the trustees at a congress, to address to the Spiritualists at large, from time to time, messages and reports from the heads of the different departments and bureaus, containing such recommendations as our mutual consultations may suggest, aided, as we hope we shall be, by communications and inspirations from our spirit friends. If in this slight innovation there should prove to be the germ of a new governmental order of the future which I have alluded to, and if it should grow spontaneously into power, by virtue solely of the wisdom of its programmes, recommendations and measures, no one will have occasion to complain; while if, on the other hand, a less exalted result shall ensue, still the plan proposed may prove to have an incidental value."

We inquire most earnestly of the Spiritualists of America: Are your views on the great question of spiritual communion and its relations to humanity expressed in the above? Are you willing that the individual who utters and represents them should represent you? Do you desire to see Spiritualism thus forcibly seized and dragged into the corrupt arena of party strife? Are you, as a body, ready to endorse Victoria C. Woodhull's equal-rights party, her social views and financial policy? Are you ready to be forced into a rebellion one year from date, if Congress does not heed the threat, and give woman the ballot?

We would not in the least curtail the province of Spiritualism, nor restrict it to the simple fact of the existence and inter communion of spirits, but we cannot see the propriety or fitness of its active power being diverted to propel the car of the "equal rights party," as defined by S. P. Andrews, with Victoria C. Woodhull for engineer and fireman.

We believe that the great majority of Spiritualists are lovers of order, and of law, and if revolution must come, will work through the law, seeking to improve our Government instead of overthrowing it for a new and untried one; that they are in favor of social order, and while favoring needed divorce laws, throw over marriage itself the ægis of just and discriminating restrictions. Their position is in brief: If the laws are wrong, right them by legislation, but as long as they remain, obey them. This is a necessity of order, and the opposite is anarchy. We doubt if there be many who would approve of ignoring marriage or setting aside its responsibilities, or who have set the ignoble estimate of a "civil contract" thereon.

Yet this American Association not only endorsed the Woodhull platform, by electing her its President; it must needs still further commit itself by nominating her for President of the United States, and by a series of resolutions by its Executive Board.

Were not these threats against the Government so ludicrous in spirit, they would be too pitiable to require further criticism. They are the weak whinings of disappointed incompetency. The delegates who voted such a platform are at liberty to hold "cabinet meetings," and inaugurate their rebellion; we have no fear of their constituents accepting their folly or abiding the results.

Mrs. Woodhull is an enthusiast—more, a fanatic—believing herself to be, and was so introduced at Cleveland, the Joan of Arc of this age. She is so styled in Tilton's biography. She says, in her "message," with refreshing assurance:

"I tell you frankly I feel myself called upon by the higher powers to enact a great *role* in connection with this great change."

She would generously relieve the delegates of the responsibility of her election by casting it on the spirit-world:

"It was an event prepared for you, and to which you were impelled by the superior powers to which both you and I are subject."

Herein does she mistake history. The time has gone by when the masses can be acted on by the marvelous. We doubt not Joan of Arc would meet a quite different reception to-day than she received from her ignorant and superstitious age. The spirit-world itself has been reduced to law, and its words are none the better because from thence. The medicine man cannot frighten this generation of thinkers. The medium is none the more respected because a medium; it is the words he utters that have influence. If Mrs. Woodhull throws new light on Government or finance, or on social relations we will not pause to ask if Demosthenes or Stephen Pearl Andrews authorized her so to do, but simply is the light new and truthful? After close examination we fail to see the beneficial results to flow from the new social order, and herein she seems to have wholly mistaken human nature. We believe Spiritualism should *permeate* politics and religion, but we most strenuously object to its being wrenched to the exclusive subserviency of any party. One may be a firm and consistent Spiritualist and yet deny woman's suffrage, communism, and every other *ism and ology*. He may be a radical Republican or a Democrat, a whig or tory, capitalist or laborer, and still a Spiritualist.

The delegates met at Troy to discuss Spiritualism, and the *methods for* its advancement. So far as they in any wise acted in delegated capacity, what portion of their constituents instructed them to make a presidential nomination? It was, at best, an unwarrantable act, which sadly reflects on their *judgment and discretion*.

If Spiritualism is to be represented by such an organization, it were better it were *not represented* at all. This Association, with its early promises of usefulness, is no longer a spiritual organization, but a subordinate of another movement; and an ally of fanaticism. As a spiritual association it is dead.

If Spiritualists wish to be represented organically, a new convention must be held under *far different auspices*, wherein Spiritualism shall be the main object, and not brought forward like a steed ready equipped for the riding of any and every passing hobby.

With our individual voice we earnestly protest against the action and representation of the American Association, and in making this protest we are assured of the unqualified support of the majority of Spiritualists of America.

Written for the Banner of Light.

MARY AUSTIN BLAKE:

PASSED FROM EARTH TO SPIRIT-LIFE, OCT. 15, 1871.

Affectionately inscribed to Harry T. Blake.

In the dewy flush of morning,
With hope's sparkle in her eye,
She has passed from earth to Heaven,
To the better life on high.

Would you, brother, thence recall her,
To a world of toil and strife?—
Bind again the ransomed spirit
To its grosser years of life?

Would you, from her home of glory,
And the raptures of the blest,
Ask her to re-share the story
Of this duller life's behest?

No—ah, no! For, in the blending
Of the past with future life,
Love is crowned with bliss unending;
Soul meets soul—and husband, wife.

In the mellow hush of evening,
With life's duties, trials o'er,
Oh, the immortal joy of greeting
Friends, not dead, but gone before!

Long Island, Jan. 15, 1872. JUAN LEWIS.

If a German says Kleinkinderbewahranstalt, he does n't mean to abuse you. He simply speaks of a refuge for little children.

Banner Correspondence.

Louisiana.

NEW ORLEANS.—It is generally conceded by those engaged in the Spiritualistic movement of the day, that all mediums as such, and all communications from spirits given through them, are *worthy of attention*. I therefore write you an account of a novel mode of spirit manifestation now in full blast in New Orleans.

A young woman, perhaps twenty-five or thirty years of age (Protestant,) has lately, under direction of spirits, fitted up a room with all the paraphernalia of a Catholic Church.

With the exception of one beautiful picture of Mary with the infants Christ and John, there is nothing among all the *decorations* and symbols with which the place is profusely filled, but is calculated to strike the soul with horror. That terrible picture of Christ hanging on the cross—so common among the Catholics—occupies the most conspicuous place in the room. Although I believe this is only an engraving, yet such reality of agony is there represented, that one involuntarily regrets that the perfected art of engraving has brought it within the means of purchase of the multitude. Even the wooden altar is studded with brass nails, and the forms of innumerable crosses gleam upon the senses till it seems that the insensate wood is writhing in agony; and the many wreaths which hang around the walls are funeral garlands, such as those who mourn the death of friends hang around graves.

They hold their séances three evenings each week, usually from eight o'clock until nearly midnight. A few weeks since I attended, by invitation, as a spectator. As a storm seemed rising, we did not remain until the close. My impression then was, that the medium was controlled by a set of low and ignorant spirits harmlessly actualizing, as well as they could, their highest ideal, by building up the Catholic Church. The most *painful feature to me*, however, was the manner in which three boys and a young girl—their ages, perhaps, ranging between twelve and sixteen years—were wrought upon. They all seemed highly mediumistic, and under the control of the presiding medium. While held in this condition by threats, blows and frequent penance, they were *influenced*—*obsessed* by various spirits who talked with the presiding medium, who retained them under her absolute control. One of the requirements as penance in a kneeling posture, was to briskly make passes for an hour or more over some ailing person, another to repeat the Lord's prayer or the Catholic creed many times, another to drink some nauseous mixture which was ready prepared for the occasion.

Our beloved brother, J. M. Peebles, whose harmonizing influence I believe will, ere he is called to higher life, encompass the habitable earth, is now filling an engagement of two months in New Orleans, dispensing light, life and love in many dark places here. Mr. Peebles visited this nucleus of Catholic mischief, and had about as much influence over those low and ignorant spirits as a seraph entering one of the city's hells, would have over the drunken revelers there. Although, by simply extending his hand toward the young girl laboring under this painful influence, he could close her eyes, paralyze her arm, and, by exerting his will power, control her very thoughts; and although, as he slyly passed his hand over the boy, the devil departed out of him, the counter influence which reigned supreme in this stifling place was instantly and successfully exerted through the presiding medium. I am told that this misguided woman is, and has been from early infancy, merely an instrument in the hands of these low spirits, and I hear, from "*over the other side*," that they are employed of some of that Jesuitical force who, two or three hundred years ago, by precisely the same process, compelled the free Indians, by stripes, imprisonment and terror, to labor in the erection of the so-called missions which, at this time, may be seen in ruins scattered over Mexico and Western Texas. So much of the plan of these spirits, now operating in New Orleans, as has been divulged, or so much as I have heard, is for the presiding medium to present herself as a type of Christ, having orders to continue these séances until she gets twelve mediums entirely under control, and educated to stand for the twelve apostles.

To the superficial observer such insignificant incidents in the history of spirit-intercourse may seem trivial and too absurd to be noticed. But let us remember that the same power which built the Inquisition, which has deluged the earth in blood, which has excluded millions from the light of truth by the deadening influence of intolerance, bigotry and superstition, has worked out its horrible ends by precisely the same means as exemplified in the above described humble séance.

We must not measure the glorious progression of our day and generation by the many. "The mills of the gods grind slow," and we only know how sure by the few bright spirits who have risen above the ignorance and error of the past ages; and the mighty work which they are called upon to do is this: to drain off the slimy pools of ignorance from the minds of humanity, exterminate the reptiles harboring there, and turn up the soil to the clear sunlight of truth and reason.

Very efficient workers in this field are our spiritual lecturers and mediums, who are giving their lives to the work of human enfranchisement; and, while we thank God that these our sisters and brothers are yet in the form of clay, and therefore are able more directly to feed the starving multitude, let us not forget that their physical needs must be provided for. Thus those who have an abundance of this world's goods may indirectly become workers in the same glorious field.

Yours for the spread of universal truth and peace, FRANCES E. HYER.

New Orleans, La., Jan. 12, 1872.

New Jersey.

HAMMONTON.—David Mills writes Jan. 17th as follows: After my best respects to you and best wishes for you and yours, and all my brethren and sisters everywhere, I would say that I have been very much interested in perusing the contents of the dear old Banner of the Angels (Light), for Jan. 20th, 1872. I find it full of good things to the brim. But what interested me most of all was the lecture of that angel-educated, guided and inspired sister of ours, Victoria C. Woodhull, found on the first and second pages of the Banner. I look upon it as the ablest, the most lucid, logical and exhaustive argument that I have ever read on that all-important subject. It goes to the very bottom of the subject. I believe that lecture had its origin among the angels, and is worthy of its source, is worthy of being printed in letters of gold and set with diamonds. It ought to be printed in book or pamphlet form, and sowed broadcast over the whole field of humanity. Let the practical application of that very heaven-begotten lecture pass through the cities, towns and homes of the land, and a change would come over them. Jails, penitentiaries, poorhouses, houses of prostitution, and all their kith and kin, would soon disappear, like Chicago, Peshtigo, &c., before the devouring flames, and leave the fragrance of heaven on earth. That lecture is salt for humanity, that is full of savor, and fresh from the mines of Paradise. I endorse it with all my heart, as the saying is. It accords fully with the views that I have long entertained and openly advocated, and have been, so far as men and women in the form are concerned, paid for my trouble for so doing, in the same kind of coin that Sister Woodhull is receiving hers in.

When or while I did preach Orthodoxy (and I did for several years, as an old school Presbyterian), I was regarded as a child of God and on the high road to the kingdom of heaven; but when I came to outgrow Orthodoxy, by the ministration of angels, and proclaimed the new, old doctrines of Spiritualism, they turned me over to their Devil. Well, according to their own showing, supposing the existence of their God and Devil, they gave me to the better one of the two, for if any calamity dire, such as wars, pestilences, famine, fires, tornadoes, &c., occur, they lay the blame to their God; but if anything new in the way of inventions and improvements in the arts or sciences—anything that is calculated to improve and elevate the earth and all of its inhabitants, why they give their Devil the credit of its authorship. Well, I hope they will all get wiser one of these days, and, like the snake, shed the old Orthodox skin, or shell, and put on the new growth of the gospel of Spiritualism in all its beauty and heavenly grandeur.

We have Mr. E. V. Wilson lecturing here this week, evenings. He gave the first of the four that he engaged to deliver, last evening. It being rather storm-looking, the audience was not as large as I had hoped to see out. His subject was "Our Guests," which was handled in his able and peculiar style, and several spirits, seen and described by him, were recognized, most of them, by the parties.

May we all be imbued and guided by wisdom, light and love of the angels, unto all well doing here and hereafter. Peace be with you now and ever. Amen.

Massachusetts.

LOWELL.—We as a society here are prospering with renewed interest as the new year comes in. We have a Lyceum in the forenoon, lecture in the afternoon and evening. Mrs. S. A. Rogers lectured Jan. 14th, to an attentive and appreciative audience. She truly has not mistaken her calling as a speaker. Seldom has it been our privilege to listen to so able and interesting a speaker. She ranks with our ablest and best. She possesses fine psychological powers for delineating character, as any one known to us, besides being one of the best test mediums and clairvoyant examiners of disease. As Mrs. Rogers has spent the last year in Maine, and previous to that in the West, she is not known generally in Massachusetts or the sister States, therefore we introduce and recommend her to all that need a first-class speaker and a fine medium.

SILAS DAY,
L. W. DAY,
J. S. WHITNEY.

BOSTON.—C. D. writes: In Spiritualism there is one thing, a main feature of the philosophy, that I do n't like. It is the assertion that spirit-life is constant work, or action. This seems unpleasant to me, taking the tenet, as I do, in its broadest sense. One, in working, likes to know that he is accomplishing something toward a desired end. Take a homely illustration: a man sawing a cord of wood has a pleasure in seeing stick after stick fall at his feet and the pile diminish. If he keeps sawing and sawing, seeing no diminution of his job, would he not become discouraged and inquire to what purpose his labor? So in Spiritualism one likes to feel conscious that somewhere, sometime, is an *end*, a *result*. He likes to believe that *finally* it is one grand Harmony of Rest—not necessarily a quiet, motionless condition, but something which *is* a perfect, eternal satisfaction and peace. To be continually going to a point, real or ideal, must be a vexation or torment; in the important idea of Spiritualism, unspeakably the latter. And thus to have a satisfactory belief, I must think that, in the incomprehensible design of the Infinite, there must be in the dim and distant future a perfect state of eternal and unbroken harmony—a condition of *not* of forever getting, but always *having*.

PEABODY.—J. D. writes, Jan. 22d: A series of spiritual lectures has been inaugurated here under very favorable circumstances. Miss Susie A. Willis has lectured the three last Sundays, giving the best satisfaction. The audiences have increased very rapidly, and, with the addition of a fine choir of singers, the meetings are very interesting. I should judge there were over three hundred present at the last evening meeting, and many left for lack of seats. Miss Willis's readings and improvised poems were of a high order, and gave universal satisfaction. A remark made by her in one of the lectures, that "Spiritualists were 'independent rangers,'" was, *to my mind*, not only truthful but complimentary. (but I could not but help thinking she was a "sharp-shooter!") yet I think that Spiritualists *can* so organize that their efforts can be more effective, without infringing on each other's rights as free-thinkers.

Mr. Hiram Plumer passed away recently at his place of residence, at the age of *fifty seven*. By a thorough investigation for many years, he had firmly become convinced of the fact of spirit communion. It was his request that a Spiritualist officiate at his funeral. Mr. I. P. Greenleaf performed the services, which were exceedingly appropriate and consoling, embodying many of the leading ideas which are the groundwork of the Spiritual Philosophy.

California.

SNAKE LAKE VALLEY, SPANISH RANCH P. O.—D. W. Hamblin writes as follows: "Can't you someway induce some young missionary to visit this country as a lecturer? we want one very much; there are a great many Spiritualists in these mountain villages, and we want some one to come along who will build us up a little. I would give a lecturer one month free living and a good deal of aid in going around with him, and insure him good pay. It has cost me $500 a year for the last six years in holding free circles at my house; we have splendid séances at times when conditions are favorable; my wife is a trance-medium—sometimes clairvoyant and clairaudient, and has given wonderful tests to our neighbors. But we are farmers and keep a dairy, and are so fixed that we can but very seldom leave home, and only then one at a time; and my wife do n't like to hold séances when I am not with her, although we do occasionally do so. I wish some good developing medium would come around this way. I have a son, a young man, who is a good medium, but very diffident. We have a neighbor just developing into a healing medium; he has performed a good many cures in the last twelve months, and he has not investigated the spiritual philosophy over two years. He is a good honest man. There are a goodly number around this section interested in the spiritual phenomena, and we want some one to come amongst us who would not be afraid to take old theology by the horns, and expose her wicked and treacherous ways to ignorant man.

Note from Mr. and Mrs. Baker.

DEAR BANNER—We are happy to acknowledge the receipt of your post-office order for twenty-four dollars and sixty cents. There are also others who have befriended us. We would mention Mr. and Mrs. Robert Lovewell, of Morrisville, Vt. Last summer, they sent us ten dollars; and, on learning it was not received, sent another ten dollars by registered letter, which was duly received. We have received several letters enclosing a greenback, some requesting their names be not mentioned. They have our thanks all the same. We have just received two dollars and fifty cents from J. M. Peebles, New Orleans. Thanks to A. J. Davis for his kind notice.

JOSEPH BAKER,
ALZINA BAKER.

Janesville, Wis., Jan. 10, 1872.

Note from Mrs. Weeks.

DEAR BANNER—I received your kind note, with four dollars and fifty cents enclosed. Please give my sincere thanks to the dear friends who so kindly donated me the money. I have so far recovered my health as to be able to give a few sittings to investigators.

With gratitude to Wm. White & Co., I am,
Respectfully yours,
MARY E. WEEKS,

Chicago, Ill., Jan. 6, 1872. 1253 *State street.*

Note from Austin Kent.

DEAR BANNER—In September last, the prospect of the coming winter was dark to me, in view of my limited means. I hoped, and was not without some faith. The generosity of your patrons has lifted a weight from my mind, and, for a time, made me temporally comfortable. I can make no visible returns, except to write my deepest thanks, and—may I add?—my desire that 1872 may be to you and your patrons a year of happiness and usefulness. AUSTIN KENT.

Stockholm, St. Lawrence Co., N. Y., Jan. 6, 1872.

SO GOES THE WORLD.

Our varied days pass on and on,
Our hopes fade unfulfilled away,—
And things which seem the life of life
Are taken from us day by day;
And yet through all the busy streets,
The crowd of pleasure-seekers throng;
The puppets play, the showman calls,
And gossips chat the whole day long,
And so the world goes on.

Our little dramas come to naught;
Our lives may fall; our darling plan
May crumble into nothingness;
Our firmest castle fall to sand;
And yet the children sing and dance,
The money-makers laugh and shout,
The stars, unmindful, still shine bright,
Unconscious that our light is out,
And so the world goes on.

The house grows sad that once was gay,
The dear ones seek their Blessed Home,
And we may watch and wait in vain
To hear their well-known footsteps come.
And yet the sunlight checks the floor,
And makes the summer shadows long;
The rose-buds at the casement bloom,
The bird pours forth his cheerful song,
And so the world goes on.

ASTOUNDING LITERARY DISCOVERY.

At a regular meeting of the Free Conference of Washington, D. C., held on Sunday afternoon, Jan. 21, 1872, the subject for discussion being "Miracles," and Prof. Main having opened with an essay on the subject,

Wm. Henry Burr rose, and said: When the present question was chosen last week for discussion to-day, I little thought of preparing to submit the remarks I *now* have to make.

The age of miracles is not past. I have one to disclose.

One hundred years ago to-day, the last of the series of *Letters of Junius* bears date; and it is a notable coincidence, by the way, that the first of the series is dated exactly three years prior. During the century that has elapsed, a hundred volumes have been written, attempting to identify the *anonymous* author of those models of literary composition, those fearless assaults upon the British throne and ministry which made the blood of Edmund Burke run cold. They have been attributed to more than a score of writers, each one of whom, in turn, has been proved not to have been the author. Latterly, it has been assumed, with some degree of confidence, that Sir Philip Francis was the man; but his name, also, must now be stricken from the list. The mystery remains unsolved until to-day, the hundredth anniversary of the date of the last letter of Junius. The name of the anonymous writer of those letters is to day revealed. The discovery is made in America, by an American. Am I rash in making the assertion? If so, a little time will disprove it, and I shall suffer the penalty of my delusion.

To-day there is issued a book, the advance sheets of which I have in my possession, and have partially read, the title of which is as follows: "*Junius Unmasked; or, Thomas Paine the Author of the Letters of Junius, and* ——"

Let me stop right here—for the remainder of the title-page is more startling still—until I tell you how the discovery came to be made.

The imprint at the bottom of the title-page is, "Washington, D. C.: *John Gray & Co., Publishers, 1872.*"

Who are John Gray & Co.? None of you know, but they are not fictitious names, as I am assured. Who is the author of "*Junius Unmasked!*" None of you know, but in due time he will doubtless reveal himself to the public. Is he known to literary fame? If he is not, this work will make him known. Is he a student of literature? In this investigation he has become such. In producing this work, he has made a long and laborious research, and the public will judge with what result. Was he a reader and admirer of Junius? Never, before the investigation began, had he read twenty pages of that author. Was he a reader and admirer of Paine? Never, before the investigation began, had he read twenty pages of Paine, and not one page of his political writings.

Here comes in the miracle: In a depressed state of mind he rose from his chair one day, and, without any conscious object, reached his hand up to a shelf in his library and placed it on a volume of Junius. Something said to him at that moment, not audibly: "Paine was the author of that book." Starting back, he exclaimed aloud to himself, for he was alone: "Is that so?" Taking the book down, and looking at the date of the first letter, he read: "January 21, 1769;" turning to the last letter, he saw it dated: "January 21, 1772." Where was Paine during those three years? The New American Cyclopedia answered: He was an excise officer of the British Government, stationed at Lewes, a place about forty miles south of London. How old was he? From thirty-two to thirty-five years. When did he come to America? Near the close of the year 1774. So then Paine was where he could have written the letters, and was old enough to be their author.

The next inquiry was one involving great literary labor and keen criticism. A thorough analysis of Paine's political writings had to be made, as well as of the Letters of Junius. At every step the proof accumulated. The analysis and comparison will appear in the book in detail. The style, the subject, the sentiments, everything of Junius, were found to agree with those of Paine in a most remarkable degree. Not one contradictory or incompatible fact could be found between the two, and the few apparent contradictions proved to be positive evidences of a common authorship. The singular and significant fact that Paine never once, in all his writings, alluded to Junius was noted—a thing next to impossible if he himself was not Junius. The figures of speech were the same. Several of the illustrations were identical, and were of such a character that the chances that another should have made them are as infinity to one. More than three hundred parallel characteristics and expressions have been found between Junius and Paine.

"I am the sole depository of my own secret," said Junius, "and it shall perish with me." The motto Junius placed on the title-page of his work is, *Stat nominis umbra*—"He stands in the shadow of a name." The author of "*Junius Unmasked*" amends the motto thus: "*Non stat diutius nominis umbra*"—"He rests no longer in the shadow of a name." The secret did perish with Thomas Paine. But to-day, sixty-three years after his death, when scarce a soul survives who ever saw him, the lost and buried secret is miraculously revealed. "Ah, yes," I hear some of you say; "it is what you call a spiritual revelation!" Well, *I* think it is; but the revelator assures me he is not a Spiritualist, and further this deponent saith not.

But now for a further disclosure. Let me repeat the whole title of the book: "*Junius Unmasked; or, Thomas Paine the Author of the Letters of Junius and the Declaration of Independence.*"

Thomas Paine the author of the Declaration of Independence! Impossible! I hear you say. Did not Jefferson himself draft it? and did he not avow himself its author? While Paine lived, Jefferson was careful not to claim its authorship. *In notes written on the spot*, and at the time the Declaration was adopted—for the truth of which he pledges heaven and earth—he gives an account of what was done, but lays no claim to its authorship (Works, vol. I, p. 118). Three months after Paine's death, Jefferson, in answer to a proposition to publish his own writings, after mentioning many of them, says: "I say nothing of numerous drafts of reports, resolutions, declarations, etc., drawn as a member of Congress, or of the Legislature of Virginia, such as the Declaration of Independence, Report on the Money Mint of the United States, the Act of Religious Freedom, etc., etc. These having become the acts of public bodies, there can be *no personal claim* to them." Ten years later he repeats the account given in his notes at the first, again making no claim to authorship, and again pledging heaven and earth for the truth of his statements (Works, vol. VII, p. 123). Two years later he interpolates into the same account a clause which makes it read as if he intended to claim the authorship. The passage, as interpolated, reads thus: "The committee for drawing the Declaration of Independence desired me to do it. It was accordingly done, and being approved by them, *I reported it* to the House" (Vol. I, p. 17–18). Jefferson was now seventy-eight years old, and Paine had been dead twelve years. This was the first insinuation Jefferson ever made that he was the author of that instrument, but he was careful to drop the pledge to heaven and earth for the truth of his statement. Two years later he says, "I drew it" (Vol. VII, p. 304). Again, two years later still, he says *once* that he wrote it, and once that he drafted it. But in none of the three instances in which he says he "drew," he "wrote" or he "drafted" it, does he make—as in the former instance, where he did not claim its authorship—a "pledge to heaven and earth" for the truth of his statements.

Let me repeat. Never before the death of Paine did Jefferson acknowledge that he was the author of the Declaration of Independence. He gave several full accounts of the whole transaction, and called heaven and earth to witness the truth of his statements. Just after Paine's death, he can make no personal claim to it. Twelve years thereafter, he very ambiguously claims it, but drops his oath. But two years later, in his eightieth year, he first says, "I drew it."

This, however, is but a very small part of the evidence that Jefferson did not draft it. An analysis of his writings shows no composition like it, and a comparison of his statements about it with known facts, proves that he could not have been its author.

In the conclusion of Paine's Common Sense, he wrote as follows:

> "Should a manifesto be published and dispatched to foreign courts setting forth the miseries we have endured, and the peaceful methods which we have ineffectually used for redress; declaring at the same time that not being able any longer to live happily or safely under the cruel disposition of the British Court, we had been driven to the necessity of breaking off all connection with her; at the same time assuring all such Courts of our peaceable disposition toward them, and of our desire of entering into trade with them. Such a memorial," &c.

Now, taking up the Declaration of Independence, and passing over the first two paragraphs, comprising the introduction and the bill of rights, we find the remainder of the instrument to be an amplification of the sentence just quoted from Common Sense, in the exact order of statement:

1\. "The miseries we have endured," as expressed in Common Sense are stated in a series of short paragraphs in the Declaration of Independence. 2. "The peaceful methods which we have ineffectually used for redress," as expressed in Common Sense are stated in the next paragraph of the Declaration of Independence. 3. The next clause of the sentence from Common Sense about "not being able any longer to live happily or safely under the cruel disposition of the British Court," and of "the *necessity* of breaking off all connection with her, is repeated in substance in *the next sentences of the Declaration of Independence.* 4. The last clause of the sentence from Common Sense "assuring all courts of our peaceable disposition toward them, and of our desire of entering into *trade* with them," is embodied in the concluding paragraph of the instrument, being the formal *Declaration of Independence.*

With this evidence that the Declaration of Independence was borrowed from Common Sense, let us see if Jefferson himself could have done it. In his Works, vol. VII, p 198 in speaking of Paine, says, "Indeed, his Common Sense was for a while believed to have been written by Dr. Franklin and published under the borrowed name of Paine, who had come over *with him* from England." In the above sentence are two historical errors. First, Common Sense was not published under the name of Paine; and second, Paine did not come over with Franklin from England, but preceded him six months. If Jefferson had read Common Sense before writing the Declaration of Independence, he would *never have so erred* in regard to its publication, for the authorship of Common Sense is not disclosed in the earliest editions of the pamphlet. This goes to show that he had not even read it, much less studied it.

Furthermore, Jefferson says he "turned to neither book nor pamphlet while *writing*" the Declaration of Independence, (vol. VII, p. 304) and this accords with the statement of Bancroft, the historian, "that from the fullness of his own mind, without consulting one single book, Jefferson drafted the Declaration (Hist., vol. VIII, p 465.)

Again, in vol. VIII, p. 500, of Jefferson's works, he says: "When the Declaration of Independence was under the consideration of Congress, there were two or three unlucky expressions in it which gave offence to some members. The words, '*Scotch and other foreign auxiliaries,*' excited the ire of a gentleman or two of that country." In the phrase, "Scotch and other foreign auxiliaries," Jefferson is trying to quote the words, "Scotch and foreign *mercenaries.*" There is a vast difference between the two words, "auxiliaries" and "mercenaries." The former word is not used once in the instrument; the latter is used twice. Could Jefferson have made such a blunder if he wrote the Declaration? He had no antipathy to the Scotch. He was of Welsh and Celtic origin, was educated by two successive Scotch tutors, and, at college, became strongly attached to Prof. Small, a Scotchman. On the other hand, Junius, like a true, native Briton, often inveighed bitterly against the Scotch.

Again: John Adams says that he and Jefferson met as a sub-committee to draft the Declaration; that he urged Jefferson to do it; that, afterward, they both met and conned it over, and he does not remember making or suggesting a single alteration. What does Jefferson say to this? He denies it. *He says there was no sub-committee;* that Adams has forgotten about it; and that Adams did correct the Declaration (Works, vol. VII, p. 304). Query: How could Adams forget about a sub-committee, if, as Jefferson says, it never existed? Was it not Jefferson who forgot so easily and for a purpose?

But I will not pursue the evidence further. It is given fully in the book, and in a much abler manner than I am capable of presenting it. By next Wednesday you may procure a copy of it at Morrison's bookstore, No. 475 Pennsylvania avenue. *It contains three hundred and twenty pages*, the last forty of which present the Grand Outlines of Thomas Paine's Life, in a manner never before so ably given.

The effect of this important discovery must be prodigious. It will produce a moral earthquake in the literary, political and historical world. The name of the neglected and despised author-hero of the Revolution, which for three-quarters of a century past has been the chief target for clerical *curses, is from this day henceforth to head the roll of fame* among all who speak the English language. For it must and will yet be acknowledged that never before or since were there combined in one human being such great genius, disinterested benevolence, true modesty, stern integrity, noble ambition, *life-long purpose and world-wide philanthropy.*

WISCONSIN PEBBLES.

BY J. O. BARRETT.

Two weeks ago, or thereabouts, I lectured in the county town of Winooski—one of my old camping-grounds. Here, days agone, I lectured much. Here is where Bro. Warren, now of Iowa, pioneered the way. The leading people are Spiritualists. They are a religious barometer for the churches. When the Spiritualists have meetings, the Orthodox rouse from their lethargy and follow suit, being alarmed lest something will be done to attract their flock into the free fold. When the Spiritualists stack arms for a rest, the Orthodox cease their belligerency, and cease all work in Winooski! Here are the Jacksons, the Pierces, the Aikens, the Smiths, the Tuckers, etc., most of whom patronize the Spiritualist literature. When Spiritualists do this, and become a reading people, be sure the cause we love is prospering. Subscriptions for the spiritual papers and books and lectures go hand-in-hand. Wherever one solitary Banner is read, springs up a light that is sure to diffuse itself for beauty of thought and beauty of life.

SHEBOYGAN FALLS.

This is the well-advised and vigorous field of conflict for the late Charles Cole. He was the Atlas who bore the cause on his shoulders for many years. He is summering now in the spirit-world, but feels greater interest than ever in the work, as his earnest counsels in spiritual circles plainly indicate. Years agone, when he was with us, Sheboygan Falls was quite a stronghold of our gospel. By deaths and removals, the forces are scattered; but a remnant is left, and that is faithful and true. Here are the Coles, the Prentices, the Lampmans, Dr. Clark, brother of our *Dean*, and others—*men and women of confirmed* spiritual tendencies. An effort was made, of late, to Unitarianize the Spiritualists here, but the effort failed. No well-informed Spiritualist can ever be induced to take back tracks. Considering them as a whole, there are no people in the world so *wedded* in heart of affection with their religion as Spiritualists. If once rightly enlightened, you might as well push the planets back in their orbits. Some of us used to lament over the reactions of Spiritualism in different places; but we have learned the law of patience and faith. Lopping off the branches causes the roots to thicken, and grasp deeper hold below the surface. Every time Spiritualism revives, it is on a higher basis. The work goes on silently through the great West.

In Greenbush, near Glen Beulah, resides in beautiful seclusion, Mrs. Maggie Patterson Hosford, one of the best mediums in the country. Her mediumship, to my certain knowledge, is reliable as the best. She sees, hears and personates spirits. She relates one's past and future most accurately, when conditions are right. Her mediumship is peculiarly *interesting, because so intellectual* and symbolic. Hers is the Oriental style of speech—what Swedenborg denominates *the inner sense.*

The churches are still trying to keep up appearances. Series of lectures are held here and there, manipulated by the ministers—with monopoly in view to build churches and forge ecclesiastic chains. The fact is, the church, though fashionable and stylish, is the veriest beggar in the land; failing in these days of scientific light to frighten people by the 'bugbears' of literal hells and personal devils, it looks and panders to flattery, aristocracy, and the general dissipations of pampered society. *In the West*, it is a spiritual mendicant, grown rich by begging, and trips along on *silver slippers to say prayers to order*, and berate all reformers of every spiritualistic name. But who cares? Let it run its race and weep at last over its folly.

We were reminded of this fact two Sundays ago, by a shuffle on the ecclesiastic chess board to get up a sensation in Plymouth, a village six miles distant. The Methodists there had just built a house of worship; they were in debt. How could they get money from the "world's people?" The revival preacher—Mrs. Van Cott—from your State, I think, dear *Banner*, was sent for. To save souls? So the notice went forth. The bait covered the hook; the multitudes flocked there, got intoxicated, emptied its pockets, and the debt was paid; but I cannot hear of a single soul's being saved!

Mrs. Van Cott is the queen of revivalists among the Western churches. She is a heavy woman, of pleasing countenance, roguish eye, fair intellect, stentorian voice, monstrous *egotism*, self-reliant, and goes to work with the muscular strength of a womanly Hercules. Lacking in philosophy and reasoning, she excels in the dramatic, and amuses the motley crowd very well. She panders to the prejudices and passions of her hearers; overstrains to create a sensation; tries to induce weeping where the cause for it is belittling; but the next moment is sailing away in smooth sea, when the slight swivel is turned to admiration. If any of our lady spiritual speakers were as rough and hintingly vulgar as this revivalist, it would be a scandal in all the presses of the land, and justly, too. I was pained *to notice* a want of sincerity. The good sister succeeds, however, and the galvanizing process she employs helps prolong the life of the church. Give this woman education, have her enlightened in the laws of psychology, let reason bear sway, snatch her if possible from the biblical and ecclesiastical fetters that bind her affections, throw her then into the arena of social reforms, and she would indeed accomplish a great good. Maybe her apprenticeship is to this end. The good nature twinkle in her eye and the careless manner in which she treats her subjects of *theological* discourse, are hopeful signs of a growing *fancy* in such business, *prolong* to reach into something more practical.

Of the spiritual lecturers in our State, each is still at work. Bro. Stevens is speaking and healing with success. Mrs. Stillman Severance, of Milwaukee, always says her say in good sense, and is a well disciplined physician. Mrs. Parry has numerous calls, and lectures with fervor. Mrs. Hayes is ever faithful, and loves to do good. Father Joseph Baker, of Janesville, still lingers with us, in very feeble health, and is much in need of the friendly visits of dollars from the sympathizing Spiritualists all *over the country.* I see by the papers that Dr. J. K. Bailey has been lecturing some in our State. He has had a chance to measure the status of our cause in Wisconsin. His and Hudson Tuttle's articles in review of Mrs. Victoria C. Woodhull have elicited some attention in our State. Do these brothers feel they have put on strong brakes to the radical car?

It is easy to *steady* the ark, but quite another *thing* to infill it with electric life. There is a strange story in the thirteenth chapter of First *Chronicles*, about two Hebrews who met with a terrible loss in the attempt to steady the ark of covenant when it was *drawn by oxen*. Let us have conservation, but an adequate motion to *demand* it. But Victoria does not care; criticism only helps her. There are two ways to elect Victoria President of these States—by opposition and coöperation; and *when* elected, it is not quite so pleasant to be left out in the cold, all for the sake of "the constitution."

Glen Beulah, Wis., Jan., 1872.

ITEMS FROM NEW HAMPSHIRE.

Dear Banner—Knowing how well your numerous readers love to peruse "items" from all localities concerning the progress of Spiritualism, I would send a word from the Granite State to let *them know* we are alive and doing, notwithstanding the elements of old "fogyism" are strong, and *it requires a nerve* and *will* to overcome the prejudice that "want-to-be-popular" individuals cherish toward everything that tends toward progression or reform.

During the past few months my labors have been confined chiefly to Merrimack, Sullivan and Cheshire Counties. I have lectured a number of Sundays in Bradford, to very good audiences. The meetings in this place are sustained by a few, as is usually the case in small country towns. I find almost everywhere the "Nicodemus" spirit prevails, a great many being anxious to attend an evening lecture that dare not go in the light of day, for "Mrs. Grundy" is *sometimes* very flippant of tongue, and what "they say" is king in modern society. I paid my first visit to Newport, in the autumn; I was granted the use of the Universalist Chapel, and I seldom meet a more intelligent audience than greeted me there.

A number of weeks ago it was my good fortune to attend a levee holden in Alstead, the first effort the Spiritualists of that town ever made in that direction, and I feel to congratulate the friends in their perfect success. The entertainment was very pleasing, the songs and speeches were listened to with marked attention, after which, old and young participated in a social dance. I renewed many old and pleasant acquaintances, and grasped the hand of many a *one* who seventeen years ago started with me as explorers of this divine philosophy. Through time and change they have remained true to the cause, never doubting the ministry of the "ascended ones," and when persecution has hurled her shafts before them, they have trusted still, knowing that "the angels help those who help themselves."

I lectured in this place Nov. 26th, and the well filled hall convinced me that the great question, "If a man die shall he live again?" was enlisting the investigation of candid minds.

Dec 31, I lectured in Ashuelot. This is a small village, yet a goodly number were assembled to hear "a woman preach." It is seldom a lecturer visits this place, and whenever such a thing occurs, it is always through the efforts of one earnest worker who says, "was it not for the Banner, I would starve!"—his soul, like thousands, fed from the sweet fountains of truth and knowledge flowing every week through your columns.

I cannot write many details from this city, as I have been absent nearly all the time since the convention in November, but meetings are holden regularly at Lyceum Hall, and speakers from Massachusetts have usually supplied the desk. I hope the time is not far distant when quarterly Conventions may be localized in this State, and all so-called reformers and Spiritualists understand there is work to be done; that there are errors to overcome, prejudices to rise above, and souls to be drawn together in sympathy: Knowing that "time will prove all things," and believing in the strength of "Higher Powers," I trust and wait. Yours for humanity,

M. E. B. Sawyer.

Manchester, N. H., Jan. 6th, 1872.

Serving the Truth.

The opposition to new and progressive views, and the hostility to the men who proclaim them, are correctly illustrated in the following account, written by Theodore Parker of himself and his experiences:

As fast as I found a new truth I preached it, to gladden other hearts in my parish and elsewhere, when I spoke in the pulpits of my friends. The neighboring ministers became familiar with my opinions and my practice, but seldom uttered a reproach. At length, on the 19th of May, 1841, at the ordination of Mr. Shackford, a thoughtful and promising young man, at South Boston, I preached a "Discourse of the transient and permanent in Christianity." The Trinitarian ministers who were present joined in a public protest; a great outcry was raised against the *sermon* and its author. Theological and commercial newspapers rung with animadversions against its wickedness. "Unbeliever," "Infidel," "Atheist," were the titles bestowed on me by my brothers in the Christian ministry. A venerable minister, who heard the report in an adjoining county, printed his letter in one of the most widely circulated journals in New England, calling on the attorney-general to prosecute, the grand jury to indict, and the judge to sentence me to three years' confinement in the State prison for blasphemy!

I printed the sermon, but no bookseller in Boston would put his *name* to the *title page*; Unitarian ministers had been ready with their advice. The Swedenborgian printers volunteered the protection of their name. The little pamphlet was thus published, sold and vehemently denounced. Most of my clerical friends fell off; some would not speak to me in the street, and refused to take me by the hand. In their public meetings they left the sofas or benches when I sat down, and withdrew from me as Jews from contact with a leper. In a few months most of my former ministerial coadjutors forsook me, and there were only six who would allow me to enter their pulpits. But yet one Unitarian minister, Rev. John L. Russell, though a stranger till then, presently came and offered me his help in my time of need! The controlling men of the denomination determined, "This young man must be silenced!" The Unitarian periodicals were shut against me and my friends—the public must not read what I wrote. Attempts were secretly made to alienate my little congregation, and expel me from my obscure station at West Roxbury. But I had not gone to war without counting the cost. I well knew beforehand what awaited me, and had determined to fight the battle through, and never thought of yielding or being silenced. I told my opponents the only man who could "put me down" was myself, and I trusted I should do nothing to bring about that result. If thrust out of my own pulpit, I made up my mind to lecture from city to city, from town to town, from village to village—nay, if need were, from house to house, well assured that I should not thus go over the hamlets of New England till something was come. But the little society came generously to my support and defence, giving me the heartiest sympathy, and offered me all the indulgence in their power. Some ministers and generous-minded laymen stood up on my side, and preached or wrote in defence of free thought and free speech, even in the pulpit. Friendly persons, both men and women, wrote me letters to cheer and encourage, also to warn the against fear, that against excess and violence. Some of them never gave me their names.—*Extract from his Biography.*

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

J. Madison Allen, New Ipswich, N. H.

Mary A. Amphlett, inspirational, care Dr. C. Bunkley, Dayton, O.

Mrs. N. K. Andross, trance speaker, Delton, Wis.

C. Fannie Allyn will speak in Philadelphia during February; in Vineland, N. J., during March; in Worcester, Mass., during April. Permanent address, box 209, Stoneham, Mass.

Mrs. M. A. Adams, trance speaker, Brattleboro', Vt.

Harrison Akely, Charles City, Iowa.

Rev. J. O. Barrett, Glen Beulah, Wis.

Eli F. Brown, Richmond, Ind.

Mrs. H. F. M. Brown will answer calls to lecture and receive subscriptions for the Banner of Light. Address, 229 West Randolph street, Chicago, Ill.

Mrs. Sarah A. Byrnes will lecture at North Scituate, Feb. 11 and [illegible]; at New Bedford, Feb. 18; at Stoneham, March [illegible]; in New Bedford, March 17, 24 and [illegible]. Would like to make further engagements. Address, Wollaston Heights, Mass., box 87.

Mrs. Nellie J. T. Brigham will speak in Music Hall, Boston, Feb. 18 and 25; in Philadelphia, Pa., during March; in Salem, Mass., during April. Address, Elm Grove, Colerain, Mass.

Mrs. Abby N. Burnham, inspirational speaker, 227 Harrison avenue, Boston.

Mrs. E. Burr, inspirational speaker, box 7, Southford, Conn.

Dr. James K. Bailey, box 394, La Porte, Ind.

Addie L. Ballou, inspirational speaker, Chicago, Ill., care R. P. Journal.

Mrs. Emma Hardinge Britten, 151 West 12th st., New York.

Wm. Bryan, box 53, Camden P. O., Mich.

Rev. Dr. Barnard, Battle Creek, Mich.

Mrs. E. T. Booth, Milford, N. H.

Mrs. Priscilla Doty Bradbury speaks in Bingham, Me., one fourth of the time. Address, North Madison, Me.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Rev. William Brunton, 2 Kneeland street, Boston, Mass.

Dr. J. H. Currier, 199 Wall street, Boston, Mass.

Mrs. Lora S. Craig, Rock Island, Ill.

Warren Chase, 614 North Fifth street, St. Louis, Mo.

Albert E. Carpenter, care Banner of Light, Boston, Mass.

Dean Clark, 1020 W[illegible] street, Philadelphia, Pa.

Dr. A. B. Child will lecture at convenient distances from Boston. Address 50 School street.

Mrs. Jennett J. Clark, 60 S[illegible] avenue, Boston.

Dr. James Cooper, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

Mrs. E. L. Daniels, 10 Chapman street, Boston, Mass.

Prof. Wm. Denton, Wellesly, Mass.

Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.

Dr. E. C. Dunn, Troy, N. Y.

Mrs. Agnes M. Davis, corner Pleasant and Ellery streets, Cambridgeport, Mass.

J. Hamlin Dewey, M. D., will answer calls for Sunday lectures on the scientific phases of Spiritualism and reform. Address 200 Eliot street, Boston, Mass.

Miss Nellie L. Davis will speak in [illegible] during February. Address, box 334, care A. P. Lake, Lowell, Mass.

A. H. Darrow, Waynesville, Ill.

A. Briggs Davis will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, Clinton, Mass.

Dr. D. D. Davis, inspirational, 66 Leverett st., Boston, Ms.

Levi Dinkelspiel, Decatur, Ill., box 299. [illegible]

Mr. A. E. Doty will attend funerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y.

Andrew T. Foss, Manchester, N. H.

J. G. Fish, Avon Springs, N. Y.

Thomas Gales Forster will speak in Marlboro' and [illegible] during February; in Salem during March; in Troy, N. Y., during April, May and June; in New York during July. Address, 1919 Walnut street, Philadelphia.

Mrs. Clara A. Field, 111 Middlesex street, Lowell, Mass.

Mrs. [illegible], inspirational speaker, [illegible] Foster street, Worcester, Mass. [illegible]

Dr. H. P. Fairfield, Ancora, N. J.

J. Wm. Fletcher will speak in Lowell, Mass., in March [illegible]. Address Westford, Middlesex Co., Mass.

Mrs. Fannie B. Felton, Everett, Mass.

Rev. J. Francis, Ogdensburg, N. Y.

Mrs. M. H. Fuller, Elk River, Minn.

A. B. French, Clyde, O.

Cornelia D. Farley, inspirational speaker, Decatur, Mich.

George A. Fuller, inspirational, Natick, Mass.

Miss Almedia B. Fowler, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

Dr. H. P. Fellows, Vineland, N. J.

Dr. Garrison, lecturer, 134 South 11th st., Williamsburg, N. Y.

Dr. L. P. Griggs, inspirational, box 409, Fort Wayne, Ind.

Sarah Graves, inspirational speaker, Berlin, Mich.

Mrs. Laura De Force Gordon will respond to invitations to lecture for Lyceums, Woman suffrage and other societies, in the New England and Middle States, upon the following subjects: 1st. Our next Great Political Problem; 2d. The Women and Working Men; 3d. A Crisis in Politics. Address, Washington, D. C.

Mr. J. G. Giles, Princeton, Mo.

N. S. Greenleaf, Lowell, Mass.

Isaac P. Greenleaf will speak in New Bedford, Mass., Feb. [illegible] and [illegible]; in Cambridgeport, Feb. [illegible]; in Harwichport, Mass., Feb. 25. Address, 1061 Washington st., Boston, Mass.

Miss Helen Grover, inspirational speaker, Bloomington, Ill.

Kersey Graves, St. Joseph, Mo.

Mrs. A. Hull, trance and inspirational speaker, 1716 Park avenue, Philadelphia, Pa.

Dr. M. Henry Houghton will speak one half the time in Stowe and one half in Hyde Park, Vt., for one year. Address, Stowe, Vt.

Mrs. Emma Hardinge will lecture in Portland, Me., during February; in Providence, R. I., during March; in Boston and Plymouth, Mass., during April; in Springfield, Mass., during May; in Milford and Westford during June. For week evening lectures and other Sabbaths address care of Mr. Thomas Ranney, 254 Washington street, Boston, Mass.

Moses Hull, 100 West Baltimore street, Baltimore, Md.

D. W. Hull, inspirational and normal speaker, Hobart, Ind.

Lyman C. Howe, box 99, Fredonia, N. Y.

Mrs. S. A. Horton, East Saginaw, Mich., care K. Talbot.

Mrs. M. S. Townsend Hoadley, 31 Pleasant st., Boston.

Charles Holt, Warren, Warren Co., Pa.

Sidney Howe, inspirational, 14 Chester Park, Boston, Mass.

Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vt.

Dr. J. N. Hodges, trance, 9 Henry street, East Boston, Ms.

Mrs. A. L. Hager, inspirational, Mount Clemens, Mich.

Mrs. F. O. Hyzer, 60 East Baltimore st., Baltimore, Md.

Mrs. M. A. C. Heath (formerly Brown) will answer calls to lecture and attend funerals. Address, Middlesex, Vt.

James H. Harris, box 99, Abington, Mass.

Wm. A. D. Hume, West Side P. O., Cleveland, O.

Zella S. Hastings, inspirational, East Whately, Mass.

E. Annie Hinman, West Winsted, Conn.

Mrs. L. Hutchison, inspirational, Owensville, Cal.

S. S. Jones, Esq., Chicago, Ill.

Harvey A. Jones, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

Abraham James, Pleasantville, Venango Co., Pa., box 34.

Dr. C. W. Jackson, Oswego, Kendall Co., Ill.

S. A. Jesper, lecturer, Bridgewater, Vt.

Wm. H. Johnston, Corry, Pa.

Miss Susie M. Johnson lectures in Chicago, Ill., during February and March; in East Saginaw, Mich., during May. Address as above, or 61 Grand River street, Detroit, Mich.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

Wm. F. Jamieson, Albion, Mich.

W. Lindley Jack, M. D., Beverly, N. J.

Alfred Kelley, normal speaker, Roby's Corner, N. H.

Mrs. Maria M. King, *Hammonton, N. J.*

D. P. Kayner, M. D., St. Charles, Ill.

George F. Kittridge, Buffalo, N. Y.

Mrs. M. J. Kutz, Bostwick Lake, Mich.

Mrs. Frances Kingman, New London, Conn.

O. P. Kellogg, East Trumbull, Ashtabula Co., O.

Mrs. R. G. Kimball, Lebanon, N. H.

Mrs. Frank Reed Knowles, inspirational speaker, Breedsville, Mich.

John R. Kelso, Springfield, Mo.

Joseph B. Lewis, inspirational speaker, Yellow Spring, O.

Miss Jennie Leys, inspirational speaker, will lecture in Worcester during February; in Milford, Mass., March 3 and 10; in East Abington, March 10 and 24; in Troy, N. Y., during April; in Portland, Me., during May and March 31; in New York City during June. Address, care Dr. H. B. Storer, Tremont Temple, Boston.

Mrs. F. A. Logan, Genesee, Wis.

Cephas B. Lynn, Sturgis, Mich.

Dr. George W. Lusk will answer calls to lecture. Address, Eaton Rapids, Mich.

Charles A. Loomis, trance speaker, Butteville, Or.

Mrs. Anna M. Middlebrook will speak in Portland during February. Address, box 778, Bridgeport, Conn.

Mrs. Sarah Helen Matthews, Quincy, Mass.

Mrs. Elizabeth Marquand, trance and inspirational speaker, 767 6th avenue, New York.

Mrs. Lizzie Manchester, Stoneham, Mass.

Dr. John Mayhew, Washington, D. C., P. O. box 607.

Mrs. Mary A. Mitchell, M. D., will lecture in Illinois and Missouri. Address, box 91, Huntley, McHenry Co., Ill.

Mrs. Nettie Colburn Maynard, White Plains, N. Y.

Mrs. Tamozine Moore, Needham Vineyards, Mass.

Rev. A. K. Macsorley will answer calls to lecture on Spiritualism. Address, San Francisco, Cal.

Charles S. Marsh, semi-trance speaker. Address, Wonewoc, Juneau Co., Wis.

J. W. Matthews, lecturer, Heyworth, McLean Co., Ill.

Dr. James Morrison, lecturer, McHenry, Ill.

Mrs. A. L. Mozon, inspirational, Dayton, O.

Mrs. Eliza Howe Fuller McKinley, San Francisco, Cal.

Prof. R. M. M'Cord, Centralia, Ill.

Emma M. Martin, inspirational speaker, Birmingham, Mich.

Mr. F. H. Mason, inspirational speaker, No. Conway, N. H.

P. C. Mills, North Waterford, Me.

J. Wm. Van Namee, trance speaker, 164 Dean street, Brooklyn, N. Y.; P. O. address, box 5120, New York.

Riley C. Nash, inspirational speaker, Deerfield, Mich.

J. M. Norris, trance, Rock Island, Ill.

J. L. Potter, trance speaker, Northfield, Minn.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mrs. Emma L. Morse Paul, trance speaker, Alstead, N. H.

A. Amos Peirce, box 87, Auburn, Me.

A. A. Pond, inspirational speaker, Rochester Depot, Ohio.

Rev. J. H. Priest, Healdsburg, Sonoma Co., Cal.

Dr. E. L. Perkins, Kansas City, Mo.

Mrs. Harriet E. Pope, Morristown, Rice Co., Minn.

Dr. S. D. Pace, Port Huron, Mich.

J. M. Peebles will speak in Troy, N. Y., during February and March; in Washington, D. C., during April; in Philadelphia, Pa., during May; in Sturgis, Mich., or Cleveland, O., during June; July and August, attending grove meetings in Wisconsin and Minnesota. *Permanent address, Hammonton, N. J.*

Mrs. S. L. Chappell Potter, inspirational, Boston, Mass.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Henry Packard, 377 Dorchester st., W. V., South Boston.

Mrs. L. S. Palmer, trance speaker, Big Flats, N. Y.

Miss Nettie M. Pease, trance speaker, Chicago, Ill.

Mrs. J. Puffer, trance speaker, South Hanover, Mass.

Dr. P. B. Randolph, 89 Court street, Room 20, Boston, Ms.

Dr. H. Ruggles, Chicopee, Mass.

Mrs. S. A. Rogers, trance and inspirational, New Bedford, Mass.

Rev. A. B. Randall, Appleton, Wis.

Mrs. M. G. Rundlett will answer calls to lecture and attend funerals. Address Bellows Falls, Vt., care Dr. M. A. Davis.

Mrs. Jennie S. Rudd, 4 Myrtle street, Providence, R. I.

Mrs. Palina J. Roberts, Carpentersville, Ill.

Mrs. C. A. Robbins, Beaver Falls, Pa.

Mrs. Lydia Wheelock Robbins, Havana, Ill.

A. C. Robinson, Lynn, Mass.

Wm. Rose, M. D., inspirational speaker, 46 West Jefferson street, [illegible]

Mrs. C. A. Sherwin, [illegible], Mass.

Mrs. Addie M. Stevens, inspirational speaker, Claremont, N. H.

Mrs. Carrie A. Scott, inspirational speaker, 10 Chapman street, Boston, Mass.

Dr. J. D. Sears will lecture on the Science of the Soul at any distance [illegible]. Address, corner Main and Clarke streets, Buffalo, N. Y.

Mrs. H. M. Stebbins, trance speaker, Joliet, Will Co., Ill.

Dr. E. Sprague, Schenectady, N. Y.

Joseph D. Stiles will answer calls to lecture and attend funerals. Address South Newmarket, N. H.

Mrs. Jennie A. Shattuck, trance speaker, Wilmington, O.

Dr. Emma R. Still, trance speaker, 51 Hudson st., Boston.

Mrs. Laura Cuppy Smith will speak in Springfield, Mass., during March. Address, 2[illegible] West 15th street, New York.

Mrs. Mary Clarkson Stroud, 70 Jefferson st., Dayton, O.

Mrs. Almira W. Smith, 36 Cumberland st., Portland, Me.

Dr. H. B. Storer, 131 Harrison avenue, Boston, Mass.

Mrs. Fannie Davis Smith, Brandon, Vt.

Mrs. H. T. Stearns, trance speaker, may be addressed Sunbury, Penn.

J. Russell Stevens will answer calls to lecture on temperance, its theoretical and practical, [illegible] and on [illegible] subjects. Address Boston, Mass., care Banner of Light.

Joseph D. Stiles, Montpelier, Vt., care Geo. W. Ripley.

Elijah R. Swackhamer, lecturer, 76 Fifth avenue, N. Y.

Dr. O. Clark Sprague, Rochester, N. Y.

Mrs. C. M. Stowe, San Jose, Cal.

Mrs. S. J. Swasey, normal speaker, Noank, Conn.

Mrs. L. A. F. Swain, inspirational, Union Lakes, Minn.

Selah Van Sickle, Greenbush, Mich.

Abram Smith, [illegible], Mich.

Mrs. Juliet H. Stillman Severance, M. D., Milwaukee, Wis.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

J. W. Seaver, inspirational speaker, Byron, N. Y.

Mrs. M. E. B. Sawyer, Manchester, N. H.

Abram Smith, Esq., inspirational speaker, Sturgis, Mich.

Mrs. Cora L. V. Tappan, care Messrs. Redpath & Fall, No. 36 Bromfield street, Boston, Mass. [illegible], New York.

Thomas B. Taylor, inspirational, Providence, R. I.

J. H. W. Toohey, Providence, R. I.

Hudson Tuttle, Berlin Heights, O.

Mrs. Sarah M. Thompson, inspirational speaker, [illegible] St. Clair street, Cleveland, O.

Mrs. Abbie W. Tanner, Montpelier, Vt., box 212.

S. A. Thomas, M. D., Fairfield, Ind.

Miss Mattie Thwing, Conway, Mass.

Mrs. Robert Timmons, [illegible], Mo.

Benjamin Todd, San Francisco, Cal.

N. F. H. Warren, M. D., 42 West 24th street, New York.

N. Frank White will speak in Saratoga, N. Y., during February; in [illegible] during May. [illegible] Address as above.

[illegible]

E. S. Wheeler will speak in Memphis, Tenn., during February; in [illegible] during March [illegible]

J. G. Whitney, inspirational speaker, Rock Grove City, Floyd Co., Iowa.

Mrs. E. M. Wolcott, inspirational, Albion, Mich.

Mrs. E. A. Williams, [illegible]

S. H. Wortman, Buffalo, N. Y., box 1454.

Mrs. S. E. Warner, [illegible]

Mrs. Lois Waisbrooker can be addressed at Ancora, Camden Co., N. J., care of [illegible]

Prof. E. Whipple, Clyde, O.

E. Woodruff, [illegible] and [illegible], Cuba, N. Y.

Dr. E. B. Wheelock, [illegible]

Elijah Woodworth, inspirational speaker, Leslie, Mich.

A. C. and Miss Ophelia T. Woodruff, Eagle Harbor, N. Y.

Warren Woolson, trance speaker, Hastings, N. Y.

Mrs. Mary J. Wilcoxson will speak during February at Springfield, [illegible]

Miss Susie M. Wilcox [illegible] lectures at Plymouth [illegible] first Sunday of March [illegible]; March 17, [illegible]. Permanent address, 26 [illegible], Mass.

Warren Wight, [illegible], Waterloo, N. Y.

Mrs. N. M. Wright, inspirational speaker, will answer calls to lecture in the New England States. Address, Boston, Mass., care Banner of Light.

Mrs. Victoria C. Woodhull, 44 Broad street, New York.

Daniel White, M. D., St. Louis, Mo.

Mrs. Mary J. Wiley, [illegible], Mass., P. O. box [illegible]

Mrs. Juliette Yeaw [illegible]

Mrs. Hattie E. Wilson, 46 Carver street, Boston.

Mrs. S. J. Wilcox, [illegible], Mass.

A. A. Wheelock, [illegible]

Mrs. Juliette Yeaw will speak in Lynn, Mass., during February; [illegible]. Address Northboro', Mass.

Mrs. Fannie T. Young will answer calls to lecture, [illegible]

Rev. John S. Zeller, [illegible]

Passed to Spirit-Life:

From Stafford, Conn., Jan. 15th, Mrs. Lorinda Harvey, aged [illegible] years.

She leaves a son and daughter (both married) to mourn her mortal absence, while yet they rejoice in her spiritual presence. Four years and one month before, she attended the funeral of her husband, Amos Harvey. Her [illegible] were sermons, and she urged the people to sustain the meetings in their new hall, to which she willed a certain amount of her property. Known but to be loved!

M. S. Townsend Hoadley.

The Positive Power

OF

DR. STORER'S GREAT DISCOVERY,

THE

Nutritive Compound,

OVER THAT

PATHOLOGICAL CONDITION

CALLED

GENERAL DEBILITY,

where there is weakness in the action of all the organs, a negative state of the body, imperfect breathing, feeble pulse, cold extremities, poor digestion, and general lifelessness, demonstrates beyond all controversy that it is the medium of increased

VITAL FORCE,

by which this spiritual oil that feeds the Lamp of Life is increased throughout the whole system. Every function renews its strength, a general sense of increasing vigor will be noticed by all persons who observe their sensations immediately after taking a single spoonful of the Nutritive. As the good work goes on from day to day, if you will but compare one day with another, marking the increasing strength of the general system, and testing carefully, with delight, the improved condition of whatever organs or parts were most feeble, you will soon know for a certainty that

A NEW LIFE

is developing its power in your being.

I cannot account philosophically for all the effects wrought by the Nutritive Compound.

TESTIMONY BEYOND ALL QUESTION

demonstrates to every unprejudiced mind that we live in an era when Spiritual Forces are employed in an extraordinary manner. Not only producing the "Modern Miracles" of physical manifestations; inspiring utterances of profound wisdom in religious, political and social concerns; revealing the nearness of the spiritual world, and the immediate presence and influence of our friends, its inhabitants; but also in the Cure of Bodily and Mental Suffering by the application of the healing hand of the vital magnetism of adapted remedies.

The discovery and application of the Nutritive Compound to the restoration of enfeebled and diseased sufferers—a large proportion of whom are women—is a part of this good work, and I should fail to express the full original of my confidence in its value, if I did not admit that, in addition to its natural therapeutic action as a curative agent, it is also the medium of Spiritual Life and Vital Energy to those who employ it. As

ONE OF THE GREAT SPIRITUAL AGENCIES

in combating disease, I offer it to those who can accept the spiritual as worthy of acceptation to the source of all strength, as well as wisdom; and to those who do not, I can only say,

USE IT, TEST IT, AND ACCOUNT FOR ITS EFFECTS

as you choose; but its beneficent power you will certainly be compelled to acknowledge, and be grateful for.

THE "NUTRITIVE COMPOUND"

IS NOT IN BOTTLES, but packages, which, when dissolved in water, make ONE PINT of Restorative.

Full directions for use accompany each package of Restorative.

Mailed, postpaid, on receipt of the price.

Price $1,00 per package; $5 for six packages; $9 for twelve.

Address,

DR. H. B. STORER

Office 131 Harrison Avenue, Boston, Mass.

For sale Wholesale and Retail by William White & Co., at the Banner of Light Office 158 Washington street, Boston, Mass.

Dec. 23.

☞ 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 from correspondents. Our columns are open for the expression of free thought, when not too personal. In this case we cannot undertake to endorse the various shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON: SATURDAY, FEBRUARY 10, 1872.

Office in the "Parker Building,"
[illegible] WASHINGTON STREET
[illegible]

[illegible] FOR
THE AMERICAN NEWS COMPANY, 121 NASSAU ST.,
NEW YORK, U. S. A.

WILLIAM WHITE & CO.,
[illegible]

☞ [illegible]

The Orthodox Dynasty.

The public journals are fast getting their eyes open to the monstrous character of the scheme proposed by Old Theology for taking possession of the Constitution and the Government. They set out with a rigmarole of plausible platitudes on the subject of religion and morality, which are now elucidated to excite the suspicions of the people at large, and unmask their real designs into the movement in so unsuspicious a way, that the chances are they would be suffered to pass, but for the quicker apprehension of those whose public duty it is to warn against all such insidious approaches. The very first plank in their platform is a falsehood, as that Government is made *for* man. It is outright treason to our own Constitution and Declaration to say so, for they declare that all free governments rest only on the *consent* of the governed. Now where is the "consent," when a few men, forming a dynasty and obtaining control of the government machinery, compel all the rest to subscribe to certain dogmas respecting the Trinity and the Scriptures, and not merely to subscribe to them, but to become bound to render obedience to them in whatever forms of law they may be cast, taking the penalties in the event of refusal? Who is to say to another that he shall observe the Sabbath as if it were a more sacred day than all others? or who has the right to punish by fine and imprisonment one who is addicted to "profanity?"

It was a happy phrase of the late President Lincoln, and often quoted, that this was a "government of the people, by the people, and for the people." This Orthodox dogma impudently upsets it all. If it should ever prevail, it will convert what the people have made and maintained into something else made by the hands of the theologians and ecclesiastics. Then the very idea of a government's being "immoral," or even wanting moral qualities, unless it ostentatiously and dogmatically proclaimed that God is the source and fountain of all human government, and unless, too, God is publicly and legally acknowledged in the form and on the conditions laid down by certain rigid and bigoted theologymongers. Cannot a person be religious without swallowing the Orthodox notion of the Trinity? Why, it was less than fifty years ago that Orthodoxy itself held to notions that it is now ashamed even to denounce, much more to defend. One such is, that the floor of hell is paved with infants' skulls, on the ground that all infants who die "unregenerate" populate that favorite region. We hear nothing about those tender little skulls now; and why? Simply because the spirit of our common humanity, outrunning the limitations of hard bigotry *in the progress of the race, compels* a more proper and decent mode of speech by refusing to hear such a kind at all.

The country will be in a fine condition indeed, when it reaches that pitch where people are hauled up before Orthodox police courts for "desecration of the Sabbath," as by walking between morning and evening services; or when a man is arrested and fined for every oath he utters. It is taking us back fully two hundred years, into the rule and realm of old puritan theocracy, when none but members of the church were allowed to be voters or to become magistrates and jurors. A mere glance at the revolution in affairs thus brought about, will let us into the monstrously tyrannical condition sought to be imposed upon us. The suppression of a free press follows this movement just as surely as the night follows the day. Free speech will be snuffed out; discussion will cease, and progress will end. But we do not apprehend such a result, so much as we do that the country will be precipitated into social and political confusion. The slightest acquaintance with history must set us right on all this. We shall see chaos and bloodshed on every hand. Human passions will come to the top everywhere. Liberty will shrink away and hide itself, and religion will turn into tyranny!

Kindness to Animals.

An "Animals' Home" is what the Society for the Prevention of Cruelty to Animals have it in mind to set up in Boston, the proceeds of the late Fair enabling them to carry out the project without delay or embarrassment. The object is to provide a refuge for old and worn-out animals, of no further service or satisfaction to their owners, or which the latter would like to be rid of, but cannot bear to kill. Horses and dogs, not to mention cats, will naturally constitute the larger part of this humane collection. Those who would otherwise leave an old horse to suffer and die, will also be notified by the Society's agents that they may either do the right thing by the honest creature that has done well by them, or send it to the "Home," for care or painless killing. In this way, a sort of hospital will be established for old, feeble and decrepit animals, which would otherwise linger out the remnant of a wretched existence in negligence, starving or freezing, or both, from day to day. The Society begins its work on the right principles and in the proper spirit. It is to be congratulated on the possession of sufficient funds for blocking out thorough and comprehensive work in the future, and it may well feel that the community, by its deep interest in its purposes, has done what it could to give the managers a fair start. The sentiment of humanity cannot be too broadly developed, especially in the hearts of the young. Set the watch going right, and it will not fail to keep time to the standard given it.

The Spiritualists' Fair.

We are authorized by Dr. H. F. Gardner, Chairman of the Executive Committee, to receive funds in aid of the Spiritualists' Fair, to be held in Eliot Hall, Boston, as soon as arrangements are perfected. The time will be announced hereafter. The subscription-book is now open at our office, 158 Washington street.

The Tuttle Screed.

William Denton, known far and wide as an original thinker and a man of profound insight, who speaks from the knowledge of God, in man rather than in the lingo of human creeds, has been discoursing in Minneapolis on the Origin of Man; and what he may have uttered is no doubt as clearly understood already in its general drift as if it had been reported in these columns. There is an Universalist minister in Minneapolis, however, who deemed it a part of his duty to the people to give their thoughts a twist back into the cramping ways of old theology, and so he stood up to traverse the ground gone over with such thoroughness by Prof. Denton, and to assail him in the spirit that ever goes with the class of men to which he belongs. Like many another one of the same calling, he believes he is "doing God service" by abusing Mr. Denton. And that is about as high and large an idea as he probably has of God. This Mr. Tuttle says that when he reads his Bible and finds that it was quite possible, as science insists, that the earth was formed millions of years ago, he is not disposed to stick for the literal interpretation; for, he conveniently adds, though the Bible is inspired, "its readers are not inspired to understand it," which is a distinction without a difference———

And, declares Mr. Tuttle, "the *main fact* was that *God formed man*, and Moses was *inspired to* take the main fact;" and a part of that fact is that he made him of the dust of the earth, and breathed the breath of life into his nostrils. Now, says he, the difference between revealed religion and the *scientists* is this: "the latter claim that man came *alone there* out of the dust—body, mind, vital principle of life and all; the Bible says that *God* breathed into his nostrils the breath of life." And he is of opinion that the Bible is right—He *goes on to say, also*—" Denton holds that man was created by the outworkings of natural law, and not by an Almighty Being. Man—he says—is the result of a series of evolutions. The most elaborate argument in favor of this theory is by Huxley, who resolves all matter with a substance he calls 'protoplasm.' This protoplasm is composed of the simple substances of carbon, oxygen, hydrogen, and nitrogen, and Huxley terms it the physical basis of life." Now whence comes "protoplasm," asks our Universalist preacher, with an air of triumph. Can dead matter produce life? He affirms that Mr. Denton holds that it can; and then he goes on to state that the germs of life are in the very air, and calls aloud to know whether Mr. Denton can produce the smallest germ of life that can be retained on the tip of his Orthodox fingers.

Now it is barely possible that the latter never claimed that he could. With Prof. Huxley, he no doubt holds that the germ is in the air, and that is what Mr. Tuttle is obliged himself to confess, in his illustration of the vivification of corrupted meat. Keep the air wholly from the meat, and it will reproduce no new forms of life; it is the air that does the mysterious work. Very well, Mr. Tuttle; what is air if it is not oxygen and hydrogen? and why is it any worse for Prof. Denton to say, as your derisive lips would make him say, that *protoplasm* was the Lord God that breathed the breath of life into the nostrils of man, *than for you to say, as you practically do*, that oxygen-and-hydrogen was the Lord God, that performed the same miraculous yet natural service? Sift it all down, and you are about where Prof. Denton is yourself. He calls the *First Cause protoplasm*—you call it air. *Protoplasm* is carbon, oxygen, hydrogen and nitrogen; air is oxygen and hydrogen. How far apart are you? How much greater or holier is your "Lord God" than Prof. Denton's is? You say that all life is in the seed, and Prof. Denton says that protoplasm is that seed. Either study your Bible by itself, or else do not consider yourself so fully inspired as to think yourself qualified to interpret it.

New York.

Mr. Thomas Gales Forster, the renowned trance speaker, logical reasoner and exponent of the Spiritual Philosophy, is permanently engaged in New York, and will lecture every Sunday morning and evening (at the usual hours) at Apollo Hall, corner of Broadway and 28th streets, commencing Feb. 11th. The friends of Mr. Forster will be pleased to learn that they are now to have this eloquent speaker, who is so thoroughly familiar with the advanced ideas of the beautiful Spiritual Philosophy. Mr. Forster, no doubt, will speak on all the various questions, touching the present, past and future life, giving unmistakable evidence, in his own person, of the return of our departed loved ones through media. Some of his own personal experiences, within a short period of time, would be very instructive, as also would be descriptions of the conditions in the after-life, as witnessed by his spiritual guide, Prof. Edgar C. Dayton, portraying the beauties of the spirit-world and disrobing death of its terrors, and rendering the change one of a glorious immortality—upward, onward to angel-life.

The friends of Mr. Forster will give him a hearty welcome, while Spiritualists generally, as well as all others reaching out for the evidences of immortality, are respectfully invited to give their cooperation in this glorious work so nobly begun.

Life of Mrs. J. H. Conant.

The biography of this world-renowned medium, which has been for some time past in active preparation, will be issued by us at an early day. This book will be a faithful rescript of all the leading features of her mediumistic experience, and give the reader also a glimpse of her early childhood surroundings, and the means by which she became developed to her present sphere of usefulness in advancing the cause of a new truth among mankind. All who have met Mrs. Conant at her séances should obtain the work, upon its appearance, as a *souvenir*; and those who have not, should peruse it, that they may become measurably acquainted with the channel through which proceed the solemn invocations, the learned essays, and the unstudied utterances of the spirits, printed on our sixth page. Due notice will be given of the publication of the work.

Unnecessary Cruelty.

In these days, when "Our Dumb Animals" newspaper lifts up its voice so vehemently in defence of the inferior orders of creation, denouncing "vivisection" and other tortures put upon them for scientific or utilitarian purposes, we desire to say a word in defence of our kind. If the "supreme majesty of the law" (?) cannot be vindicated without the strangling every now and then of some human being, we at least ask that the most approved methods may be used. The recent exhibition at the execution of George Botts, (who shot Gen. "Pet" Halstead,) in the hall of Essex County jail, Newark, N. J., Friday, Jan. 26th, was at least a painful one to the philanthropist. By reason of insufficient preparations, or some kindred difficulty, the neck of the victim was not broken, and he struggled for life for nearly five minutes—his pulse being counted for fifteen, before he was pronounced dead.

The Late Mrs. John Davis.

It is amusing to see how the facts of Spiritualism are dodged and ignored by the "respectables" who think it impolitic to refer to the subject or to acknowledge the existence of such a power in the land. If a good Spiritualist dies, the fact of his Spiritualism is rarely mentioned by these organs of public opinion; though if he belongs to one of the popular Christian sects great pains are taken to trumpet forth the announcement.

A case in point has recently occurred. Mrs. John Davis of Worcester, a sister of Bancroft the historian, and widow of "Honest John Davis," once Governor of Massachusetts and Senator in Congress, died at an advanced age some two weeks since. She was a most estimable and intelligent lady, acquainted with many of the foremost minds in the country, and, during her residence at Washington, the friend of Clay, Webster, Calhoun, Crittenden, Benton, and other distinguished statesmen.

But the marked fact in Mrs. Davis's life during the last twenty years has been her ardent, unreserved, and devoted adherence to Spiritualism. In a long and eulogistic notice of her, signed P., which appears in the Boston Advertiser, and was evidently written by one who knew her well, not a hint or an intimation is given that she ever had *the remotest connection* with the subject, or took the slightest interest in it. Such an omission is too plainly intentional. Either it was a disagreeable topic to the writer of the obituary, or he knew that any reference to it would be distasteful to the editors who would be called on to publish his communication. Whatever may be the motive, so striking a fact in Mrs. Davis's history as her devotion to Spiritualism would never have been omitted except with the view of keeping the public, as far as possible, ignorant of it.

In Mr. Owen's "Debatable Land" there are two references to Mrs. Davis; one on page 385, and another on page 473; both showing how largely she was interested in the subject to which the volume relates. But Mrs. Davis's faith was the result of the careful examination applied by an intellect remarkable for its acuteness, its sincerity, and its natural powers. To show that in this estimate of her we do not err, we quote from the notice in the Advertiser the following passages:———

"Who that has been intimate with her but has often wondered at the boldness of her intellectual grasp of some of the most intricate questions, and admired her broad and statesmanlike views, and the ease with which she would discuss and unfold opinions upon the reigning topics of the day? We have appreciated, too, her versatility in conversation, her precise and correct power of expression, both in verbal phraseology and style. We have been always fascinated with the piquancy and liveliness of her humor, the keenness of her satire, *accompanied with that superior* good sense and judgment of which they are evidences and proofs.

She knew the human heart. Her penetrating instinct at once fathomed the springs of human action. She dealt eminently in realities. She hastily pushed aside the airy phantoms of the ideal and the purely imaginative. She was satisfied only with the actual and the substantial; hence her great love for the absolute truth. Consequently, her thorough intolerance of anything insincere, affected or pretentious, and its immediate detection and frequent rebuke at her hands.

It was simply the religion of her life to do the duty which lay nearest to her; and all things, in her sight, became duties when once she believed they were in accordance with the will of God. The answer which the woman of Ptolemais gave when asked why she walked, bearing in her hands two such contrary elements as fire and water, and gazing alternately upon heaven and earth, expresses, in our opinion, the chief element in the religious life of Mrs. Davis: 'I would,' said she, 'if I could, with this fire burn down the celestial paradise; with this water, I would quench the flames of hell; that neither might be.' Mrs. Davis was under the continual influence of what we consider to be one of the broadest and most catholic truths in theology. No prospect of any heaven ever allured her to a life of holiness. No fear of any future punishment ever kept her from sin.

She *loved God*; therefore it was simply natural that she, as his servant, should strive to do his pleasure. She loved mankind; for she and all humanity were offspring of a common Parent. She gazed with admiration on the firmament; for it, in its measure, seemed fitly to declare his glory. She enjoyed the beauty in all Nature; for it rightly evinced his handiwork. She communed at once, humbly and reverentially, with everything which seemed to utter speech or show forth knowledge of God.

But let her own words interpret her. In recent letters to the writer, she says: 'With a faith that penetrates beyond the grave and lights up a future existence, one gets a clew to the mysteries of Providence; and if we see but in part, we gain sufficient knowledge to guide us through the rest.' And again she writes: 'We must lift humanity to a higher plane before we can secure individual happiness. This sympathy of ours with all about us will not be deframted, but in joy and in sorrow we have to respond.' And it was these earnest, responsive utterances to the continual outward calls upon her, which constituted the sanctification of her life. She seems to have realized the remark of Anaxagoras, that it is not the brain, but the hand, that causeth knowledge and worketh wisdom. For her, religion found no exponent in any well-balanced creed. She cared not for any logical definitions of faith or hope or charity. She believed, with the son of Sirach, that, to have any knowledge of these things, one must have experience of them. It was doing the will of God which was to give her comprehension of his doctrine. Again, she lately writes: 'My life is virtually ended. I have nothing more to do in this world, but must patiently bear the insignificance of my present existence.'

Her *whole life, in its ceaseless* activities and aspirations, seems to us a practical commentary on one of the profoundest maxims of Aristotle: 'Those things which we would learn to do, we must learn by doing them.' And this is the substance of the precious inheritance which her life and example bequeath to us all.

We believe the kingdom of God was not to come for her with especial observation now. One cannot say of her heavenly fruition, Lo! here, or Lo! there; for the kingdom of God was within her. Unconsciously to herself, she soared aloft, reposed upon the bosom of the Infinite, and communed with the Incommunicable."

Is it not a little strange that throughout all this eulogy the writer could not find room to mention those great facts from which Mrs. Davis drew so much of her inspiration and power, and which had elevated her faith to knowledge?

The Authorship of "Junius."

The article to be found in another column, headed "Astounding Literary Discovery," claims that the great literary secret of the century—the authorship of Junius—has at last been fully revealed in the connection of Thomas Paine with these famous papers, that created so profound a stir in political society, in their day. We should not like to commit ourselves at present, without a more patient and studious examination of the matter, to one opinion either way; but we can assure the reader that, in the article referred to, as well as in the book recently put forth, which was the cause of the article, he will find much matter that is worthy of thoughtful perusal, and that will quicken his mind in entirely new directions. It is strange that a secret so important could be kept so long and well; and if, as positively asserted, it is now disclosed, and the grounds of the disclosure are fully substantiated, it will only go to show that some mysteries are capable of being cleared up which have hitherto defied mortal assault.

Spiritual Progress in Australia.

The distant islands of the sea are, in proportion to their enlightenment, fast taking up the burden of the song of welcome to the new Philosophy of Spiritualism, which is gradually deepening the world over. Cheering accounts reach us continually from all parts of the world, announcing souls liberated from the bondage of creed and rejoicing in the freedom which the truth inevitably brings in its train. W. H. Terry, who is doing a noble work at Melbourne, Australia, as a proclaimer of the fact of spirit-return, a healer of disease, and a purveyor of progressive books to those desiring, writes us, under date of Nov. 6th, 1871, that spiritual matters in that vicinity and, in fact, throughout the colony, are in a very flourishing condition. His letter—which encloses an order for books—also contains one for a set of Lyceum equipments, as he says it is contemplated soon to *establish a Children's Progressive Lyceum* at Melbourne. He gives an account of what is taking place there in the theologic world, in consequence of the workings of the new faith, as follows:

"You will perceive, from the 'Harbinger of Light' for November, that a Church of England minister—Rev. J. Tyerman—has been excommunicated by the Bishop of Melbourne, for having acknowledged his belief in Spiritualism. Verily, out of evil cometh good, and, I doubt not, from present indications, that the arbitrary conduct of the prelate will do much to advance the cause of truth and progress. Mr. Tyerman intends to devote himself to the cause for which he has been deposed."

Our correspondent informs us that Mr. Tyerman has already "delivered a preliminary lecture upon the Spiritual Philosophy, near the scene of his former church labors, which address was attentively listened to by an audience numbering two thousand." He says, in conclusion: "I am glad to hear of the success and progress of the Banner of Light. Its circulation cannot be too wide-spread. It has done much good here."

By reference to the *Herald of Light* above mentioned, we find both an editorial article and a letter from the clergyman in question, touching the matter. Mr. Tyerman states his intentions and convictions with so much clearness and vigor that we desire *to present the following extracts* from his communication, hoping that many, both in his locality and all others, may feel called upon to "go and do likewise:"

"I purpose devoting myself to the work of expounding, defending and promulgating Spiritualism. I shall not, at least for some time to come, confine my labors to any given part of the colony, though there are places in which I could be well sustained the year round, but shall distribute them over the whole country, as far as health and time will allow. I am so fully convinced of the truth of Spiritualism; so deeply impressed with the beauty and utility of its teachings, and so firmly persuaded that it is better adapted, than any existing *religious system, to counteract the materialistic spirit* of the age, to solve the theological difficulties which distract all sections of the Christian Church, and to meet the profound wants and lofty aspirations of man's better nature—that I feel it to be my imperative duty to do what little I can, by voice and pen, to spread it through the land. And, so broad and varied are its bearings, that, in propagating Spiritualism, it will soon be seen we are propagating a power which not only deals with the future, but is in perfect harmony with, and calculated to give a mighty impetus to, all the truly liberal and progressive movements of the present. Hence all genuine progressionists may look upon Spiritualism as a helpful friend rather than an obstructive foe. * * * How far it may be expedient, in some cases, to stand aloof for awhile, the friends concerned are perhaps the best judges; but I am quite sure that a timid, hesitating, half-hearted policy will never ensure for Spiritualism those triumphs it is capable of. If all the Spiritualists in the land would show their true colors, and take a firm, dignified, respectful stand before the public, they would give the cause a position and character it has not yet enjoyed. They *know* that their belief is founded in *truth*. It is not a mere matter of speculation; it admits of practical, secular demonstration, and, therefore, Spiritualists ought to have little hesitation in openly avowing it."

Special Notice to Subscribers.

Those of our patrons whose subscriptions run out with the present volume, and who intend to continue the paper—and we earnestly hope all will—are requested to remit for another year *before the new volume commences*, as that course will prevent the loss of any numbers of the paper, and save much extra labor in changing the names in our mailing machine.

Subscribers' papers marked thus: 36-26, will expire with four more numbers, and all are earnestly invited to renew their subscription within two weeks. Please be careful, when renewing, *always* to name the place to which the paper is mailed, so we can readily find it on our books; and the same care should be observed when a change of locality is desired. Write the name, town, State and county plainly, to prevent mistakes.

Now is the right time to subscribe for the Banner of Light; for each yearly subscriber will receive gratis a photograph copy of the beautiful crayon portrait of "The Spirit Bride," as will be seen by special advertisement in another column.

Mrs. Nellie J. T. Brigham.

According to a letter from our friend, S. W. Lincoln, Mrs. Brigham has been immensely popular in Hartford, Conn., where she has been speaking several Sundays, in Roberts's Opera House, to crowded audiences, even on stormy Sundays. Miss Annie Hinman had been lecturing there previous to the arrival of Mrs. B., and awakened an unusual degree of interest by her fine discourses; and Mrs. Brigham not only kept up the interest, but greatly increased it by her very beautiful lectures on the philosophy of Spiritualism. She has few equals on the rostrum. We are pleased to know that she is to speak in Music Hall, this city, the last two weeks in February. She will remain in Hartford the first two Sundays in February.

"Spiritualism Arraigned by Orthodoxy."

This reply to a recent attack on Spiritualism by the Rev. Austin Phelps, D. D., which occupied two numbers of the Banner of Light recently, has been issued by us in pamphlet form, in obedience to the great demand for it—which immediately exhausted the editions of the paper containing the articles. The pamphlet will be furnished at the low price of ten cents per copy, and is a good campaign document for all Spiritualists who may be residing in the neighborhood of any of the "church militant."

Music Hall Free Spiritual Meetings.

Prof. Wm. Denton, Sunday afternoon, Feb. 4th, will deliver his promised lecture, "Did Jesus rise from the dead?" Of course, the multitude, as usual, will be there to hear.

The next Sunday, Feb. 11th, there will be no meeting in the hall, on account of its being occupied by a Fair.

Feb. 18th and 25th, Mrs. Nellie J. T. Brigham will occupy the platform.

Miss Doten's Lecture Last Sunday.

Miss Lizzie Doten delivered a lecture in the regular Music Hall course last Sunday afternoon, Jan. 28th, to a very large audience. Her theme embraced the question, "Is Heaven Real?" She then proceeded scientifically and spiritually to demonstrate that spirit and the spirit-world are realities. No brief synopsis of her discourse will do it justice, therefore we will not attempt it. It certainly was one of Miss Doten's best efforts, and was so considered by the audience.

☞ Thanks to Hon. Charles Sumner for public documents.

How Estimate Mrs. Woodhull?

The columns of the Banner, and a little work by Theodore Tilton, have furnished us all the knowledge we have of this remarkable woman. Of course, our chief grounds of judgment concerning her are her own addresses as reported; and these surely disclose a mind of wonderful breadth and penetration, a soul of fervent zeal, a clear, forcible and delicate diction. Such characteristics indicate the probability that their possessor is or may be an uncommonly efficient advocate of any cause which she may espouse. She is worth studying patiently and carefully. Wisdom, as well as charity, bids us not be hasty in condemning her. Prudence may rightfully call upon Spiritualists not to be heedless followers of one known to them only a few months as of their faith. Yet her powers are so great, and the prevailing spirit of her productions is so lofty and philanthropic, that her doubtful position on one point can hardly justify her condemnation yet. The one point is free love. She is a free lover; she claims an unquestionable right to be a free lover; she means to live a free lover. All this she avows. But, in this, does she claim any right which is not enjoyed and exercised by the purest and best men and women the world contains? She may not. This will depend upon the nature and qualities of the love she speaks of.

Some of our old divines and theologians of the last century, themselves most excellent and exemplary in their lives, maintained that it was a duty to love all the brethren and sisters in proportion to the amount of godliness perceived in them individually. One of these, blessed with a wife both beautiful and godly, was asked by a brother of the cloth, whose companion was less winning, this question: "Shall I love your wife more than I do my own?" "Yes, brother, but *not as a wife*."

Now, if Mrs. Woodhull is only claiming a right to love any human being whomsoever *freely*, because she sees in him or her high and noble attributes worthy the love of other noble souls, in God's name let her exercise it; for, to love the noble is ennobling everywhere and always.

And may not her course be simply a *noble* daring to rescue that holy word, love, from its forced marriage with hellish lust? We can admit the possibility of this; and if it be so, her courage and pertinacity are worthy of admiration and praise, and will win the blessing of Him whose *name* she thus divorces.

The thoughtless, the lustful, and all caterers, through the press, to the animal passions of the crowd, have *most* lamentably traduced and vilified the word "love." Love and lust are wide apart as heaven and hell; they mean, severally, heaven and hell.

We do not know whether this lady is justly entitled to put on the garment we have here exhibited, or any other similar to this; but we find her denouncing lust and promiscuity; also, believing that the highest sexual relations are those that are monogamic, and that those are high and spiritual *in proportion as they are continuous*. All this certainly is in harmony with the best beliefs and sentiments of the land.

As far as we yet see, the great *sin* of Mrs. Woodhull is, that she will openly and tenaciously attach the adjective *free* to her loves. If, in doing this, she claims a right to free indulgence in *lust*, we pity her; but, as yet, we believe her when she denounces lust. Her labors, as reported to us through the press, and the character of the associates with whom she is constantly projecting and advancing schemes for the elevation and improvement of the race, are entirely at variance with the habits and associates of the devotees to lust. That sister whom the pure and venerable Lucretia Mott publicly kisses upon the rostrum, has a seal set upon her brow that is *prima facie* evidence of high philanthropic and moral worth.

We fear no harm to Spiritualism, whatever the interpretation which the world may put upon the lady's free love. This science of life has vitality and force enough to outlive and overcome all obstacles. Like pure and precious metals, the harder it is rubbed, the brighter it will shine.

We choose to wait further developments of her opinions and character before permitting ourselves to distrust the indications she has given that she may become one of the most efficient and ennobled instruments which unfolded dwellers in the regions of brighter light are using for the enlightenment and reformation of men, women, society and government. ALLEN PUTNAM.

126 Dudley-street, Boston.

Woman.

Gen. B. F. Butler, member from Massachusetts, presented to the United States House of Representatives, Jan. 24th, a petition in favor of woman suffrage, signed by thirty-five thousand females, and the document was referred to the House Judiciary Committee for consideration.

Of Victoria Woodhull's recent appearance in Boston, [says the Cape Ann Advertiser, of Jan. 26th,] "Susie V." writes: "She is magnetic, and one sees and understands the divinity that attracted Theodore Tilton. She was evidently 'got up' for Boston. The arts of the toilette were put aside, and she was arrayed in a plain black woolen dress, with silk trimmings, her only ornament being a knot of rosebuds at the throat. Her short, unadorned hair was brushed from the temples, disclosing a thin, weary, harassed, eager face, with feverish cheeks, compressed, defiant nostrils, a positive mouth, drawn with suffering, and sad, clairvoyant eyes, furtively glancing at the audience, as if expecting unnecessary derision, or gleaming at something afar off."

THE SEX OF CRIME.—The following extract from the Utica Herald, N. Y., of a recent date, is clear and to the point. A wrong was done to a woman in that locality, by a merchant who stood well in the community. She attempted to murder him in retaliation, was arrested, and thrown into prison. Society immediately applied itself to the task of "whitewashing" the male offender, and traducing the female. The editor raises his voice for justice, as follows:

"It is unjust, it is unmanly and it is dishonorable to demand a suspension of judgment for the man, and then to pursue the woman with disgusting revelation, if not fiendish vindictiveness and falsehood. We have no acquaintance with either side. We only know what the reputation of one is, and what stories are told about the other. 'But,' say the scandal-lovers, 'she is a bad woman—a Magdalene—a victim of man's lusts; and we will make our virtue known by showing how much we detest her.'

'Alas! for the rarity
Of Christian charity
Under the sun.'"

Filed for Publication:

An article from Judge Carter, of Cincinnati; an essay from Hon. Frederick Robinson, of Marblehead; "Pills for the Parson," by Prof. S. B. Brittan, of Newark, N. J.; an article entitled, "Art Galleries," by H. Link, of Little Falls, N. Y. An article on "Impersonal Reform," by Mrs. Victoria C. Woodhull, will appear in our next issue.

"Western Locals," by Cephas B. Lynn, owing to a pressure of other matter, are crowded out of this issue. They will appear next week.

Another Spirit Ascended.

Laura Madeline Forster, wife of the well-known lecturer, Thomas Gales Forster, passed to the higher life from Washington, D. C., on the morning of Jan. 25th. Mr. Forster was in Boston at the time filling a lecturing engagement in Music Hall. A dispatch announcing the fact was put into his hands at 10 o'clock the same evening, and he left for Washington in the first train the next morning, and consequently could not fill his engagement to speak here the following Sunday. Our heartfelt sympathies go out to our worthy brother and his daughters, at a time when the imperative necessity of natural law demands that a wife and mother must change the mortal for the immortal life. We trust that our brother co-laborer will be endowed with strength from the spirit-world, that will enable him to be even still more efficient in the glorious work of enlightening mankind, and expounding the true philosophy of Spiritualism.

Bro. Forster was engaged to speak for a year in New York, commencing the first Sunday in February, but will not be able to enter upon that duty until the second Sunday in February, owing to this bereavement and his necessary attention to the welfare of his daughters, and other domestic matters.

The funeral of Mrs. Forster took place on Saturday, Jan. 27th, and was attended by many friends. Andrew Jackson Davis and Mary F. Davis were present. Mr. Davis was laboring under a severe cold, so as to be unable to speak above a whisper; hence he did not address the friends. Mrs. Mary Davis spoke in her peculiarly sweet and pathetic manner. Col. J. C. Smith followed with a brief but logical address upon the subject of progress as taught by our angel friends; and Bro. Forster himself closed the proceedings at the house, with a short address, in which he bore testimony to the consolatory influences of the beautiful faith which he has been so long the instrument of teaching to others, and which had cheered the dear departed for many years, and now comforted him in the most solemn event of his life. He said likewise, that for twenty years he had felt a deep debt of gratitude to his now ascended companion, from the fact that she first induced him to investigate the glorious facts and philosophy of Spiritualism—of which he has been the advocate for such a lengthy period. At the grave, Hon. Thomas B. Florence spoke feelingly and eloquently of the virtues of the departed, and of her philosophic religion, and Bro. J. C. Smith closed the ceremonies by a beautiful allusion to the ascended sister.

We clip the following tribute from the "Sunday Morning Gazette," a secular paper:

REPOSE IN PEACE.—Amongst many sincere mourners, we yesterday accompanied to their last resting-place, in the beautiful grounds of the Congressional Cemetery, the mortal remains of Laura Madeline Forster, the beloved wife of our friend, Thomas Gales Forster, the eloquent and talented lecturer, well-known and affectionately beloved in this city by many tried, true, and devoted friends. They mourn his loss and deeply sympathize with him in his bereavement. Yet they fully realize, as he keenly does now, in view of his wife's departure to immortal life, that this earth is not our abiding place; that we only watch and wait meekly and patiently, for entrance, when our duties are ended here, upon the realization of the beatific and heavenly life beyond. This we feel assured the beloved partner of his earthly joys and sorrows has reached, and already entered upon, soaring upward from a life of suffering and pain, to one of radiant joy and happiness in the better land, far away on the other side of the dark and gloomy river of death. What a consolation it is to experience this truth. Sorrowing friends meeting around the open coffin in the family circle, so painfully stricken yesterday, listened to eloquent words of suggestion, an offering to the memory and worth of the departed; and at the grave in that beautiful resting place of the dead, where all that is mortal remains, exercises solemn, impressive and inspiring were observed. Thus has passed away one who we were devotedly attached to in life, and who we sincerely mourn in death, but not as those without hope, for we know her immortal has put on immortality," and all that is left for bereaved kindred and sorrowing friends is to look upward and onward to the higher life, where all will be united, when this earthly life's journey is over.

Gov. Jewell vs. "A God in the (U. S.) Constitution."

Among the list of vice presidents of the National Association for securing a religious amendment to the Constitution of the United States, the name of Gov. Marshall Jewell, of Connecticut, appears. As it seems his Excellency is opposed to the movement, he writes to the Secretary the following letter, which we cheerfully copy from the secular press, in justice to the gentleman, as a correction of the ideas expressed by one of our correspondents in last week's issue:

HARTFORD *Jan. 6, 1872*

Rev. D. McAllister, General Secretary of National Association for securing a Religious Amendment to the Constitution of the United States:

MY DEAR SIR—My attention has just been called, for the first time, to the action of the National Association, in placing my name on the list of vice presidents.

Such action on the part of the Association was entirely unwarranted; and, so far from consenting to it, I desire that my name be stricken from the list. I should have refused my name, had I received notice of it.

After giving the matter considerable thought, I am entirely opposed to the movement and the objects sought to be accomplished by it, believing that it is impracticable and uncalled for.

If the people at large do not acknowledge in their actions the Divine authority, it is worse than useless to attempt a national acknowledgment.

I have the honor to be your obedient servant,
MARSHALL JEWELL.

We are particularly gratified to give publicity to this letter by Gov. Jewell, as he thus takes pains over his own hand to demand the withdrawal of his name from the list of signatures to the call for a National Convention on this question. That is explicit and unmistakable. All praise to Gov. Jewell for speaking out bravely what he thinks, and especially for thinking so justly and liberally. The public man who allies himself with any such wild movement is politically doomed for the future.

It seems that the precious company of ecclesiastical fanatics who are proposing to subvert the Constitution of the United States to the establishment and protection of a theological creed which shall recognize *their* notions of God, and *their* notions of Jesus Christ as the rightful ruler of nations, do not scruple to employ *fraud* to accomplish their purposes and to influence the public mind.

The New Haven Daily Journal and Courier, of Jan. 19th, holds the following language on the matter, which is correct in every sense:

"We have received a copy of the call for a national convention of those who favor a 'religious amendment' to the Constitution of the United States. Appended to the call, we find the name of the Hon. Marshall Jewell, ex-Governor of Connecticut. As Gov. Jewell (who is still our honored Executive) has repeatedly declared, in the most public manner, that he never assented to this call, and has no sympathy with the absurd project, it would seem that a 'special revelation of moral law,' about which these people talk, is very much needed among the managers of this movement."

Philadelphia.

The Banner of Light can always be obtained at the news agency of John McGough, N. E. corner of Third and Dock streets, Philadelphia. Back numbers for specimens may also be procured. Friends in that vicinity, please bear this place in mind, and take a Banner home with you.

Steamship "America," plying between Rio and Montevideo, was destroyed by fire Jan. 22d, and eighty-seven passengers were burned or drowned.

Woman-Suffrage Convention.

The Massachusetts Woman Suffrage Association held an annual session in Tremont Temple, Boston, Jan. 30th and 31st. In the absence of the President of the Association, the Rev. Dr. James Freeman Clarke, the chair was occupied by William Lloyd Garrison. In the course of his introductory remarks he said that he supposed a very large majority of the audience present were in favor of the object for which the meeting was called; but outside of the Temple a great work is yet to be accomplished. He reviewed some of the objections to the extension of the ballot to women. A great deal has been said regarding a woman in New York (Mrs. Victoria C. Woodhull), who is an earnest advocate of woman suffrage and also of free-love, and for that reason free-love is held up as a warning against the suffrage movement. Mrs. Woodhull has a right to announce her views wherever she can find an audience, but her views on free-love have nothing whatever to do with the other question. He had only to say in regard to the laws of marriage and divorce, that, whatever the merit of those laws, the women themselves had nothing to do with their passage, and, as it is with all class legislation, so those laws are unjust and unequal. Mrs. Woodhull favors free-love and also woman suffrage, therefore woman suffrage tends toward free-love! She also believes in the Declaration of Independence—therefore all who believe in that are free-lovers! But men are never interrogated in regard to these views whenever the question of suffrage comes up; therefore it is the height of impertinence to question regarding what has no bearing whatever on the subject. He marveled that any man could claim a right for himself on the ground that it is necessary for his safety, and then deny it to others. It matters not whether women want the ballot or not, it is their right. We would not rob men of the franchise when they do not choose to vote.

Among the other speakers were Mrs. Julia Ward Howe, Mrs. May F. Emerson, Mrs. E. K. Churchill, Lucy Stone, Dr. H. B. Blackwell, Anna C. Garlin, Gilbert Haven, Stephen S. Foster, Phebe A. Hanaford, Rowland Connor, Samuel W. McDaniel, James Freeman Clarke, Mercy B. Jackson, Margaret W. Campbell and Ada C. Bowles.

Land Improvements.

The "Commercial Bulletin" and other papers notice the fact that our friend and contributor, John Wetherbee, associated in the enterprise with O. D. Ashley, of New York City, has taken hold of the "basin" property in East Boston. This consists of one hundred and twenty acres of marsh and flats situated between the sea wall built in 1852, and the track of the Eastern Railroad Company in the centre of East Boston. This property requires but little filling to make it good marketable land, and all of it lies within one and one-half miles of State street. The above-named gentlemen and their associates are wide awake, and the fact of their connection has already attracted active attention to it. This is an incorporated company by special charter, with a nominal capital of $1,000,000, and the land at twenty-five cents a foot will produce more than that sum. The parties who become interested in the initiatory low figures will find it a very profitable enterprise, as East Boston now has a population of thirty thousand, which, with the activity in that direction, and even beyond the limits of East Boston by this and other land enterprises, cannot fail of doubling its population in a very short time.

The Religio-Philosophical Journal.

Bro. Jones in his issue of Jan. 20th informs the reading public that owing to a desire to bring his paper into closer communion with those who are not pecuniarily able to pay $3.00 per year for it, a generous friend has made the following proposition to him:

"Put the Journal to *all new* subscribers for $1.50 for the first year, payable strictly in advance. Let this proposition stand for all who may subscribe within the next three months, and draw on me as often as you please for a like $1.50 for every one who may so subscribe, and your check shall be promptly honored."

The donor goes on to say: "If I spend $25,000 in this way, it will bring its rich reward to me." Therefore "*all* new subscribers who shall send in their money ($1.50) between now and the 15th day of April next," will recieve the Religio-Philosophical Journal for one year. We congratulate Bro. Jones on this offer, which enables him to thus extend the circulation of his paper, and hope his old patrons will not forget the disasters by fire through which the Journal has recently been called on to pass, but will give him a helping hand in introducing it into new homes where it has not before been sent.

Mr. Hepworth and James Fisk, Jr.

In the "Message Department" of this issue of the Banner will be found two communications from the spirit of Theodore Parker in relation to Rev. George H. Hepworth and James Fisk, Jr., to which we invite especial attention.

PREMIUM TO NEW SUBSCRIBERS.

A BEAUTIFUL SPIRIT PORTRAIT.

THE SPIRIT BRIDE.

An Extra Inducement to Subscribe for the

Banner of Light.

All persons who will send us $3.00 previous to the first of April next, shall receive the BANNER OF LIGHT one year, and, in addition, a Card Photograph, entitled

THE SPIRIT BRIDE,

measuring 10 by 12 inches, *if they so request when forwarding their subscription.* The original copy of THE SPIRIT BRIDE is a superb crayon drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist.

The BANNER OF LIGHT is the oldest Spiritualist paper in the world—substantial and reliable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speakers appear in its columns from time to time, together with original Stories, Essays, Spiritual Phenomena, Correspondence, &c. It also advocates the rights of woman, as well as other needed reforms.

We ask our friends everywhere to lend us a helping hand, and so enable us to continue our work—with renewed exertion—for the great good of humanity.

Address WILLIAM WHITE & Co.,
Banner of Light
Boston, Mass.

ALL SORTS OF PARAGRAPHS.

CONTENTS OF THIS NUMBER OF THE BANNER.—*First Page:* Poem—"Dulce Domum;" "Blasphemy," Part II, by Thomas R. Hazard. *Second:* Letter from Emma Hardinge-Britten; "The Social Question and Mrs. Woodhull," by Mrs. M. S. Townsend Hoadley; "A Protest," by Hudson Tuttle; Poem—"Mary Austin Blake," by Juan Lewis; Banner Correspondence. *Third:* "Astounding Literary Discovery," "Wisconsin Pebbles," by J. O. Barrett; "Items from New Hampshire," by Mrs. M. E. B. Sawyer; "Serving the Truth;" List of Spiritualist Lecturers. *Fourth and Fifth:* Editorials, Movements of Speakers, Items, etc. *Sixth:* Spirit Messages. *Seventh:* Advertisements. *Eighth:* "Editorial Correspondence," by Warren Chase; "New York Matters;" New Publications; Spiritualist Lyceums and Lectures, etc.

☞ William White & Co. (Banner of Light Publishers) have just issued a new Catalogue of Spiritual, Reform and Miscellaneous Publications issued by them, with a brief description of the contents of each book. The Catalogue makes twenty-four large double column pages. It is really an interesting and convenient lexicon of Spiritual Literature. We mail it free to all who send for it.

☞ Will our cotemporary journals reciprocally call attention to the announcement, in another column, that new subscribers to the Banner of Light, on remitting $3, will receive a copy of the paper for one year, and a card photograph (10x12 inches,) of the beautiful crayon drawing of "The Spirit-Bride"?

☞ Thomas R. Hazard continues his investigations as to "Who are the Blasphemers? the 'Orthodox' Christians or 'Spiritualists?'" on the first page of this issue. Part Second is devoted to a close analysis of the utterances of modern preachers, their efforts to install God in our national constitution, and the stern unrepentant bigotry of the church and its cruelty in ancient days, as contrasted with the loving and tender inculcations of the spiritual philosophy.

☞ Mrs. Louisa S. Parmelee, the well-known clairvoyant physician, passed to the higher life from her residence, 1605 Washington street, Boston, Jan. 28th, at the age of fifty-nine years six months. She was much esteemed for affability and benevolence.

UNION TEMPERANCE MEETING.—The friends of this reform announce a "Union National Sunday School Temperance Meeting," to be held at Tremont Temple, Boston, Feb. 5th, at which three sessions, 10 A. M., 2 and 7 P. M., will take place. All are invited. Singing under direction of Eben Tourjee, New England Conservatory of Music.

During the trial of Mrs. Wharton at Baltimore, a physician being on the stand, the Attorney General remarked, rather disparagingly of the medical profession: "A doctor's mistakes are buried six feet under ground; a lawyer's are not." To which squills replied: "But they are sometimes hung on a tree."

PROF. J. W. CADWELL.—This gentleman continues to give exhibitions of his powers as a mesmerist, at Hampshire Hall, No. 538 Washington street, Boston. He has also secured the services of Horatio G. Eddy, cabinet medium, to diversify the programme by some of the manifestations peculiar to his séances. We are informed that successful gatherings for physical manifestations were held by him at No. 17 Kingston street, on the evenings of Sunday, Monday and Tuesday, Jan. 28th, 29th and 30th.

It is a gratifying evidence of the enlightenment of the age and the stand taken by the Government of the United States in the cause of religious liberty, that a Jewish clergyman, and he, too, a non-resident of the country, should be privileged to open Congress with prayer, as was the case in the House. The gentleman who so officiated was Professor Abraham de Sola, LL.D., of Montreal, who made a fervent prayer entirely free from sectarianism, full of religious feeling.—*Ex.*

The large pamphlet of 150 pages, which is highly illustrated with fine wood cuts, treating upon the merits of Electro-vital and Magnetic Cure, adopted at the homes of patients, advertised by Dr. Stone of the Troy Lung and Hygienic Institute, is having a great run. Five editions of five thousand copies each have already been disposed of. Dr. Stone is a strong advocate for progressive rational treatment, progressive medicine, in contradistinction from the old school; hence, the work should be universally read. Although it is a book costing the publishers fifty cents a copy, it is forwarded for ten cents out of philanthropic motives. Send by all means and procure a copy.

Mrs. Mary S. Avery, an accomplished teacher of the New Phonography, has entered on the business of lecturing on the art and giving instruction in its principles. She will have classes in Boston and its vicinity. Her services and terms for tuition can be secured by addressing "Mrs. Mary S. Avery, East Canaan, New Hampshire."

Hon. Henry Wilson introduced a bill into the United States Senate on Jan. 21st, permitting women to vote and hold office in the Territories. It is commendably brief, simple and comprehensive, and reads as follows:

"Be it enacted, etc., That women who are inhabitants of the territories and citizens of the United States may vote at all elections and be eligible to all civil offices in said territories, on all conditions, in the same respects as men."

The friends of prison reform held a meeting for the consideration of the subject, at Steinway Hall, New York City, Friday evening, Jan. 26th, which was well attended. Dr. Paine presided. Remarks were made by Horatio Seymour and others. Dr. Wines reported with reference to his experiences as a visitor of European prisons, and a series of resolutions were adopted, urging an earnest and conscientious effort to the work of penal reformation, and, above all, a preventive discipline for the tempted and dangerous, recommending the National Prison Association to the consideration and support of the people, and heartily approving the proposed international congress at London, on July 30th, next.

Celia Burleigh, in one of her sermons, says: "I have known folks who have never committed a blunder, whose hearts are as dry as dust; and others who have constantly transgressed, whose sympathies are as warm and quick as those of an angel."

We are happy in being able to communicate that Mrs. Mary M. Hardy, the medium, so favorably known at 125 Concord street, has purchased for thirteen thousand five hundred dollars the house 4 Concord Square. Mrs. Hardy's success as a medium is attributable mainly to truthfulness to herself and the noble band of spirits that control her. C.

"The Debatable Land,"

By Robert Dale Owen, is commanding a large sale, and creating an intense interest in the subject treated by it. Four thousand copies were sold in the first forty days of its publication, and two hundred on Jan. 22d. Let Spiritualists and free thinkers read and circulate it.

Movements of Lecturers and Mediums.

Prof. William Denton, on his return from the West, proceeded immediately to "spin up the fossils" at Skowhegan, Me., where he delivered a course of five lectures on geology. Although the clergy did their utmost to prevent their people from attending, his lectures were crowded on each occasion. The Professor commenced a course upon the same subject at Weymouth, Mass., Monday evening, Jan. 29th.

J. M. Peebles, after three months of most effective labor in the South, returns to fill a lecturing engagement in Troy, N. Y., for the months of February and March. His address is care of Benjamin Starbuck, 18 Fourth street.

Mrs. E. A. Blair will be in Bangor, Me., through the month of February, at Dr's Court street.

A. E. Carpenter has just returned from a brief but very successful lecturing tour in Maine, speaking in Bath, Waldoboro' and Rockland. His lectures were pronounced among the best ever delivered in that region. He is desirous of making engagements for the remainder of the season. Address 167 Washington street, Boston.

Dean Clarke is in Columbia, S. C. Our Southern friends should keep this able speaker constantly at work. He is a good medium as well as lecturer. His address is care of Mr. Dr. White.

Mrs. Emma Hardinge lectures in Portland, Me., during February.

A correspondent informs us that Arthur Hodges is giving general satisfaction as a medium, at his rooms, 16 Beach street, Boston, his Sunday evening séances especially being well attended and interesting.

N. Frank White goes from Vineland, N. J., to East Saginaw, Mich., where he is a three months' engagement.

Andrew Jackson Davis and his wife, Mary F. Davis, during their late visit to Washington, were honored by a public reception in Harmonial Hall on the 17th ult. It was a happy event for all parties.

W. M. Connelly is lecturing on the Sciences in Lexington, Ky.

Mrs. Laury Cuppy Smith lectured in Lyric Hall, New York City, on the 28th of January; in March she speaks in Springfield, Mass.

William Brunton addressed good audiences at Bole's Hall, Middleboro', Mass., on Sunday, Jan. 21st. He will lecture at Newburyport the first two Sundays in February.

Dr. M. H. Houghton and Rev. Dr. A. Morton commenced a discussion of Spiritualism at West Harwich, Mass., Jan. 30th, to continue six evenings.

Mrs. A. P. Brown will speak in Peabody, Mass., during February.

Lyman C. Howe will speak at Union Hall, West Farmington, Ohio, during the Sundays of February.

Mrs. S. A. Rogers speaks in Lowell, Mass., the two first Sundays in February. She is a fine speaker, a good clairvoyant, test medium and psychometrist—just the kind of a teacher to go among the people. She can be secured for other places in New England by addressing her at once, as above, or New Bedford, Mass.

Mrs. Hardy, the popular test medium, has removed from West Concord street to No. 4 Concord Square, Boston.

Mrs. Mary J. Colson, Rockford, Ill., said to be an excellent woman, and recently developed as a clairvoyant, answers sealed letters for one dollar and one three-cent stamp, and when letters are not answered by the spirits the money is returned.

Mrs. A. Hull, of Philadelphia, writes that she has recently visited eight villages in Pennsylvania, and found small audiences who in part were ready to avow themselves Spiritualists; others held back for want of metal to engage to do so. She was at West Pittsburg at the time of writing, and was to leave at once for Keeseville, Essex county, and thence through Lode county, lecturing in every village, until she reached Whitehall; thence she goes to Troy, and on to New York City by the first of March. She will respond to calls to lecture wherever asked to go. Her permanent address is 2235 Sansom street, Philadelphia, care of Mrs. Frank Grantello.

Mrs. M. S. Townsend Hoadley will lecture the last three Sundays of March in Salem, Mass.; in April in Stafford, Ct.; 1st Sunday in May in Plymouth, Mass.

Mrs. Marshall, an excellent spiritual medium, has removed to 19 Temple Place, Boston.

Mr. L. S. Richards is still speaking to the Spiritualists of Quincy, and will continue to lecture before them during the remainder of the season, excepting such Sundays as he may choose to speak elsewhere. Sunday, Feb. 11th, he speaks at Hingham.

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.

D. D. L. The Poem is received and accepted.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for 1 first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, Minion, each insertion.

BUSINESS CARDS.—Thirty cents per line, Agate, each insertion.

Payment in all cases in advance.

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

☞ **Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Monday.**

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 13th street, New York. J6.

DR. EDWARD MEAD has taken rooms No. 6 and 7, at No. 2 Hamilton Place, opposite Park-street Church, Boston, and may be consulted in diseases of the brain and nervous system.

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for $1.00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5129, New York City. J6.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, $5 and four three-cent stamps. J6.

C. H. FOSTER, "Test Medium," No. 10 Twelfth street, between University place and Fifth avenue, New York. J13.

J. WILLIAM VAN NAMEE, M. D., Eclectic Clairvoyant and Magnetic Physician, 401 Dean street, Brooklyn, N. Y. Office hours: 9 to 12 A. M. J27.

SEALED LETTERS ANSWERED by R. W. Flint, 31 Clinton place, New York. Terms $2 and 3 stamps. Money refunded when not answered. J27.

FREE SEEDS, BOOKS, &C.—*Sample packages of Mammoth Corn, White Norway Oats, Alaska Clover,* and copies of the *American Stock Journal*, sent *free to all* who send stamps to pay postage. Address N. P. BOYER & Co., Parkesburg, Chester County, Pa. 4w.F3.

SPIRIT COMMUNICATIONS by sealed letter, $1 and four stamps. Address, M. K. CASSIES, Newark, N. J. 3w.F3.

Example for the Ladies.

MRS. D. G. EAGERTON, Madison, Ohio, has used her Wheeler & Wilson Machine five years, sometimes in competition with all kinds of "*woman-killing*" machines. Would not look at $5000 for it if she could not get another like it.

BUSINESS CARDS.

Best and Oldest Family Medicine. *Sanford's Liver Invigorator.*—A purely Vegetable *Cathartic* and *Tonic*—for Dyspepsia, Constipation, Debility, Sick-Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your Druggist for it. *Beware of imitations.* Jan. 13.—1ycow

The Atlantic Cable is a National Benefit. So are SILVER-TIPPED SHOES for children. Never wear through at the toe. Try them. For sale by all Dealers. 4w—Jan. 27.

J. T. GILMAN PIKE,
PHYSICIAN,
Pavilion, No. 57 Tremont street, (Room No. 5,)
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"We Never Use Drugs of Any Kind."
"We Never Use Stimulants in Any Case."
"We Make No Drunkards." "We Make No Cripples."
We Make Positive Cures of all Curable Acute and Chronic Diseases.

THE HANNEMAN MAGNETIC MOVEMENT CURE [illegible] April 1st, [illegible] P. A. FAHNESTOCK & CO. [illegible] No. 8 West [illegible] New York. [illegible] Feb. 10.

SMALL FRUIT INSTRUCTOR.

SIXTY-FOUR PAGES, price 25 cents. [illegible] Tells how to plant and [illegible] Thomas Hoag, Wm. Parry, [illegible] and other well-known men, [illegible] works [illegible] wholesale. Address

A. M. PURDY, Palmyra, N. Y.
or PURDY & HANCE, South Bend, Ind.

P. S. [illegible] Fruit Recorder and Cottage Gardener. [illegible] A. M. PURDY [illegible] Feb. 10

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DR. G. W. KEITH,

MAGNETIC PHYSICIAN,

No. 9 Florence street, Boston.

ALL forms of disease treated successfully. Dr. KEITH will continue to exercise [illegible] and other substances as [illegible] Patients by sending $5 will receive the Magnetic treatment [illegible] leading symptoms of disease [illegible] received after one week. Affections [illegible] at a distance [illegible] Feb. 10.

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Feb. 10. 4eow

PHOTOGRAPHS OF N. FRANK WHITE.

The friends and admirers of this popular spiritual lecturer will be pleased to learn that we have for sale the photographs of him taken by Gurney, of New York.

Price, Carte de Visite, [illegible] cents.

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SITUATION WANTED

BY a middle aged American woman, to take care of an invalid. Would do some sewing. Can be [illegible]. Apply at No. 7 Wesson place, off of Hanover street, Boston. Feb. 10. 1w*

SPIRITUALIST BOARDING HOUSE.

ROOMS TO LET, by the day or week. Meals on the European plan, at MRS. WESTON'S, 16½ [illegible], corner of Hudson avenue, Boston. 1w* Feb. 10.

MRS. HARDY,

NO. 4 Concord Square, Boston. Public sittings Sunday and Wednesday evenings. 1w* Feb. 10.

MRS. N. J. ANDREWS,

ELECTRO MAGNETIC PHYSICIAN, 765 Washington street, corner of Northampton street. 1w* Feb. 10.

MRS. H. N. READ,

MEDICAL and Business Clairvoyant and Developing Medium. Written [illegible] $1.00 and one stamp. Circle Saturday evening. [illegible] Boston, New York City. 1w* Feb. 10.

WANTED—Eight miles from Boston, a middle-aged woman of good [illegible], who wishes a home in preference to high wages. [illegible] doing political housework for four or five in a family. Apply at No. 9 Davis street, Boston. 1w* Feb. 10.

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5. Feb 10 4w*

MISS SEVERANCE will be at her office, 268 Washington st., Rooms, Boston, on Mondays, Wednesdays and Fridays, from [illegible] Feb. 10. 1w*

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WE PURCHASE, SELL AND EXCHANGE LANDS, in large or small tracts, in all parts of the United States. We make Surveys and Groups of Large Tracts in Western Colonies. We find Capitalists Manufacturers and Developing Land. We examine Titles, Pay Taxes, Act as Agents for Resident Proprietors all over the United States. We act as Agents of Land for the European markets. We have small tracts of 50 to 500 acres to sell on easy terms. Address

United States Land Co.,
Jan. 27. 13w CENTRAL OFFICE, 565 BROADWAY, N. Y.

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BY

W. H. MUMLER.

Information how to procure a Spirit Picture of a picture, without being present, and a beautiful specimen sent to any part of the world on receipt of **25 CENTS**.

Address, W. H. MUMLER,
Jan 20—1w* 170 West Springfield street, Boston, Mass.

AGENTS WANTED.—LOCAL AND TRAVELING SALESMEN in every State. Article in demand, very saleable; pay or profits. Illustrated Circular, of forty eight pages, free. Address
NEW YORK MANUFACTURING CO.
214 Canal street, New York.
Jan. 13.—4teow1w

MEDICAL ELECTRICITY scientifically applied for the relief of acute and chronic diseases by DR. O. K. CHAMBERLIN, 7 West 16th street, New York. Nine numbers of the *Electrical Era* forwarded, 50 cents. Nov. 4.—4w1w

SPIRITUALISM ARRAIGNED BY ORTHODOXY:

Being a Reply to the Rev. Dr. Austin Phelps's Recent Attack on Spiritualism.

The Boston Congregational Publishing Society having circulated a tract against Spiritualism, from the pen of the Rev. Austin Phelps, D. D., to meet the wants of those who would like a cheap, convenient answer to all the objections raised by Dr. Phelps, we have issued in pamphlet form this Reply, which originally appeared in the Banner of Light. As the evangelical sects are taking aim at Mr. Phelps's tract to belog the subject of Spiritualism, and to excite public prejudice toward it, we hope that all who think of the cause will keep a few copies of this Reply on hand, that they may interpose an antidote wherever the bane has been administered.

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Message Department.

EACH Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for good or evil. But those who leave the earth sphere in an undeveloped state, eventually progress into a higher condition.

We 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 AFTERNOONS. The Circle Room will be open for visitors at [illegible] o'clock, [illegible] o'clock, after which time [illegible] will be admitted. Seats reserved for strangers. [illegible]

MRS. CONANT [illegible] on Mondays, Tuesdays, Wednesdays [illegible] at half past [illegible] P. M. She gives [illegible]

☞ Donations [illegible] for our Circle-Room are solicited.

☞ The public are assured that the séances are often preparedly by it [illegible] among the audience. Those read to the audience [illegible] by the chairman, are sent by spirits, unknown.

SEALED LETTERS.—Visitors at our Free Circles have the privilege of leaving sealed letters on the table for answer by the spirits. Parties write one or two proper questions, signing full name to the same, and place them in an envelope, seal it, and address to some spirit with whom [illegible] desired. At the close of the séance the Chairman will return the letter to the writer, with the answer of spirits given on the envelope.

Theodore Parker's View of the Rev. George H. Hepworth's Movements.

CONTROLLING SPIRIT.—I will now proceed to consider a question which has been presented, with the request that it would be considered. It is this: "What do the spirits think of the course pursued by the Rev. George Hepworth?" Surely, what do they think? Why, simply this: that George Hepworth is in the hands of God, and therefore very well off. And although he has not yet found his proper mental place, he will find it—possibly not in this life, but surely in the next. It seems that he became dissatisfied with his place relative to the Unitarian creed; and why? Simply because that was not his proper place; and because, furthermore, spiritual beings were acting upon him, striving to force him into his proper place—which fact, if he recognized it at all, he did not admit. Having become dissatisfied with himself, as related to the Unitarian creed, he pushed out from that shore, and, for a time, in his own mind was without an anchor. He did not know what he wanted, or where his proper place was. He was then in a transition state, and because he was, the world, the flesh and the devil came and ministered unto him just as the devil came and ministered unto Jesus when he got in a similar position.

With regard to his mediumistic powers, the Rev. George Hepworth not having the keen spiritual clairvoyant vision that Jesus had, did not perceive an enemy in the thoughts which prompted him to take steps toward the Orthodox Church, and so he did not say, as Jesus said, "Get thee behind me, Satan. It is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." Instead, he says in communion with himself—"I can do more good in the Orthodox Church than in the Unitarian. They have the larger field, they are more popular than the Unitarians, they are more wealthy than the Unitarians; and as wealth is the great lever that moves all things in this life, it is a requisite in religion, as in all things else." And so he reasoned, until finally we find him like a trembling culprit in the vestibule of the Orthodox creed, scarcely knowing whether he is right or wrong, praying all the time that God would lead him right. And who shall say that his God has not led him right? Surely, neither you or I may dare to say it.

It is a known fact in the chemistry of atoms, that in assuming their proper place, the one toward the other, they always take an irregular, zig-zag route. Instead of going straight to the object, they go exactly the opposite. Now as we are all atoms in the great chemistry of mind and matter, we should expect nothing more of ourselves. And when we are not in our proper place, and the Infinite Ruler cuts us adrift that we may find our proper place—according to the law—we waver in our weakness, until we reach a given point where the attractive power overcomes that weakness, and we gain the promised land. Now the Rev. George Hepworth is just as sure to find his proper place, as are any atoms in the law of chemistry. It cannot be otherwise. He may not find it in this life, but he is sure to in the other.

By request, at an early date we shall review the life—the earthly life—of James Fisk, Jr., physically, spiritually and morally considered. We receive this request from both his friends and his enemies. We would have them understand, at the outset, that our remarks will be necessarily concise, very brief, because we have not time nor magnetic power to consume in that direction at our command, but when we do take it up we shall endeavor to do justice to it, regardless of pleasing either party. Jan. 22.

A Review of the Earthly Life of James Fisk, Jr.

CONTROLLING SPIRIT.—I shall now proceed to speak in brief upon the subject which I have been requested to consider, namely, the earthly life of James Fisk, Jr., physically, spiritually and morally.

Well, knowing that there are two or more classes of thinking minds that have been agitated concerning this one life, I shall, at the outset, declare that it is my purpose to cater to none, but to speak the truth as I see it. In the first place, then, I have to say that it would have been a physical impossibility for that man to have committed a mean action. Now there are many ways of defining the term mean; but to me, a mean act is one which the perpetrator is ashamed of. Doubtless, his enemies would say he committed many acts of which he ought to have been ashamed. Perhaps he did; but since he was not ashamed of them, they were not mean acts; for each soul is, by divine right, its own critic, and has a right to determine for itself what is mean, and what is not. All mean acts are committed under the dominant action of the organ of secretiveness. In this, the man was almost totally deficient. Now, then, phrenologically considered, it was an impossibility for him to commit a mean act. He had not the power physically to do so.

And again, benevolence was very large, excessively so, and very active; acquisitiveness was very large, and very active, also. These two organs were well balanced, and played in harmony with each other. Give and take—give and take, was the order with him. It was not hard for a man thus physically, naturally endowed, to become rich in the things of this world; neither was it hard to bestow bounty upon those who required it, and therefore it was no merit in him that he was benevolent. The cause was in his physical organization, that determined in these things for him.

He possessed a tolerably well balanced temperament, therefore it was very easy for him to run smoothly, the majority of the time in which he existed in the human body. The spiritual body being the counterpart—the outgrowth of the physical body—is of course organized similar to the physical body. The same organs that are large and active in the physical body, are large and active in the spiritual body. Spirituality, with him, was very small, so he cared little for the beyond. He lived in the present, and threw all his energies into the work of the present; and if his spiritual peace, his future happiness, were dependent upon his spiritual goodness, upon his spiritual temperament and growth, he would be poor indeed! But the good acts of this life, whether they are forced into being by the organism of the human body or otherwise, lay up for the possessor "treasures in heaven." Physically and spiritually considered, then, James Fisk, Jr., was quite evenly balanced.

And how stood he morally? Benevolence is considered a moral organ. It was very large and very active. By some, this organ is considered *the crown of the moral structure*—the cap stone. Perhaps it is; and if it is, certainly James Fisk, Jr., was a very moral man. But there are other organs coming within the moral sphere, in which he was lamentably deficient; and, had it not been for the largeness and activity of the organ of benevolence in him, he would have been exceedingly immoral—he would have gone down to the lowest depths of immorality. Perhaps his enemies would say that he did, as it was; but benevolence saved him.

As an exhibition of the action of this organ, *we have a record in our life, that he extended his hand in benevolence thirty-seven times within the last five days of his earthly career*, all unheralded and unthought of, after the action, with him—*simply the* action of the organ of benevolence, over which he had no control, to which he must, of necessity, be an obedient servant.

Possessed, as he was, with such rare powers of acquisitiveness and benevolence, the earth has lost one of its great lovers; for, while he received with one hand, he gave out with the other; and if he did descend to acts that would have been considered mean by his enemies—not so to himself—he counterbalanced them by the immediate action of the organ of benevolence. So, as these two organs acted in consonance with each other, the friction produced by their joint action was the motive power that propelled him onward in his financial career.

His critics should remember that there are fixed, unalterable, unbreakable laws governing the life of every individual, as there are fixed, unalterable, unbreakable laws governing the heavenly bodies. He has no control over them, any more than the earth has control over itself, and is able to change its orbit at pleasure. The lives of these extraordinary individuals who flash for a moment upon the horizon of time, and are gone, should inspire thinkers to reflect more upon the subject of the science of life—should inspire them to seek to understand why these persons are as they are. If they find out that, it will be easy to ascertain why each one of us is as we are.

The chemistry of life is a study well worthy of *the soul's deepest interest*; and they who enter most earnestly and perseveringly into it, will be most handsomely blessed. They who stand in the distance, and cry out that this or that is the result of chance, are they who will suffer most when the light of spiritual reality shall shine upon them. If, instead of throwing obloquy upon this or that individual, we would occupy the time in ascertaining the causes of their movements, it would be better for us. Let us hope that, as the light of yonder spirit-sphere grows brighter and brighter, and enters more and more into human affairs, this will be; that cavil will cease, slander will become a thing of the past, and the study of life *as it is*—not as we would *wish it might be*—the grand labor in which every soul may be engaged. Jan. 23.

Violet.

Hullo! [How do you do?] Oh, I'm nice! I come here to send a word to cheer my medium, Fannie Felton. My name is Violet. I want her to be of good cheer; we are going to do something real nice for her pretty soon, so she won't suffer so much. [She has been suffering a great deal.] Yes; but we are going to do something real nice for her pretty soon, she won't suffer so much after that. Won't you please jump my message? Mr. Parker says you may, cause you know I'm in a hurry—don't wan't her to wait for it. Jan. 25.

Invocation.

In thy name, oh, Father, Son and Holy Spirit, we are here assembled, praying for as much of thy wisdom as we are able to receive; for strength with which to do our every duty; for power to heal the sick, to speak peace to the desolate and weary, to comfort the mourner, to lift up the down-trodden, and to put a new song into the months of thy children here, which shall be—peace on earth, good will from heaven. This, we ask, oh, Mighty Spirit, for thine own sake, for thine own glory; and when the future songs of thy children who shall be redeemed from error—it may be by our efforts—shall resound through the corridors of the soul-world, making thy kingdom one of righteousness, of peace, thou wilt hear us, our Father, thou wilt answer us through thy servants, and we shall be satisfied. Amen.

Nov. 27.

Questions and Answers.

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

QUES.—(From a correspondent.) Is the spiritual vision more acute than the physical, and can it behold the beauties displayed in Nature, which we cannot see without the aid of the microscope?

ANS.—The senses of the spirit are for discerning spiritual things, and not for discerning material things. You are furnished, in this life, with two distinct sets of senses—one the spiritual, the other the natural. At death you part with the natural, having no further use for it; but the spiritual remains, and it is with spiritual senses that you weigh and measure, analyze and enjoy the things of the spirit.

Q.—Do the women in the spirit-world have the same desire for dress and fashion that they have in this life? Will the controlling spirit please explain how they are clothed?

A.—The love of the beautiful is enhanced a thousand-fold after death, and, therefore, it is to be supposed that they would love to decorate themselves with the beautiful; not in following a set of arbitrary fashions, such as is the custom here, but in following the natural dictates that arise from their love of the beautiful. There are artists with us, whose business it is to furnish such decorations. These decorations are not to be had for silver or gold, but for an exchange of the necessities of the soul-world. If I have something which you need and I do not, it becomes yours. If you have something which I need and you do not, it becomes mine. This is the general law governing the spirit-world. There is something more than a crude, external idea underlying this love of beauty which you have run to an arbitrary excess in this life. It is a natural faculty of the soul, and it should be cultivated, brought into use and enjoyed, because it is a faculty of the soul. Mother Nature has set every living soul an example in that direction. Behold how beautiful are her productions! how wondrously fair she adorns herself in spring, in summer, in autumn, and even in winter!

Q.—Are the rings of the planet Saturn earth and water, like the Earth? If so are they inhabited by intelligent beings?

A.—The rings of the planet Saturn are merely atmospheric rings, electric combinations formed by the peculiar manner in which the planet Saturn revolves upon its axis. They are not condensed, solid matter, by any means.

Q.—Have objects a real size, or only an apparent one, according to the medium through which they are viewed? For instance, you look at an object through one end of a glass, and it seems as large as a man; you look at it through the other end of the glass, and it seems no larger than a frog. Now is there any real standard of size?

A.—No; there is not. Form depends upon the condition of the instrument through which form is viewed or observed. The ear, under certain conditions, sees you as monsters far exceeding what you call your normal size; under certain other conditions sees you at your normal size. Form, then, is a thing dependent entirely upon the instrument by which and through which it is observed; therefore there can be no arbitrary standard for form.

Q.—Then there can be no real standard in any way?

A.—If there is a real one, there is an arbitrary one; they are synonymous in this case.

Q.—Then, if I understand you aright, a molehill may be as large as a mountain, the difference being simply in the eye which perceives?

A.—Yes. Nov. 27.

Abigail Hunter.

I have two sons somewhere in Massachusetts. My name is Abigail Hunter, of Huntersville, Ala. My sons, Thomas and William, I want to find. I have been gone nine years. I was seventy eight years old. I want my sons to know that their Uncle William is dead. [William Hunter?] Yes. And there is now no need of their remaining North, but there is need of their going to Alabama. Good-day, sir. Nov. 27.

Capt. Thomas Hunt.

I have been requested to come here and state whether or no I communicated with some of my friends in Salem last Thursday night; and I have to say, I did; and if they carry out my directions, and do what they contemplated doing, the results cannot be unsatisfactory, although they must make up their minds to have patience, because it will take some time to work out right conditions to do what they want done. Capt. Thomas Hunt. Nov. 27.

Annie Ullman.

[How do you do?] I am pretty well. I was sick; it was the raisins that killed me. [Did you eat too many of them?] Yes. [You must have been very fond of them?] Yes; and I ate 'em, and they made me dreadful sick, and I died. I only lived about twelve hours. And I don't want mother ever to give Georgie any raisins, because it's awful, the pain you have. That's what I come back for. My name was Annie Ullman. I lived in Cincinnati. I was six years old. Tell mother God let me come back to tell her never to let Georgie eat any raisins. Good-by, mister. Nov. 27.

Maria Kingman.

My name was Maria Kingman. I have been gone ten years. I was five years old. I lived in East Boston. I died of membraneous croup. I come to tell my mother that my father is better, and that he is coming home. He's been West, and he got very sick there; but he's better now. Tell my mother I love her just as much as if I'd stayed here with her, and shall come to her often, and do her all the good I can. Good-day, sir. Nov. 27.

William Thompson.

Some of my friends, hearing that I had communicated at this place, are very anxious to know how they can communicate with me. Well, I hardly know, myself. There are a variety of means, but we never know whether we can use them satisfactorily until we try. Now, if my friends will give me the privilege of trying some of these persons used as mediums, I shall be very glad to make an effort to communicate with them. I prefer Mr. Mansfield to begin with. If I fail with him, try Mr. Foster. If I fail with him, try Mr. Gordon. I do not expect to fail with any of them; yet it is possible I may. William Thompson, of Bangor, Me. Nov. 27.

Séance conducted by Archbishop Darboy; letters answered by "Vashti."

Invocation.

Thou Holy Trinity of Wisdom, Love and Truth, we pray thee that the star-beams of thy righteousness may shine into our conscious lives, driving out the bats and owls of error, causing us to walk clearly in thy way, doing thy will forever, and ever. We ask, in the presence of the living and the dead, thy blessing, not alone for ourselves, but for thy dear humanity; and we ask that, in some sense, it may come through ourselves. May we be indeed ministering spirits of truth, of love and of wisdom. May we open the eyes of the blind; may we unstop the ears of the deaf; may we quicken all the spiritual senses of thy children who dwell in the darkness of a mortal life, so that they may hear voices from the spirit land, and understand their meaning; for thine is the kingdom, and the power, and the glory, to-day and forever. Amen. Nov. 28.

Questions and Answers.

QUES.—(From the audience.) Suppose a person is insane on entering the spirit-world; does he remain in that condition for any length of time?

ANS.—No, he does not; but that peculiar condition of the body which causes the spirit to give insane manifestations here, has a reflex action in the spirit-world; in other words, the condition of the insane one here is carried psychologically to the spirit-world, and therefore there is a necessity of medical treatment even there. But that condition does not last long. The soul very soon passes beyond it; for there is, in reality, no such thing as an insane soul. Insanity belongs to matter, and not to mind.

Q.—Spirits passing out with other diseases are obliged to be treated, are they not?

A.—Yes.

Q.—Do spirits influence some individuals to drink and commit other crimes?

A.—Yes; there never was a greater truth. *Finding conditions that are appropriate to their* designs and desires, they attach themselves to those persons possessing these conditions, and do whatsoever they may see fit to do, whether it be to get drunk, to steal, or to commit murder.

Q.—They cannot, then, have risen above the earth-sphere?

A.—No, of course not. There are some kinds of inspiration that partake of the earth, because they are earthly. All inspiration does not tend to lift the inspired one immediately to a state of righteousness and peace. Sometimes you are inspired from the very lowest order of conditions, sometimes from the very highest.

Q.—Does not that of necessity involve fatalism?

A.—Certainly it does.

Q.—Does it not also do away with man's accountability?

A.—Oh, no. Fatalism includes accountability; but that same power of fate determines that you shall hold yourselves accountable for every one of your deeds done in the body and out of the body; that you shall arraign yourselves before the Bar of your own reason, and there pass sentence either for good or evil.

CONTROLLING SPIRIT.—I have been requested to solicit donations from this audience in aid of the "State Fair for the Protection of Dumb Animals"—donations reaching from a penny to as much as you are able and willing to give, to be laid upon the table as you pass out. Since this is one very important step in the ladder of progress, it is to be hoped no one will think lightly of it, but that all will do whatsoever they may be able to do for their lower relatives (according to Darwin) in the scale of humanity. Whatever tends to make us, the living, and you, the dead—I reverse the order, for really you are dwelling in bodies dying daily—whatever tends to make us more humane, lifts us nearer to God; therefore I consider the inauguration of this Society as one of the grandest that has ever gained a foothold on the earth. Whatsoever you do unto one of the lowest of these lower representatives in the kingdom of life, you do for the highest, whose work it is. And, remember, we ask only for one penny. Let those who are not able to give that, give us their good will, their hearty wish that the Society may rise, and not fall. Those who can contribute, however small, to its finances, we earnestly hope will. Nov. 28.

George C. Goodwin.

On taking possession of this body, I experience the same sensations that I did on passing out of my own—as though something had suddenly turned upside down within me, and stopped all the machinery of life. I died of heart disease, in the year 1869, on the evening of the 12th of May, in New York City. I was on the street, passing through Amity street, when this attack came on me. I have no recollection of going beyond that point. The next I knew, two men were carrying my body through the street. They finally brought up at the Mercer-street station. I watched it very carefully through the examination, and heard those who were called to examine it pronounce it dead. Then I was in a strange conflict. I tried to get away from it, and I tried to get back to it. For a while, I was not successful either way; but, finally, I got away, and was surprised to find that I was out of this world, and yet in it—beyond the human senses, and yet so near that I could have shaken hands with any one who was passing the streets.

Now, what brings me here is, to hunt up my folks, if I can, to let them know that I live, and how I live, and that I don't like to be reckoned as dead, and that I can make straight all those little difficulties that must, I know, have arisen in consequence of my sudden death, if they will only give me the chance to speak privately with them. George C. Goodwin. Send to the captain of the Mercer-street station, New York City, for proof of my identity. Nov. 28.

Annie Talbot.

I am Annie Talbot, of Springfield, Mass. I was eighteen years old. I died of consumption, a little more than one year ago. I desire that my mother shall mourn no more. Instead of looking down to the grave for me, look up, I have ascended; and the beautiful philosophy of Spiritualism will tell her where I live. Now, with all her religious faith, she says, "Oh, if I were sure that at any time in God's eternity I should meet my child again, I would be reconciled." If you were sure! Mother dear, what has your religion done for you if it has not done as much as this? Surely, surely, it is not worth much. Then turn to something that is. I am prepared, if you will allow me to speak with you, to give you abundant evidence of my presence, and my continued love. Nov. 28.

Lydia J. Bird.

I wish my friends to know that I live, and although I am not as happy as under other circumstances I might be, yet I am satisfied with the change. I would not return to live here, if I could. I cannot tell why I did as I did during the last scenes of my earthly life. I only know that I was tired of this world, and took measures to get out of it. Perhaps with the experience I have gained in the spirit-world, I should not do so again. I think I should not, but I am in the hands of a wise Judge who will always do right; and whether I am cut short of the highest condition of happiness to which a soul is capable of rising or no, in consequence of the act of suicide, it matters not, I shall be satisfied, and shall ever feel that a wise power is guiding me through. I sometimes go down into the valley, into the shadow. My name, Lydia J. Bird. My time of death, May, 1869. Nov. 28.

Thomas Knox.

I was present with a small company of investigators in your life, last evening, in Concord, N. H., and they put many questions to me, of importance to themselves, and stated that they did not like to move in the matter of my advice, unless they were sure as to my identity. So they requested that I would come here to-day, if possible, and speak of being present in such a gathering, so that they should understand it, and if I could do so, they should be sure it was I who spoke to them, and should, without hesitation, carry out my wishes, or abide by my advice. So, then, I was fortunate enough to get here to-day. Now, so far as I am concerned, it is of no account whatever whether they do as I advise or not; so far as they are concerned, it seems to me it will make considerable difference. If they have the smallest doubt in their minds as to what course they shall pursue in the matter, wait until that doubt is removed, or they see a clearer way. I don't profess to be able to give them perfect knowledge on even that small point, but I have done the best I could, and I think if they follow it they will be satisfied. Thomas Knox, of Pembroke, N. H. [There used to be a Sheriff Knox?] I am the man. [I remember you.] Where did you live? [In Concord.] When? [When you was High Sheriff; and I became acquainted with your wife and daughters after you passed away.] You remember, I died of fever, typhus fever.

Well, I'm glad to drop down by the side of one who ever knew me. [You weren't an over and-above tall man, if I remember right?] Oh, no. You don't mean that in any sarcasm, do you? [Oh, no.] I could have regulated the sun if I'd tried hard, and given you a correct account of the coming weather. Nov. 28.

Willie Angier.

I am Willie Angier. [Won't you spell your last name?] A-n-g-i-e-r. [You haven't forgotten how to spell, I see.] No, I could spell most anything. I was seven years old. [You were pretty smart, then?] Yes, sir. I went to the Hancock School. I could beat most of the boys that were thirteen years old. [You studied too hard, maybe?] No, sir. I am studying harder now, because I don't have any headaches. [What year did you go to the Hancock School?]. '59, sir. Mother thinks if I had lived, I would have been a minister, but I should n't. No, sir, I should n't; I should have been a lawyer, and plead poor peoples' cases. When I got a rich man's case, I'd charge him awfully for it. I'd plead for the poor for nothing; that's what I should do. [Perhaps you've learnt that since you went away.] No, I haven't; I learned it here. I feel now just as I did before I went away. And I feel just about as big as I did when I went away. I feel as though I had just gone, and just come back. I want mother to know that I am getting along first-rate. When she comes, I shall have a nice place fixed for her. She won't have to worry about anything, because I am smart enough for everything myself. Good-by, sir. Nov. 28.

Séance conducted by Theodore Parker; letters answered by Anna Cora Wilson.

Invocation.

Our Father and our Mother God, while Mother Nature is refreshing the earth with a bountiful shower, do thou refresh our souls with the knowledge of thy truth which shall nourish us for eternity. Let thy kingdom come to the weary and desolate; give thou peace to the mourner; let it be most effectually verified that they that mourn are blessed in their mourning, for they shall be comforted. Oh, Mighty Spirit, whom we cannot comprehend, whom we never expect to analyze, be with us this hour in our prayer and in all our utterances; let us be conscious of thy presence, feeling that whatever we do and whatever we say, is done and said in thy name. And for our beautiful Spiritual Philosophy we ask that, inasmuch as it is a two-edged sword cutting asunder without mercy right and left, may it also prove the balm in Gilead, healing the wounds it shall make, and bringing in the day of peace, the hour of consolation to many a weary heart. Amen. Dec. 4.

Questions and Answers.

QUES.—(From A. V. Spaulding, Crown Point Centre, N. Y.) Why does the compass needle always point to the north?

ANS.—It doubtless is because the north is intensely magnetic. Indeed, it is the source supplying the earth with its magnetic forces or powers—the grand magnetic centre, mineral, of necessity, in itself, and yet altogether powerful upon creation in its every department.

Q.—(From a correspondent.) I would like to inquire what causes the wind to moderate at sunsetting, and then breeze up again after dark? I have often observed the same at sea and on land, and in heavy gales.

A.—Old ladies will tell you it is because the wind rises with the sun, and goes down, of course, with the same. There is a philosophy and a truth in what they assert. The power of departing light or positive forces is exceedingly attractive upon certain conditions of atmospheric agitation. It is impossible to tell why this attraction exists, but philosophers know that it does. Some declare that this is never the case, except the wind is blowing from the north. I know better myself. I have observed it when the wind was blowing from the south, from the south-east, and from the west. Therefore I think the theory concerning the north wind is not a true one—but what the real cause is, I am not able to say. Dec. 4.

Gen. Robert Anderson.

I have promised certain spiritualistic friends that, if their theory was true, when I crossed the river I would return, throwing my evidence in the scale in favor of this truth. I find it true, and abundantly powerful to sustain itself against all the criticism, all the persecution of this criticising, persecuting age. It walks rough-shod through Church and State, fears nobody, because it is of God.

I promised my friends to tell them, if I found it true, what were its chances for success. Though I have been but, as it were, a brief hour in the spirit-world, I have tarried long enough to make sure of my statement. It is a something inherent in the nature of all things, and can no more fail of its purpose and its mission than can Nature. Gen. Robert Anderson, to friends in New York and Massachusetts. Dec. 4.

Georgiana Bryant.

I believed in your beautiful faith before death, but I knew but little about it. I come here to-day to reach my daughter if I can. I want her to know that her mother lives, and watches over her; I want her to feel that it should be her highest aim in life to do right, to live so honorably and truthfully here in this world—this earthly life—that she shall weave for herself a garment of purity and beauty in the spirit-world. Oh! I want her to know that, as her life is here, so will her happiness be hereafter. If she does well here, it will be well with her in the land of the hereafter.

We weave our spiritual garments here, we build our spiritual residences while we are here, and it depends upon us whether or no they shall be beautiful or otherwise, or whether we have any at all. I am Georgiana Bryant. I come to my daughter Georgiana. I lived here fifty years; I have been gone a little less than two weeks. I lived in Boston. Dec. 4.

Séance conducted by Theodore Parker; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 5.—Invocation; Questions and Answers; Daniel Page, of Hampton, N. H., to his son James; William Jones, of Portsmouth, N. H.; John Barker; Thomas Hammond, of Albany, N. Y., to his mother and sisters; Dr. John Stearns, of New York, to friends; Clara Bryant.

Thursday, Dec. 7.—Invocation; Questions and Answers; Lulu Hooper, of Jamaica Plain, Mass., to her mother; Ben. Waters, of Boonesville, Mo., to his brother Joshua; Walter Scott Hunter, to Thomas J. Hunter; Albert, to Victoria of England.

Monday, Dec. 11.—Invocation; Questions and Answers; Delphina Staples, of Kittery, Me., to her brother; James Collins, of Fall River, Mass., to his wife; Lucy Tyler, of Shreveport, La. to her mother; Jean Paul Brittan.

Tuesday, Dec. 12.—Invocation; Questions and Answers; Miles Thompson, to his wife, Dr. Toby, to David Collis; Rosa Davidson, of St. Louis, to her mother; William Cook, of Boston.

Thursday, Dec. 14.—Invocation; Mary Morzar, of Boston, to her husband; George William Harris, of Hoboken, to his mother; Henry Turner, of Belfast, Me., to his mother; William Jones, of Boston, to his wife.

Monday, Dec. 18.—Invocation; Questions and Answers; "Old Abe," to Ex President Johnson; Sybil Boynton, to her children; Mary Kingman, of East Boston, to her mother.

Tuesday, Jan. 23.—Invocation; Sarah Knight, of Boston; Theodore Davis, of Boston; Jennie Johnson.

Thursday, Jan. 25.—Invocation; Questions and Answers; Mary Kinney, of New York City, to her mother; Thomas Brackett, of Portsmouth, N. H.; William Tuckerman; Sally Shipman, of Newburyport; Julia Wallace of Boston; Annie Harrod, to her father; Gen. Halleck; Dennie Williams, of Brooklyn, N. Y.; Dr. Sylvanus Brown, to his sister.

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MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, has resumed practice. Examinations by lock of hair, $3, by person, $2, at 9 East Canton st., Boston. Feb. 3.—13w*

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w—Jan. 20.

A. S. HAYWARD, Vital Magnetizer, No. 82 *Dover street, Boston.* CONSULTATION FREE. Jan 6.—tf

MRS. ELDRIDGE, Business and Medical Clairvoyant.—Circles Thursday and Sunday eve. 1 Oak st. Jan 20.—4w*

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). Dr. G will attend *funerals* if requested. 3m*—Dec. 9.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. 4w*—Feb. 3.

DR. F. HATCH, Magnetic Physician, 8 Hayward place, Boston. Office hours from 8 A. M. to 4 P. M. Jan. 27.—4w*

MRS. NELLIE NELSON, 551 Washington St., Boston, Room 3, Trance, Test and Business Medium. Dec. 16—13w*

MRS. EMMA RHODES, Healing and Test Medium. Office 13 Indiana street, Room 2, Boston. Dec. 30.

MRS. M. A. PORTER, Medical Clairvoyant, No. 8 Lagrange street, Boston. 6w*—Jan. 6.

Miscellaneous.

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DOCTOR HOLDMAN, I wish to see you soon on business. LEANDER FRITZ, Bordentown, N. J. Jan 27.—3w*

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DISCUSSIONS OVER THE "DEBATABLE LAND."

Almost every day we hear debates on the new work of Robert Dale [illegible] some taking [illegible] of exception to the [illegible], and others [illegible] with much warmth of feeling. There [illegible] who [illegible] that it tends too much to Christianity, and a coalition, those with the churches and consent to become with them [illegible] Christianity, making of Spiritualism a Christian religion, which they say, and we say, it never can be. The others, while they most strenuously deny [illegible], see that it can possibly have [illegible], since Spiritualists are already out of the land of faith and belief, the land of shadows and doubts, and could no more be made to worship Christ than they could to worship Socrates or Mahomet. We look upon the book as preëminently fitted for all Christians and all skeptical doubters of Spiritualism whose doubts arise from Christian sources, but not like the work of the late Robert Hare, adapted to the scientific infidel. Such skeptics would feel that Mr. Owen was admitting altogether too much upon the slender thread of Christian history. It is somewhat singular to find an author with the life record of Robert Dale Owen writing about Jesus Christ as if that was a historic name, when he must know that there is no reliable evidence outside of Church [illegible] that the first part of the name ever lived on earth as a man at all, and that those who assume his life made him the Christ, or God incarnate, in imitation of Kreeshna of India, and hence the, at least in part, fabulous name of Jesus Christ. The pages of liberal and spiritual literature are as full of exposures of these old Christian frauds that it is altogether too late to plant Spiritualism in Christian soil with any prospect of its growing there. Those who cannot stand on rational ground without a Christian support, will sooner or later follow Bros. Hepworth or Harris back to the boiling flesh pots of Christianity, but they will be few, and will not permanently affect the great rational movement by which and in which Spiritualism supersedes Christianity, instead of being united with it in marriage, dragging behind with it as a dead carcass.

We think the book will do an immense amount of good, while it will be utterly powerless with Spiritualists in inducing them to accept in any form Christianity, or to compromise with it or even coquette with it with flattering prospects of future union. A people who have their God in a person, real or imaginary, who lived and died two thousand years ago can hardly be expected to unite with those who find their God in the living race, and in all of these alike, and born in every child and never dying out till the race does. Neither can a people who rely entirely on miracles and supernatural agencies for the origin and evidence of their religion be expected to unite with those who deny both, and rely entirely upon natural and rational events for authority and for direction.

Every effort to establish a Christian Spiritualism in this country has withered and died, while rational Spiritualism has taken deeper and wider root every year, and has already become permanent and so secure that no defalcation of any one person, however prominent, can destroy its permanency. Personally we have long differed with Bro. Owen on the merits and utility of Christianity, and the propriety of our attempting to build up Spiritualism with Christian bricks and mortar, but yet we have ever esteemed our brother as one of our best and ablest friends, and one ever seeking the welfare and improvement of the race, and we regard his books as among the most useful works in our literature, and advise all to read them and then decide by the *use of reason* and its application.

FAITH AND REASON.

The Archbishop of Paris, in a letter to Abby Grabry, says, "We prove to the world that *we are sincere, when we* maintain that the light of faith is superior to the light of our weak and vacillating reason." It may prove they are sincere; but to us it also proves that they belong to one of Paine's three classes of fools, slaves and bigots—the one that cannot reason, another that will not reason, and the other that dare not reason. Among the ridiculous assumptions of the Christian Church, none is more absurd than that of placing faith, or belief, above reason; but it is one of the powers she has ever used to keep reason subservient to faith. Without reason, we have little if any superiority over the brutes, and it is a work of the Old Mother Church, at least, to make reason impotent on all religious questions. Of course reason could not recognize the infallibility of the Pope, nor the immaculate conception of Mary or Jesus; but faith could do it all, and through faith the wood of the old popular cross is still preserved, as well as many other sacred relics that reason could not preserve and the[illegible] would not. Faith with the mastery over reason, has kept the absurd dogmas of the Church before the public as religious truth, until it is the only way they can be preserved, and by that only with the authority of the churches. The old Catholic Church with its *mass* of ignorant devotees, can still assert that "reason is carnal, and at enmity against God," but our Protestant pulpits have ceased to echo this falsehood of late, since their audiences are too much enlightened to accept it.

Miracles have *not entirely* ceased with the Old Church, since they can still be established by faith without reason, and sanctioned by authority; they are as good as the old ones, which have no better basis, although accepted by the Protestants who reject the mockeries.

BIBLE STORIES.

A friend sends us an article which he cuts from a sectarian paper, in which the editor, or some one else, explains how old King David sawed and harrowed the Ammonites; how the whale swallowed Jonah, and how Samson caught and tied the tails of so many foxes, &c.; and wishes us to correct the absurd explanations, which are about as ridiculous as the original. We respectfully decline to explain or expound the scripture, as we have no faith in David nor Samson. To us these old stories are simply ridiculous, and we put no more confidence in them than in those of Sinbad the Sailor and his seven voyages at sea. We would deposit the old books with the ancient and sacred relics of mummies and idols in the Ark of the Covenant, and keep them all only as curiosities, and use modern literature for both schools and churches. Robert Dale Owen's two books would be better for texts and to read from in churches, and Hudson Tuttle's and A. J. Davis's works better for school reading, and we have scores of better books for family reading. We respectfully suggest to our friend that "he let the dead bury the dead," and use the sectarian papers for winding sheets for the old fables.

TO THE SPIRITUALISTS OF ST. LOUIS.

We have leased and paid rent for Avenue Hall, where our Sunday lectures are held, for three months, till April 15th, for THURSDAY EVENINGS of each week, exclusively for FREE social and literary entertainments, and we request all who can to come and participate, with a view to personal improvement or general instruction in music, reading or speaking. Literary, scientific, religious, moral and social questions will be discussed without wrangling or angry personal bitterness—the objects of the meetings being to find the truth and defend it, and to improve ourselves in our intercourse with mortals and spirits.

☞ DR. PERSONS, the celebrated healer without medicine is still in St. Louis, and we learn from him, as well as from rumors in the streets, that he has effected some remarkable cures, and awakened quite an interest and inquiry among some of the religious families, where the old school M. D.'s with medicine, and D. D.'s with prayers, had failed.

Mrs. C. A. Gould is also here, striking out with her clairvoyant vision as sharply as ever, and prying it to the causes and cure of disease. Still our city is writhing under allopathic blisters and theological castigation, sickness and dissipation here, and hell-threats for the future, while very few are healed.

☞ LEGRAND B. CUSHMAN, well-known to many of the Banner readers as one of the finest inspirational singers of the country, and also a good speaker, is regaling the citizens of St. Louis, where he is needed as much as in any city in our country, for we are a dry and dull people here, and need something to awaken the finer feelings of the soul. Brother Cushman can do this as effectually as any person, and we trust he will be appreciated as he deserves. We see by the papers published at places West, where he has sung, that he has been often recalled for a second course, and doubly paid. We had him at our hall on Thursday evening, Jan. 18th, and all seemed delighted with the treat and quartette.

☞ Once more the liberal sentiment triumphs, and Senator Harlan, of Iowa, and *more especially* of the Methodist Church, is superseded by another man, even after the circulars of the Washington preacher had been well circulated to prove his Christian character and punctuality at church during his senatorial term in Washington. Sectarian influences cannot *often elect men in the West*, but they can easily defeat them by pressing the election of their candidates.

New York Matters.

From Our Special Correspondent.

DEAR BANNER—

"O. B. Frothingham doesn't agree with Theodore Parker in thinking that God is our Mother as well as our Father. He thinks we push our sentimentalism too far when we make them the reverse side of realities in the Divine Mind."—*The Golden Age.*

Mr. Frothingham represents a large class of writers and speakers in this country, who are possessed with an excessive amount of book knowledge, a cold intellectuality, a narrow affectional and shallow religious nature, with little hope in human nature, and no faith in a future state of existence—men who take special delight in casting stones at Spiritualism, sneering at sentiment, which Napoleon once said "ruled the world," and cannot understand or appreciate the comprehensive intellectuality, fine spirituality and the grand affectional and deep religious nature of one who, in his largeness and completeness of soul, could give expression to the sublime conception of the universal motherhood of the Infinite, as Christ revealed to mankind the Fatherhood of God. These men are shocked, as the Jews were eighteen centuries ago, at any departure from the idea that if there is a God he must be a King, Ruler, Lord, or Jehovah, instead of a parent to humanity. The thought of parentage is vulgar, and, therefore, in their estimation, unworthy the Divine Being. They are doubtless *sincere* themselves, and express their highest conceptions of truth. Yet it seems very strange that some men should prefer the stifling and filthy atmosphere of the dissecting-room to that of the broad fields and deep woods; who carry their conception of art so far as to ignore *Nature entirely, and refuse* to recognize anything that is beyond their perception and the comprehension of their senses. Yet I suppose it is natural for them to do so; that there is a purpose in it beyond our comprehension, something essential to the development of their souls, and expressive of their present condition. The singing bird and stinging viper build their homes and rear their young in the same thicket, each fulfilling the divine law of their being, and if humanity expresses the same order of Nature, in its process of growth, it may not be the province of any one to question the *method* of life, but ascertain the facts and endeavor to become reconciled to and comprehend the wisdom of all things; yet we can hardly refrain from making comments, and wonder why such things are. And, to continue in the same strain, I will, with your permission, before I close, refer to another class, the would-be reformers of the day, who are so apt at discovering evils every where, and have no remedy except to destroy everything—to burn down the house to free it of vermin.

Mrs. Emma Hardinge-Britten lectured last Sunday evening at Apollo Hall upon the "New Social Order," to a large audience. Many *who were present* (the writer was not so fortunate, being engaged elsewhere) speak of the address in the highest terms of commendation. The social problem seems to be the great question, having attained considerable prominence before the public; therefore it is excusable for all to express themselves upon the subject, and the Banner invites a discussion or presentation of all opinions. Therefore, I venture. Love is a principle, absolute and unchangeable, or it is nothing. To say that persons may change their love every hour, every day, every year, or even once in a lifetime, is an absurdity and an atrocious *misapplication* of a term. Such a condition Mrs. Britten characterized as merely a "magnetic attraction which soon wore away and became repulsive," therefore it has no kinship with the divine principle of love, which, when it once blossoms into the outer consciousness of *one individual, never abandons* the object of its devotion, for that is impossible. I protest against the attempt to make the law the scape-goat for the evils of human nature, and against the claims that the law assumes to dictate who or how long a person may love. It assumes nothing of the kind; it simply assumes that a couple making a declaration of affection for each other are not guilty of perfidy or perjury, but tell the truth, and as a matter of record merely declares them after such a solemn declaration husband and wife, a union involving the intricate and lasting question of property, the record becomes an imperative necessity; the law further assumes that neither party can be put back to precisely the same condition they were in previous to marriage, therefore the compact cannot be annulled without good and sufficient cause, and in no way to become a matter of record; simply this and nothing more. We have many men who think they, having discovered a defect in the law of the land, or the morals of the community, have the right to declare government and civilization a failure, and demand a destruction of everything as the only sure remedy for alleged existing evils. Such noisy agitations remind us of the shirks in the army, who were continually complaining of the commanding general as having no purpose, no plan, and no pluck, but with all their clamor they could not make any one believe that they would make better commanders—they did not make good private soldiers even; they could not be relied upon in an *emergency*, and their only use was to be hung now and then for the good of military discipline, and the idea that such were fit to command only excited pity and contempt. Now, unless a person has a remedy who assumes to assail existing systems of law and morals as evils to be amended or destroyed, a remedy which commends itself to the hearts and judgments of the most liberal and advanced minds, his assault proves of no avail and his words fall upon listless ears. Or, if the remedy proposed for alleged existing evils is an absurdity, then as a matter of course all agitation upon that basis has no effect; and worse yet, if the remedy professed be of the character of that recently coolly suggested in the columns of a woman's journal—not by a woman, however—as a cure for all the physical ills poor humanity is heir to, of so disgusting, degrading and infamous a nature as *to be nameless; or beside it,* in comparison with it, all known crimes whiten into virtues, then the public at once conclude in their own charity that the author is insane and the course of reform is retarded. But out of the mass of filth and dross that rises to the surface whenever a desire for a *more perfect order of society* exists in and agitates the public mind, the pure gold of progress and reform should be selected by careful hands and wise heads, and the rubbish cast into the fiery furnace of a righteous and healthy sentiment and destroyed utterly.

The latest advices from Titusville, Penn., are to the effect that the *Spiritualists continue* their regular *meetings* on Sunday, in the Hebrew Synagogue, under the ministrations of Mrs. Libbie Watson, a resident of the city. Great interest is manifested, and the synagogue is always crowded. Mrs. W. is one of our most eloquent and ablest speakers—"spiritual, exalted and humane." She is regularly located over the society, a "settled preacher," to the advantage of all parties.

Last week I wrote you of the severe indisposition of Mrs. Cora L. V. Tappan, and the temporary abandonment of her meetings at Lyric Hall, which was given up. Other parties have since leased it, and Mrs. Laura C. Smith is to preach every Sunday evening.

Mrs. Tappan left yesterday on the steamer "Magnolia," of the Empire Line, for Savannah, Ga., about seventy hours' sail. From thence she departs on the steamer "Dictator" for Jacksonville, Fla., an additional twelve hours, reaching her destination early Thursday morning—there to be restored to health and strength, and then return to New York to complete the work she has undertaken.

The answers to questions, so condensed in form, and extending over such a vast range of subjects of thought and speculation, as published in the Message Department of the Banner of Light from its commencement until now, express certainly as much if not more wisdom than all the literature of the age; and when carefully compiled, and properly arranged and classified, will make a work of great value, of which Mrs. Conant, as author, and yourselves, Messrs. Publishers, may justly and well be proud. X.

New York, Sunday, Jan. 28th, 1872.

We are sorry to learn from a Hindoo astronomer that during the present year a blazing meteor will pass by the earth, and in the short space of twenty-four minutes destroy the vegetation and kill millions of people!

New Publications.

SATENA; or, the Mental Constitution, by Arthur Merton, is the title of a little book, whose title must suffice to suggest its character. The plan of the book was sketched just ten years ago, and the work was written four years afterwards. The author's plan is to embody his treatment of the Mineral, Organic, and Mental World in seven volumes, forming the natural series on Science, and devoted to Number, Form, Force, Evolution, Plant life, Animal life, and Mentality. The SATENA is the seventh volume, but has been written first. The discoveries announced in this little volume have been given to the public, in a measure, in a course of lectures extending over eleven years. The author attempts to demonstrate that the same general laws rule both the human mind and the eternal universe. He cites philosophers, statesmen, and eminent legal writers to substantiate his views and theories, and refers to psychological and anthropological writers and to social scientists in illustration of his statements.

THE FIVE JEWELS OF THE ORIENT is a beautiful volume by Juliette T. Burton, from the press of the Masonic Publishing Company, New York. The authoress has undertaken a work of love, designing to set forth in romantic guise the mythological foundations, or emblematic pillars, of Freemasonary as an institution. Her doctrine is simply this: that "The whole stream of sentient existence has its *spring-time of* romance, and old age does not forget it." She has taken Five Jewels as the personation of Freemasonary, which she proceeds to develop in their several forms of excellence for the pleasure and profit of her readers. These jewels are The Turquoise—Adah; The Topaz—Ruth; The Diamond—Esther; The Emerald—Martha; The Ruby—Electa. They are each painted in glowing colors, while their representative characteristics are made to tally with certain qualities which Freemasonry has incorporated into its own organized existence. The volume is finely illustrated and handsomely printed, and cannot but find wide and lasting favor *in the Order to whose honor* it is sincerely dedicated.

FIRESIDE SCIENCE; A Series of Popular Scientific Essays upon Subjects connected with Every-Day Life, by James R. Nichols, A. M., M. D. This most timely and very felicitous book on scientific themes, particularly as they relate to the affairs of human life, is from the pen of a well-known writer, from whom the public cannot hear too often. His aim is to present some of the facts of science in their bearings on hygiene, the arts, agriculture, and so forth, in a way to interest and instruct those who gather by the fireside and those who labor in the workshop and the field. The several essays are brief but pointed, and carry their lessons home to the conviction instantly. Some of them have been already published in the Journal conducted by the author, but there have been revised and all are of superior quality. Hurd & Houghton, publishers.

THE BASIC OUTLINE OF UNIVERSOLOGY: An Introduction to the Newly Discovered Science of the Universe; its Elementary Principles, and the First Stages of their Development in the Special Sciences; together with Preliminary Notices of Alwato, the newly discovered Scientific Universal Language, resulting from the Principles of Universology. By Stephen Pearl Andrews, Member of the American Academy of Arts and Sciences, the American Ethnological Society, the New York Liberal Club, author of "The Science of Society," "Discoveries in Chinese," etc. New York: Dion Thomas, 141 Fulton street, 1872. 8vo, pp. 764.

The above work has been received, and will hereafter be more fully noticed.

William Isaacs Loomis, the author of "The Anti-Newtonian," sends us a scientific pamphlet called "THE AMERICAN AND THE ENGLISHMAN; or, Sir William Isaacs Loomis *versus* Sir Isaac Newton." It is prefaced with a steel engraved portrait of the author, who claims to have upset the main theories of the great philosopher against whose name he so fearlessly weighs his own.

THE EMBLEMATIC MEMORIAL is a picture chart, done with a pen by Miss Abbie Wylie, of San Francisco, which is intended to represent the vicissitudes of life from the cradle to the grave. It combines the Lord's Prayer, the Family History, and a circlet of Ovals for the family photographs. It is a strikingly ingenious production, and published by Norton & Co., 319 Clay street, San Francisco.

LIPPINCOTT'S MAGAZINE for February continues for its opening paper the deeply interesting Scrambles among the Alps, well illustrated, and proceeds to give the First American Art Academy, also illustrated; Pidgie Brant; The Case of Martin Guerre; Aytoun, chapters two and three; The Loosing of Lilith; Victor Hugo, Dramatist, Novelist and Poet; The Pompeian Necklace; A Gold Hunt on the Yellowstone; Adlen, and the Strange Adventures of a Phaeton. To which is added the customary Monthly Gossip and Literature of the Day. It is a fine and a readable number, worthy of Lippincott's high reputation.

Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—*Music Hall.—Free admission.*—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall last October, and will be continued every Sunday, at 2¾ PRECISELY, (except Feb. 11 and April 28.) Prof. Wm. Denton will lecture Feb 4, to be followed by other speakers of known ability, among whom are Mrs. Nellie J. T. Brigham, Prof. Wm. Denton, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

Eliot Hall.—The Children's Progressive Lyceum meets at 10½ A. M.

John A. Andrew Hall, corner of Chauncey and Essex streets.—Test circle at 10½ A. M.; Mrs. Mary Carlisle, medium. Lecture and answering questions at 2¾ and 7½ P. M., by Mrs. S. A. Floyd.

Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture.

BOSTON.—*Eliot Hall.*—Marching, singing by the school, musical selections by Messrs. Wm. and Frank Kemp, a song by Chas. W. Sullivan, and recitations and readings by Miss Georgie Cayvan and others, comprised the exercises at the session of the Children's Lyceum, Sunday morning, Jan. 28th. During the meeting, the Guardian, Miss Mary Ann Sanborn, and the Assistant, Mrs. Lovejoy, were made the recipients of gifts from the members of Mrs. Maria Adams's group (Excelsior), indicative of appreciation of their labors.

Masquerade.—The fourth annual masked ball under the auspices of the Children's Lyceum, occurred on the evening of Friday, Jan. 26th, at this hall—music by T. M. Carter's Quadrille Band. The floor was managed by T. L. Barlow, and was filled with many attractive figures, both serious and comic in aspect. The participants unmasked at eleven o'clock, much merriment following the recognitions made. The affair was highly successful in a pecuniary sense, and was remarkable for the quiet and order which prevailed throughout the evening.

Meeting for Organization.—The friends of organization for the Spiritualists of Boston and vicinity assembled in this hall Thursday evening, Jan. 25th, and still further perfected the plan proposed at the previous sessions; after which, the meeting adjourned to call of the Chair. The board of officers elected was published in a recent issue of this paper; and all persons desiring membership can obtain it by complying with the requirements of the Constitution, one of which is the payment of one dollar.

Meeting for the Fair.—The regular Tuesday night meeting for this object was convened on the evening of Jan. 30th, Dr. H. F. Gardner in the chair. M. T. Dole, Secretary, read the regulations drawn up by the Executive Committee, which were ratified by the house. The thanks of the meeting were returned to Christopher Needham for a fine glass sign painted by him for the Fair. Dr. Gardner, for the Committee, then stated that course tickets for the Fair, price $1 (one dollar), were for sale by Mr. Dole—said tickets entitling the holder to one share in a gold watch, and twenty-four other articles, (which would be drawn by lot at the conclusion of the enterprise,) as well as admission thereto.

CAMBRIDGEPORT.—*Everett Hall.*—C. H. Guild writes: "On Sunday, Jan. 28th, the Children's Lyceum held its session at half past ten, commencing with singing by the several groups. The wing movements were executed with much vigor and interest. There seems, also, to be a decided improvement in the grand banner march, owing, in a great measure, to the superior music executed by Miss Crossman. The sentiment, 'Discipline,' was ably responded to. Recitations were rendered by several members.

Mr. Wm. Brunton spoke in the evening to an admiring *audience. Feb. 4th, Mrs. Sarah A. Byrnes will lecture in* Everett Hall.

Arrangements are now being perfected for a grand exhibition of the Children's Lyceum, closing with dancing, of which due notice will be given hereafter."

EAST ABINGTON.—*Phenix Hall.*—Lida H. Shaw, Guardian, reports: "The slight snow storm doubtless chilled many of the Lyceum members so that they felt no desire to come to the session held Sunday morning, Jan. 28th; yet the meeting was a good one in every particular. Recitations were submitted by the following: Harriet Turner, Brainard Cushing, Lanna Shaw, I. F. Lowell, J. Lyon, Harry Fish and Alfred Brown. The time for conversation was very profitably employed in most of the groups. The regular semi-monthly Object Lesson was given by Mrs. Lucy Knox, leader of Stream Group. Her subject, "Flax," was illustrated by specimens of the plant in two or three stages of preparation, and she described the old process of weaving in a very vivid manner. To show the skill to which the spinners attained in those old days, she exhibited a napkin nearly two hundred years old. Mr. Gurney and I. F. Lowell then added further remarks to elucidate the same subject. The grand and target marches were executed finely. Some new rules in regard to the library were presented, and new catalogues distributed among the groups. Closed by singing 'Think gently of the erring one.'"

PLYMPTON.—*Union Hall.*—Dr. John H. Currier, of Boston, addressed the Spiritualists of this place on Sunday evening, Jan. 28th, giving full satisfaction to a large and intelligent audience.

PLYMOUTH.—*Leyden Hall.*—A correspondent writes: "Mrs. A. P. Brown has been with us for two Sundays, and also gave an evening lecture at Seaside, her remarks affording great satisfaction to large audiences. She is engaged the month of February in Peabody, April in Manchester, and May *in Salem.* She would like to make an engagement for June, near the seashore, and I think the friends would do well to engage her at an early day."

"Vital Magnetic Cure."

This is a good book, fairly written, containing a good deal of useful truth and interesting facts on the subject of "Vital Magnetism." Its *high moral tone* must be an additional recommendation of the work.

That the human magnetic force, when properly understood and applied, is a powerful curative agent, in especially all nervous complaints, is now too well established to be denied; and the writer of "Vital Magnetic Cure," by an array of facts in his experience and that of others, has greatly helped to strengthen if not to settle the fact of its utility, both for the preservation of health and the removal of disease.

DAVID PLUMB.

Mt. Vernon, N. Y., Jan. 24, 1872.

Passed to Spirit-Life:

From her home in Plympton, Mass., Jan. 25th, Mrs. Frances W., wife of Mr. Richard H. Fuller, aged 41 years.

Sister F. had for a long time been a great yet uncomplaining sufferer, patiently waiting the change she so much desired. When it came she was the first to perceive it, and joyfully exclaimed: "I am dying! oh, I am so happy!" and with her loved ones around her, her spirit winged its way to that home of rest she had so long coveted.

In accordance with her expressed wish that some advocate of the faith so priceless to her should attend her funeral, the writer of this was invited to officiate, and on Sunday afternoon, Jan. 28th, at the home of her brother, James S. Bonney, Esq., he complied with her request, presenting the claims of Spiritualism to the consideration of an audience of about two hundred persons, many of whom for the first time heard it expounded. What more fitting tribute of her worth could be given than this, that in a town containing only about eight hundred persons, one fourth of the whole were present, leaving the only church there almost deserted.

J. H. CURRIER.

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"IT can truly be said, in my own person, that the Deaf hear, the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my Lungs, that were tied up with **Phlegm and Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put *it in my vest.* I can now hold it in any position. My legs I could only with difficulty get off anyway. I now travel quite easily. By overdoing, last fall, I brought on a **Pain** about the **Heart,** and it would beat *a few beats and then stop and* start again. I could not lie on it at all. The Powders have set it all right. Several years ago, from overstraining one eye and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodard, who is acquainted *with the* Powders, *having* used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my next neighbor came in and said he had good news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain, and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes."—*(A. H. Knight, Jefferson Mills, N. H.)* "The Positive and Negative Powders do all they are recommended to do. They cured me of **Dyspepsia,** and there has not been any return of it for over a year. They cured one of my family of the **Ague** in three days. No amount of money could tempt me to do without them. I have used them in my family for two years."—*(Mrs. Benjamin Kenyon, Bristol, Ind.)* "I was **Blind** and nearly helpless with **Rheumatism,** and the Positive and Negative Powders restored me to perfect sight and health."—*(S. S. Baker, Jr., Blacks and Whites, Va.)* "I have been introducing your Positive and Negative Powders in this neighborhood, and I must say *with astonishing effect.* One old man had **Heart Disease** very bad, and was not expected to live. In one week after taking the Positive Powders he was better than he had been for twenty years, and now he says he is as well as he ever was. All that have tried the Powders are doing well. Send me Three Dozen Boxes, C. O. D."—*(P. N. Morrell, Pilot Grove, Iowa.)* "My daughter had the **Cholera Morbus** in Boston, and was confined to her bed two weeks before telegraphing to me. I went to her and commenced giving her the Positive Powders, and in two days she was up and dressed. Her three children had first the **Scarlet Fever,** then the **Chicken Pox.** I used the Positive and Negative Powders and nothing else, and in two weeks they were going to school."—*(Mrs. Louisa Snowman, Castine, Me.)* "I have received great benefit from your Positive and Negative Powders in past years, by being cured of **Rheumatism and Erysipelas.** I have used two or three Boxes of those last received for **Neuralgia** in my head, which have had the desired effect, as I am now quite free from that painful disease."—*(H. Gorton, Marion, Ohio.)* "The Positive and Negative Powders work like a charm. I was called to see a sick child two weeks ago, who had been suffering five weeks with **Inflammation of the Brain.** The Doctors had given up all hopes of its recovery. No medicine would relieve it, and it cried night and day until they sent for me, and in twenty minutes after it had taken the first dose of Positive Powder it was sleeping easy, and it has been gaining ever since, and I think will get well."—*(Mary E. Ferrell, Penn Run, Pa.)* "Your Positive Powders cured my wife of **Falling of the Womb,** and she is as well as ever. I myself had the **Chills and Fever,** which I broke with the Positive and Negative Powders."—*(John H. Jenkins, Osage Mission, Kansas.)* "I have a little girl four years old that had the **Croup** so that *she could scarcely breathe. I gave her the* Positive Powders, and in an hour she dropped to sleep quietly, and that was the last of her Croup."—*(Mary Stoody, North Hamden, N. Y.)* "One old lady has had a **Cancer** (fourteen years' standing) cured by one box of Positive Powders. Send me Six Dozen Boxes."—*(J. W. Whitly, Bonaparte, Iowa.)* "Four years ago I used about half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch, and left no symptoms of it till now, owing to a wrong and careless *mode of living,* it has set in again. Enclosed find $5,00, for which send me Positive Powders. I shall never be without them again as long as I live. They have proved their positive virtue in every case in which we have tried them."—*(John O. Reedbery, Hartland, Wis.)* "I take great pains to introduce the Powders instead of my own medicine. Quite a number have called on me of late with heavy **Colds** and **Coughs.** I gave them the Positive Powders and told them to take up one box, and if that did not cure them I would give them a dollar's worth of my best medicine; but no one has come for any other medicine. I will write more *soon.*"—*(Dr. T. Bond, Pinnfold, Pa.)* "My daughter was taken with **Typhoid Fever** immediately after I received the last package of Positive and Negative Powders. My neighbors thought me crazy because I gave her the Negative Powders and did not employ a doctor. But she is now well and able to walk out."—*(Sarah B. Chopin, Menomonie, Wis.)* "The Positive and Negative Powders came all right. I have used them considerable since I came here, and they always give the desired relief. In one case the Negatives saved the life of a man who had **Congestion of the Brain,** and whom we thought to be dying. I would not be without them *on any condition.*"—*(Sarah E. Upton, Marshall, Minn.)* "Here is another case cured by the Positive Powders. N. N. Reese had **Inflammation of the Windpipe** for three years. The doctors said medicine could not reach it. He tried one Box and is cured."—*(D. W. Hard, River Styx, Ohio.)* "I must tell you of another case in which your Positive Powders made a cure. My next door neighbor has a little boy not quite two years old who was strangely affected by passing from the Bowels large and frequent **Discharges of Blood,** and it run on for some time, although she had consulted two physicians. I told her I would give her several Positive Powders, and *if they seemed to help him* I would spare her a Box, although I had but two. They helped him so much that she came and got the Box, and she did not give him more than one-third of it before he was permanently cured."—*(Sarah E. Grissom, Smithville, N. C.)* "They have cured my wife of **Sick Headache** entirely."—*(Elkanah Paine, Provincetown, Mass.)* "A little girl of this place was taken on Saturday morning with High Fever. The next day she had **Congestion of the Brain,** and our Eclectic Doctor attended her until Tuesday afternoon, when I persuaded the child's mother to try the Positive Powders. The child had been in an unconscious or partially unconscious state for over two days—yes, nearly or quite three days—when the first dose of Positive Powder was given her, and in just fifteen minutes she awoke as from a sleep into a state of consciousness, and in a few days was well."—*(Wm. W. Stockwell, Spearsville, Ind.)* "I will say that in **Children's Sickness in Teething** the Positive Powders lay all other medicines in the shade that I ever saw or tried; and in **Woman Difficulties** they are 'O. K.'"—*(T. S. Wellington, Little Sioux, Iowa.)* "I should have written before, but my three children have all been sick with **Scarlatina or Scarlet Fever.** They were taken one after the other, and I used the Positive Powders with success."—*(Helen A. Stowell, Green Garden, Ill.)* "I have used your Positive and Negative Powders in my own family with the best results, and so have others. One man told me that he had suffered a long time with **Fever and Ague,** and he took a double dose of Negative Powders, which cured him."—*(Charles J. Gillingham, North Island, Mich.)* "Your Positive Powders have had the desired effect. **They made me sleep sound.** Before taking them I could not rest day or night."—*(Sheldon Woodard, Minnesota Lake, Minn.)* "An old lady, seventy-five years of age, in Shrewsbury, has taken Six Boxes of the Positive Powders, and she says they are **renewing her youth.** A young lady is taking them for a **Fever Sore.** She had been on crutches almost a year. She took Three Boxes and has thrown away her crutches."—*(Mrs. Orrin Pratt, Tyson Furnace, Vt.)* "I, for one, can speak of the unfailing efficacy of your Positive and Negative Powders. They have never failed in any one instance where I have given them, or where they have been used according to the directions. I was out in the country a short time since, where there were two little girls very ill, having **Convulsions,** and the parents could not get a physician. I gave them the Positive Powders, which restored them without any trouble. A lady in Wilmington, whose daughter was a **Cripple** for several years, has, by the use of Three Boxes of Positive and One of Negative Powders, *been restored to health* and can now walk."—*(Mrs. Sarah E. Grissom, Smithville, N. C.)*

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