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## The Reviewer.

Spiritualism Admitted into Scientific [From the April number of the (London) Quarterly Journal

of Science.]

THE DEBATABLE LAND BETWEEN THIS WORLD LION.

AND THE NEXT. With Illustrative Narrations.
By Robert Dale Owen. London: Trübner & Co.

Sixteen years ago the author of this book, then American Minister at Naples, spent the evening of the 25th of March at the house of the Russian Minister, Mons. K-, in the company of several visitors from different parts of the world, among whom were the Chevalier de F-- (the Tuscan Minister) and his lady. Madame K-- introtroduced the subject of automatic writing; and declared her conviction that some persons had the power of thus replying correctly to questions, the true answers to which were entirely unknown to them. It was proposed to try the experiment: and each person present accordingly took nenellminutes one lady's hand began to move, making irregular figures on the paper. Mr. Owen proposed that questions should be asked: whereupon Madame de F said, "Who gave me these pins?" pointing to three gold-headed pins that words being written backwards)-" The one that - turned pale, and cried "Magic, if there be the pins had been given her by her cousin Elizabeth, who lived at Florence, and who at her request had sent her, a few days before, a lady's strange occurrence, and determined to get to the bottom of it. Mrs. M --- was not a Spiritualist. Madam de F--- had only been a few weeks in Naples, had not mentioned even her cousin's name to any one, and had the slightest possible exchanged cards with her. She expressed the strongest conviction that the three or four facts, accurately stated in the few words written, could not possibly have become known out of her own family. Mr. Owen was then a complete skeptic; but this circumstance induced a course of study which has been continued for fifteen years, and which eventually changed the whole feelings and tenor of his life. He is now a confirmed Spiritualist; that is, he not only believes the phenomena to be real, but he has satisfied himself that they furnish a sufficient proof of a future existence for man. Yet, it may surprise some of our readers to hear, he is fully imbued with the science) presented by plants, animals, or man. He treats this question seriously and dispassionately, as the great question of the age; which he may well do, since he claims that it furnishes an may well do, since he claims that it furnishes an may well do, since he claims that it furnishes an

long and patient study, has arrived at important truths of the highest value to his fellow-men. Rationalism, he tells us, cannot object to this belief, that it contravenes the doctrine of law: for its phenomena occur strictly under law; nor yet that it assumes the existence, in spiritual matters, of that direct agency of God which the naturalist finds nowhere in the physical universe; for its revealings come to man mediately only; nor yet that it is dogmatic, exclusive or intolerant, as infallibility is; for its adherents adduce experimental evidence, open to all men, and gleaned after the inductive method, for the faith that is in them. He shows us how important it was for the matters of religion. All the horrors of witchcraft, and all the persecutions of priests, arose from the dogma of infallibility; for if that dogma had been true, persecution would not have been a crime, but a duty. The world could not reach the fundamental truths of these phenomena, or thousands of such cases of petty injustice occur, understand their real import, as long as they believed in the devil and in their own infallibility. Now, they are able to investigate the phenomena calmly, and reason upon them 'ogically; and it is a suggestive fact that a large proportion of investigators are persons untrammeled by dogmatic creeds, and fully imbued with the teachings of modern science and philosophy. Mr. Owen thinks that the belief in modern Spiritualism is spreading as fast as can be wished, and even faster than can be expected, considering that almost every educated man is prejudiced against the very attempt to investigate it. He well remarks, that the growth of any new-born hypothesis so startling in character, resembles that of a human being. During its infancy its suggestions carry small weight. It is listened to with a smile, and set aside with little ceremony. Throughout its years of nonage it may be said to have no rights of property, no privilege of appropriation. Proofs in its favor may present themselves from time to time, but they are not deemed entitled to a judgment, by the rules of evidence; they are-listened to as fresh and amusing, but they have no legal virtue; they obtain no official record; they are not placed to the credit of the miror. An adoles: cent hypothesis is held to be outside the limits of human justice.

One of the best features of the book, as a literary work, is the distinctness with which each piece of evidence is presented, and the fullness and logical force with which its teachings are dis-

when ghost stories are narrated (the authors arpearing afraid to contemplate the logical consequences of a story they yet maintain to be true) that it will be well to give a few of the cases in outline, with the author's summing up at length, in order to see what a well-educated and highlyintelligent man can say in favor of what is generally considered to be an exploded supersti-

Let us first take an old but well-authenticated story. Lord Erskine related to Lady Morgan (herself a perfect skeptic) the following personal parrative. On arriving at Edinburgh one moruing, after a considerable absence from Scotland, he met, in the street, his father's old butler, looking very pale and wan. He asked him what brought him to Edinburgh. The builer replied, "To meet your honor, and solicit your interference with my Lord, to recover a sum due to me, which the steward, at the last gettlement, did not pay." Lord Erskine then told the butler to step with him into a bookseller's slop close by, but, on turning round again, he was not to be seen. Puzzled at this, he found out the man's wife, who and paper, and waited the result. After a few lived in Edinburgh, when he learnt, for the first time, that the butler was dead, and that he had told his wife, on his death-bed, that the steward had wronged him of some money, and that when Master Tom returned he would see her righted. This Lord Erskine promised to do, and shortly fastened her dress; adding "If Mrs. M—— can answer that I shall believe." After a short time says, "Either Lord Ersking did or did not believe." says, "Either Lord Erskine did or did not believe the lady's pencil slowly wrote out-(the last two | this strange story; if he did, what a strange aberration of intellect! if he did not, what a stranger gives you a Maid and a Cook. E." Madame de aberration from truth! My opinion is that he did believe it." Probably hundreds of readers of this such a thing," and then told the company that narrative by Lady Morgan have said with her What a strange aberration of intellect!" and have thought no more about the matter. Mr. Owen is not satisfied with this careless mode of maid and a cook. Mr. Owen pondered over this getting over a difficulty. His remarks are as follows: What sort of mode to deal with a leged facts is this? A gentleman, distinguished in a profession of which the eminent members are the best judges of evidence in the world-a gentleman whom the hearer believes to be truthfulacquaintance with Mrs. M ---, having only just relates what, on a certain day, and in a certain place, both specified, he saw and heard. What he saw was the appearance of one, in life well known to him, who had been some months dead. What he heard, from the same source, was a statement in regard to matters of which previously he had known nothing whatever; which statement on after inquiry, he learns to be strictly true; a statement, too, which had occupied and interested the mind of the deceased just before his decease. The natural inference from these facts, if they are admitted, is that, under certain circumstances which as yet we may be unable to define, those over whom the death-change has passed, still interested in the concerns of earth, may, for a time spirit and teachings of modern science; and his at least, retain the power of occasional interferbook is one continued protest against the miracu- ence in these concerns; for example, in an effort lous. He maintains that all these phenomena to right an injustice done. But rather than admit such an inference—rather than accept disinphenomena (many of them still inexplicable by terested evidence coming from a witness acknowledged to be sincere, and known to the world as eminently capable—a lady of the world assumes to explain it away by summarily refering the whole to the 'dog-ears and folds of early impression!' What human testimony cannot be with the earnestness suited to such a theme, and set aside on the same vague and idle assumption? with the sense of responsibility of one who, by It is time we should learn that the hypothesis of spiritual intervention is entitled to a fair trial. and that, in conducting that trial, we have no right to disregard the ordinary rules of evidence. Either Lord Erskine, one morning in Edinburgh. issuing from a bookseller's shop, met what wore the appearance of an old family servant who had been some months dead, or else Lord Erskine lied. Either Lord Erskine heard words spoken. as if that appearance had spoken them, which words contained a certain allegation touching business, which that servant, dying, had left unsettled, or else Lord Erskine lied. Either Lord Erskine ascertained, by immediate personal interrogation of the widow, that her husband, on his welfare of man that the belief in such phenomena | death-bed, had made the self-same allegation to should die out when it did, and leave us free to her which the apparition made to Lord Erskinedevelop the doctrine of law, and to overthrow or else Lord Erskine lied. Finally, either as the the very idea of infallible or absolute truth in result of this appearance and its speech, a debt found due to the person, whose counterpart it was, was actually paid to his widow - or else Lord Erskine lied But Lady Morgan expresses her conviction that Lord Erskine did not lie.

In itself, the thing was a trifle. Thousands on and pass away unnoticed and unredressed. To the widow it was, undoubtedly, of serious moment; but I think no sensible man will imagine it a matter to justify the direct interference of God. If so, and if Lord Erskine spoke truth, an apparition is a natural phenomenon."

How is such evidence as this refuted or explained away? Scores, and even hundreds, of equally well attested facts are on record, but no attempt is ever made to explain them. They are simply ignored, and, in many cases, admitted to be inexplicable. Yet this is not quite satisfactory, as any reader of Mr. Owen's book will be inclined to admit. "Punch" once made a Yankee debtor say:

#### "This debt I have repudiated long ago; .... 'T is therefore settled. Yet this Britisher Keops for repayment worriting me still !"

So our philosophers declare that they have long ago decided these ghost stories to be all delusion; therefore they need only be ignored; and they feel much "worrited" that fresh evidence should be adduced and fresh converts made, some of whom are so unreasonable as to ask for a new trial on the ground that the former verdict was contrary to the evidence. .Let us, however, consider another case, the parties to which are intimately known to our author, and whose character is vouched for as above suspicion.

A young lady, Miss V., while at her aunt's country mansion, was, owing to press of visitors, asked to occupy a room believed to be haunted. cussed. -This is so different from what is usual | Miss V, accepted it willingly, being quite fearless. |

Awaking in the night, she saw in her room a wo-, slow he saw part of the writing done, by a small | been so inclined, and concludes by remarking: "I man in old-fashioned dress, who, after a little luminous hand on the floor, helding the pencil. while, came toward her, and seemed to try in vain Oh this experiment Mr. Owen remarks as follows: to speak. Miss V. became frightened, drew the clothes over her face, and when she looked again. the figure had disappeared. She then jumped up, and found the door of her room locked on the inside. With the light of day, the impression somewhat faded; she began to think she must have imagined or dreamed it, and in a short time thought no more of the ghost. Some time afterwards. Miss V. met with a friend interested in Spiritualism, and had with her several reances. At one of them, an alleged spirit announced herself as Sarah Clarke, a name unknown to both ladies. A communication was then received to the effect that she had, many years ago, been housekeeper in Miss V.'s family, and had vainly endeavored to communicate with the young lady while she was staying in the old mansion; that her object was to confess a crime of which she had been guilty, and to ask herold mistress's pardon for it. She had stolen some family plate. and begged Miss V, to tell her aunt, and beg for her forgiveness. Next time Miss V, visited her aunt, she ascertained that Sarah Clarke had been housekeeper in the family thirty or forty years before; that some plate had nivster ously disappeared; but that Sarah was much trusted, and was never suspected. The aunt declared that, if Sarah Clarke had taken it, she freely forgave her. From that time, the haunted chamber was free from all disturbance. Mr. Owen comments on this as follows: "Knowing the standing of the parties, I am able to vouch for the truth of this any mark whatever. Gradually a faint red mark story. Let us consider what it discloses as to the appeared on the wrist, which increased till it next world. There is repentance there as here. There is restless regret and sorrow for grave sin committed while here. There is anxious desire tial letter of a name Mr. Owen had secretly writfor pardon from those whom the spirit wronged during earth-life. In other words, the natural effects of evil-doing follow us to our next phase of life; and in that phase of life, as in the present, we amend, and attain to better things by virtue of repentance. . . Another corollary is, that when such spiritual phenomena present themselves, an endeavor to establish communication with the manifesting spirit may result in benefit alike to a depizen of the other world and a disturbed inhabitant of this. In this way, Mrs. Propert see p. 271), getting rid of the midnight foot fect statements, this explanation by no means falls, might Lave Deen in quiet possession of her villa at this day. I invite attention also to the read Mr. Owen's narrative or the evidence of Mr. strong prof of identity furnished by Miss V.'s story. The name of the housekeeper was unknown to both ladies when her (alleged) spirit gave the message. There was nothing to suggest such a name or such a confession as was made. Yet, on inquiry, both name and confersion were found to correspond with facts that had taken place thirty or forty years ago; to say nothing of a new fact, tallying with all the rest-the cessation of the spiritual visits as scon as the visitor had no longer any motive to show herself."

claim, "that a man of Mr. Owen's ability should present to his father, who is a great grandson of waste his time in discussing ghost stories!" It is the Bach, and is a composer and music, I amateur. indeed extraordinary; for do we not know all The next night the elder Bach dreamt that he saw about possible and impossible spirits? Our men a handsome young man, dressed in old court cosof science and our philosophers are not quite sure tume, and who told him that the spinet had been that a spirit is possible; but, if possible, they are given to him by his master, King Henry. He then all quite clear that spirits would never behave in said he would play on it an air, with words comthe ridiculously human way in which reputed posed by the King, in memory of a lady he had ghosts invariably act. Let us, therefore, refuse to greatly loved; he did so, and M. Bach woke in know nothing of, and hear what Mr. Owen has to sleep again; and on wakir g in the norning was

to tell us of the wonders he has himself witnessed. amazed to find on his bed a sheet of paper, on in vain! For this purpose, he once lived for a vestigate. He walked all over the house with the sounded on the floor, walls or ceiling of every windows, on the marble mantel-piece and the steel grate. With the same medlum, they occurred on board a steamer, on the stool he sat on. on the keel of a small boat in the water, on the ground out of doors, on trees, and on rocks by the seashore. With every test that he could apply, he could flud no physical cause for these | Henry when he gave the instrument to his musitickings, at others like blows of a sledge hammer so tremendous that it seemed impossible any artisearched, the doors were locked, and the mediums were held fast; yet Mr. Owen could never find out the trick! How strange, when the thing is said to be so simple that our men of science will not even take the trouble to refute it!

In the matter of table-moving, he had no more success. When Faraday exposed table turning, he remarked that experimenters who thought tables even rose in the air should suspend them in a balance, and see if the weight was affected by this supposed force. Mr. Owen, at the suggestion of the late Dr. Robert Chambers, did this. yard. Two mediums were present, whose feet and hands were attended to; yet, without any contact whatever, the table, when requested, beforty-four pounds. What are we to make of this? to be historically accurate. Two thoroughly reliable witnesses and a balance tell us one thing, but men of science say it can't | of the evidence, the character of the persons conbe true; which are we to trust?

tings alone with a medium. He examined the that he suddenly and without conceivable moheld the medium's hands; yet writing was some- wholly incredible; but Mr. Owen shows further, how effected on the paper placed under the table, that the circumstances are such that M. Bach both in pencil and ink. Yet more; on one occa-could not have been an impostor, even had he

"Were these spiritual autographs? What else? Had I not seen one of them written? Had I not seen one of these slips rise higher than the table. and sink back again? Had I not felt Kate's two hands under mine at the very time when that hand wrote and that paper rose and fell? Did Kate write eight or ten lines with both her hands clasped? Did I write them with my left hand without knowing it? Or had Kate brought the slins ready written? I nicked them up and examined them critically, one by one. My private mark on one corner of each-letters of the German alphabet, written in the German characterstill there! What way out? Are the senses of seeing, hearing and touch, in sane healthy persons, unworthy to be trusted? For me, common sense bars that way out. I see nothing unlikely -not to say incredit le-in the theory that God may youchsafe to man sensible proof of his immortality. For others, to whom spiritual intercourse seems an absurdity-for those more especially to whom the hypothesis of another life wears the aspect of a baseless dream-let them select their own path out of the difficulty. I think that, on any nath they may take they will have to accept theories infinitely less tenable than

those they decide to reject.' Mr. Owen also saw much of Mr. Foster, the medium who has names written on his hands and arms. On one occasion Mr. Foster extended his hand upon the table; it was perfectly free from formed the letter F. remained visible two or three minutes, and then faded away. This was the initen on a piece of paper, and folded up tightly, and which was mixed with about twenty others on the table. Dr. Carpenter tells us (in a letter pullished in "The Spiritualist" of March 45, p. 21) that this is done by first tracing the writing on the tense skin with a hard point, and then rubbing the place to bring out the red blush. But unless we are to believe that Mr. Owen and the late Dr. Robert Chambers, as well as many other careful observers who have narrated their experiences with Mr. Foster, all make grossly false or impercovers the facts; as will be admitted by all who E. L. Blanchard given at page 135 of the "Re; ort of the Committee of the Dialectical Society."

Having seen so many inex, licable things himself, Mr. Owen is quite ready to believe others, when they narrate their experiences; yet he often takes an immense deal of trouble to test and confirm them, as is we I shown in the marvelous story of M. Bach and the old spinet. To be properly understood this must be read in the full detail given by Mr. Owen; in outline it is as fo lows: Mons. Luon Bach purchased, at an old cuffosity shop in 'How extraordinary." many readers will ex- | Paris, a very anciest but beautiful spinet, as a listen to these ghost stories to'd by people we tears, touched by the pathos of the song. He went He spent an immense deal of time in trying to which was written, in very old characters, both discover that gross imposture, the spirit rap, but words and music of the song he had heard in his dream. It was said to be by Henry III, and the week in a medium's house, with full power to in- date inscribed on the spinet was a few years earlier. M. Bach, completely puzzled, showed medium, but the raps came everywhere. They the music to his friends, and among them were some Spiritualists, from whom he heard, for the room, on every article of furniture, on doors and first time, their interpretation of the phenomena. Now comes the most wonderful part of the history. M. Bach became himself a writing medium: and through his hand was written, involuntarily, a statement that incide the spinet, in a secret niche near the key-board, was a parchment, nailed to the case, containing the lines written by King sounds. Sometimes they occurred as delicate clan. The four-line stanza, which it was said would be found on the parchment, was also given and was followed by the signature-Baldazzarini. cle of furniture could resist them; yet the table Father and son then set to work to search for this on which they resounded showed not a scratch! hidden scroll; and after two hours close examin-On almost all these occasions, the rooms were ation found, in a narrow slit; a piece of old parchment about eleven inches by three, cortaining, in very old writing, nearly the same words which M. Bach had written, and signed-Henry. This parchment was taken to the Biblioti eque Impériale, and submitted to experienced antiquarians, and was pronounced to be an undoubtedly genu

ine autograph of Henry III. This is the story; but Mr. Owen is not content with ascertaining these facts at first hand, and obtaining photographs of the spinet and the parchment, of both of which he gives good representations. He also sets hin self to hunt up historical Together, they suspended a table, weighing ex- | confirmation of the story, and after much research actly one hundred and twenty-one pounds, about and many failures, he finds that Baltasarini was eight inches from the floor, by a lowerful steel- an Italian musician, who came to France in 1577, and was in great favor with Henry III.; that the King was passionately attached to Marie de Cleves, who became the wife of the Prince de came lighter, coming down to sixty pounds, hav- | Coudé; and that several of the allusions to her in ing thus lost half its weight. When requested to the verses corresponded to what was known of be made heavier, it weighed one hundred and dier history. Other minute details were also found

Mr. Owen then carefully discusses the nature cerned, and the possibility of deception. M. Bach Continuing his researches, Mr. Owen had sit- is an old man of high character; and to suppose room, he locked and sealed the doors, and took live, planned and carried out a most elaborate with him privately marked slips of paper. He and complicated imposture, is to suppose what is

do not think dispassionate readers will accept such violent improbabilities. But if not, what interesting suggestions touching spirit intercourse and spirit identity connect themselves with this simple narrative of M. Bach's spinet!"

Recurring to Mr. Owen's own experiences, perhans the most astounding is his account of the gradual formation of an apparition, distinctly visible to several spectators. Every precaution was taken to render trick or imposture impossible: vet if so, what marvel of modern science is equal to this? What natural phenomenon so worthy of investigation? Our author's remarks on this case will sufficiently indicate its nature. He says: "My faith in the reality of this appearance is not at all shaken by reflecting that a Signor Blitz, or a Robert Houdin, having a theatre at command, arranged with ready entrances, and exits, with practical trap doors, with dark lanterns in the wings, with the means of producing dissolving views, could probably reproduce all I witnessed. But here were a few ladies, in private life and in moderate circumstances, quietly moeting in two apartments which were daily used as school rooms by one of their number, containing not even a recess where a chair could be hidden away. They meet to satisfy a laudable curiosity, admitting visitors now and then by courtesy only. No remuneration is demanded, nor, very surely, would any have been accepted. They meet, on this occasion, at my request, after having discontinued their researches for months, vexed with unjust suspicions. They illow us to lock every exit, after a close examination of the rooms. Here is neither motive nor opportunityto say nothing of qualification - for deception. The coin of the realm-may be counterfeited, but the coiners must have professional skill, an appropriate location, and expensive machinery. Nor do counterfeiters ply their unholy calling except with the prospect of large gains. Certain it is that I beheld the gradual formation of the figure; that I witnessed its movements; that I received from its hand an actual flower; that I saw the figure disappear. Add to this, that the place of its disappearance was illuminated by invisible agency, in answer to an unexpressed thought of

We may particularly commend to the skeptical reader's attention the very full account of the bell-ringings at Major Moor's, at Greenwich Hospital and other places, continuing for months, and baffling all attempts to find a cause for them; 'o' the disturbances at Lydersterno Parconage, con tinued for sixty years; and to many others, none tinued for sixty/years; and to many others, non-of-which have ever been explained. Mr. Owen la not content to let these matters rest (with the skeptical), or contemptuously to ignore them (with the scientific); but actually imputes them to spirits, whose agency he believes is proved by other evidence, of the nature of which we have already given some examples. This evidence, taken as a whole, proves, he thinks, that there is not habitual intercourse between the two worlds; that we seem, probably, something like appari-tions to those spirits who visit us; that they often seek communion, from affection or from other mortives; that they have difficulties in reaching usdifficulties wisely interposed, because, if spiritual intercourse were as common as earthly communion, we should many of us be dissatisfied with our lot, and neglect our earthly duties. "They our lot, and neglect our earthly duties. "They seek from time to time to visit us. But coming from their world of spirits, invisible to ordinary irom their world of spirits, invisible to ordinary speech, how are they sight, inaudible by ordinary speech, how are they to make their presence known? How-are they to attract our attention? In what manner does a traveler, arriving under cloud of night before a fast closed mayaton, seek to reach the in-dwellers—seek to announce his presence? Is it not by Knocking or Ringing?" This is our author's reply to sneers at "rapping" and "beli-ringing phenomena.

We have devoted so much space to a sketch of Mr. Owen's book, because, in the first place, it -merits notice as a literary work of a high class; and in the second, it brings prominently before us what-is either the most gigantic and mysferi-ous of delusions or the most important of truths. In either case it deserves a full and fair discussion. Neither is such a subject out of place in a scientific journal, for, in whatever light we view it, it is really a scientific question. - If-a fallacy or a delusion, it is of so wide-spread a nature, and influences such numbers of well-educated and even scientific men, that we have a right to de-mand of science a full and satisfactory exposure of it. If a truth, then it is certainly, as Mr. Owen maintains, a science of itself; a new science, and one of the most overwhelming importance in its bearings upon philosophy, history and religion. It is now becoming almost a common thing to acknowledge that there is a certain simount of truth in the facts; with a provio, always, of the writer's repudiation of the spiritual theory. For my own part, the only-thing that makes the facts credible on evidence is the spiritual theory. Mr. A, or Prof. B, or Dr. C, may state that they know A, or Prof. B, or Dr. U. may state that they state certain of the facts are true, but that all there facts can be explained without calling in the aid of spirits. Perhaps they can. But why should I, or any other reader, accept A, B, or C's facts, and reject Mr. Owen's, when the former are not one whit more intrinsically probable, or supported to one iota better, testimony than the latter? Y these latter actually force upon us the spiritual theory, just as the facts of goology force upon-us the belief in long series of ancient living forms, different from those now upon the earth. I must accept all the equally well-attested facts of equal intrinsic probability or reject all. I cannot be-lieve in Cretaceous fossils as realities, and reject Silurian as freaks of Nature; neither can I accept the facts B may have witnessed, and reject those of the rest of the alphabet. Yet if all the theory appears as clearly a deduction from them as the theory of extinct animals follows from the facts presented by their fossil remains. tion of the Quarterly Reviewer is, that there are no facts worth speaking of, and, therefore, no true spiritual theory can be founded on them. This is safe ground, as long as all the evidence for the facts is carefully denied, misrepresented, or igrored. But when there are ten thousand witnesses to these facts, of whom say nine thousand are as good and competent as A or B, it is not safe ground for A or B to admit just so much of the facts as they have witnessed themselves, and reject the rest. The problem we have now to folve is, how much of the facts are true? Till this is done by some better test than individual experience, it is premature to discuss what theories may or may not explain them. In the mean time let no one pre-judge the question, till they have studied Mr. Owen's facts and carefully

weighed his arguments. ALFRED R, WALLACE,

## Spiritnal Phenomena.

AN EVENING WITH THE SPIRITS.

(We copy the following spley and readable account of one of Mand Lord's scances from the places of the "New Church Independent and Monthly Ecview," published by Weller & Metcalf, at Layerie, Ind., that our readers may judge what a cantod imprependend Swedents office thinks of the many estate as seen by him + Idi, R. of L.)

It was a balmy April afternoon, the third of the month, that we had occasion to visit the office of Dr. S. B. Collins, on a business errand. As ls usually the case at that hour, the doctor himself was invisible-deeply 'closefed and wrapped in the silence of that strange, mysterious laboratory where none enter save his worship, and where, like one of the Alchemic monks of cli, he sways the magic wand of his occult art in the preparation of that wondrous Antidote whose fame has radiated over many lands. In a moment he made ingress in shirt-sleeves. Ho bowed and smiled,

exclaiming a little abruptly wish to see you and your lady-you and your wife, you understendat my house this evening, at half past seven o'clock, sharp. Will you come?'

We certainly would, and wife, too, if possible. We knew what was going on that night at his house. There was to be a spiritual scance there. Mrs. Mand Lord, of Chicago, was the magnet. Although we and our magazine have long been accused of aiding and abetting "Spiritism," this was the first time that we had ever been invited to or had ever attended a genuine spiritual circle, with a live, professional medium in the centre of

On reaching home we rather hesifatingly broach? ed the subject to our wife:

"My dear, we are invited to spend the evening at Dr. Collins's; a few friends coming together; well, it's to be a -you know-"

Not exactly, my love; you are a little obscure." allow me to state that a spiritual circle is to be held there to night; will your go

"Oh, dear no; I am nervous! but then you can go, and tell me all about it."

Yes; but they require an equal number of hadies and gentlemen, and have counted on you. But then I suppose Nellie or Wate could go in

Dear me! I would like to go! I will go, at a

And to the matter was settled. Soon the old horse and the old buggy were brought into requisition. The horse has seen botter days, and so has the buggy. The former hangs his head in a low, disconsolate manner, as though life had lost all its charms for him; the latter presents a weatherbearen, broken down, bowed appearance; in fact, there is a gradual slope from the buggy top down. to the horse's nose, indicating that both are going down hill-on that shady slope where (all weary and worn) wassers sure to come, if we live long enough. But this has nothing to do with the se

We reached the doctor's house in good season. On entering we, were introduced to Mr. and Mrs. Lord, no other guests having arrived. The gentleman was a slight, rather dapper-looking person, between thirty and forty years of age, quite lively and sometimes facetions in his remarks. There were certain indications about him that impressed us with the idea that he had been in the employ of a railroad company, as he was continually taking out his watch and snapping it to, as he paced the floor in slippers, carrying in his arms a little yearling "Mand," Mrs. Lord is young and quite handsome-a Southern brunette-hair curled and frizzled over her forehead, giving her, somewhat the air of the "juvenile lady" of a theatre-such as" make up well " for stripling youths and pages. She has an artless, open counfenance, a pleasant expression, a mobile month, and rather promineut nose. Her eyes are full, deep set and peculiar in expression; with this exception, there was nothing to indicate that she had a "frmiliar spirit." We looked in vain for the fairles clinging to her skirts as she passed through the room. Bhe kissed her baby as other mothers do, and acted in all respects, as young wives are wont to who have one baby and one husband. As the guests began to assemble, an effort was made to get little Mand conveniently stowed away in the arms of sleep, and the father saug to her in a dark room for that purpose; but when he slipped out, she a woke and cried him in again. She was not to be put off so; something was going on, and she knew it, and so, after many chidings from the parent birds, she was brought out and put on exhi-

The ladies of the party were grouped in one room, and the gents in another; the former going over the staple talk of the fashious, domestic grievances, tit-bits of scandal, spotted fever and small pox, and the latter talking politics and spirit photographs. A trio of editors were seated. on a-sofa, discussing Gen, Grant, the Cinninnati Convention, Schuyler Colfax, and Gen. Jaspar Packard. It was decided just what nomination would be made in Cincinnati-who would be the successors of Grant and Collax, and the most palpable reasons given why neither of them could over be elected to office again. The false steps of these incumbents were mourned over a little and their fates decided beyond a doubt. Our Congressman, Gen. Packard, was laid on the shelf. The subject of spirit-photographs also engrossed considerable attention. Ghostly pictures were decided to be a gigantic swindle—the photographers using prepared plates. At was surprising what unanimity of opinion existed upon this and the political situations brought under consideration on this occasion.

The guests having arrived, Mr. Lord looked at his watch; then there was a gathering of chairs, a general, spontaneous uprising of the gentlemen, while the ladies came surging in from the back parlor, where preparations were being made for the circle. Now we were invited out in couples to take our seats. On entering the room we found a/ring of chairs, two of which were assigned self and wife, on the south side. On our right were seated C. G. Powell, of the Laporte Herald, and wife; next beyond, Porter W. Taylor, son of B. F. Taylor and Mrs. B. F. Taylor. Further on still was T. G. Turner, former editor of the Cleveland Leader. On our left were Mr. Taylor, of the Herald Company, Mortimer Nye, a Laporte lawyer, Dr. S. B. Collins, Mrs. Farrand, Messrs. Clark, Swan, and two or three others, between whom were sandwiched several pretty girls in the early bloom of youth, a complacent blonde and a roguish brunette making our vis-d-vis.

After Mr. Lord had properly arranged the sitters, he retired, and our dark-eyed Queen of the Fairies seated herself in the centre of the circlethe axle around which this magnetic wheel was to rotate. Our Miriam, who has just such a voice as would have enraptured Shakspeare, now ad-

dresses us: "There are, no doubt, some in this circle who are strangers to Spiritualism. To these I would say. You have only to sit passively in your places. and try to bring yourselves in harmony with others present, that you may be as one family. | and his words to the end of the world."

This will facilitate the manifestations, I shall remain quietly in this chair, patting my hands thus, that you may know I take no part physically in what occurs.

As these remarks were being made, our wife and Mrs. Powell, seated next to us, were looking nervously at the guitar, which lay across our knees, the same having moved once or twice without any apparent cause. We assured them, however, that we were at the bottom of the movement. Now the gas was turned off, and we sat in Cimmerian darkness.

"Will some one sing?" asked Mrs. L. One of the ladies opposite to us began "Nearer, my God, to thee," in which nearly all 'in the circle joined; During the singing, the guitar which lay in our lap fouted up, glancing our forehead, and sailed round the room, the meanwhile playing an accompaniment to the singing. The tambourine also went on an aerial woyage, and finally paused to heat time on the toe of P. W. Taylor, Mr. T. states that it followed his foot wherever he moved it, and continued the tat-toe. All this looked a little frivolous; and, had the entertainment ended here, we should, have been annoyed, and disappointed, to say the least. Exclamations began to come now from all parts of the ring: "Here is some one touching my hand!" "Who is smoothme on my face!" " Hark! did you hear that whisper?" etc., etc. In the meanwhile, Mrs. L. continued to pat her hands, and began describing people whom she saw around the sitters. In a moment, there came to us a short, evanescent, hurried whisper: "Papa! papa!" Now, the cold, myster liself. rious touch of two little hands upon our own; then, passing to our face, a series of loving pats bent forward to grasp, to embrace; but the evanescent thing was gone! What were these little phantom hands, whose magic touch had sent "Perhaps so." Not to be weary with you, then, all a cheat? We asked, "Mrs. Lord, do you see orbit, being 2862,000,000 miles distant from the any one near me?" "Yes; there is an old gentleman, and two children-a little boy and girl." She then described a person answering, in every particular, to our father. Several in the room recognized it at once-especially where she referred to his cravat, and the peculiar manner in which he usually tied it. A description was also given of a lady near our wife-evidently her motherwhich we regard as very wonderful, as there were several peculiarities in her person and dress which few other persons possess. We again inquired, "Mrs. Lord, in what manner do these spirit forms: manifest themselves to you?" She answered: "At first there is the appearance of a light, luminous cloud, which is soon transformed into the human shape. Then the features and dress come out, sometimes very distinct, at other times more dimly. They often speak by whispered intonations, or give their names in luminous letters." From further remarks, and her rapid, successive description of persons around the circle, it was quite evident that she sat in the midst of a transformation scene, where the disenchanted dead were coming and going, in the old familiar garbs of mortality, like dissolving views in a diorama. "There is a child riding horse on my foot!" exclaimed a gentleman to our right. Crossing our

> horse." Immediately there was the sensation of and a perceptible weight. Again we bent forward There! some spirit has taken the ring from my little finger!" said a gentleman on the opposite side of the circle from us. "Will the spirit bring it here, and place it on my finger?" we asked. In a second the ring was slipped on our first fluger. The owner called for it again, and it was as quickly returned, and put on the little finger. We neld in que of our hands a Kansas newspaper called "The Shaft," which was switched away from us and fanned about the room in a mysterious manner, and finally returned. A little Indian girl was described near Dr. Collins, whom Mrs. L. called "Snow-Drop," "She has taken my watch," said the Doctor. He then asked, Snow-Drop, will you please hand the watch to Mr. Weller?" We heard the chain rattling along, and presently it dropped upon our hand. We reached for the watch, but, it was quickly with drawn and returned to the Doctor, "Why did you not give it to Mr. Weller?" he asked. "Was 'fraid he steal it!" came in whispered response It was brought to us a second time, and placed in our hands, where it remained till the gas was turned on. Previous to think letter had been passed round, and was finally placed in our hands. We held it tight till the circle broke up. On looking at it, we found it to be an envelope containing reprint article from the New York Herald, on Nature and Revelation," by Dr. John Ellis. This had been taken from our inside coat-pocket unbeknown to us. How, is more than we can tell. We cannot conceive of the most adroit pickpocket addition to this class of phenomena, meteoric pedition. lights would occasionally appear above or near where the medium was seated. A very skentical gentleman in the company was violently shaken In the existence of an open Polar Sea, the waters and thumped in the back, till he exclaimed. interesting and strange things occurred during omable depths except near its edges. Second, intercourse, when a rap upon the door from Mr. exist, is caused by the difference in density be-Lord, who had devoted himself to the baby. this mage circle. Mrs. L. was also much ex. near the edge of the great solid cone. Third, hausted, as was plainly indicated by her heavy evening with the spirits.

conversation and slight acquaintance with Mrs. | must be brought in to meet the demands of cen-Is have convinced us that she is a high-toned trifugal and centripetal forces existing on the line Christian lady, artless and innocent as a child, of the equator. Fourth, That the electric and Her wonderful experiences began in her twelfth magnetic fluids, which seem to be the most subtle

year. She is now twenty-two, This was the first, it may be the last scance we shall ever attend. We venture no opinion upon the modus operandi of these phenomena, or their disorder. That they are the work of spirits, we cannot doubt. God, in his providence, knows for what good they are permitted. There is much that is fleeting, evanescent and unsatisfactory in spheric surroundings. Fifth, That from this fluid, these physical outbreaks from the realm of spirits. which are but the foamy waves from the great consequences connected with the origin, subseocean of spiritual existence, breaking upon the rocks and shoals of Time. We would not recall our evening with the invisible company. The memory of it will linger with us as the echoes from some sweet and pleasant dream, in which the angels came down to us like those on Jacob's ladder; where the little hands of our loved ones touched us, and their whispering voices assured us that immortality is not a fiction, but a grand and beautiful reality.

The Chicago Evening Post introduces the obituary of Prof. Morae with the following appropriate text: "His line is gone out through all the earth,

## Scientific Dissertations.

COSMOGRAPHY. NUMBER ONE.

BY LYSANDER SERICHARDS.

The authorities I shall have occasion to use during my description of the universe will be mentioned at this time, rather than mar the clucidation of a phenomenon by appending every name associated therewith. They are as follows: Silliman, Grove, Dana, Proctor, Burritt, Mayer, Tyndall, Bakewell, Helmholtz, Danton, Reclus, Farraday, Shaller, Guyot, Niles, Humboldt, Johnson, Guillomin, Russell, Laplace, Nichols, Darwin, Lardner, Wood, Young.

In describing the starry vault, and the laws and forces of the universe, we must needs also dwell at some length upon the origin and construction of our own planet, the processes of development, both of its organic and inorganic bodies, that we may the better appreciate the action of laws universal by which all Nature through space exists and operates. Our method in attempting to popularize these facts will be to substitute for technical scientific formula, common intelligible terms and phrases, that the most unpracticed ing my hair?" "Ah, here is a little hand patting thinker may with ease comprehend them; for just in proport on to the clear understanding of Nature, both here and throughout space, just so rapidly will all mysteries vanish, and the fact be established that the universe is self-existing, selfsustaining, and is subject to no power outside of

Most scientists are agreed in the opinion that the globe which we inhabit; originated from a were given, and the hair smoothed down. We nebula, gaseous mass, similar to the nebula in various stellar constellations, which can easily be seen on a clear night through any small telescope, appearing, in fact, like a distant cloud; this nebthrough us such a strange, unearthly thrill of ula comprised the entire solar system, with the pleasure? Whence came that whisper? Was it sun for its centre, and its outer edge Neptune's sun, and the diameter of which some 5,700,000,000, gives us a partial idea of the immense size of the great nebula, gaseous mass which extended throughout the system mentioned. At last, in the process of time, the molecules or particles composing the nebula are disturbed, separation takes place in form of rings, from the central mass, the sun; these rings finally break, and the separate masses of each are attracted toward a centre in the path of each ring, a globe is heaped together, a separate existence is given to every planet in our system, and each speeds in its orbit around the central mass, the sun. The Earth, although separated, is yet a gaseous, cloudy, vapor-like mass; but the heat which holds its particles in the gaseous state is partly expended or radiated into space, and in losing a portion of its heat, condensation takes place, the mass contracts, becomes smaller, it is converted into a liquidthe same as the vapor of the atmosphere is converted into rain-through the same cooling process. In the conversion of this great gaseous mass into a liquid, it takes the form of a round globe, the same as the raindrop formed above. This is the law of all liquids forming in the air or space, to assume the shape of a globe or a rounded mass. In the progress of time the sureg. we answered. " Let him come here and play face of this liquid globe has expended a considerable portion of its heat into space, and a thin a child bouncing up and down astride our book crust is gradually formed-a scoria, light as ashes, and porous, similar to the scoria found on the side to grasp, and again it field like a will-o'-the-wisp. of a volcano after an eruption; it continues to grow more solid, like the lava which flows from the active volcano, in a liquid state, down the mountain side, condenses, and altimately hardens into a solid rock. The water portion of the Earth remains in the air, surrounding the globe in a state of vapor, because the excessive heat of our planet vaporized it. At last, when the Earth's crust was sufficiently cool to allow the rain-drops

> OPEN POLAR SEA AND AURORAI LIGHTS.

> to remain thereon, water began to accumulate,

until the Earth became surrounded with one vast

universal ocean. This was not the work of a day,

or six, but ages must have elapsed between these

stages of transition on development.

BY S. M. ALLEN,

Now that there is a confirmation of an open Polar Sea and an entire new established theory by the savans of Europe for auroral, zo lineal and cometary lights-all of-which phenomena the scientists of Europe claim to have proved since 1868 -and while the new publications in Europe seem to be full of the wonders revealed by the spectroscope, it seems fitting that a paper setting forth these facts, published in the Daily Transcript in 1860, should be re-published.

It will be remembered that the first heard of these things in Europe was eight years later than the following letter, addressed to Captain Hayes doing such a thing without our knowledge. In in July 1860, on his setting out for his Polar Ex-

The writer of the letter, after giving many reasons for the theory, stated that he believed, First, of which would bear a much higher temperature There! that 'll do-I 'm satisfied!" Many other | than those surrounding the same, and of unfathour sitting, which we have not space to recount. That the magnetic pole, varying in position from We had spent hearly two hours to this ghostly the geographical pole, where it should naturally tween a solid and a fluid or open pole, carrying warned us that it was time to break the charm of the magnetic pole where it is new really found, That the established theory of a uniform measbreathing. The door was opened, the gas lighted, ure of attraction of gravitation between the and the company dispersed. Thus ended our equator and the poles cannot be correct, and that the discrepancy must be supplied by a form of In conclusion, we will say that a subsequent | magnetic attraction not yet acknowledged, but of all acknowledged agents at the present time, are not in reality primary elements as they exist, but rather that they are creations from a third power, more subtle than they, which is, of itself. the primary in the creation of our globe, and from which both electricity and magnetism are created through contact with the earth and its atmoor primary element, proceeds all the physical; quent changes, or present condition of an earth and its atmosphere, which would be observed in its annual passage around the sun, or its diurnal revolutions on its own axis. Sixth, That this' fluid, or, with us original principle, flows from the sun, either in all directions, through the solar system, or in concentrated rays exclusively upon the planets of its creation in straight lines, carrying neither light nor heat as it travels through space, these elements being only generated within the circle of the atmosphere surrounding the planet when the fluid pervades the same; the contact instantly causing a combustion, producing the changes which we enjoy in their various phases, together with electricity and magnetism

in the forms of which we know their use and

which surround us on every hand, many forms of which are beyond our present comprehension; that this fluid comprehends the origin of the whole planetary system, beginning from a vaporous or analogous continuation similar to what is now supposed to form a cometary system, and his invention to the attention of Congress and following it up by condensation and consolidation, until all the forms of matter are created of tol, under the eyes of the members, and asked an now supposed to form a cometary system, and tion, until all the forms of matter are created of which we have any knowledge, and graduating their orbits according to the density of these planets for the time being. Seventh, That the form of magnetic attraction which really comprehends the law of attraction and gravitation is established, and for the time being is maintained by lished, and for the time being is maintained by lished, and for the time being is maintained by sible to do as the Professor promised, and, with the peculiar forms and results of the working of all the variations and sub-divisions of these laws but stood in their places and denounced the proall the variations and sub-divisions of these laws as they are partially shown to us through all the form of combination of this fluid with other substances is instantly checked, and the elements lay in a semi-dormant state when any physical obstacle of greater density than the atmosphere shall interpose to break its current directly toward any part of the surface of the earth on which we may stand. Thus, when the sun shall have sunk beneath the western horizon, the line of the same interposes an obstacle in the way of a free traverse of the fluid toward a more eastern portion of the earth's surface, and darkness in its various forms intervenes; that the result of the motion for an appropriation to survey and build a wagonforms intervenes; that the result of the motion of this fluid toward, and its precipitation upon the planet, is to propel it in its orbit around the and denounced in the Senate as a fool and crays. forms intervenes; that the result of the motion sun, as well as to create a diurnal motion on its own axis, keeping always the same point of polarity toward the sun, thereby causing a constant magnetic current in the same direction through magnetic current in the same direction through the earth, and proving that, if that current should be introduced at the opposite pole, the motion of the earth upon its own axis would, be immediately reversed. The density and power of this fluid s measured upon the object of its concentrated force, in different degrees, according to their distance from the sun, all conforming to the acknowledged laws of attraction and gravitation, so far as the planetary system is concerned, but entirely contradicting the theory of the density of the sun itself, which must be many times greater than the present theoretic estimate.

The acknowledgment of these laws would account for the difference in temperature of the atmosphere between the poles and the equator, and the tropical and polaric influences of each, as now. inderstood. It would also account for the Aurora Borealis, the rainbow, the refraction of light, the reflection of heat, and the automatic formation of

Late scientists agree that the auroral and zodiacal light, the luminosity of comets' tails and phosphorescence, are produced by the same cause—a theory that has ever before been disputed. The "Action" theory would seem to account for the whole phenomena without being contradicted by either part, and thus the priority of the discovery belongs to this country by some ten

The Progress of Spiritualism. [From Our New York Correspondent.]

DEAR BANNER-The strength, extent and influ-

once of the spiritual science are not to be ascertained by merely computing the number of believers who attend the Sunday meetings of the faithful in the various sections of the country, nor by the number of our conventions, journals, speakers, writers, books, etc. To judge from this the truth. It was not so much in the number of advocated, that Truth went everywhere, awakening and preparing the public mind of America Banner of the 13th of April. for not only the abolition of slavery but the enfranchisement of its victims. The result once accomplished, it becomes a matter of indifference The golden fruitage of and tumn is the best answer to the use of the sunlight in early spring. Results are always foreseen and anticipated by the true reformer, while the masses must wait the coming of the harvest. The fact of spirit communion startled the public

mind, and is now doing its work. It goes everywhere. It invades the church, and liberalizes its sentiment: it enters the council halls of the nation, and elevates their aim and purifies their tone and goes unannounced into the family cirlife and duty. It pervades every phase of human life as the little leaven; and as it would now be ifficult to find an American who was not an abolitionist, and more, that had not always been one, so, by and by it will be difficult to find a person not a Spiritualist; for this truth is leavening the whole lump. Go down on Wall street, and take the census of the brokers who have media in their pay, and never make a venture without consulting an invisible intelligence, and you will be surprised at the number. Follow the clergy man of one of our most conservative and aristocratic of Protestant churches from his elegant study down town to the humble residence of a woman—a clair-royant—to consult her in regard to his health, and to follow her advice and take her medicine, instead of going to the regular physician. This speaks volumes, no matter if, when questioned, he said "it was of the devil, but that he, for one, was perfectly willing that the devil should do him good and cure him of disease." He admits the thousands of others. Question those you meet it thousands of others. Question those you meet in the public conveyances, on the highways—any-where, everywhere—and, nine cases out of 'ten, you find those who realize the great fact of spirit communion; and of those who deny, subject them to a quiet, indirect process of cross-questioning most of them will have something to relate of their own experience, to prove that they he lieve more than they are ready to admit. This sentiment is well-nigh universal; and it does not really matter whether the Spiritualists are known to number eleven, or eleven millions. The mere number is of no essential importance. The fact is everything, and is sure to vindicate itself, and claim its own...

"All that the advocates of the ballot for woman ask is, that whatever qualifications are made, the condition on which it is granted shall be just and equal, and, therefore, without proscription of sex.

claim its own.

Jesus labored for years, and secured less than a dozen true followers. He was then crucified, and his disciples scattered and destroyed. Yet, in time, his teachings—corrupted, to be sure, by those who could not fully comprehend the Mas-clude whom it may. No favore to be desired or

ter—became almost universal.

It is said of our own Dr. Franklin, the father of American independence, that, in 1763, he went up to Albany, N. Y., to confer with delegates from the various colonies as to the expediency of separation from England; and he returned to Phila elphia, saying that he found but two there, and they would not agree to anything. A few years later, he found all the colonies ready to endorse what he most desired, and our republic was born. Franklin could wait.

is related of Oliver Cromwell, that, despairng of ever being able to worship God according to the dictates of his own conscience, he embarked for the then wilds of America, but was overtaken by his enemies, and compelled to return and abandon his project. A few years passed, and this man held England in his hand.

Dilkie, in England, to day laboring for a repub-ic, contending almost alone against the nobility, ristocracy, and customs of that country, covered y an avalanche of opposing votes, only requires time to succeed and gain his purpose: he knows that one with God is always a majority, and that the right will, sooner or later, triumph over all obstacles, however monstrous they may appear

power, with a thousand other conditions existing in the chemical and geological combinations is omnipotent, and, at the proper time, its power

is manifest, for
"Ever the truth comes uppermost,
And ever is justice done."

The recent decease of Prof. Samuel B Morse recalls to mind a letter he wrote not long since, giv-ing an account of his early struggles to introduce

of the Senate, as unworthy their consideration. So we might continue, but these few incidents

will suffice our present purpose.

Now if prominent men could not realize and believe in the possibility of a magnetic telegraph, a wagon and railroad across the plains and over, the mountains, the finding of precious metals, the abolition of slavery and the enfranchisement of the negroes, until they had all become so univer-sally demonstrated as to leave no room or excuse for doubt, how can we expect them to realize the truth of the world of souls being so closely allied to this? the door always open, constant commu-nication between the two, and both worlds so in-terblent as to leave no gulf or thread of separation between them, until this fact likewise be-comes so universally demonstrated as to be palpable to the consciousness of the dullest comprebension? How can we expect it? Yet we do, for we know that each and every human soul realizes this great principle of life and comprehends it, and that, in time, it will force the conviction and knowledge into the outer physical conscious ness, and subject the dull senses to its potent power and influence, usurping such complete con-trol as to make it extremely difficult for any person to realize that he ever had any doubts upon

> "And of the latter they have never been;
> They are abthings undreamed of and unseen;
> Only the perfect thought endures for aye; All elso has never been, for it could die -[From Mrs. Tappan's " Hesperia.

the subject.

Knowledge is the possession of the soul, and by a stow but sure process of growth the senses are made to reflect that knowledge and possess it rather express it, for the senses can possess nothing, for they are simply instruments, not principles, and subject to a higher power—blindly subject, with no volition of their own. Destroy one, and the others are made to perform its office. The over-soul-is everything, and commands the senses togrow more and more to its uses, and wait. X:

Thomas Paine and the Junius Letters.

DHAR BANNER-It may be that the question of the authorship of the Junius Letters has been sufficiently discussed in the various spiritual standard, our estimate would come far short of prints; but, if not trespassing too much upon your space, I would like to make a correction of abolitionists as in the influence of the truth they what seems to me an error in an article written by Hon. A. G. W. Carter, and published in the

In referring to a lecture delivered in Cincinnati, "in the winter of 1865-66," by E. V. Wilson, Judge Carter says it was claimed that Thomas Paine whether the old anti-slavey society numbered was the author of the Junius Letters; and, in twenty members or twenty thousand; and noth- proof of the claim, it was said, in reply to a quesing could now be more absurd and idiotic than to tion by Judge Carter, "If you will examine the ask the use of the agitations of Parker, Phillips date of the last letter of Junius, you will find it and Garrison, except it be to ask the use and was the day before Thomas Paine quit-England

How such a circumstance, even if it were true could be any proof that Paine wrote the Junius Letters, is more than I can see. Hundreds of other persons probably left England on the same day; but we would hardly claim for them, on that account, the authorship of this, that or the otherletter written and published at that time. But the fact is, Paine did not "leave England for France" or any other country at that period. The last Junius Letter, if I mistake not, (I own cle and warms it into a higher consciousness of the volumes, but have n't them before me now,) was dated May, 1772. Thomas Paine at that time was holding an excise office in Lewes, Sussex County, England, and continued to hold it until the spring of 1774-a period of two full years after the last Junius Letter was written. He came to America in the fall of the latter year, and did not go to France at all until after the close of the revolutionary war; for proof of which, the reader is referred to Vale's "Life of Thomas Paine," published by the author in New York, 1841.

If Judge Carter will read this Life, Paine's theological and political works, and the Junius Letters, and then carefully compare dates and the many conflicting sentiments as uttered by Junius and Paine, he will be forced to the conclusion that the latter could not have been Junius.

Berlin, Wis., April 29, 1872. E. WARNER. O You are quite right in your opinion, friend Warner-at least, so far as this paper is concerned.—Ep. B. er L.

William Lloyd Garrison on Woman Suffrage.

The following bold utterances will serve to give the reader some idea of the views entertained by this bold reformer upon the question of woman in politics:

Be it nativity, a term of naturalization, the pos-

wrongs to be tolerated. But what is the fact? One-half of the people are exercising the right of suffrage simply on the ground of their manhood. One half are denied that right solely because of their womanhood!

We must go forward to universal suffrage, in its broadest scope, or backward to toryism, and autocracy. There is no middle ground. For a government to confess to have emanated from the people, and then to make political ciphers of onehalf of the body politic, is an injustice too glaring to be tolerated any longer.

It was among the impressive atterances of the lamented Dr. Follen: Popular opinion, the habits of society, are all calculated to lead women to consider the place, the privileges and the duties which etiquette has assigned to them as their peculiar portion, as more important than those which Nature has given them in common with men. Men have at all times been inclined to allow to women peculiar privileges, while withholding from them their essential rights."

An Illinois clergyman having petitioned for a reduction of his salary, his friends proposed to place him in an insane asylum!

THE COUNT'S LITTLE DAUGHTER: A LEGEND OF NUREMBERG.

BY MRS. R. S. GREENOUGH.

O'er the gray old German city
The shadow of morning lay—
More tenderly kissed each mother Her little child that day.

With a deeper prayer each father Laid his hand on his first horn's head, For in the castle above them Lay the Count's little daughter, dead. Slow moved the great procession

Down from the castle-gate, To where the black-draped cathedral Blazed in funereal state. And they laid the little child down, In her robes of satin and gold,

To sleep with her dead forefathers In their stone crypt, dark and cold. At midnight the Counters lay weeping Yeath her gorgeous canopy, She heard as it were a rustling,

And little feet come nigh. She started up in the darkness, And with yearning gesture wild, She cried, "Has the Father heard me? Art thou come back, my child?"

Then a child's voice, soft and pleading, Said, "I've come, oh mother dear, To ask if you will not lay me Where the little birds I can hear;

The little birds in their singing, And the children in their play. Where the sun shines bright on the flowers All the long summer day.

In the stone crypt I lie weeping, For I cannot choose but fear, Such wailings dire and ceaseless From the dead Counts' coffins I hear, And I'm all alone, dear mother,

No other child is there; Oh, lay me to sleep in the sunshine, Where all is bright and fair. I cannot stay, dear mother.

I must back to the moans and gloom;
I must lie there, fearing and weeping,
Till you take me from my tomb." Then the Countess roused her husband, Saying, "Give to me, I pray, That spot of green by the deep fosse, Where the children love to play.

For our little one lies weeping,
And asks for Christ's dear sake,
That 'mid song and sunlight and flowers,
Near children her grave we make."

And the green spot was made a garden, Blessed by priest with book and prayer. And they laid the Count's little daughter 'Mid flowers and sunlight there.

And to the children forever The Count and Countess gave

As a play-ground that smiling garden

By their little daughter's grave.—[Scribner's

#### "OUR DUMB ANIMALS."

The following article from the "New Church Independent," published at Laporte, Ind., by Woodbury M. Fernald, of this city, who is the least not often given. We give it to our readers When children are seen in dangerous situations for their very best consideration. Mr. Fernald is a Swedenborgian of the free, and unsectarian stamp, and has made a deep study of all spiritual subjects:

Our dumb animals are receiving so much attention here and elsewhere, and there are so many interesting and affecting facts relative to their instincts and benevolence, and marvelous care for man under trying and dangerous circumstances, that it is well to ask ourselves if there is not something more than mere instinct, or rather, if this in-stinct, in many cases at least, is not of a kin with much human instinct or intuition, and ministered not not the spiritual world. For ourself we have not a doubt of it, though we shall probably be asked if Swedenborg says so, and if it is according to "discrete degrees," and all that.

We are right glad, that we are not indebted for

all our knowledge to one teacher, even on spiritual themes, and that there is a margin left for even our own thoughts. But when the dogs, and the other dear good creatures come round us, we can pat and pet them our own way, we suppose, and philosophize as we please about them. At any rate, that is our way of doing things and always will be. And when we see the many brutes of men about us, creature i human form, who are so utterly disgusting, selfish and inhuman, we are deeply thankful that our pet cat, and Tip, and birdie, and Judie, can come and talk with us in a

more endearing and amiable manner.

The numerous facts being now put forth—noth ing new in principle, but freshly gathered, and united with a most benevolent effort to protect and care for "our dumb animals," are many times and care for our dumo animals, are many times surprising beyond all imagination. We could not introduce even to say to your read-our limits. But it is not necessary. We are very familiar with them. Dogs and birds, and even cate, do frequently what no human being could or graved, stereotyped and printed, a series of brief would do in the way of persistent calculation and urgency to save or benefit their human asso-

the spiritual world," but "they have no ideas nor thoughts from a conscious intellect;" that they cannot elevate their understanding above their will, yet being in the true order of their life so different from perverted humanity, their will is always at one with their understanding; hence the correctness of their instincts, which are somuch more so, many times, than the reason of man. They have no reception of the Divine Being, being merely natural, without the spiritual or internal degree, and hence their souls are dissi-pated at death. All their instincts, which seem many times to us like conscious thoughts, are merely blind impulses from an unperverted will in most singular and oftentimes wonderful har-

mony with their affections,
From all which, and much more, we may conclude that animals, particularly the higher and finer orders of them, including birds and some insects, have the same nature that we do in the purely natural degree. They have affections, loves, instincts, preferences, friendships, &c., but all as mere animals, without the truly human or spiritual principle. Of course, their state and nature necessitate that these feelings and affections should be coarser and more brutal than ours, be a lower nature altogether, and not meated by the spiritual principle; yet, alast how much finer and purer they sometimes seem, and more disinterested! And how often in reality

they are so, in the dear birds and pets about us.
"They have an influx from the spiritual world"! Yes, and this leads us into a much finer theory than "our dumb animals" are frequently honored with. We undertake to say that in many of these instances of rare and wonderful sagacity, it is not the animal instinct alone that accounts for it, but it is the susceptibility of these finer animals to that very influx from a world of spirits, which is in such close contiguity with all of us. We refer not now to the common instances of animal intelligence, though it is all, like the human world, recentive of a general influx from the spiritual world: ut to some of those uncommon and remarkable instances where animals have manifested such extraordinary care and attention and calculation to save or benefit or warn a human being. We have said to ourself many a time, this cannot be all mere animal impulse. There is a human intelligence about this, and a personal care that no mere animality can account for.

Who has not read, for instance, of the wonder-ful conduct of birds—"birds of omen," they are sometimes called—which have flown into houses, and even broken through panes of glass to do so, and there insisted upon leaving their ominous and fatal mark? Sometimes flying forcibly a succassion of times, and making even a blood mark upon the wall, and the event of death has afterwards proved it a true omen to that family. We wish we had time to look up and present the cases

And dogs, too, with great calculation and sa-gacity, have shown such marks of intelligence in

particular cases, and such evidence of a personal will above all theirs, and beyond what a mere general influx can account for, that we cannot doubt the presence of some human power from the spiritual world, guiding and directing these animals to their specific work. Why not, if they have natures precisely like ours—affections, friendships, benevolence, &c., only not so fine always, and without the spiritual or internal dealways, and without the spiritual or internal de-gree? Is there no way in which they can be thus approached and influenced without going first into the interior spiritual? We believe nothing of the kind. We see too many wonders, every day, alkaround us. We believe they can be, and are, influenced many times, directly and power-fully, by a certain class of spirits who can use them similarly as they use use

them similarly as they use us.

There is an old "superstition" that dogs howl when people are dying, or are going to die. It

when people are dying, or are going to die. It may not be all superstition. It seems not to be.

"There are myriads of spirits," rays Mr. Harris,\* in his Arcana, "of "so "gross a character as to their physique, that they never have entered into the spirit world proper. They hide in the dense magnetic fluids; haunt houses; infest prisons; especially places where murders have been committed, frequent subtergapen, dense where mist. mitted: frequent subterranean dens where miasmas prevail; delight in the odors of rank, decayed animal substance; travel in the midst of infecting air-currents; and congregate in dense masses where cities and countries are being de-populated by means of pestilence. These spirits do...not all become demons; but they affinitize with the animal spirits of the natural earth, and are a class by themselves. They subsist mainly by the absorption of the magnetism of bodies in the earth-sphere, and are such, usually, as, with out being confirmed in evil, were yet upon the most corporeal plane as to their affections; and

being of the earth, are still earthy.
"There is a second class of these dwellers in
the subtler parts of Nature, who are entirely different from the former. These are demons from the hells, who, whilst they existed in the hedily form, were sorcerers, and who in consequence of planes formed at that time, retain their hold mon natural things.

"These spirits frequently are among the graves, being all clad with subtle, elemental bodies, which they nourish by the absorptions from decomposing human flesh. When death is about to enter a house, these demons sense it by a subtle aroma, and snuff it eagerly. They are like jackals who follow a caravan, or sharks who travel in the wake of a vessel upon the waters. The cause of the howling of dogs, which frequently commences when death is about to make its appearance, in a sick chamber, is their ability to perceive these spirits; [who are so gross in their appearance, that when the more subtle natural sight is open, men also perceive them] when gathering in the precincts. The animal sight is opened frequently into the internal atmosphere of the natural earth, where these spirits dwell with their magnetic bodies."

Here is one evidence of the truth of our remarks. The wonderful, persistent movements of birds, in instances such as related, and the remarkable interference of dogs and other animals, in existing emergencies, (we do not by any means refer to the common cases) though so very intelligent, may be all unconscious to them, as thoughts from the intellect, but they are never-theless still "thoughts"—from a higher source

than their own nature permits or recognizes.

Again, take another passage from "The Wisdom of Angels," by the same author:

Birds (continued the angel) are inspired, throughout all the departments of the universal s, for instance, on the brink of a precipice, little irds are magnetized, by their angelic guardians, to fly to and fro, and, in some instances, to allow themselves to be caught by the sporting infants, that they may be allured in a contrary direction. But this was much more frequent in more an-cient times than it is at the present day."

But we must stop; we had no intention of writing balf so much. But, interested as we have been in the very intelligent, humane, efficient movement for our dumb animals, we have thought that some additional zest might be given to the cause, by the highest view possible to be taken, of these useful, gentle and human associates. Oh! it is dreadful to be cruel to these dear specimens of God's lower creation-out our friends and our helpers, so sensitive and kind and in the tender words of Cowper—

"I would not enter on my list of friends,
Though graced with pullshed manners and fine sense,
Yet wanting sensibility, the man Who needlessly sets foot upon a worm."

But when we see the truly higher relations, and gain glimpses of a more marvelous provi-dence than is generally suspected, in our connection with these creatures, the subject becomes more interesting and exalted, and we have rea-son to be thankful that a common benevolence good works for humanity, is at the same time, in accordance with the spirit of the age, making an eloquent and telling plea for those poor creatures who cannot speak for themselves.

A celebrated American seer.

## In the Field Again.

documents presenting the written portion of the new Alphabet for all Nations-that part of the Al-Now Swedenborg says many fine things about phabet required for writing English, and a substi-animals, as that "there is an influx into them from tute or Transition Alphabet, for writing English phabet required for writing English, and a substiwith the common characters without "silent' letters.

These little (but comprehensive and important) works now completed, and arrangements made with Wm. White & Co. and others for their sale, my voice, pen and hands will be once more at liberty for a season. I therefore propose to take up arms" for another campaign upon the spiritual rostrum, and offer my services wherever they may be wanted (to the extent of my ability to fill), north, south, east or west, covering a period of not over two years. (Do n't all speak at once!) Will consider calls for one month, two months, six months or a year - my choice and experience giving the decided preference to "settling" long enough to turn around and take

breath, get acquainted and say good by, at least. Be it distinctly understood (where it is not already) that wherever I may be, mediumship will not be denied as the source from which my utterances are derived; and even, sometimes (when the spirit so decides), names will be given, and the immortals who control will speak as denizens of the spirit-world, separate and distinct from the subject controlled. If Spiritualism is anything but a myth and a phantasm, it includes necessarily all that and a good deal more! How much more, I do n't think there is time just now to say. Will tell something about it when we meet.)

Yours for all good work at the proper time, JAMES MADISON ALLEN. Address immediately at Ancora, Camden Co.

#### Spiritualism and the London Dialectical Society.

N. J. . .

BRO. COLBY-The present issue of the Banner of Light (Vol. 31, No. 8), I am glad to find, contains an admirable epitome of the "Report on Spiritualism of the Committee of the London Dialectical Society," etc., by our mutual friend, A. E. Giles, Esq., said Report being the only ap-proximate exposition of the subject attempted to be made by a body of scientific men.

The full Report is quite a bulky volume; but the digest of Mr. Giles presents its main points so clearly, briefly and happily, that you would be doing your many readers and the public generally a valued and additional service if this Review

could be published in pamphlet form.
Very truly yours, GEO. A
Boston, April 30, 1872. GEO. A. BACON.

## Banner Correspondence.

#### California.

SNAKE LAKE VALLEY.—D. W. Hambly, in the course of a private letter ordering books, informs us that mediums are developing, and the cause surely broadening its influence throughout the north-eastern valleys of the Sterra N vada Mountains, while Orthodoxy, which falls to give proof of another life, is gradually losing its hold. Good lecturers are much needed there, however, Benjamin Todd and Emma Hardinge-Britten have visited this region, and were well received, as would any good speaker journeying that way. Mr. Hambly says his house is always open to investigators of the phenomena, and that through the mediumship of his wife, many startling tests have been given to skeptics. He also says: "There is only one church that I know of in this county. but plenty of school-houses. A lecturer coming to these mountains should leave the Pacific R. R. at Reno and come to the Summit City by stage; thence to Quincy or Honey Lake. Either place has a great many Spiritualists in it, and good

LOS ANGELES.—T. A. Garey writes, March 16th, giving an account of the progress of the cause in his vicinity. Though a general apathy has existed there for some time, quite recently a movement has been inaugurated in the right direction, circles are forming, and a spirit of inquiry-seems to pervade not only the minds of believers but also very many of outsiders of all classes. Ere long he hopes to be able to report great progress in the cause of the angels.

"Spirit photographs continue to be taken by Mr. V. Wolfenstien, an able attist of our town.

Many are the explanations attempted to be given by opposers, but as yet none have been able to solve the problem outside of the spiritual hypoth-Recently a lady medium of this place said at a

recently a lady mentulm of this phase said at a private scance, to a gentleman present, 'Go to Wolfenstien, and Bishop — will stand beside you, wearing his mitre and official robes, with the crucifix in one hand and the Bible in the other.'

The matter was kept from the knowledge of the artist. The first he know of the case, was, when the Bishon appeared plainly and distinctly. when the Bishop appeared plainly and distinctly, exactly as predicted through the medium."

#### Michigan.

EAST SAGINAW .- We have received, from the proper authorities, the following concerning the work of Mr. White: As the present evening closes the three months' course of lectures de-livered by our friend and brother, N. Frank White, before the Society of Spiritualists of East Saginaw, we take this opportunity to express to him the great pleasure and satisfaction we have received from his eloquent and instructive disourses, and would tender our thanks not only to him, but also to those spirit-teachers who, through him, have given us such convincing proof of the life that is to be. And we testify with pleasure to his preëminent ability as a teacher and most Philosophy. While giving expression to our heartfelt regrets that he is now compelled to part from us and labor in other fields of usefulness, we trust it may only be for a season, and assure him that he will ever be the recipient of our affection-ate regards and best wishes for his future happi-

less and prosperity.

Trusting that he may be permitted to return again and minister to us in spiritual matters as in the past, we now tender him an affectionate fare-well, and bid him Godspeed as he departs for the scenes of his future labor, to dispense to other thirsting souls a knowledge of the same sublime and beautiful truths which have brought such

comfort and consolation to our own.

Resolved, That the officers of this Society present him with a copy of these resolutions, and that they be forwarded to such of our-spiritual papers as may be pleased to give publicity to this testimonial of our affection and estagm.

A. FARNSWORTH, Pres.

S. C. WHITING. Sec. East Saginaw, Mich., April 28, 1872.

## Pennsylvania.

AVONDALE.—Peter Zieber, April 17th, says Miss Anna Diskinson delivered a lecture in thi "Miss Anna Diskinson delivered a lecture in this town, on the evening of the 16th inst, to a full-house. Her subject was 'Joan of Arc.' The fair lecturer told her auditors many very remarkable historical facts about the Maid of Orleans, stating that she was called a witch by some, and a devil by some; again, that she was called an angel, and that modern Spiritualists claimed her as a medium. This is the only time during her. Lecture dium. This is the only time during her Tecture, which was of a full hour's duration, that she adverted to our beautiful philosophy. She doubtless understands her business better than I do; but I anticipated some well-placed remarks from the speaker, touching on the modern Joan of Arc, who is now living and acting on this side of the Atlantic. But not one word—not so much as an intimation did she give that she was aware United States whose whole soul is fired with a desire to elevate humanity, regardles of sect or political schemes, and whose biographical history is far from being an ordinary one." Our corre-spondent considers that the work accomplished by Victoria C. Woodhull, up to the present date, in the culightening of the masses on the reform topics of the day, has been great and grand, and that the promises of her future are extraordinary and startling. Those who, claiming to be liber-als, are still alarmed at her radicalism, are told that the duty of all, in matters of this nature, is to be true to their own individuality, and let her follow her own. "Be thyself, and no one will be responsible for your good, bad or indifferent acts in the vicinity, saving the physical lives of some given up to die by the regular practitioners District of Columbia.

WASHINGTON.—F. Burlingame writes, April 30th: "Our spiritual table has been splendidly furnished during the month of April. The rarest products of the Old World have been bountifully opread before us by our 'spiritual pilgrim,' J. M Peebles. We have dined and supped with the poets, philosophers and scientists of all ages. We have taken after-dinner strolls in London, Paris. tome and Constantinople. We have attended high mass' with Pope Pius IX., visited the Mahometans in their mosques, the Pagans in their temples, and the 'howling dervishes' in their sanctuaries.

As is usually the case in intellectual centres, fur lecturers have to face the closest reasoners the ripest scholars and the most advanced think ers of the day. To furnish such minds with appropriate food is the work of a master; and the To furnish such minds with apconstantly increasing audiences showed that Mr. Peobles was equal to the task. He culled for us specimens of the rarest flowers that bloom in the gardens of literature, science and religion, and, with the cultivated taste of an artist, arranged them before us in elegant bouquets, whose beauty and fragrance will linger among us long after he have passed on. The writer is a recent graduate from Orthodoxy, gaining his experience from perhaps the coldest and most formal sect and it has afforded him real pleasure to feel the cordial grasp of Mr. Peebles's hand, and look into his sympathetic eye. His parting words to his audience were full of human sympathy and affection; and the responsive hymn, 'Shall we meet beyond the river?' sweetly rendered by our choir, appropriately closed our pleasant and profitable mental intercourse.".

## Ohio.

SOUTH KIRTLAND .- A. Pepoon, under date of April 19th, informs us that at a Presbyterian church in that place disembodied spirits are frequently seen, the medium having the vision (though not a Spiritualist, but a member of undoubsed veracity and good standing in said church organization) being a Mrs. Brown. The old lady has frequently been cheered by the sight of her children; also of Rev. Mr. Coe, her former pastor, Deacons Ranney and Billings, and others who once belonged to the society. In her ignorance of spiritual laws she is unable to account for the appearances, but stoutly affirms that she sees them clearly, generally standing around or near the pulpit

HARRISBURGH .- E Manning writes, in highly commendatory language, of the influence exerted by the Banner of Light, and gives some account of the scauces of Mrs. Margaret Shafer, formerly of Dayton, now situated at 507 East Friend street, Columbus, Ohio. Mrs. Shafer is a trumpet medium of good development-so we are informed by our correspondent, who has repeatedly heard spiritual progress; and, whether we climb heard spirit-voices speaking through the horn, the steeps of Calvary with aching hearts and while at sittings at her house. At Dayton, while bleeding feet, or dance on beds of fragrant flow-

at a séance with Mrs. Shafer, our correspondent had half an hour's cheering conversation with a daughter who had passed the bounds of physical life, fourteen years before, at the age of seven, also with other friencis. At her reances electric lights are often seen, and spirit-hands felt, the manifestations being of the most convincing character.

#### Kentucky.

LOUISVILLE.—Nannie Dingman, Correspond-ing-Secretary, writes, April 30th: "The Young People's Spiritual Association has been organized since February last, and we have been very suc-cessful in building up a strong society. We shall continue our lectures during the summer months; have engaged W. F. Jamieson, of Chicago, to lec-ture during May, and want good speakers for June, July, August, and the fall and winter months. We meet in the Young People's Spiritual Association Hall, corner of 5th and Walnut streets. Lectures every Sunday morning and evening, at II and 74 o'clock; Children's Progressive Lyceum every Sunday morning at 9 o'clock; regular meetings of the Society every Thursday evening, at 71 o'clock." The officers are as follows: R. V. Snodgrass, President; Mrs. Mary Jowell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Naunic Dingman, Corresponding Secretary; B. B. Eby, Treasurer; of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conductor; Mrs. Elvira Hult (Moses's wife), Guardian; R. V. Snodgrass, Secretary; B. B. Eby, Treasurer. Moses Hull has just concluded a three months' engagement, and gave great satis-faction. He has taken up his residence in this

#### Minnesota.

MISSIONAICY REPORT.—My report for April is as follows: Places visited, Pawselem, Eyota, Elgin and Chatfield; number of lectures given, 12; number joining Association, 4; amount received in collections and yearly dues, \$31,15; expenses

Some people are wondering why Spiritualism does not progress faster, and why mediums and lecturers do not visit them, etc. Rochester, Minnesota, a village of some 4000 souls, with some eight sota, a village of some 4000 souls, with some eight or ten families of Spiritualists, and some ten or more churches, was visited last winter by our good brother, Lewis F. Cummings. He walked some ten or twelve miles in a cold storm in Jannary, to meet his appointment, and sick at that After giving two splendid lectures -so said the Rochester Post—also some public tests that were at once recognized by the parties to whom given, for all this, they gave him the enormous sum of 00000. Bro. Hanks paid for the hall out of his own pocket, \$7,00; and when Mr. Cummings started for Pine Island on foot, rather than see long so entirely destitute, Sister Hanks put two lol'ars into his hand to aid him to dinners, &c. Still they wonder why speakers and mediums do

not visit them. Who can give an answer?

Romember the Convention the 21st, 22d and 23d of June, at Minneapolis. Let us meet and compare notes, and make some new resolves for the future.

the future.

The above is respectfully submitted to the Spiritualists of Minnesota.

J. L. POTTER.

[Address, Northfield, Minn.] Aurora, Minn., May 1st, 1872.

ANAMOSA .- A correspondent, Mrs. M. T. H. writes concerning her personal experiences. Though reared as a Presbyterian of the strictest sort, her childhood's faith has in later years lost its power over her, because of the action of her reason, and the revelations of the absurdity of many of the church dogmas. She says: "For a many of the church dogmas. She says: "For a few years past I have been located in the country, where I could not enjoy the privilege of attending divine worship, and the regular meetings of prayer, as formerly, and have been left to read and reason for myself, and to judge of the bigotry of my ancestors. For instance, after the death of my lirst and only darling boy—which nearly broke my heart—my own father, instead of conforting me, remarked: My daughter, your loss is trilly great, but nothing compared to sending my truly great, but nothing compared to sending my grandchild to pordition eternally, by neglecting to consecrate it to God in baptism. From that

time forward my eyes have been opened to see the many inconsistencies of Orthodoxy. \* \* \* "Your Banner is a welcome weekly visitor. Byer D. Lum, one of your contributors, is my own neithew, brought up as I was; he, too, has broken away from these restraints and is thinking for himself."

## New York.

ITHACA.—Enos Buckbee writes, recently: "We have some very interesting manifestations in our circles in Ithaca; we have loud, plain and very distinct talking, not through the trumpet but apparently with human organs of speech; w have had as many as fifteen different persons talk with us in the course of one evening. We have faces quite plainty shown, and are improving as we learn more of the laws by which the manifes-tations are produced. We recognize our friends and relatives by their voices, and converse as freely with them, from fifteen minutes to shalf an hour at a time, as when they were in the form, They answer and ask questions without difficulty, and with as much apparent ease as when in the form, in daily intercourse with us. These are facts; but the world is not yet generally ready to receive them as truths."

## Connecticut.

STEPNEY .- S. Perry, forwarding us a list of names (23) — all of them legal voters—as signers of our anti-"God-in-the-Constitution" petition speaks highly of the professional services, as a magnetic healer, of B. S. Hubbell, who, by spirit assistance, has performed 'many wonderful cures While the cures are acknowledged, the good Christians of Stepney ascribe them to "the devil" with remarkable unanimity. The Banner of Light, in its weekly visits—so writes our correspondent-is doing much service to the cause.

## Missouri.

KANSAS CITY.—7. Harlan, M. D., informs us that " Mrs. L. H. Perkins is a first class lecturer and test modium. All societies desiring lier ser-vices will address me at Kansas City, Mo. I am satisfied such truthful mediums as Mrs. Perkins hattle with skepticism. I hope the wavering, and battle with skepticism. I hope the lovers of the harmonial philosophy will keep her at work. Wherever she has been her influence has been good, and her controlling influences reliable and of the highest order.'

## Maine.

PALMYRA -Mrs. H. D. Homstead, under date of April 17th, writes us, speaking in high terms of the good she has received from the perusal of the Banner of Light. She hopes for the widening of ts sphere of usefulness, and for the arrival of the ime when it shall be a welcome visitor in every family in the land.

LEBANON - Daniel Wood writes briefly, under date of April 25th, counseling the broadest charity among Spiritualists, both in a mental and

## Massachusetts.

CANTON.-James Elliot deprecates the advocacy of what are generally termed "free love' doctrines among Spiritualists. He considers that he need of the times is, to purify and elevate the feelings, putting the mere physical passions under subjection to the spiritual side of our nature. The race should learn that the reproductive process has a higher aim that mere animalism; that the uture hope of the world rests with purer gen erative elements, and consequently more refined physical conditions.

CHANGE.-M. S. Townsend Hoadley writes thus concerning the event called death: "When people can understand that the office of spirit, in relation o all matter, is to develop it into form organically for the purpose of refinement, thereby using it as a means of manifestation, and that this is an sternal law of Fpirit and matter, there can be no loubt then in regard to the ultimate benefit to be lerived from change, let the change be what it may. Death, or change of the physical body, only opens the way for the soul or spirit to enter into relation with a more reflued quality of mat-ter, which still serves as a means or manifestation in another sphere, whereby our joys become more

refined and better suited to the soul's real wants All changes in this life are but steps in the

ers, we are surely marching on! and just in accordance with the demands of an Infinite Wisdom, else God is not all in all. What broad and sweet charity we gather from this recognition of infinite love and wisdom. In Nature's temples must we sit to learn God's truths."

### OUR OWN PUBLICATIONS.

#### Opinions of the Press.

An exposition of Spiritualism, with the title," NATURE'S LAWS IN HUMAN LIFE," comes from the press of William White & Co. It embraces the various opinions of extremists, pro and con., together with the author's experience, and has the appearance of being calm and quite discriminating as well as analited in its strument of the nating as well as qualified in its statement of the views advocated, -Boston Evening Transcript.

THE MENTAL CURE. By Rov. W. F. Evans. The design of this book, in the words of the author's preface, "is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene. The power of mind over matter is discassed in a man-ner both interesting and suggestive. On page 167 he says that "an intelligent application of spiritual or mental force may produce all the effects that can be produced by medicine." We commend it, as presenting many truths worthy of at-

NEW BOOKS, published by Wm. White & Co.:
BRITCHES FROM NATURE, for my Javenilo
Friends. By Mrs. H. F. M. Brown, Price 75 cents; postage 12 cents. For sale at this office, and at the office of Banner of Light, Boston,

The sketches are illustrated, well written, and finely bound.
The author, in the preface, says: "I have thought,"

over since I could think, that a book might be written for you, that would help you to see 'our Father in heavin' as he is-'a gentle, loving father; a book that would make this beautiful earth brighter, heaven nearer, the child-heart happier and wiser. I have attempted to write such a book. How well I have succeeded the reader will jedge," THE EARLY SOCIAL LIFE OF MAN, By Dyer D.

This good-sized pamphlet is an extract from an inpublished work on the antiquity of the race. The author has adduced conclusive proof that Adam was not the first of human beings.

IS SPIRITUALISM TRUE? This question is clearly and concisely answered by Wm. Denton, in a pamplifet of 44 pages.-Lyeum Banner.

MAYWEED BLOSSOMS: By Lois Waisbrooker. Wm. White & Co., Publishers, Boston. In her dedication the author expresses herself

In hyr dedication the author expresses nerself as follows: "To my friends everywhere, and to my best friend in particular, are these Blossops dedicated. That they may come forth from He's trials with a record as stainless as the petals of the humble Mayweed; and with a heart-richness which shall fit them to blosm within the gates of paradise, is the sincere prayer of the author." In her Introduction she alludes to the mayweed as

"The Maywood is a bitter lierb,
An humble wayside flower,
With neither form nor fragrance
To grace a regal bower;
A common, vulgar, wayside weed,
That fow would ever pause to heed;

"Yet deep within its beart of gold.
The sunbeams love to play,
And from its petals jurely white.
Comes the unbroken ray
Which gives the colors all in one—
Reflecting all, retaining nore,"
—Religio-Philosophical Journal.

MAGNETIC CURE: An Exposition of Vital Magnetism, and its application to the treatment of mental and physical disease. By a Magnetic Physician.

a Magnetic Physician.

This is an interesting book, and contains useful hints in regard to health and sickness, so far
as they refer to human beings and human agencies; but we have no faith in its spiritual materia;
medica. We would give more for me good earthly
doctor or good nurse, in a case of sickness, than
for all the spirits that superstition ever hatched
from its prolific brain. Judged, we feel tempted
to say from what we have seen and known—hato say, from what we have seen and known—be-ware of spirits of all kinds when attacked by disease. - Boston Investigator.

MENTAL DISORDERS, OR DISEASES OF THE BRAIN AND NERVES, by Andrew Jackson Davis, Boston: William White & Co., Publisbers.

In many respects this is a remarkable book, treating, as it does, that wonderful subject, the human mind. The author discusses, in an able manner, the origin and philosophy of mania, insanity and trime, and gives full directions for their treatment and cure. It is written in a terse style which can be fully understood by the general reader, and there is an attraction about the volume which enchains attention. The new theories and ideas which the author advances are peculiar to himself, and will be caudidly pondered by all unprejudiced minds. One of the good objects which the book will accomplish, is to set people to thinking upon a subject of great importance to the welfare of society, and from thought, action will pretty surely follow,-Cope Ann Advertiser.

THE FEDERATI OF ITALY. A Romance of Caucasian Captivity. By G. L. Ditson, M. D. Boston: William White & Co., 1871.

This is the title of a new work of over 300

pages, handsomely printed on flue white paper. with clear type, and is exceedingly interesting and readable. Most of the scenes depicted are laid in Italy, and the author is evidently at home with his subject, and acquainted with the ines-dents he portrays. He is a member of the Amer-ican Oriental Society, New York Historical Saci-ety, Albamy Institute, &c., and author, of "Cir-cassia, or a four to the Cancasus," "Adventures and Observations on the North Coast of Africa," The Para Papara on Kranca, Event and Ethica. cassia, or a four to the Caucasus," "Adventures and Observations on the North Coast of Africa," "The Para Papers on France, Egypt and E hiopia," So. For sale by William White & Co., Banner of Light Office, 158 Washington street, Boston.—Haverhill Tri-Weckly Publisher.

LOOKING BEYOND: A Souverir of Love to the bereft of every home. By J. O. Barrett. Published by William White & Co., Boston, Mass. Price 75 cents; postage 12 cents.

We have briefly looked through "Looking Be-ond," and are most grateful to our brother colaborer for this little volume of we'l-selected and well-attested evidences, which would seem, in all reason, to convince the most skeptical that "looking beyond" is not all a dream.

The author truly says: " Herein you will find a

The author truly says: "Herein you will find a 'sunny philosophy—a balin for every wounded heart.' Its sweet truths and its conscling revelations from the 'better land' will be needed by all; for we are all journeying thither, and do ask for light on the way. Mine is humble—but a single y-while the great sun of heavenly benediction remains unmeasured. I may show you, perhaps, where its founts of divine baptism are. 'Como and see.' American Spiritualist.

THE SCIENCE OF EVIL; or First Principles of Human Action: together with Three Lectures, By Joil Moody, 12 no; pp. 342; tinted paper, fancy muslin. Prica \$1,75. Crane & Byron, publishers, Topeka, Kansas.

As a specimen of book-making, it is a most

creditable production. But what shall we say of its contents? This: the author was no doubt brought up in severe moral restraint. He went West, breathed the free air of the great prairies, and began to think. He then began to write. Here are the subjects of his thoughts—in chapters: The Eternity of Evit; Perfection of Man Forever Impossible; Diversity in Unity: Matter and Force; The Origin of Morals and Science; How Theology Evolves Science; Special Evils; The Social Evil; Salvation and Dannation before Birth; Sunday; Prayer. The theology of this author is not Orthodox. Judged by his writings, it would require a religious engine of more than forty-horse power to start him in the right direction. tion. If there are any earnest exhorters in Topeka, we commend them to try, their powers on Mr. Joel Moody, the author of "The Science of Evil," They will find a "hard case."—Phrenologi-

cal Journal. A Detroit youth fell headlong from a secondstory window to the pavement, and complained In quoting from the lianner of Light, care should be taken to distinguish between chitorial articles and the communications (condensed or otherwise) of correspondents, Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of quinton to which our correspondents give utterance.

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

For Spirit Message Department see Sixth Page.

# Banner of Light.

BOSTON, SATURDAY, MAY 18, 1872.

Office in the "Purker Building,"
No be Washington Street,
Rook No. 3, UP STARS:

THE AMERICAN NEWS COMPANY, IF NASSAU ST. WILLIAM WHITE & CO.,

WILLIAM WHITE, .. INTHER COLBY, 15440 B. RICH.

All letters and communications appertaining to the Litterial Department of the caper must—incoder, to receive communications attended to the addressed to fir fight Corny. Business, activers should not be sent to the address of the Effort but oparity to William William Co., the publishers of the former

#### The Beginning of the End.

A GREAT TRIUMPH ACHIEVED AT LAST. We have the satisfattion of laying before our readers, owour first page, an article which marks an era in the history of Spiritualism. It is doubtful whether any single victory we have gained in the last quarter of a contury is equal, in importance and in-probable results, to that which wo now record.

We have predicted, again and again, that, after a time. Spiritualism, with her experimental evidences of a life to come, would be admitted within the precincts of accredited science; there to obtain a hearing. Curspredictions are already ful-

The post from London brings us a copy of the April number of the Quarterly Journal of Scionce, a periodical of well established reputation and especially practical in its character, its full title being," The Quarterly Journal of Belence and Annals of Mining, Metallurgy, Engineering, Industrial Arts, Manufactures and Technology," It is published simultaneously in London, Paris and Lelpz'g, and is edited by Mr. William Crookes. an eminent chemist and a Fellow of the Royal Society. Twenty out of the hundred and forty pages of this April number are devoted to reviews of new works; and here is a portion of its table of

\* NOTICES OF SCIENTIFIC WORKS, Owen's ". The Debatable Land between this World and the Next"

World and the Next"
Schellen's "Spectrum Analysis in its Application to Terrestrial Substances and the Physical Constitution of the Heavenly,

Deschauel's " Elementary Treatise on Natural 

Mr. Owen's last book on Spiritualism and its phenomena is admitted into the class of scientific works; and half the space allotted to reviews-the first ten pages-are occupied by a statement and analysis of the narrative portion of the work in question.

Nor is this all: The author of the review to which so prominent a place is given; Alfred R Wallace, is a gentleman whose name is well and favorably known to scientifizmen, both here and in Europe. He was one of the earliest expounders-even anjerior to Darwin, we believe-of the great general law governing gradual improvement of species by means of natural selection and the preservation of the best out of each-both animal and ve jetable-in the struggle for existence; but he does not follow Darwin in his theory as to a link connecting brute and man. He is the author of a book, published two years since in London and in New York, entitled Contributions. to the Theory of Natural Selection, which has obtained much attention and many favorable notices. And Drallonker, President of the British Association, in his opening address to that sociely, when it held its annual meeting at Norwich, in 1813, spoke in high terms of the scientific attainments of Mr. Wallace.

It might be supposed that such a man, even while candidly and forcibly setting forth the experimental evidence brought forward by Mr. Owen, would fall back, as others Trave done, on the theory of psychic force as explanation. But he has not done so. He avows, in terms the most distinct, his acceptance of the spiritual theory. These are his words:

"Mr. Owen's facts actually force upon us the spiritual theory, just as the facts of geology force upon us the belief, in long series of aucient living formis, different from those now upon the earth. I must accept all the rqually well attested facts, of equal intrinsic probability, or reject all. I cannot believe in cretaceous fossils, as realities, and reject silurian as freaks of Nature; neither can I accept the facts Bimay have witnessed and reject those of the rest of the niphubet. Yet if all the main classes of facts are admitted, the spiritual theory appears as clearly a deduction from them as the theory of extinct animals follows from the facts presented by their fossil remains." (p. 247.)

And a review thus hold and frank in its avow als is admitted to a prominent place in one of the most popular scientific journals of London! Does not such an incident mark an erain our progress? Harvey gave to the world his great discovery of the circulation of the blood in 1628; yet forty four years later, to wit, in 1672, the Royal Society of Medicing, of Paris, refused to it the sanction of their authority; but, long before our forty-fourth anniversary, we expect to see Spiritualism accepted by that Royal Society of London, of which the editor of the Journal of Science is one of the Fel-

Meanwhile we are on the direct path of progress. Galileo's theory had to be accepted by science before the Romish Church would allow the laity to believe it. And our theory must be accepted in like manner before the theologians of the day will consider it necessary to incorporate it in their creeds.

## Chartered.

The Boston Association of Spiritualists some time since applied to the Massachusetts Legislature (now in session) for an act of incorporation. The act recently passed the House and Senate without opposition-and was duly signed by Gov. Washburn-to the surprise of many Spiritualists, who said Bigotry would enter the Halls of Legislation and oppose its passage. But our friends did not bear in mind the fact that quite a number of the members composing the General Court are confirmed Spiritualists. Oh, timid ones, have no fears! Spiritualism is rapidly becoming popular! Too rapidly, we opine, for it is leaving the old conservative workers in our ranks far in the rear,

TO Our thanks are due to Mrs. Mattie E. Otis. of Damariscotta, Me., and Mrs. Pollard, of Boston, Mass., for fine bouquets for our Free Circle Table, Tuesday afternoon, May 7th.

#### The Doomed Indians.

Here is a whole territory of red men, peaceable and industrious, content to live on their own lands and gradually working their way-out-to the light of civilization, who happen to possess lands which certain greedy white people want for themselves. Thuse lands were long ago coded to the Indians, in consideration of their peaceally reliquishing their own, and enstorn has done all it can to sanction the occupanty and make it binding forever. When the Indian Territory, too, was set apart for the red man's fixhis former home, there were reserved rights of railroads to the Gulf of Mexico; and it is behind this reserved right that the greedy 1 and graphers are cunningly screening themselves, pleading the great necessity of civilization for room in/which discovered that as a king of frozs the ox was a zation such fellows are, who would drive off the knowledgment of their obeisances, scores of his unshames a country could perpetrate.

Yet that is precisely what is being attempt ed at Washington to-day. The pretence is that manent bone of the tribes and occupied by them these land-grabbers are hungry for it. Congress: for, unless it is set on foot for purely selfish purposes? One road is already well on the way through this Indian Territority, and another will speedily follow. These are all that have been allowed for; but there is no doubt that the tribes would concede even more, if it were thought necessary by the nation. That, however, would not excuse an attempt like the present one to seize nearly all their lands, and on a wholly false plea at that. We trust that this new imposition is not to be authorized by the General Government, but that it will be satisfied to let the tribes remain at neace.

#### Sunday Meetings in Boston-The Secnlar Press.

and just in their notices of Sunday services. All but the Herald, which is undoubtedly the fairest, as it is the most popular daily paper in Boston, usually sketch the general features of the more notable services, frequently giving synoptical reports of the sermons or lectures delivered. The various denominations of Christians—the Music Hall Society - whose pastor, Rev. Mr. Alger, knows nothing, as he affirms, of that life and im-Horticultural Hall who profess to be no Chris. ter. tians at all-receive attention in the ratio of their supposed popularity. But the Society of Spiritnalists, whose meetings at Music Hall on Sunday astronomy, geology, zoo ogy and other branches afternoon convene as large an audience as any of modern study, was still more ignorant of the that gathers elsewhere, and where at least as nature of man, for he made him with reason, nfteworthy and important views of man and his which rendered it impossible for him to believe-Mations are presented as at any other place in from lack of testimony—and then threatened him the city, is treated with, what, we suppose must with eternal damnation if he failed to believe the be construed into cautious and timi i silence. It various statements presented in Holy Writ. is too late in the day to profess contempt for The lecturer objected again to this God of the Spiritualism, or its influence upon the communi- Jew because he was not a successful one. The ty; and so far as the ability of its advocates, who American people pride themselves that, as a genhave been accustomed to speak from the Music eral rule, they are an enterprising and all-con-Hall platform, is concerned, we after a safe that quering face. The God who would rule them the ideas presented by them, in reference to the must be able to accomplish something, himself. most important subjects of human interest, are But such was not the case with the Jewish Jehoworthy to compare with the utterances of any vah, if the Bible was to be believed. From the lass or denomination of teachers.

the reported sermons were judged worthy of since that time, the plans of God had been thwart publication, much space might be appropriated fed, and come to naught. Of the grand, crowning to better uses which is now filled with dreary scheme of salvation through belief in Christ's

logical dogmas.

which professes independence in all sectation every-ten. so hearing was able to believe in it. questions, would have shamed the narrow and Whata fortunate thing it was for the race that cowardly spirit of the other papers, by inaugurat- this story of fleudish damnation and miraculous ing impartiality in its reports; but we look in salvation had no basis in truth! vain for any evidence of enterprise or fairness. in this respect which should commend it to liberal minds.

## Boston Spiritualists' Union.

The weekly meetings of this Association are Deity who would keep the Israelites waudering conducted in a very fraternal spirit, and seem to forty years in a wilderness through which a man exert an attractive and harmonizing influence could march in two weeks, was not enterprising over the stendily increasing number of partici- enough for the present age. The speaker said pants. The many phases of privilege and duty "A man is known by the company he keeps," and which Spiritualism reveals, may here receive that he considered the same rule could with justice be nfluence upon daily life and conduct.

On Thursday evening, May 21, after the artisic reading of a very fine selection by Mr. Simons, freedom, our only hope of sustaining and carrying to a successful issue the needed reforms of the God who sent Moses, his first lieutenant, to universal law of evolution, and attains improvement through experiences which develop his consciousness of universal relations more and more, duct did not reform society, but the development the only method of Nature to accomplish real pro-

Mr. Isaac Rhodes and Dr. H. B. Storer briefly heartily applicated and enjoyed by the audience. Good music was furnished by volunteers.

H. S. Williams, that Mrs. Moses Hull and Dr. F. least sixteen hours without rest, opened a spring L. H. Willis had signified their intention to be of water in the gory jaw-bone, from which he was present at the next meeting.

## National Constitution."

The above is the subject considere in a mas terly discourse by Professor William Denton, before the Free Spiritualist Lecture course at Music Hall, Boston, Sunday afternoon, May, 5th. After excellent singing by the well-known quartet, John Wetherbee introduced the Professor, who speedily exhibited to the audience by his bold, outspoken and fearless utterances, that he was deeply in earnest in the matter.

In introducing his lecture, he cited the fable of clusive occupancy, in requital of his abandoning the frogs, who, desirous of having a king, sent a deputation into the meadow to solicit the ox to way through the same for the construction of two | officiate in that capacity. The ox readily assented, and was escorted in state to the margin of the water, where his happy subjects in swarms surrounded him to do him homage. But it was room to resume its march. Pretty advocates of civili- failure, as at every turn he made, in clumsy acrightful owners from their lands, and/take by fortunate followers were mangled beneath his force what had once been selemnly ceded for a enormous hoofs. Those people who, unthinkingly valuable consideration. What do such men perhaps, were endeavoring in our day to open the care for civilization, when their efforts are on- gate to that dark avenue which leads from the suntirely to complete the overthrow of its very light of free constance, free press and free speech, first principles, which are justice and honesty? to the gloomy connues of an established church, It makes no difference whatever that these men, and to the revivincation of the fires of religious happen to be red mon; the only disgrace is that persecution, had better pause and consider the it is white men who seriously propose this bare- fable of the frogs and their king. Some zealots faced robbery. Congress is to-day besleged by had made a great discovery, (?) viz.; that no acthem to give them power to squeeze up the Indian knowledgment of God appeared in our National possessions to the very smallest compass, and let Constitution, and forthwith they had proceeded them take the remaining millious of acres for to clamor for an amendment of that instrument, themselves. It would be one of the greatest whereby "Almighty God" should be endorsed as the source of authority and power in this, as they claim him to be in "all civilized governments."

In the face of these insensate clamors it became civilization demands more room, and that the us, as citizens of a free land, to consider the char-Indians are an obstacle and must be put out acteristics of the God intended to be imposed of the way. One would suppose that it was the upon us. No mention was made of Jove and peculiar office of civilization to show how to deal Zons and the hosts of Gods who-the best man with these races justly and truly, instead of role could; invent at the time they were wor hipedbing and annihilating them on the ground that had now gone to the limbo of the past; the God they are in the way. But no; men are crowding intended to be imported and enthroned in the hefore Congress now; without the least shame- chief seat of our republican reverence was the facedbass, and urging with all their might and God of the Hebrew-the Jewish Jehovah. Formain that the territory once set apart for the per; tunately, said the lecturer, we are not left in doubt as to his disposition, deeds and attributesin peace for a long course of generations, shall, these are all recorded in the Bible, a book believed now be allenated for noother reason than because by the Christian world to have been divingly inspired, and to convey at first hand, the will of knows what the motive of these lobbyists is, and the great Judge of all the earth to his creature, understands that it has itself secured every reason- man. From and upon the statements of this volable outlet for railroads southward. Why, then, ume the Professor then proceeded to elaborate this commotion over a matter already provided an indictment against the proposed Hebrew Deity, which, by its strength of diction, grasp of argument and irresistibility of conclusion, enchained the attention and aroused the enthusiasm of his

hearers for upward of an hour.

He first objected to this God because of his want. of truth, and cited many instances in biblical history-as in the case of Ahab and the "lying spirit," and Samuel and the beifer wherein Jehovah had stooped to deception of the most reprehensible nature. He then objected to him because of his want of intelligence. A God to rule this, the most progressive and generally enlightened people on earth, must himself be intelligent, which the speaker did not believe, basing said denial upon the revelations of science, which had overturned the poor, circumscribed story of the Pen-It appears that the tine has not yet come when tatench, concerning the making of the earth in the daily papers of Boston liare to be impartial six days, etc., etc. Judging from said account it might be supposed that God did not know the shape of the earth, how long it had existed, how long man had moved thereon, how large was the babitation he had made for his creatures (for he evidently supposed that a forty days' rain would drown it) and did n't know the difference between a rodent and a ruminant, because he commanded the Israelites in Leviticus xi:6 to hold the hare as unclean for food, because he chewed mortality which the founder of Christianity is the end, but did n't divide the hoof-when any zosaid to have brought to light, and the radicals of ologist of six months practice would know bet

> The God thus found to be in his established and revealed word so totally ignorant of geography,

first appearance of Adam in Eden to the last cry If intrinsic value were the standard by which of Jesus upon Golgotha, and all along the ages common-place, or lifeless repetition of dry theo- atoning blood, which was to snatch the race from eternal perdition, not one in fifty of earth's inhab We had hoped that the new daily, the Globe, itants ever heard, and not more than one out of

Again, the speaker objected to Jehovah bec use he was a vacillating God, undertaking to perform remarkable things, and then abandoning them. Among other instances of this, he quoted Jonah's mission to Nineveh. He also considered that a practical consideration which will exert positive applied to God. The kind of individual painted by the Old Testament, who led the wandering Israelites to butcher and destroy the inhabitants who were so unfortunate as to dwell in the "proman address was delivered by Mr. I. P. Greenleaf; ised land," of which, after all, the Jewish nation, subject, "Refinement and spiritual culture, in despite his promise to give them the whole, never held more than one-third at a time in possession: the day." The underlying idea of the speaker, murder the Midianites who shielded him when he that man, as a part of Nature, is subject to the slew the Egyptian, and to spare none but the young virgins for his brutal soldiery; the God who gave Abraham more credit for being willing to kill his son Isaac than for any other act of his comprehensively, was elaborated at length, and life; the God who countenanced Jushua and his all practical reforms in conduct shown to be based | marauding bands, and who lengthened the day upon the development of this spiritual quality— and stopped the rolling sun, that these fillibusters consciousness of our relations to the universal might be still better able to slaughter the brave well being. Arbitrary restrictions of human con- men who were fighting for their families and their homes, and who aided the ghastly work by rainof spiritual perception, through experience, was ing down upon the flying Amorites great stones from heaven; the God who inspired the brawny Samson, so that with the jaw-bone of an ass he was able to slay one thousand Philistines (though continued the discussion, their remarks being no account is given of what the other nine hundred were doing while the first hundred were being killed), and who, after his worthy servant had It was announced by the presiding officer, Mr. labored like a reaper in the field of blood for at

The Kind of God Proposed for Ours the God who, while he ordered Pharaoh to let the Israelites, his people, go, yet, hardened his heart and kept him from obeying the command, and then punished the whole land of Egypt with plagues and suffering and death because of ha own work; the God of whom it was said that the adulterous David was a man after his own heart; the God who was jealous, vindictive, full of anger, whose wrath was a consuming fire against those whom he hated, was no Delty to be set up on this western shore beside the calm, pure statue of Liberty, to whom our forefathers paid their vows. The stories narrated of him in the Old Testament were either true or false. If false, then the word of God to the Christian was made a lie; if true, then no patriot and lover of his kind would desire to set up, such a model within our

political polity. He further objected to God because he was a male God. The Jehovistic system included three masculine Gods-Fa ner, Son, and Holy Ghostevery one a "he"-no female being known. In the light of the present movement for woman's enfranchisement, he thought the females of this country should oppose the amendment more even than the males...

Progress was the burden of the hour. Orthooxy was losing its hold upon the hearts of men. Many of the great lights in the theological world, as Beecher, Collyer and others, had outgrown the darkness of the past, and would gladly step upon the platform of common sense in religious mat ters, if they dared. In a last effort bigotry was trying to grasp the nation's liberty by the throat; and stitle forever man's freedom of conscience; perhaps its movers were conscientious in what they were doing, but liberal-hearted men must keep them at bay, just as they would a tiger beast might be in the act. Led by the God delinwould not scruple, had they the power, to use the ostracism, and physical torture or murder, to eshooved all progressive minds to remember that there is God enough now in the United States there in the dark hours of peril, and consecrated wild ravings or muttered thunders of a Jehogreat over-arching Spirit of Life throbbing in the breast of every man and woman on earth to-day,

#### \_\_ A. J. Davis.

Invalids are continually writing to this gentleman for clairvoyant examinations and prescriptions. So great has his correspondence become of late, that he has been obliged to put his "Response" to such in the form of a printed circular, ready for use at any moment. He says he would be glad to aid people in the recovery of their health, but that it is impossible for him to render the counsel and assistance sought. He informs inquirers that for more than twenty years past he has devoted his clairvoyant powers to the investigation of questions and subjects of universal import, which have been published in his several volumes, thus leaving medical examinations and all other matters of individual and special interest to the medical clairvoyants and healing mediums, who, happily for the sick, have been greatly miltiplied during the past few years. But as the Spiritualist Physicians are liable to change o locality, and as different phases of their practical development may appear from time to time, Mr. Davis cannot take the responsibility of recommending any particular medical clairvoyent or healing medium, and therefore refers inquirers to and otherwise, usually give all needed direction to the disordered and suffering. "The Physician," Vol. 1. Great Harmonia.) "Harbinger of Health."

#### Spirit-Photography and the "New Church Independent."

We find the following liberal remarks upon an important subject, in the pages of this well known Swedenborgian magazine for April. It would be well if the good advice it gives against the cultivation of the habit of unthinking, bigoted denial with reference to anything not understood, were more widely received and cherished among man-

"The April number of Good Tidings, a little brethren, contains a short but very dogmatic arspiritual photographs, in the nature of things, an frauds which have been detected in this ghostly before making an assertion of this nature. There are many strange and wonderful things daily occurring in this little world, which would surprise even a New Churchman. T. K. Beecher, who is always wide-awake and liberal, says, in a recent lecture on Spiritualism:

Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until some-body takes the pains to prove them false.

Let us try and show as much liberality and common sense at least as our Christian neighbors of other churches."

## Cure for Incompatibility.

It is simple Patience. And nothing generates that contention thrives. The tongue is the unruly member that keeps all sores of the spirit irritated and raw. Once let a couple begin with the resolution, though it be but a dogged and blind one, to restrain the temper by bridling the tongue, to refuse to hear a sneer, a taunt, or a syllable that is sour to the very ear of the listener, in fine, to exercise self-control, even if charity cannot all at | ing at Eliot Hall, corner Tremont and Eliot streets, once be compassed, and a wonder will come of it Boston, Wednesday, May 29th, morning, afterthat will be worth volumes of complaint about noon and evening. The election of officers, and incompatibility and every other ugly imagining other matters of importance and interest, will of the brain. More than half the time the trouble come up for consideration at the various sessions. proceeds from a morbid mind, which is a certain It is to be hoped that a full attendance may sigpredisposition to disease of the mind. Now who | nalize the event. wants to be unbealthy, sick in his very life and soul just because some one else, though very near to him, is disposed to be uncomfortable? Look at that other one out of eyes completely cleared of the jaundice of prejudice, and possibly the very example of an equable temper will do its work with an unsuspected magic. Cheerfulness is just as contagious as its opposite; and the experiment is worth trying if only an assertion of individual nower over another.

GEORGE W. BABCOCK, M. D., whose office able to refresh himself for future divine labors; ment of all difficulties of the hair and scalp.

## "The Western Star."

The proposition of Mrs. Emma Hardinge-Britten to publish a new spiritual magazine to be called "The Western Star," we have already briefly noticed in these columns, and again take pleasure in speaking of her enterprise as one that should receive the favorable consideration of Spiritualists generally. Mrs. Britten's intellectual ability, derived not only from her mediumship, but from the culture incident to her association and correspondence with educated society in England and America, together with her general knowledge of the external history and progressive development of modern Spiritualism, offer as-Surance that a magazine under her editorial charge, devoted to the illustration of a subject in which she is profoundly interested would be a valuable contribution to its literature

To all such experiments-and there have been many made-our feelings are nost cordial, although practical experience of the difficulties to be overcome will not often permit our judgment to be sanguine of their success. We have ever spoken our best word of encouragement and hope concerning these journalistic ventures, and we are sorry to see a disposition on the part of any who are laboring for the advancement of a common cause to obstruct the possible success of these experiments.

A recent article from W. F. Jamieson, corresponding editor of the Present Age, indulges in a captious criticism of the circular and accompanying letter of Mrs. Britten, ridiculing its propositions, and sneering in a most unlovely spirit at the "never-to-be-born magazine." It was not long ago that our worthy brother, too, was soliciting public favor and support for his magazine, the "Spiritual Rostrum," and affirming that ulticrouching to spring, however conscientious the mately it would be placed "in the vanguard of popular monthlies." He said, "The many kind eated in the Oll Testament, the religious zealots greetings which we are receiving from wholesouled men and women-noble hearted reform. whole machinery of political proscription, social ers"-prove that " such is the irresistible nature of truth, that all it wants, and all it asks, is the libtablish "Christ's kingdom on earth." It hederty of appearing." Well, we gave you our kind greeting among the others, and hoped for the success which we could not anticipate. But, al-Constitution—that the feachings of that grand | though the "Ros rum" was not sustained by the principle of freedom written therein by our fa- public, yet truth ought still to have the liberty of appearing, at least without such unworthy oppoby their blood, were infinitely superior to the sition, even if it chooses as a medium the projected "Western Star." We sincerely hope that the vali created by the crude imaginings of a Jewish | new magazine may prove precument in ability mountain tribe, who hore no resemblance to the to "uphold the moral, religious and scientific aspects of Spiritualism," and shall most heartily rejoice if an appreciative constituency of readers can be gathered, who will sustain such an effort in the impersonal and unselfish interests of truth and progress.

#### Cahaguet and the "Cclestial Telegraph."

A correspondent, writing us from Evansville, Ind., expresses much astonishment that the above-named work, by L. Alph. Cabagnet, is not more widely known among the spiritualistic public. He says it contains, to his mind, "the most acceptable and reasonable views" he has "ever met with in our spiritualistic literature." By the aid of "eight ecstatic somnambulists"—mediums of course, in the general acceptation of the termthis French investigator of our philosophy carried on a series of examinations cotemporaneous with the first appearance of Spiritualism in America, but entirely independent of it. Our correspondent says: "All possible objections which the reader is able to find against some of the stated facts and communications, are made by the author himself, and are cleared up and disposed of in the most exhaustive and satisfactory manner." The work is for sale by us at this office; its title-page-which explains its contents the Spiritualist journals, which, by advertisement | thoroughly, and should recommend it to the attention of all interested in the study of spiritual éthics—reads as follows:

"THE CELESTIAL TELEGRAPH: or Secrets of and "The Temple"—three different volumes by wherein the existence, the ferm, and the occupa-Mr. Davis—contain and impart the information tions of the soul after its separation from the bas clairvoyantly acquired for the good of diseased mankind.

Wherein the existence, the last line separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six deceased persons of various conditions; a description of them, their conversation, etc., with proofs of their existence in the spiritual world."

## Spiritualism in California.

A correspondent, writing from San Francisco in regard to the cause in that city, and on the "Pacific Slope" as well, laments, in common with the whole Spiritualistic public, the withdrawal from the field of active mediumship of Mrs. Ada Foye, whose increasing family cares have necessitated the step. The Spiritualists, our correspondent monthly sheet published by our Washington states, are thus left entirely without a public physical medium, though great hopes are enterticle on spirit-pictures, declaring these 'so-called | tained that Dr. Henry Slade will shortly visit them. The meetings at Dashaway hall stil conimpossibility. Notwithstanding the miserable tinue to be held; quite a number of Sunday evening lectures have also been had recently. The picture business, we should hesitate some time writer closes by stating that only a first class speaker can draw a full audience in San Francisco, and that such an one will visit the city is the earnest desire of the spiritual brotherhood therein.

## "Spiritualists' Home."

The great want of strangers favorable to our cause who visit Boston, seems to be a quiet, pleasant, home-like place where, while sheltering themselves from the elements without, they may also obtain information concerning spiritual matters within-which is not the case, in the majority of hotels or boarding-houses. Mrs. N. J. Andrews has undertaken to supply this need, and for that purpose has rented and refitted the house No. 46 Beach street—formerly occupied by Mrs. Weston—and hopes to meet the approbation patience more than silence. It is by the tongue of her guests, both permanent and transient. See card in another column.

#### Massachusetts State Spiritualist Association.

It will be seen by reference to a call in another column, signed by the President and Secretary, that this organization will hold its annual meet-

#### Music Hall Spiritualist Free Meetings. The Committee of Arrangements announce that Addison A. Wheelock, Esq., of New York, who

made such a favorable impression here in March, has been engaged to lecture in Music Hall, Boston, Sunday afternoon, May 12th. He is a very interesting lecturer. Miss Lizzie Doten will follow Mr. Wheelock,

speaking May 19th.

Rev. W. M. Fernald, a liberal Swedenis situated at No. 28 Winter street, Roston, Mass., | borgian minister, on the third page of this issue, enjoys a rapidly increasing reputation as a der-presents his views regarding "Our Dumb Animatologist, from his great success in the treat- mals," in an article which will richly repay perusal.

Correspondence.

MESSRS. EDITORS-Will you so far favor me as to publish the following letter from Judge Edmonds, contained in the Religio-Philosophical Journal, and append to it the enclosed reply, which it is my sad duty to make publicly, and May 6, 1872. oblige.

ALLEN PUTNAM.

LETTER FROM JUDGE J. W. EDMONDS. S. S. JONES—Dear Sir: I have read your reply to Mrs. Woodhull, published in your emission of the 13th inst, with great pleasure, and heg leave to tender you my thanks. By the same mail 1 received a letter from Mr. Owen, inclosing me his ne pleasure; for both of these articles aim at shaking off from our sacred cause the "isms". which the injudicious among us are seeking to

My correspondence, which is pretty extensive in the United States, on the subject of Spiritualism, has brought me a number of letters of the fasten upon it. same tenor as your views, and asking mine on the subject. I have had no hesitation in expressthe subject. I have not no heattation in expressing them fully. One of my correspondents in Virginia asked my permission to publish my reply in your paper. I advised against it, because I thought I had spoken too strongly, that is, in terms calculated to would when my object was

to cure.

Observing that some of our papers were rather coinciding with Mrs. Woodhull's idea of a political organization, and the amalgamation of Spirit-ualism with other topics, I cut from Woodhull & Claffin's Weekly, what purports to be a spiritual communication approving prostitution, and sent it to the Banner of Light, for its editor to see where the Association was bringing us. I re-ceived from its editor an article on the same sub-ject, written by the Rev. Allen Putnam. I re-turned the article to the editor, with a letter in which I deprecated the discussion of the question in connection with Spiritualism. I thought it nn connection with Spirithalism. I thought it possible he might publish it. He has not yet done so, but I send you a copy, from which you will see more fully my views. You will exercise your own jadgment about publishing it.

My only desire in the matter is to do my part in protecting Spiritualism from the harm which its association with immature if not impure topics is sure to produce.

The constant injunction of Spiritualism to us is

for us to progress in purity. How can we do that when we are constantly called upon to contem-plate the indulgence of passions and proposities the very breath of whose nostrils is utter and un-disguised selfishness?

COPY OF LETTER TO THE BANNER OF LIGHT. DEAR COLBY-I have read Mr. Putnam's article on Prostitution, and return it to you.

I am sorry to see that my object in sending you the extract from Mrs. Woodhull's paper was so much misunderstood.

I saw that the was using the position which she

had unfortunately acquired at Troy, so as to con-nect our-sacred cause with various 'isms' of the day, such as the Labor Movement, Woman' Rights, Free Love, etc., thus rendering it more dif figures, Free Love, case, that rendering it more difficult than ever for us to reach the masses with our phenomena and our philosophy, and I sent you the article in order to show you that she was doing so, not doubting at all that you would agree with making the doubting at all that you would agree

with me in deprecating such union.

My idea is to teach Spiritualism purely and by itself, and not have it connected with or be held responsible for any of the ordinary topics of the day. Whatever might be the ordinon of individual Spiritualists upon any of such topics—Republication of Depuis licanism or Democracy, Free Live or San Domingo, Free Trade or Protection, Monarchy or Communism, etc., etc.—let every one enjoy his own opinion with the utmost freedom, but not mingle Spiritualism with any of them, so as to make it, in any one's view, responsible either for the good or ill there might be in them. Our cause has hard work enough to go ahead

without being burdened with the additional weight of any of these ephemeral and unmatured t. . . And my object was to prevent, if possible, the use of Spiritualism, or any of its organs of work, for the advancement of such topics. But it seems that I was misunderstood, for Mr. Putnam's article proposes to continue—and in connection with Spiritualism—the discussions of the second state of the second secon alon of the very topic which I thought we ought to avoid, and therefore it is that I think the publication of his article would be a misfortuce. It would, in many minds, connect Spiritualian and Prostitution, and no explanation or disayowal by you or him could prevent it; whereas, what we are bound to teach as the grand and overruling principles of our faith are purity and unselfish-

How can we reconcile them with either the doctrines of the Woodhull article or this of Mr. Putnam? I confess I cannot see; and if I cannot how can we expect others to do so, who have not had the advantages that I have had in learning what is the true end and aim of spiritual inter-

The time seems to be approaching which I anticipated some eighteen years ago would come, when Spiritualism would become so prevalent that all sorts of 'notions' would seek to avail themselves of its popularity to spread their impurities and follies broadcast among the people.

We must be on our guard against this, or Spiritualism will, like Christianity, go down to posterity so overloaded with what is vile and crude as ty so overloaded with what is vile and crude as to be shorn of the blessing to man which in its undefiled state it might possess. I am brief in this matter from necessity. I hope, however, not so brief as not to be understood.

Truly yours. J. W. Edmonds. New York, April 11th, 1872."

Hon. J. W. Edmonds-Dear Sir: Long cherished and high respect for yourself does not amother my own self-respect, nor enable me to submit in silence to your usage of my name and labors as you have done in the above communication, copied from the Religio-Philosophical Journal.

The contents of my manuscript, which you freely notice, were intended to invite careful search for the most natural and therefore the most sound basic principles of reformatory action in reference to-prostitution and its kindred evils. I state this to prevent or correct an inference which many readers might, perhaps, draw from your statements, viz., that I, too, as well as the spirit quoted, was "approving prostitution." I was but seeking for the best methods for its diminution and ultimate eradication.

The above paragraph is quite distinct from my chief ground of dissatisfaction. Your own statement mentions that you sent an article on prostitution to the Banner of Light. The editor of the Banner put it into my hands for examination, and for any comments I might find occasion to make upon it. I wrote out an article, handed it to Mr. Colby, and requested him to transmit it to you before putting it in type. You returned it accompanied by that seemingly private letter which you have now made public. Your tone and statements, in that letter, caused me to suspend permission to publish what I had written. I thought it best, and courteous toward you, to reperuse and reconsider it at my leisure. It has slumbered undisturbed ever since, and might have continued long in repose but for your disturbance of it. It was then, and is now, my own private property; The Massachusetts State Spiritualist and it is my privilege to modify it to any extent and in any manner I please before I give it-if I ever do-to the public with my own sanction, And it surprises me that you should have failed to surmise all this when you noticed its non-appearance in the Banner. Why thus publicly and misleadingly refer to it before I myself had put it forth openly? I feel that your notice of it was ungentlemanly and unjustifiable. Whether my views were acceptable to you, or otherwise, is immaterial to my point, for in either case, your act was an abuse of the confidence of a friend. The act. is not in keeping with any rule of courtesy or honor that I ever adopted, or that I am willing to the 18th and 19th of May. The Board of Trustees are request-

sorrow than in anger, I feel that your action toward me merits.

But, sir-honored sir-that one act shall not be suffered to interrupt my continued high appreciation of your abilities, your general course of life, your marked, good and extensive influence through very many years; nor shall it cause me to refuse a candid estimate of anything which your tongue or pen may divulge in the future. I shall strive to preserve my self-respect, unmingled with hostility toward you. But whether cordial social intercourse can again be had between us, will be determined by your action.

Sorrowfully yours, May 6th, 1872. ALLEN PUTNAM.

Contents of this Number of the Bauner. First Page: " Spiritualism Admitted into Scient tific Society," by Alfred R. Wallace. Second: "An Evening with the Spirits;" "Cosmography," by L. S. Richards; "An Open Polar Sea and Auroral Lights," by S. M. Allen; "The Progress of Spiritualism," by our New York Correspondent; 'Thomas Paine and the Junius Letters," by E. Warner; "William Lloyd Garrison on Woman Suffrage." Third: Poem - "The Count's Little Daughter," by Mrs. R. S. Greenough; "Our Dumb Animals;" "In the Field Again," by J. M. Allen; Spiritualism and the London Dialectical Socie ty," by George A. Bacon; Banner Correspondence from various localities; "Our Own Publications-Opinions of the Press." Fourth and Fifth : Editorials on current topics, etc. Sixth: Spirit Messages; "Anti-'God-in-the-Constitution," by John Mayhew; "Acknowledgments;" Obituaries. Sev enth : Advertisements. Eighth : " Editorial Correspondence," by Warren Chase; "New Publications;" "Spiritualist Lyceums and Lectures;" Dr. Henry Slade in Albany, N. Y.;" "A Chalenge to the Clergy of Atlanta," by Dean Clark; 'A Letter from J. H. Powell."

#### Psychopathic Retreat.

We are informed that the institution proposed sometime since by Dr. C. C. Mead, for the treatment of the insane by magnetic methods, will soon be opened, under the countenance and seistance of several wealthy liberalists of Boston and vicinity. The place selected is at Winchester, Mass., on the Lowell R silroad; eight miles from Boston, and is on elevated ground, and possesses every facility for healthful air. In our next issue we shall give Dr. Mead's official card to the public, wherein the advantages offered by the "Retreat' are fully set forth.

### Louisiana.

NEW ORLEANS.-The Central Association of Spiritualists of Louisiana hold regular meetings every Sunday morning at 11, and evening at 71 o'clock, at Minerva Hall, on Clio street, between St. Charles and Prytania. Good speakers may always be expected; seats free. Thursday evenings are devoted to conference and debate. Library and reading-room at the same place. A. Alexander, President; U. R. Milner, Vice President; Dr. J. W. Allen, Treasurer; C. H. Silliman, 213 Camp street, Secretary.

#### Psychometry.

We shall publish in our forthcoming issue, from the scholastic pen of Dr. Joseph R. Buchananwhose writings our readers are already familiar. with-an article bearing the above caption. It treats upon the origin and scope of the science, with practical suggestions concerning medicine, phrenology, spiritual intercourse and future pro-

Fenuo, corner Beach and Washington streets. al ways suits the boys. Fact is, Fenno is a buoyant individual.

Movements of Lecturers and Mediums. Dean Clark will be present at the Indiana State Convention, and may be addressed till then care of J. R. Buel, In-

dianapolls, Ind. Mrs. S. A. Rogers has just finished her engagement at Newburyport, where she gave full satisfaction. She will speak in Groveland the first two Sabbaths in May; and the last two Sabbaths in May and the first in June at Stafford ings, Conn. She would like to make other ongagements. Address her, Haverhill, Mass., Box 1358.

R. Augusta Whiting may be addressed for the present at Albany, N. Y. All applications for lectures, &c., may be sent to that place, care Dr. G. L. Ditson. She will accept a limited number of engagements in New England up to October; after that date the West or South will be preferred. "G. D." informs us that Prof. William Denton will speak at Social Hall, Harwich Port, on Sunday, May 12th, in the morning, at half-past ten; afternoon, at half-past one o'clock. Subject of morning lecture: "Did Jesus arise from the dead?" In the afternoon the subject of discourse will be something in connection with the beauties of the Spiritual Philosophy.

Joseph D. Stiles will speak in Tunbridge, Vt., in Town Hall, May 12th; in West Randolph, in Spear's Hall, May 19th ; in Snowsville (Braintree), May 26th.

We are informed that the address of Josiah Jacobus, me dlum, is, for the present, at Orange, N J.

Mrs. M. J. Wilcoxson, writing from Lawrence, Kansas, April 30th, says: "I shall remain here, speaking the three next Sundays in May. Our audiences have increased till the large hall is filled. The good cause is gaining ground." Fanny T. Young will leave Boston en route for California on or about May 20th. Her engagements in Michican will consume the remaining time in May; but the friends in sections of the route west of Chicago who miy desire her services for Sunday or week-day evening lectures during June, are requested to address bor immediately, care 8. S. Jones, Esq., editor Religio-Philosophical Journal, Chicago Tilinois.

Mrs. Jonnett J. Clark spoke in South Easton, Mass., May 5th, to the general satisfaction of all. She is regarded as a very fine instrument to convey messages from spirits to mortals. Friends, keep her at work,

J. William Plotcher, the young Spiritualist lecturer, will peak at Pocasset Hall, Fall River, Mass., May 12th.

## Massachusetts Spiritualists' Camp Meeting.

We, the undersigned, feeling that Spiritual Camp Meetings have become a necessity, have decided to hold another the coming season, at Walden Lake Grove, Concord, Mass. The camping will continue two weeks, commencing Wednesday, August 7th. The regular camp meeting services will begin Tuesday, Aug. 13th, and continue until Sunday eve, 18th; camp to close on Wednesday, Aug. 21st, Full particu-

lars will be given hereafter. Also, on Wednesday, July 17th, 1872, one Grand Union Spiritualists' Picnic will be given, when a fine opportunity will be afforded patrons to view the grounds and select sites for camping. A. H. RICHARDSON, Committee.

Association Will hold a meeting in Eliot Hall (corner of Eliot and Tremont streets), Boston, Wednesday, May the 29th, at half-past ten A. M -to continue during the day and evening-for the election of officers. and the transaction of such other business as may

come before it. A full attendance of the members and friends EDWIN WILDER, 21, Pres. is requested. H. S. WILLIAMS, Sec'y.

The Eaton County Circle

Will hold its Quarterly Meeting at Eaton Rapids, Mich., on submit to without emphatic protest. I will not time is expected. A cordial invitation is extended to all. let the pen record the epithets which, more in | Grand Leage, Mich., May 1, 1872. A. J. REED, Sec'y.

#### ALL SORTS OF PARAGRAPHS.

Read the article on our second page, giving the writer's experience at one of Maud Lord's scances, recently. It is by one of the editors and publishers of the "New Church Independent"-Mr. Weller-and is conched in pleasant and touching sentences.

We learn from the Lowell Vox Populinewspaper-that "Mrs. L. F. Sleeper, a successful clairvoyant, is stopping at the Lovejoy House, No. 113 Merrimack street. She is distinguished beyond most of those who offer their services, in the same direction, to the public."

The Daily Standard of this city, a twopenny morning paper, has ceased to flutter in the breeze of journalism. Its flupping for a couple of years cost its proprietors about \$150,000 more than its standard and pocket their loss, with the best pos-sible grace. And unmindful of its failure, probably another paper will be started in the course of a month to repeat the same experiment. So long as fools must part with their money, there is no more effectual and fascinating way of effecting the separation than by starting a newspaper,-

The closing sentence of the above paragraph is particularly pungent upon parties possessing a penchant for publishing papers.

Type for the BLIND.-A new kind of type or the blind has been invented by Reuben Vose, New York broker, by the use of which it will ost only two dollars to print a Bible, instead of fifty, as at present, and to complete the same a printing press has been constructed, by which the blind can print for themselves, enabling them to carry on correspondence with their friends as well as those with eyes.

GOOD SEED. That which was so wn in the wintry air, Shall blossom and ripen when skies are fair.

. It's as true of advertising as of anything else in the world-if it is worth doing at all, it is worth doing well. Try it in the Bunner of Light,

and be convinced of the fact. THE VOICE OF NATURE. "Oh birds of spring, you usher in Perpetual youth-Nature's adorning;

Is man a lie, that he must die, And ne'er renew life's radiant morning? A 'small voice' answers from within, Doubt is the curse in league with sin, Faith in ourselves is faith in Him!"

ed, in lower-case italics, thus-

MESSRS, EDITORS-In my article, in which I give the true creed in two words, the letters were put in capitals, and thus it makes mockery of my assertion that each of the six letters contain an o, FREE PROGRESSIVE BOOKSTORE. itself the emblem of eternity, having neither be ginning nor end. The letters should have appear-

> .......... do good

Thanks for your article against so much faultfinding among spiritual leaders. We should all learn to be more anxious about other people's happiness, and less jealous of our own rights. Yours kindly, E. D BABBITT.

Magnetic Movement Cure, Brooklyn, N. Y.

#### Flashes of Light from the Spirit-Land, through the Mediumship of Mrs. J. H. Conant."

By reference to appouncement in another column, it will be seen that William Walte & Co., vielding to the repeatedly expressed desires of their patrons, for the publication of a work embodying in book form the most important QUESTIONS AND ANSWERS given at their Free Circles and published in the Banner, have issued a volume bearing the above title, numbering some four hundred pages, and crowded with important citations from the crovenled wisdom of translated minds.

L. A. EDM ISSTERIE.

MAGNETIC PHYSICIAN and Scientific Reveloper, under scientific Springs has taken Rooms at No. 25 East Chester Park, Boston, Private Circles by appointment. 1w\*-May 18.

The matter of this book has been carefully collated by Allen Putnam, whose reputation as a profound thinker and careful scholar is a

Rend this book, replete with the teachings of the skies, and circulate it among those who are giving the subject of Spiritualism attention for the first time. The fact that the numerous and varied topics have been successfully treated, extemporaneously, by a woman whose ear ly educational advantages were limited, and whose health has ever been frail, and that for a period of some fifteen years she has continued to give forth this information, should be a powerful argument in proof of the existence and action of invisible intelligences to the mind of even the veriest doubter of spirit commun ion and life after death.

Spiritualand Miscellaucous Periodicals for Sale at this Office:

CRIS FOR SHAP AT THIS UHICE?

THE LONDON BRIRITUAL MADAZINA. Price 80 cts. percepy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

THE MEDIUM AND DAYREAK. A Spiritualist paper published weekly in London. Price 5 cents.

THE AMERICAN SPIRITUALIST. Published in New York City. Price 8 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago. III. Price 8 cents.

THE LYCEUM BANKER. Published in Chicago, Ill. Price 8 conts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CUL-TURE. Published in New York. Price 20 cents per copy.

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Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in sertion.
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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 43d street, New York. A6.

CHARLES H. FOSTER, Test Medium, 16 East 12th street, New York. M16.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Av., New York. Terms. \$5 and four 3 ct. stamps. Register all letters., A6.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 3w.M4. SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

Example for the Ladies. MRS. L. V. PHILLIPS, of Brooklyn, has used her Wheeler. & Wilson Machine since October, 1862, dress-making in families, without repairs, earning sometimes \$4 to \$5 a day.

### BUSINESS CARDS.

THE BEAUTEOUS SPRING. The beauteous Spring at last has come, And thousands welcome it with joy; We hear the workmen's busy hum, As each goes forth to his employ;

As each goes forth to his employ;
The grass is springing round our way,
The birds are singing in the frees.
And comes once more the beauteous May,
Welcomed by all on land and sens;
The Boys are out in handsome "Cauthes,"
Which the, have bought at Gkonger Francis,
Cout, Pants, Vest, Hat and Shors complete,
Corner of Beach and Washington street.
May 15.—1w

Best and Oldest Family Medicine. - Sarford's magnetics.—Sparford's Dyspepsia, Constipation, Debility, Sick-Hendache, Bilious tacks, and all Derangements of Liver, Stomach and Bow-Ask your Drugglet for it. Hexare of imitations, an. 13.—Iyeow

#### ROCHESTER, N.Y.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, S. Y., keeps for sale the Spirituid and Reform Works published by William White & Co. Give him a call. 125

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W. 11. T. E. R. R. Y.

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Progressive Library, So. 15 Southampton Row, Bloomsbury Square, Hoborn, W. C., London, Ping., keeps for safe the BANKE OP-LIGHT and other Spiritual Publicutions.

RICHARD ROBERTS, Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for saie the RANKE OF LIGHT, and a full supply of the Septient Light Article Corm Works, published by William, White & Co.

D. S. CADWALLADER, 241 North 11th street, Philadelphia, Pa., koeps, constantly for sale the BANKE OF LIGHT, and a general assortment of SPIELTUAL AND LIBERAL BOOKS, Papers and Pamphlets, Spence's Positive and Negative Powders, and Dr. Storer's Nutritive Compound. Also, Library in for The Connecting Link Library, a Circulating Library of Spiritual Books.

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#### ADVERTISEMENTS.

Psychometrical Reading of Character. ANY PERSON sending a Photograph or Lock or Hair, and One Dollar enclosed, will receive a Full Description of Lealing traits of Couracter, including their faults, and how to correct them; also, suggestions as to the pursuit of life in which they will be the most likely to succeed. Address, W. T. VANCE, Sturgls, Mich. May is.

## CHRISTINE

A LSO, See ling and Developing Medium, has taken rooms at 69. Dover street; Boston where she will hold herself in readiness to attend to all wife may need her services. Office hours, from 10 a m, to 8 r, m. 2 m - May 18.

# No. (Concord Square, Boston, Hours from 9 to 4. Public May 18,—13w\*tf.

A CARD,—MRS. N. J. ANDREWS. would tuform her friends and the public that she has taken the
flouse. No. 44 Beach streyt. Roston, (known as the "Spirit"
UALIMST HOME, ") where, after thoroughly relitting it, she
will be happy to receive those who wish to find comfortable
rooms with or without home.

SPIRITUAL PROPHETESS—the great MAD-NAME NAVARRE, from New York, formerly, of Paris, Whataver she has been she has electrified the public with her startling powers of propincy. All who wish to know the future, consult her at 26 Grenville place, near Providence depot. May 18 -2w.

HENRY C. LULL, Test, Business and Circle Medium; also, Examines for Disease: Office, No. 16 F street, South Boston Hours, from 9 to 12 a. m., and 2 to 5 p. M. Private stttings, Terms 0 no Dollar, N. B.—Will attend circles at private residences in Boston and vicinity. Iw—May 18.

MRS. MOORE, Spirit Medium and Magnetic Room II, up two flights.

ROOM EDIA — ROOMS TO LET, at 268 Washington

street. Occupied by a medium for the part three years. May 18, 2w.
May 18, 2w. A CHSA A PAINE, Medical Chairvoyani, No. 14 Indiana street, Boston, Mass. 2w-May 18.

MRS-ELDRIDGE Healing and Developing Medium, Circle Wednesday evenings, at No. 44 Oak street, near Hudson street, Boston. 4w-May 18;—

MRS. M. E. CATES, Healing and Developing Medium, has removed to No 4 Charter street, Boston.

MRS. SARGENT, Healing Medium. 16 Dix May 18.-3w\*

## Price Reduced to \$1,25!

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This chaste and simple Story of the Greatest Genius of Gernany was originally written to prove that " there is a Chemstry in the Mind, and that ELECTIVE AFFINITIES are as nowerful and legitimate in the realm of human scritinent as in the realm of matter." This theme, which, more than any other, sgitates the public mind at the present time, will make this book one of the most popular of the day.

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Mrs. J. II. Conunt,

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on the smedispe. At the close of the reases the Chairman will return the letter to the writer.

It should be destined by writers must be easier the Chairman questions propounded by writers must be easierly be brief, the spirit addressed always writing its answer or answers. upon the envelope containing the question or questions Questioners should not place letters for answer upon our orrole table expecting lengths replies, otherwise they will be disappointed. William White, Chairman...

#### Invocation.

Oh, thou who doth ment us through these beautiful expressions of Pather God and Mother Nature, (teferring to flowers upon the table) we lift our souls to thee, and soaring for the moment beyond the dows, beyond the clouds, we would hold joyous communion with thee; we would learn of thee; we would forget our ignorance, and become baptized with thy wisdom; we would forget our selfishness, and hecome baptized with that benevelence with which thou scatterest thy gifts everywhere. Oh thou Infinite Spirit, two in one, we would worship and adore thee, and ask that this hour our every thought may be consicrated to thee, and may be outwrought in deeds of love. And for thy children in mortal, who are gathered here, may they go hence filled with divine resolves; and may each one be conscious of the presence of its guardian angel-one that sorrows when its footsteps are ted astray, and is joyous when they are found in the path of duty. Oh, may this consciousness find-way into their outer lives, as it now abideth in their inner lives. Bestow thou upon us whatsoover we need. Chasten us, if we need chastening. Overcome all the evils within us; and finally, redeem us from all darkness, and gather us; Feb. 13. unto thyself. Amen.

#### Questions and Answers.

Costrollese Spinit. - If you have queries,

Mr. Chairman, I am ready to hear them. Ques .- (From a correspondent.) Will the conrolling spirit please explain what can be done in the premises where a medium is developed for spirits of a high order, and is controlled by themwhen it is possible—and there is also a class of spirits of a deceptive order who are continually stepping in and interfering with the higher? Is there no way for the medium to expel the bad and receive the good, or have the evil power to predominate over those of the high order, to the utter exclusion of the good?

Ans .- There is only one right and proper way to act under such circumstances, and that is to educate these undeveloped spirits. They come to be educated. It is the mission of the medium, and those attending upon the medium, to educate hem. It is high time you had something else to do beside to receive constantly from the spiritworld. Something is required of you in behalf of these ignorant, vicious, undeveloped spirits. If you are wiser, better, more moral and less vicious than they are, you should educate them and send them out as ministering angels of light. You will bus perform a higher mission, a grander work, than you can accomplish in any other direction. Talk about expelling them, sending them away This is but shirking the duty which God, in his wondrous wisdom, has imposed upon you.

Q .- (From the audience.) I would inquire whether the prevision which the spirit scems to possess, depends upon the observation of causes, or whether it is an innate faculty of the soul?

A .- It is partly dependent-some determine it Is wholly so-upon causes outside of the individual: but, I think, it is only partly dependent upon outside causes. The soul is possessed, always, of the faculty of prevision or glairvoyance; but this faculty would forever remain inactive if there events "-so says the adage" cast Meir shadows before." That is true. These shadows, which are the realities, in fact, act upon the clairvoyant soul, and project the prophecy into objective life. Prophets are not such because they desire to be, but because they are forced to be.;

Q-Have you works of art and statues in your life?

A .- Certainly; we have some of the most beautiful statuary that the mind can possibly conceive, and some that human minds cannot conceive.

Q .- Does it exist in substantial form, with you, or is it merely an aggregation, an assimilation of

A,-It is in substance to us. It would be in principle to you. For instance, I have a group of statuary standing at the entrance of my dwelling, in spirit-life, the centre of which is the statue of my medium, through whom I am now speaking. It is as real, to me, as any I ever saw on earth; perhaps more so, for the artist in the spirit land has the power to so imbue his work with what represents life, that it appeals smore sensibly, more powerfully to the human soul than anything here ever did or ever could appeal to the human soul.

Q.-I would like to ask if it is possible for one spirit to injure another, as one mortal can injure another?

A .- Spirit bodies are material bodies, therefore subject to destruction, therefore subject to injury. Q.-I would ask whether this group of statuary would be visible to any one of us, if we should pass into your sphere; whether it is an objective reality to all who may come that way?

A .- Certainly. I hope at some future time to have the privilege of presenting it to yourself. Q .- Are not principles above spirit, in classification?

A.—Yes. Q.—If one spirit can injure another, is it possible for him to wipe out the individual life? A .- So far as the external is concerned, it is.

Q .- What, then, becomes of the interior individuality? A .- It is ready to be re-incarnated again. Hav-

ing lost one body, it is ready to take on another. Q.—In this sphere, or in the spiritual aphere?. A .- In this sphere. These infringements of one

cause there are systems of education with us by doing for me. which the soul is very soon educated to know. Now that my son is in this country where the the oppressor gets the worst of it. When once may rejuice in death as his father did. the soul fully realizes this truth, it rarely ever commits infringements upon the rights of others. Q .- Is not that the case in this life, in a meas-

A .- It is pessible to be the case, and it is, sometimes; but such cases are far in the minority, I years and five months. I have just this word to am sorry to say, because of your defective system of education. You assert, in your educational code, what you cannot demonstrate and prove. This, we do not do. You say to the sinner, "If which is in heaven," So said Jesus; so say I to, you sin, you will go to hell." How can you prove my folks. They will understand what it means, it? He laughs you to scorn, and goes on sinning, but you do not. Good day, gir. generally. You say to the drunkard, "Keep on drinking, and you will waste the vital forces of your body, and fill a drunkard's grave." He pays no attention to you. Why? Because you cannot demonstrate the truthfulness of \*\*\*\*assertion to some folks, but I knew more than they thought him. Why do n't you do it? Because your allucational system is defective from centre to circum- folks to know that I am as good as the best of ference. It is not what it ought to be. It is as if , 'em now-as good as the best of 'em. That's what you had begun at the wrong end, trying to work I come for.

Q-Does re-incarnation take place in a world to which the soul may be attracted? - +

"A .- Yes; but the process of re-incarnation does not always take place immediately upon dissolution. Bometimes thousands of years clapse ere the soul takes another body.

QR.—It is stated in a recent publication Spiritualism, that each spirit is re-incarnated many times sometimes in a male, sometimes in but also on every other planet more developed than itself, belonging to the same planetary sys-

A .- That may be true; but I know that a spirit who has once had incarnation upon the planet Earth, if it has a necessity for another se incarnation; is generally attracted to that plauet, though it is sometimes otherwise. Feb. 13.

### Anson Burlingame.

me while I was in a foreign country, in which I made this statement: that, when I got home, one who waits not, for the fulfillment of the purposes of man, called, ere mine were ripe, and I went on

the ideas of modern Spiritualism; but how to class that of America with that of the East, I did not know. I believed them to be one and the same thing; but it was merely a belief with me, and I determined in my own mind to know something more about it. I found that these spiritual ideas were very old in the East-were a part and parcel of their religious faith; not a thing believed in, but a thing which they claimed to have absolute knowledge of. They knew-they said-that. they communicated with their dead. And on one occasion, while present at one of their religious discussed-for it had been translated into their language-they said, "These Western barbarians are beginning to see the truth." That led me to believe that American Spiritualism was one with their faith. These philosophers, who asserted that they knew whereof they spoke, and to what they testified, were not ignorant men. They were vastly superior in knowledge to any I ever saw in this country; and they told me that this thing had been a part of their faith for over forty thousand years. And I found that we Western barbarians stood in about the same relation to these philosophers that the schoolboy of sixteen occupled toward his professor. The schoolboy thought

in this spiritual idea at that time, and so I wrote to my friend here that I should investigate the claims of modern Spiritualism when I got home. And now the conclusion of my advice to that friend is, since death has determined that I should go higher to pursue my investigation, I would recommend that he take up the thread here, and learn what he is able to about this great truth. Anson Burlingame. Good day, sir. Feb. 13.

## Nina Stevens.

My name is Nina Stevens. I am from Philadelphia. I want to send a kies and my love to ber, every one of you will have the privilege of my mother. Tell her I am trying to walt for her examining this record for yourselves when you here; but I am growing real fast. By the time enter the spirit-land, It is to be hoped that it will she gets ready to come I don't think she'll know. was nothing to call it out. Now, then, "coming mo; but she need n't care about that, because I should have grown if I had lived here. Jell her that father is coming home. He has been successful in Texas. He is coming home, and she need n't be afraid about getting the small pox, because she won't get it. She dreamed that she went in the horse-cars and got the small pox. That was because she was thinking so much about it. The dream do n't amount to anything, edge. because I took the doctor to her, to see if she could take it. . He said, no: it would be impossible for her to take it; there were antagonistic elements in her nature constitutionally, so that belong wholly to earth? she could not have it any way. So she can just be happy about that,

> bouquet on the table). The children have to work Now, since there are millions of spirits entering awfully now to get you flowers, because they cost the spirit-world proper in an unripe state, conso much. Once in a while we poke somebody stantly, you must expect they will sin, "The that gets 'em. [We are very grateful for them.] You must n't thank us; you must thank the folks we make get 'em.

small bunch of violets). They are my mother's withering, I would beg them and send them to Good-by, Mr. White-that's your name, aint it? I hope you'll always be white; do u't you never Feb. 13.

## James MacGowan.

I have a son in America, and I want to tell him that I've gone above the troubles and sorrows of lation of law; it is a result of the unripeness of this life. My name was James MacGowan. I the conditions through which the soul expresses am from Glasgow, Scotland. I was sixty-four itself; it is an attempt to violate the law-nothyears of age. My son, here in this country, is ing more than that. thirty-one. I have been freed from the sorrows

and troubles of this life since yester morning. I suppose the tidings will reach him of my death, before he gets my word in this way; but it is all right. I come this hour, to prove to him that I can come. Robert Chambers was the first one who ever spoke of Spiritualism or of spiritual truths to me, through his writings in the "Review;" and I got to believe in them, and the comfort I had in passing was very great. I knew where I was going; I knew it was to a better died, being overcome with good. So it is with replace than here. I was satisfied with all my gard to humanity; you are constantly sinning,

body upon another rarely happen with us, be- guardian spirits, through the love of God, were

that whatever injury it inflicts upon another re- light shines more bright than in his own country, turns with double and treble force upon itself; so I ask that he will make a good use of it, that he Feb., 13.

#### Dorcas Prescott.

I am Doreas Prescott, of Concord, N. H. I was seventy three years old. I have been gone six say to our folks: "It is not every one that says Lord! Lord! that shall enter into the kingdom of heaven; but they who do the will of my Father Feb. 13.

#### Ann Caswell.

My name was Ann Caswell. They said I was a fool here. I don't suppose I was as bright as I did. I am from Keene, N. H., and I want the Feb. 13.

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

#### Invocation.

Oh thou, who flameth to grandly in the heavens, and flowereth so beautifully on the earthwho painteth the wing of the butterfly and the petal of the rose and giveth unto each its own peculiar life and relationship unto thee-thou God, our Father and our Mother-we praise thee. a female body; also, that these re-incarnations | Standing before the great white throne of purity occur not only on the planet to which it belongs, that thou hast set up within our own souls—that standard of right which points every living soul higher and higher-we commune with thee; and laying upon the sacred altar of our individual lives our prayers and our praises, shall ask thy blessing to rest upon this audience, and upon thy dear humanity everywhere. We shall ask that it may be our mission to go down into the hells of mortal life, seeking those who are afflicted, and bringing them unto the heaven of their divine destiny. Give us that spiritual health A friend has thought it advisable to question which is so necessary for those who are spiritualme concerning a letter which he received from ly sick. May we be eyes to the blind, ears to the deaf, and a fountain of health to those who are spiritually sick. Father, Mother, be thou with of the things I intended to do was to investigate us in our prayer. Go thou by thy ministering the claims of modern Spiritualism. But Death, angels with these thy children when they shall go hence to their veveral homes; watch over them for good, and lead them out of darkness into light, to investigate these claims in a higher, better life. for thine is the kingdom, and the power, and the While L was away, I learned much concerning glory, to-day and forevermore. Amen,

Questions and Answers. QUES .- (From a correspondent.) A number of pirits have communicated through the Bauner of Light, claiming to have been suicides, representing themselves as being satisfied with their conditions-not in the least regretting the actand claiming to be happy. Your correspondent recently received a message through J. V. Mansfield, stating that persons committing such an act for the sole purpose of meeting loved ones gone gatheringerat which your Banner of Light was before, would be excluded from their presence thousands and thousands of years of earth-life.

Will the controlling intelligence please explain? ANS.-A difference of opinion, certainly, if nothing more. So the intelligence controlling Mr. Mansfield states that the suicide would be separated from his level ones thousands of years of earth time. I deny the statement, for I have abundant evidence to the contrary. I do not pretend to argue in favor of the act of suicide, by no means. It is one of the most sure roads to un happiness that I know of, and no one can take it

without feeling the consequences most bitterly. You are not to suppose, because the suicide he knew more than the professor; but the procomes back and declares that he is happy that he fessor knew that he did not know much, after all never had any-hy no means; but you are to understand that he has passed beyond that condition-gone out of darkness into light-which is the prerogative of every living soul under all

circumstances. Q.—There are many instances where spirits say to their friends in earth-life that they will come to spirit life at a stated time. One, for instance, says: "Tell my mother she will come in just six years; they told me so." Some say "they know by the record." We wish to know if there is such a record kent? .

A .- There is a record kept in the spirit-world of all the deeds of overy living soul. Now remembe found clean, and not soiled.

QR.—The special point of the question was, whether there was a record kept of the length of time each individual was to live here on the earth.

A .- Yes, there is; but it is not generally within the reach of any except those spiritual intelligences who are far enough advanced in wisdom to ensure their making no bad use of such knowl-

Q.-Do mankind sin in the spirit-life? If so, what is the nature of the sin? Is it not a fact that sin is in consequence of our desires, which

A.—Sin is usually understood as a violation of spiritual law, but that is by no means a cor-Aint these flowers nice, mister? (taking up a rect definition. Sin is a result of unripeness. wages of sin is death." Death to the sinner? No; to the sin. Theologians make a very great mistake in determining to the contrary. All sin These, too, blessed little creeturs! (taking up a must eventually die; it cannot be otherwise. Q.—Is it possible in the earth-life for persons

favorites. Oh, if I could send these without their to live true to their highest convictions of right? A .- No, I think not, because they are in the her. I know you'd give them to me, wouldn't midst of conditions that attract them this way, you? but they would all be withered when she and that so powerfully that they are little more got 'em, so it wouldn't be a very good present, than chips upon the ocean, floating with the tide, Q.-If sin is not a violation of spiritual law, and only spiritual laws exist in the future state,

bow can man sin in the future state? A.-First, then, I deny that there can be a violation of spiritual law. Sin has nothing whatever to do with law. It is not the result of a vio-

Q.—Then sin is not a transgression of the law? A .- Not to my mind. The apple, in its early stages, is sour. You might as well say that was a sinful apple; so it is in Nature. By-and by it becomes ripened, through the influence of the sun and air, rain and the juices of the soil. It becomes ripe, then its acidity has passed away; it has come into a correct state. Its little soul expresses itself harmoniously through it. It has, in other words, ceased to be a sinful apple. Bin has

because the foul can give but an uncertain sound through these cracked, disordered instruments. will be no more sin. Feb. 15.

#### Jane Perkins.

I am Jane Perkins. I lived in Portsmouth, N. Bible, as supreme authority. H. and I have been some efriteen years. I wish: what brings me here to-day. I thought she was Constitution so amended, without perjury. a child of the devil, alti ough she was my child. I It is truly lamentable to find that men and wothought she was on the sure road to ruin; but I men with common sense should allow themselves don't believe but what she's safe enough, any to be led along, under a lust of power for their way. It seems to me she is. I want to get into churches, and not discorn the pit which their communication with her, very much indeed. Her priestly leaders have conspired to dig for their name is Harriet Perkins, Good-day, sir.

Feb. 15.

#### Harry Hazeltine.

I come to send a message to my mother. I died at Chattanooga. My death was the result of the amputation of the right arm. My mother thinks if she could know that I died reconciled, that I and doing! Start your petitions; be energetic in had made my peace with God, she should be happy. I want to tell my mother that I died as a sol- seech you to devote some time and energy to this dier should die-reconciled, and at reace with God, and I have never had any trouble with him since then. She told me that I should be sorry if I did n't make some profession of religion when I came to

I tried to do the best I could. I acted up to my highest duty in joining the army. I believed it was right, and so, to me, it was. I led an honest life, committed no acts that I am ashamed of in my spirit home—some that I would like to see different if it could have been otherwise, but I am not ashamed of them.

I want my mother to feel that I am in God's keeping now, just as I ever was, and that I shall be one of the first to, meet her when she has done with this life; and that I shall do all I can, in the meantime, to smooth her nathway here: to give her light concerning the home she is coming to. I wish my message to reach Mrs. Elizabeth Hazeltine. My name was Harry Hazeltine. My age was twenty years, nearly twentyone, at the time of my death. Feb. 15.

#### John Barnes.

My son has called me here to answer this question: Is it right for me, or any one else to obey civil laws which militate against our highest ideas of right? When similarly questioned, Jesus said, Render unto Casar the things that are Casar's, and unto God the things that are God's." Now, then, I say to my son, Render, implicit obedience to the laws of the land in which you dwell; for it is quite possible that your ideas of right, with reference to these laws, may be all wrong, after all. At any rate-right or wrong, it matters notyou are a citizen of the United States; you are living under the laws of this republican government; you are receiving the benefits of these laws; and if they at any time hold an iron hand upon you, to restrain you, do not complain. The same hand that showers flowers can shower thorns and thistles to chastise you. Now, then, take my advice; be obedient to law; under no circumstances go against it. If you do, the consequences will recoil upon your own head; you will suffer-not the law. My name was John Barnes and I would communicate with my son James.

## Emma Taylor.

My name was Emma Taylor. I am from St. Louis. I wish to communicate with my brother. He's all alone now; father and mother and I have all left him. I was thirteen years old: I died of lung fever. I think-and so do father and mother-that he had better stay with Mr. Elfries, because he is a better friend to him than any one else; he'll do better by him. He must n't get discontented and unhappy; because, if he tries hard to do his duty, he'll pretty soon see his way clear, and he will be happy. Now he do n't have me to look after, he must devote more time to good reading, and to doing good occasionally.

Mother sends much love, and father too; and mother says, tell him not to forget his music. [He'll get your message, will he?] Oh, yes; he gets the paper every Saturday, to read on Sunday. Good by, sir.

## Gen. Robert McCook.

I have a friend who is quite auxious that I shall equvince him that this Spiritualism is not a humbug. Why, my dear Jason, the whole world is one gigantic humbug, from beginning to end, and Spiritualism is in it. So, now, you are living in The Carling babe is now cared for by its angel mother, who this world—you are a part of the humbug. Don't died that it might live; a bud on earth to bloom in heaven.

T. II Garry. be ashamed of your relations! Just come out and shake hands with them, and you 'll learn not to be afraid of them. From Gen. Robert McCook. Feb. 15.

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

## MESSAGES, TO BE PUBLISHED.

Monday, Feb. 19.—Invocation; Questions and Answers; Clara Fowers, of New York City, to her mother; Jack Harney, of Galveston. Tex.; Margaret Tummings, of Boston, to her brother; Samuel Rogers; Ethel Percival, to her mother. Taekaday, Feb. 20.—Invocation; Questions and Answers; John Moore, of Manchester, Eng., to his son; Jack Everly, of New Orlesms, to his.mother; Sally Mason, of Portsmouth, N. II; Emily Crane, of Windson, V., to her lather. Monday, Feb. 25.—Invocation; Questions and Answers; James Madison Percy, of Memphis, Tenn., to his mother; Ellien Read of Boston, to her children; Prof. Faraday; Francis A. Kirby, to his mother; Patrick Murphy; Annie Clemen tina Edwards, of New York City, to her mother. Tuesday, Feb. 21.—Invocation; Questions and Answers; Leo Rogers, of Boston Highlands, to Mrs. Mary Rogers; James Baxter, of Boston; Albro Finnetti, of Boston, to his brothers; Theresa Gillespie, to her mother.

Thirsday, Feb. 29.—Invocation; Questions and Answers; Dr. Newell A. Sheimson, of Waltham, Mass.; Hattie Emery, of Chicag, to her mother; L. Judd Pardee; Mary Mackensle, to her sister Elizabeth.

Tuesday, April 30.—Invocation; Questions and Answers; Chariotte Syshway of New York; Lida Davis, of Baitimore; Thomas, Mite, of Bennington Vt.; James Fak, Jr.

Thurfday, May 2.—Invocation; Questions and Answers, Lola Moniez, Conniess of Landsfelt, to Friends on the Pacific Coast; Johnnie Hathaway, of Boston, to his father; Elizabeth Ital, of Roxbury, Mass, to her husband; Samuel Meredith, of Boston.

Monday, May 6.—Invocation; Questions and Answers; Em Monday, Feb. 19.-Invocation; Questions and Answers; lars l'owers, of New York-City, to her mother; Jack Har-

of Boston.

Monday, May 6.—Invocation; Questions and Answers; Emma-T-Shaw, of Boston, to her parents; Samuel Hahneman Waaleigh, to his father; Abov, an Esquimaux Indian, to Capt, Neal; Patrick Henry; Michael Finney, of South Boston.

## Donations in Aid of our Public Free

Since our last report the following sums have been received, 

Donations for Sending the Banner free

to the Poor.

#### Anti-"God in the Constitution!"

DEAR BANNER-Through your columns, re-Why are they disordered? Because the planet questing all other spiritual and free papers to Earth has not arrived at a state of maturity so copy, I wish to call the attention of the public, that it can produce perfect human organizations. especially of Spiritualists, and all who hold dear There will be a time when there will be no sin. the right of private judgment in all matters of a That which was prophested of by the Revelator religious character, to the fact that all immense must come in the history of this planet as in the combination of ecclesiastical power is being sebistory of all others-a new heaven and a new creatly organized far and wide throughout the earth wherein dwelleth righteousness. Then there various churches of this land of the free, to crush out religious freedom, by so amending the Constitution of the United States as to enforce a recognition therein of God, Jesus Christ and the

If this scheme succeeds, what will follow? The to communicate with my daughter, if I can. She God to be recognized will be the peculiar ideal is somewhere in Massachusetts. I was a Free- God of those who for the time being may have will Baptist, and, I suppose, a pretty rigid one, the ascendency. Hence wars and strifes between The last time I saw my daughter, she and I had the churches themselves. The Spiritualists, who some pretty high words. She told me to take my believe neither in God, Jesus Christ nor the Bible, religion and go to the devil, and she would take in the same light as the churches do, together with the money her father left her and go where sho the Jews and all free minds, will be deprived pleased; so she went. I don't blame her at all, thereby of the rights of citizenship, the right to for I was too severe. I did then terribly, but I vote or to hold office of any kind, since they could don't now. I want her to know I don't. That's not swear or affirm that they would uphold the

I call upon all to stop and weigh well this matter, before they go one step further. Not only are your own religious liberties and political rights at stake, but those also of your children and of generations yet unborn.

Now, all ye lovers of freedom, awake! Be up obtaining all the signatures you can. And I bework; for there is an alarming necessity for the most prompt and decisive action.

When your petitions are filled, forward them. to me without delay, and I will see that they are presented before the United States Senate....

Address your packages (carriage paid) to John Mayhew, P. O. Box 607, or 1527 5th street, N. W., Washington, D. C.

For truth and humanity, JOHN MAYHEW.

[Printed blanks may be had at this office, upon eceipt of a two cent stamp to prepay postage.]

#### Acknowledgments.

We have received up to May 4th (since our last acknowledgment) the following donations in aid of our suffering brothers, Austin Kent and Joseph

Baker, also Miss Lyon, of Washington: DAKST, RISO AIBS LYON, OI WASHINGTON:

AUSTIN KENT.—From A. S. Hudson, M. D., Pacheco, Cal.;
\$1,00; Robert B. Wilson, Bolso City, Idaho, \$2.00; "A
Friend," 50 cents; Mrs. James S. Draper, Wayland, Mass.,
\$1,00; John Remington, Columbus, Ga., \$1.20; Jos Fletcher,
Weatherly, Pa., 25 cents; Mrs. M. Lincoln, \$1,00; Benjamin
Chadsov, Rushville, Ill., \$1.00; Charles Chittenden, Boston,
Mass., \$1.00. Total, \$8.05.

Mars. \$1 00. Total. \$8 05.

JOSEPH BARER.—From A. B. Hudeon, M. D., Pacheco, Cal., \$1,00; Robert B. Wilson, Boise City, Idaho, \$2 00; Joseph Pietcher, Weatherly, Pa. 25 cents; Mrs. M. Lincoln; \$1,00; Benjamin Chadsey, Rushville, Ill., \$1,00; Chus. Chitteuden, Boston; \$1,00. Total. \$0,25.

Miss Rubecca H. Lyon.—From A. S. Hudson, M. D. Pacheco, Cal. \$5,00; "A Friend," Philadelphia. Pa., \$5 00; "A Friend," 50 cents; C. W. Tappan. Salt Lake City, Utah, \$2,00; Mrs. M. Lincoln, \$1,00; "A Friend," 50 cents; Mrs. E. T. Tilden, Hyde Park, Mass., \$2,50; C. H. M., New York City, 50 cents. Total, \$17,00.

## Passed to Spirit-Life:

Oregon, Mo., on the 17th of April, Ephraim Oren,

ged 51 years.

One more veteran of the cause gone from earthly scenes.
Mr. Oren may be called a veteran of '48, for he was one of the
first to believe the spirit origin of 'the phenomena called
"Rochicator knockings." His conversion was easy, because
of some mediumistic qualities in himself. He was as genuine
Spiritualist. His creed was not "I-believe because. I do believe," but because "I know." If ever any mandied ca'miy,
even joyuliy, he certainly did. His conversations during his
illness, and his last words were but expressions of joy at being
so near home. Patient in his present sufferings, his dying
eyes lit up with joy as he saw the nearshores of the 'SummerLand." His life was a good example, and his dear'h a proud
triumph. He seemed to regard the change as nothing—a mere
stepping off the boat which had borne him as a voyager down
the stream of time, to the soil of his dear loved native home.
C. I.

From Lynn, Mass., Thursday, April 25th, Mrs. Sarah D.

Martin.

The deceased has been a faithful laborer in the spiritual vineyard, having mediumistic developments of value and uso to humanity. She was noted for integrity of character, aminability of claposition and kindness of manner, and her bodily necessary will be missed by a large circle of thends. On the day following her transit from the mortal body, she controlled the organism of Mrs. C. H. Wildes, at dgave assurance of her continued life, and of her destiny to do yet more in expounding the philosophy she had labored to unfold while in the itech, and to cheer the hereaved with the certain knowledge of immortality for the loved gone before.

MARY A. Simonds.

From the residence of his son, Nathantel M. Bunker, at

Groy, Walworth County, Wis , April 11th, Alexander F. Bunker, aged 78 years and 6 months.

ker, aged 13 years and 6 mouths.

He was a zea ous heliever and an ardent admirer of the modern split philosophy, and walted patiently for dissolution to free the split from its cumbersome body, that it might take its flight and soar aloft to the realms above, joining again in sweet communion with his companion, who preceded him some twelve months, and whose split was present with him in his last hours.

His humane and obliging disposition endeared him to his neighbors and friends. He was a great sufferer in his last days from dressy of the heart, but his hith a stained him. He exhorted his friends not to mourn for his departure; it would be artelief to him, for his dep's work was done.

Funcal services by Mrs. Mattie Hulett Parry, in a very commendatory and impressive manner.

A. O. R.

From San Bernardino, Cal., in her 22d year, Glia Ann. Case, consort of W. W. Case, leaving a helpless babe eight days old.

She understood the principles governing spirit return, and feared no angry tyrant God, or roaring Iber!, or eternal damnation, Glia has joined her children and father, who went before and had prepared a place for the loved one.

From Los Angeles City, Cal., Ira Case, sea of Gila Ann

In Amesbury, Mass., on the 23d day of March, 1872, our elder brother. Abel Jones, passed from this to the immortal plane of life, aged 72 years on the 25th of August last, leaving a wife, children, grandchildren, attil older brother, the writer, many relations and dear friends to mourn his departure.—
Religio-Philosophical Journal.

From Osseo, Minn., April 15th, Anna E., daughter of Benjamin and Mercy Lewis, aged 20 years 6 months. The departed was a member of the Progressive Lyceum, and by her gentle ways and words won the love of all who knew her. A large company met on the funeral occasion to

mpathize with the bereaved ones. Services conducted by the writer, Many J. Colburn. From Boston, Mass., April 27th-Willie Wilder, only son of William and Katie Doane.

At the Quarterly Convention of the Vermont State Association of Spiritualists, held in the hall of the Ingraham Hotel, in Chester, Vt., Friday, Saturday and Sunday, Jan. 12th, 13th and 14th, the following preamble and resolution were unanimously

adopted:

Whereas, In the natural course of events, our sister, Mrs.

E. M. Wolcott, has been removed from the field of her labors in the earth-life since the last meeting of our Association in annual convention; therefore,

Resolved, That it is the sense of this Convention that in her removal the Vermont State Spiritualist Association has lost one of its most faithful laborers, the cause of liheralism an earnest advocate, humanity a true woman, and her children a devoted and self-sacrificing mother. The sympathics of this Convention are hereby tendered to the children and relatives of the deceased.

North Clurendon, VI.

Office of Secretary of Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeling:
We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the "Indiana State Association of Spiritualists," will be held in Westerfield's Hall, in the city of Anderson, Madison County, Ind., commencing Friday, May 24th, 1872, at 103 o'clock a Marand continue in session over Sunday. Each seea Liberal Society and Children's Progressive Lycoum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each country where no society exists will be entitled to three delegates. All friends of the cause are cordially invited ty attend Everything possible will be Jone to make the Convention both pleasant and profitable.

sible will be done to make the constraint of the Hon. Robert Dale Owen and other good speakers will be in attendance and take part in the Convention.

Reakers at the Convention will be entertained free, and board procured for others at a low rate.

By order of the Board of Trustees.

J. R. Buell.

(Attent.)

By order of the Board of Trustees.

J. R. Buell.
Secretary of Indiana State Association of Spiritualists.
Indianapolis, Ind., April, 1872.

## Mediums in Boston.

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RS. M. CARLISLE, Test, Business and Chair-voyant Physician. Hours from 9 A. M. 10 9 P. M. No. 94 Camdon st a Boston. Circles Thursday evenings at 8 o'clock. Apr. 6.—17w\*

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MRS. A. W. CUPTER, Magnetic and Electric MRS. MARSHALL, Spiritual Medium, 19 Tem-ple place, Boston. Hours, 10 to 12, and 3 to 5.

MRS. FRANK CAMPBELL, Clairvoyant Phy-sician and Spirit Medium. Hours from 9 to 12 and 2 to 5. Apr. 13.

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 71 o'clock. dw\*-May 4. SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix Place (opposite Harvard street). Dr. G will attend funerals il. requested:

3m\*-Mari 9.

MRS. NEWELL, Trance, Clairvoyant, Healing and Business Medium. Examinations from lock of Agr. 14 Tremont street, Boston, Mass. 4w\*-May 11. MRS. F. C. DEXTER, Clairvoyant and Test Medium, 494 Tremont, corner of Dover street, Boston, Hours from 9 A. M. to 4 P. M.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Mar. 9.-13w. M.B. BLODGETT, Seeing Medium, 19 Pleas-iant street, (near Washington,) Boston. 4w-May II.

## Miscellaneous.

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Warren Chase, Corresponding Editor. thouses of the Banner of Light, including tack numbers and tound volumes of always be had at this office.

SHE HAS FALLEN,

How often we see this mournful sentence applied to some female for an act which never brings the same fate, wharge or fell, to a man. Men have never been known to full for the act which causes so often and such terrible falls in females suger the fa'al fall of A lam. He seems, by the story or have fallen as badiv by the act as Eve did, and to have left the tatal consequences on his posterity, which has caused the same kind of fall in nearly all of those who reach manhood or womanhood; but shoe man has made a slave of woman and kept her mostly for his passional Indulgence in matrimonial bondage, he has released himself from the odium and sin of such Jul, and applied it only to woman where the agt was not legalized by a in egistrate or sanctioned a by a priest, in which cases there was no fall in the act. The ridiculousness of this theory must be apparent to every unprejudied mind, as is also the case of rape, which horrible crime may be committed with impunity and even with a boasting vulgar credit under the elerical or legal sanction, even to the destruction of virgin innocence and the hollest of sacred purity, and nei-, ther law nor gaspel, will protect the innocent or punish the guilty.

Does a woman fall in the same act, in or out of matrimony, or is it like the act of a man, who, in the army gets glory and honor for the deed that in private life, sat jects, him to imprisonment for lifecor to hanging to death?

Fallen gomen! What a shame to stigmatize a portion of our race with this appellation and its meaning, while knother portion causing their condition, and more guilty, are screened by sexfrom the stigma, and not even rejected or discarded by the best society, for the act that sinks In public estimation the one to disgrace, throws her, who most needs human sympathy, out of

tuspectable society. Wo-never good of how any act, criminal pr disgraceful in itself, and especially one causing, the depravity of the race, could be sanctified by a priest or a magistrate so as to render it no crime or disgrace. Nor could we eyer see how flod could be other than equally the father of all chifdren, however illegally born. We never doubt the expediency or the necessity of laws to regulate the rock derectal and parental relations of individuals; but as our laws noware, we believe them most terribly up just, unequal and tyrannical, and publicafilmon, on which they are largely based. seems to us equally wrong and greatly at fault, especially in the case of turning its barking dogs loose on the often unfortunate victims of deception and falsehood, branding them as outcasts or fallen women for the net or acts it sanctions as almost holy when permitted by a priest or mag-

## H. T. CHILD, M. D.

This brother, who has been sorely afflicted of "late, we are happy to learn is slowly recovering." For many years we have had no more faithful and efficient worker in the ranks of Spiritualists than Dr. Child. His tongue and pen, both in pub-He and private, have over been efficient and over on the side of our spirit friends. Gifted beyond most of us with a valuable mediumship, he-has ever held a natural and rational relationship between the two worlds. His social and professional position has given him an opportunity to do much for the cause, and he has never been backward in doing it. For many years during our phia, and few have become more dear to us or more sacred in our memory-rendered doubly so by the cordial welcome of the Doctor and his estimable, companion, whose words of welcome will never be forgotten till the scenes of earthly life have faded away. Our brother suffered long and severely from a poison received in a surgical operation on a dead body, and we feared several times it would prove fatal; but, after several years of intense suffering at times; he recovered. but has since had another severe and dangerous illness, and vet, through both of these trying scenes, his active mind has kept him constantly before the public-doing a work that few have exceeded in the cause to which we have both been for many years devoted. The faithful devotion and services of this brother will not be appreciatod till after his spirit is freed from its mortal incumbrance; but here and hereafter he will find himself and his works enshrined in the memory of many friends that seldom see him and say little to him. Like the rest of us, of course, the Doctor has his faults and his enemies, but we have not yet found those who complain better than those who are accused and complained of, but generally worse; and when the faithful ploneer laborers in this great movement are registered, we shall find, near the head of the roll, the name of Dr. II. T.

## TIT FOR TAT.

The editor of the Universalist, after twice repudiating free religion, and nicely washing his hands of the vile stuff, rejoices that one of its ministers is paying the Orthodox in their own coin, by dietributing his tracts at their meetings, which he and they consider a nuisance, but which he calls no greater nuisance than for the Orthodox to distribute their tracts, the very titles of which are often an insuit, at the meetings of Universalists and Unitarians, that are not tainted with free religion. It is surely a pity to have the Bible quoted and interpreted with so many variations, and the silly little lies added, and these, in the form of tracts, thrust into the hands and houses of our Bible worshiping Universalist brethren, since they their own stories. As to our Orthodox brethrenwho have the care and salvation of souls on their hands, of course they must "clear their skirts from the blood of souls," and the tracts are one of the means which the Lord blesses for the work, and the Universalists are poor unconverted sinners, and ought to be eaved from "believing a lie to be damued."

## TAKING SIDES. ~-

The Circular, the organ of Rev. J. H. Noyes and the Oneida Community, says," There is to be, sooner or later, a grand conflict between religionists and irreligionists-between those who love and reverence Christ, and those who deny his divine character and mission. There are many indications that it is rapidly approaching. The skirmishers of the opposing forces are already engaged." It is a mistake to call it a conflict between 'religionists and irreligionists," for both sides are religious, one as much so as the other; but the other statement covers the ground, and places the readable miscellany.

glad to see, at this early day, which side is chosen by Mr. Noves, with his well drilled but small christian army of perfectionists, and we hope the churches will protect him and his social experiments from persecutions, as he is in no danger from the liberal party that tolerates error and leaves truth free to combat it. We supposed, for a long time, he only used the Bible and Christiani.

ty as a defence against Christian persecution; but

We were mistaken. He, if not his followers, is true and answering questions at 24 and 72 r. M., by Mrs S. A.

Floyd. grounded in the faith, and will die with a sectarimultiple Hall, is Boyiston deed - At log A. M., test circle, an harness on, on the side of error, in the great modernic Bowditch, medium: 25 r. M., circle, open to all moderns that harness restricted and deed moderns. grounded in the faith, and will die with a sectariconflict between truth and error.

#### TICKLING WITH STRAWS.

The Interior, in a labored article reviewing the ns. It says:

"Our contemporary affirms that 'if there is any statement we have the most cordial 'sympathy: Let us rejoice, then, that apostate as The Interior c and orthodox as we must concede the Liberal Christian to be, there is one fundamental in which we agree."

This is a strange assertion, that whatever is good must be old, and whatever is new cannot be good. We suppose the statement is intended by of oblivion. both to apply only to religion; and, if so, it is only it where it was as applicable as it is now, and by it cut off both these boa-ting branches of religious belief. It is really amusing to us to see these young Christian seets get into their parents' clothes, and hoast of all truth, knowledge and wisdom, as none ever could have it but themselves. Cry aloud and spare not, gentlemen, against Free Religion, till the bite works out its effect, and then the lines of the old poet will apply:

"Soon a wonder came to light;
That showed the regues they lied:
The man recovered from the bite,
Tho dog it was that died."

New truths and a new religion will surely prevail, and the people are all ready for it, and no amount of abuse or attacks can kill it out. Call it good, or bad, or what you please, it will succeed.

\_\_A "GODLESS" STATE.

The Bupteme Court of Ohio have decided manimously that "neither Christianity nor any other system of religion is a part of the law of this State." [Bloom es, Richards, Second Ohio State Report 387.] Would it not be well for our Christian friends in Ohio to secure the insertion of God and the Bible in her Constitution before they make an attempt to foist it on the nation? Ohio might exhibit the anomaly of an infidel State in a Christian nation, and Congress might find it necessary to cliastise the naughty tomp for her implety. We hope the next religious Convention held in the State to take measures to Christianize the phtional Constitution will proceed to east the beam out of the eye of the State, so it can speak from a Christian platform in a Christian land, and From collections at morning and afternoon see its way clearly,

## New Publications.

Our Diogs rion; or, My Jolly Priend's Secret, is the happy and significant title of the last popular book of Dio Lewis, the well known curator of the laws that govern the laining the meetings. Mr. Carter, however, rising, desired physical well-being of the individual man. We have read that the vote should not be put, as he felt that he had rethis book clear through, from title-page to colophon, and ceived pleasure enough from the approbation of his uncern confess with more than ordinary warmth to its excellence friends and the certainty-that he had but done his duty. The as a stimulus to better living and a higher way of life. Mr. motion was abandoned, at his request, but-the-liouse evi-Lewis dedicates his new volume to those of his country men | dently echoed the grateful sontiments of the original mover, who are "all gone in the pit of the stomach," with his who said, "I shall always think we owe it to you, Bro. Car kindest with a; and those wishes they will be certain to ter." realize if they will content to peruse his discussions, his illustrations, his warnings, and his fund of practical informa- history of the movement, from its inception, twelve months tion, and then follow them out in the same spirit. He since, to the present meeting. She reviewed the ground, takes up his most important subject from the beginning, pointing out the intention of the spirit world in opening the treating the teeth, and inculcating the simple primary duty hall, the necessity of sympathy for and with the mediums of mattleation. Then he touches the sense of tasto; in there laboring to open the way of life, and the duty of each quires into the feeling of hunger; compares the animal and one to work, as far as lay in his power, for the pecuniary food, showing what are the best and most nutritious articles the restrum was not given as a finality, to be received by of diet for man.

grains and vegetables, and tells us what the ancients lived of her remarks, the controlling intelligence proceeded to on; also shows up the silly pride of people who dare not give satisfactory answers to various questions propounded purchase and consume the best food in the world because it by the audience. is so cheap. The theory of digestion becomes perfectly clear under his hand, and he proceeds to describe the best food and entranced. President Huggins stated that Mrs. Floyd had conditions to promote it, as well as to get forth the errors of living and dressing, to which such an immence amount of indigestion and misery is owing. The charm of Dr. Lowis's and merited compliment to her generosity. A contribution teaching is the fecunity of his illustrating power; he fair- was then taken up as an anniversary present to Mrs. Ployd, ly crowds his pages with ancedotes and stories which are and the President gave notice that on Sunday morning, May pat to his theme. What is there in living that he omits to | 12th, the regular circle by Mrs. Carlisle would be held, but talk about, and talk incisively, aggressively, too? Water, drinking during meals, two meals a day instead of three, excess in cating, regularity in eating, mineral waters, pastry, how to grow plump and how to grow thin, colds, the treatment of dyspepsia, billousness, sympathy between the stomach and all other parts of the system, bad broath, alcohol and tobacco, cooking, receipts for good dishes, our kitchens-ho runs through a list like this with the perfect familiarity of one who is master of the knowledge of them,

Dio Lewis writes to the public from the level ground of common sense. He is neither an idealist in the sense of running off into what is impracticable, nor is he a pretender to knowledge which he has not proved. It is refreshing to read him on the live topics he treats with such originality. and vigor. If any person will take up his book and go through it thoughtfully-some parts of it many times-we undertake to say that he will be profoundly impressed with what he has read, and, if he chooses to pursue the plain path marked out, will surely compass the perfect renova-tion of his life, happiness and character. That is saying a great deal, we know; but let us stop to reflect on how large a part of our health and happiness, our life and character, actually depends on the condition of this stomach of ours; the receptacle into which goes everything that sustains us, invigorates us, supplies the daily waste, reinforces the beryous system, gives tone to the brain and thought, and contequently becomes practically responsible for the man. There is quite enough in this subject to merit not only a volume, but a whole library, and Dr. Lewis has shown himself the very person to handle it as it deserves and with the utmost effect. Published by Lee & Shepard. Gon-Man, by Rev. Dr. Townsend, is the title of a volume recently published by Lee & Shepard, consisting of what was a course of lectures on the "Ecce Deus-Ecce Homo" problem, in Music Hall, during the autumn of 1869. They consist of afguments in support of the divinity of Christ, are able to interpret it for themselves, and to write expanded and supported by the critical issues that accompany that great problem. We can honestly speak of it as a

work of remarkable research and learning. It is divided into two parts-Search and Manifestation; in the former o which Comparative Theology and Essential Theology are treated, and in the latter, the New Era Records. Humanity of Jesus and Divinity of Jesus. The theological student will regard it as a treasury to go to when in want of argument, while the liberal thinker will no less hold it valuable as containing the whole history and philosophy and creed of the God Man idea in a convenient nutshell. The publithers have brought the volume out in their usual nest style, and both typography, and paper will gratify those who will secure it for a studious perural. -

THE RADICAL for May-1 ublished at 25 Bromfield street, Boston-is filled with essays, stories, poems and notes, literary-among them a lengthy notice of Robert Dale Owen's "Debatable Land"-and theologic, the names of O. B. Frothingham, George S. Burleigh, C. A. Bartol, John W. Chadwick, A. W. Stevens, Caroline Healy Dall, and Francis Gerry Falifield being appended as the writers in the present

The May number of BRAINARD'S MUSICAL WORLD, pub lished monthly at Cleveland, O., is full of choice music and

issue on its true footing, and on this issue we are Spiritualist Lyceums and Lectures.

zie Doten.

Eliot Hall, corner Eliot and Tremont streets.—The Boston Spiritualists' Union hold their regular meetings every Thursday evening at 73 o'chock. The public are conductly instead to attend. Dr. H. F. Gardner, President, Mrs. L. F. Kittredee, Secretary—The Children's Progressive Lyceum meets at 103 of the corn Sunday.

Bosron .- Eliot Hall .- The session of the Children's Progressive Lyceum, on the morning of Sunday, May 5th, was highly interesting and well attended. The exercises were opened with a chant by the school; and declamations by Liberal Christian, finds some touching coinci- some fifteen members; singing by the DeWolff Sisters and dences of opinion, one of which is rather novel to others; music by Alice Cayvan; a fine recitation by Willie French; and a brief address by Prof. William Denton filled out the time. The Professor, in a characteristic speech, told thing good in Free Religion, it is not new; and if the children of the great advance which had been made in there is anything new; it is not good. With such , Sabbath school matters since the time when he habitually attended a Methodist organization, and pointed out the advantages the members of the Spiritualist Children's Lyceum possessed over those belonging to the creeds! schools, in that they were escaping the dwarfing, misshapening influences, which could not fall of producing dire results upon the youthful mind, oven if in maturer years, awakened by the light of reason, it should east the incubus load into the sea

It is announced that an entertainment for the benefit o necessary to carry it back a short time, and apply the school will be given on Monday evening, May 20th, at Ellot Hall. Particulars hereafter.

> John A. Andrew Hall -On Sunday morning, May 5th, a test circle was held at this hall-Mrs. Mary A. Carlisle, medium. Several remarkable proofs of spirit presence were given. Good singing was furnished by Mrs. Smith, recently from California,

In the afternoon Mrs. Sarah A. Floyd lectured her re marks calling together a good audience. Singing by the congregation.

In the evening the exercises were of a commemorative nature, and were designed to mark the period in time where one year ago the hall was engaged under spirit direction, and the meetings inaugurated. After fine singing from a volunteer choir of ladies, and an invocation by Mrs. S. A. Floyd, Chester M. Huggins, President of the Ascociation, made the following report :

made the following report:

"One year sigo we met in this hall by the invitation of the angel world, being assured by the invisible ones that if we would open the hall they would fornish us with speakers, and would induce one of means to supply our financial wants—which have been carel for, as you will learn by the Treasurer's report. The first year has been one of unusual interest in the cauce of spirit communion. Many filends have returned from their spirit homes and been fully recognized. Three of our number—John—II. Carlisle, Miss. Field and the daughter of Mr. and Mrs. Fairbanks—have passed to the higher life during the year now gone; but they are with us in spiritstill. Looking for even more beautiful traths for the coming year, and hoping to find warm friends who will lend us a helping hand, we shall press forward unswervingly in the path of plainly indicated duty."

Mr. Samuel Carter, Treasurer of the Association, then

Mr. Samuel Carter, Treasurer of the Association, then

offered the following report:	7	
Expenses:		
Rent of hall for mornings and a ternoons		
" " " evenings		
Morning mediums	253 0	
Music	, 253 0	
Advertising.	. 032	
Sundry incidental expenses	81.5	
简单函数 医环腺素 医二甲基甲基酚		-\$1,402,80
Income:		

meetings. \$742.17
From subscriptions for evening meetings. 53,50 

\$1,402,80 The report of the treasurer was accepted, after which a vote of thanks was moved to Mr. Samuel Carter, for his liberality in thus expending \$607,13 of his own funds in sus-

Mrs. Floyd, entranced, then proceeded to give a succinc getable; discourses very fully on the essential question of advancement of the enterprise. Whatever was spoken from the people unthinkingly; each, hearing, must take the He gives the elementary and sustaining qualities of the words given for what they were worth. At the conclusion

Taking the opportunity, while yet the medium remained donated her services each Sabbath for the past year, "with out money and without price," and proceeded to pay a high that on and after Sunday, May 10th-till further noticethere would be no service in the morning, a circle being held at quarter to three in the afternoon, and a lecture delivered by Mrs. Floyd at quarter to eight in the evening. Singing by a quartet choir. After singing and a benedic tion, the meeting disperred, and the society fairly embarked on another year of active labor.

CHELSEA .- Banquet Hall .- A well-written statement con cerning the session of the Chelsea Spiritualist Association on the evening of Sunday, April 28th, from the pen of J. H. Crandon came to hand too late for publication. Our cor-respondent informs us that the "Chelsea reformers and liberals are wide awake in the dissemination of truth," and hones that this common sense religion may spread till all earth's children are emancipated from the bondage of creed. Correspondents will remember that all matter intended for any Saturday issue of the Banner of Light must be in the printer's hands before noon of the preceding Wednerday. Prof. William Denton, as per announcement, lectured

in Banquet Hall, on the evening of Sunday, May 5th. A large audience greeted his appearance, and his train of thought was evidently relished by his hearers.

-EAST ABINGTON .- Phonix Hall .- L. H. Shaw wiltes, un der date of Sunday, May 5th: The storm of yesterday (Saturday 4th), has vanished, and the sun shone so brightly that we were not surprised that our ranks'were thin. God's sky was too alluring. The recitations were good, and were given by Lizzie Vining, Belle Holbrock, Harry Fish, Willie Fish, Lanna, Shaw. Ira F. Lowell, Sarah Trumbull, Susan Wheeler, Daisy Trumbull, L. J. Holbrook, Lilla H. Shaw. The recitation by Harry Fish, our Joung orator, deserves special mention. The request of some of our visitors that the Deuell Sisters repeat their duet, "Kiss me and I'll go to sleep," gave us double pleasure. The questions, What is corn bood for ?" and " Do elm trees have teed ?" were answered. The grand and target marches were very much as usual. Closed our exercises by singing "The Millennium." The May Festival was attended by nearly four hundred

children, and was a fine entertainment. PRESENTATION. -- We are informed by a correspondent that on Thursday evening, May 2d, a pleasant party assembled at the residence of Mrs. Belle Bowditch, test medium, 793 Washington street, the occasion being the anniversary of that lady's develorment as a medium. Among those present may be mentioned Judge Ladd, Hon. George B. Blake, Dr. Foye and wife, Dr. Coolidge, and Capt. F. D. Hardy. The company having arrived, vocal and instrumental music was contributed by Mrs. Bowditch, Mrs. Tobey, Miss Nellio Wentworth and Mrs. D. L. Wentworth. A brief dark circle was next in order, during which the manifestations were exceedingly powerful. Mrs. Bowditch was securely tied with a rope by Dr. Foye, and immediately released by spirit power, while the spirit lights were numerous and very brilliant. After the scance, the guests retired to the diningroom, where an abundance of good things for the inner man was provided. Bucceeding the supper came the event of the evening, viz., the presentation of an elegant silver ice pitcher, appropriately inscribed, to Mrs. Bowditch. The preten. tation speech was made, by Mr. George Clair, the elecutionist, and was as follows:

My Dear Mrs. Bowditch... It is with mingled feelings of pleasure, diffidence and apprehension, that I rise to perform

a task suggested by the love and high esteem of your friends--pleasure, that so graceful an office falls to my lot: duffidence, because, although accustomed to public speaking, it has been my fate for the last twenty-four or five years to it has been my fate for the last twenty-four or five years to speak the thoughts and language of superior minds, rather than the product of my own limited mental resources; apprehension, lest it be found that I am not competent to give a proper form to, or drape in appropriate language the sentiments and feelings of those whom I have the honor to represent. Mrs. Bowditch, a few of your friends, admirefs, and, I may almost say, disciples, in the splittual religion, remembering this to be the anniversary of the great event of your life, wherein you were called to the fulfillment of a high and a holy mission: the anniversary of your election by the life, wherein you were called to the fulfillment of a high and a holy mission; the anniversary of your election by the spirit world to be the mouthpiece of those who have crossed to the golden shore, in their communications to the yet transitied spirits in the flesh; and desiring to testify, in some way, to the faithful manner in which you have performed the functions of your office in all such communications, have deputed me to present you. In the name of their enduring love, with this ice pitcher. Take it, madam, and may your spirit guides continue ever to keep you as pure in thought, word and desire, as the element it is designed to contain. May your judgment ever be as cool, and your recontain. may your spirit games continue ever to keep you as plure in thought, word and deelro, as the element it is designed to contain. May your judgment ever be as cool, and your record as clear, as the tees itself; may the spirits of Wisdom, Truth and Love-so control and prompt you that your character, as a public apostic of the everlasting truth, may shine forth in the eyes of men, bright and white as the metal of which this pitcher is composed. And if my individual testimony will add one lota to the satisfaction and gratification you must this evening feel. I hear cheerful evidence to your extraordinary power as a medium of communication between my friends in the apiriciand and myself, also to the high ethical character of your public lectures. And now, madam, receive from my hands this sourchir of love, together with the earnest whenes of the presenters that you may long be spared to give to the world unmistable assurances of man's immortality. Take it, malam, and may the wisdom of our Father, God, and the unselfish and childlike love of the great Christ, increase in you as the revolving years increase on you. crease on you.'

Mrs. Bowditch responded in a very feeling and unassuming manner. Judge Ladd, in his clear and concise style, related some remarkable experiences of spiritual power, and also recited a very beautiful poem. The Hon, George B. Blake, a whole-souled Spiritualist, in a most sensible and vigorous speech gave assurance, in his own case, of man's great heritage, immortality. Mr. Thomas Silliman, whose pertinent remarks show him to be a biblical scholar of no mean pretensions, gave a most interesting account of his conversion from Methodism, with its everlasting oit of fire and brimstone, to Spiritualism, and its laws of eternal progression. The festivities terminated about twelve o'clock when the guests took a kindly leave of their amiable host-

Spiritualism in Manchester, N. H. J. William Plotcher, writing from this place, April 29th, says: "I send you the following article taken from a Manchester paper. Mr. Sullivan and wife have ever been workers in the exuse of Spiritualism, doing all that lay in their power to help on the movement, and the little entertainment given in their behalf was but a slight token of the re-

gard for them which is felt by all connected with the Spirit

nallst Society of Manchester. Spiritualism is advancing here more and more. A. E. Carpenter, the well known and popular speaker, lectured to large audiences, April 20st, and I am to be followed by Mrs. Clara A. Field, of Lowell, and Mrs. N.J. Wills. The Adventists here are having a 'revival' - that is, 'Jesus and his followers are sojourning here for the present, which perhaps may account for the prosperons condition of Spiritualiem :"

ualism:
"Linen Webding.—The thirty-fifth anniversary of the marriage of Mr. and Mrs. Henry G. Sullivan occurred yestoriay. Last evening their friends and acquaintances assembled at Lyceum Hall for the purpose of celebrating the event, and to convey to the married pair some expression of their esteem and friendly regard. About one hundred and fifty persons were present. During the evening the marriago.cefemony was repeated, Mr. M. H. Fletcher, the well known traveling merchant of Westford, Mass. efficiality. A variety of songs were sung by a quartette consisting of Mrs. Annie Bargent and Messrs. Hiram Foss, Frederick Allen, and Daniel White. Mr. Smith accompanied the vocalists upon the cabliget organ. The arried couple were the recipients of a large number of valuable presents, among which were a set of sliver spoons, articles of glass and Britannia ware, table-cloths, dressagoods, cotton cloth, albums, etc. The party partock of a nice collation, and enjoyed themselves in dancing and other entertainments."

#### Dr. Henry Slade in Albany, N. Y. ENDORSEMENT OF HIS MEDIUMSHIP.

MESSRS. EDITORS-Please allow me a few lines of your space in which to express the unlimited satisfaction many of us have had in witnessing the manifestations through the mediumship of Dr. Slade, of New York, who very kindly gave us two days (yesterday and Saturday) of his precious time. To say that what we saw was marvelous, ouly faintly expresses the character of the nhenomena the angel-world vouchsafe to him. To say that a marble top table, a large sofa, the chairs in which we were sitting, moved as if instinct with life, the former distant from all of us. touches, as it were, the skirts only of a great emodied truth. Spirit hands came and natted us. bodied truth. Spirit hands came and patted us, smoothed our own hands, and were visible. The accordion was finely played, while Dr. Slade held only the end opposite the key-board. The first communication I received was from the spirit of A. B. Whiting, addressed to his sister, who is my guest, and is now lecturing for us. Then followed one or two from my mother, with her signature.

The writing upon the slate has been often de-The writing upon the slate has been often described, but the satisfaction this gives cannot be conveyed to an unbelieving third party. A clean slate placed at a little distance from us on the table, with a tiny bit of pencil under it, had one of the above-named messages written upon its under surface, by an invisible rower. The same thing occurred when the slate was held on the top of my head or pressed close up under the leaf of the table.

The First Society of Spiritualists of Albany wish to express their gratitude to Dr. S. for favoring them with his presence at their evening lecture, and for the appropriate song and excellent music on the organ with which, in a trance state, he favored them. If anything could add to the marvels already mentioned, it might be found in the fact that Dr. Slade is said to know nothing of vocal or instrumental harmonies. Personally, I wish to thank Dr. S. for his friendly visit to my cottage, and for the pleasing Indian control we there witnessed. May the good angels long keep him on the earth to bless poor blind and stumbling and doubting humanity. G. L. DITSON. Albany, N. Y., May 6th, 1872.

A Challenge to the Clergy of Atlanta. Having learned that a prominent clergyman of Atlanta has publicly denounced Spiritualism as a gross evil, and its teachers as impostors, and being desirous that God's truth shall prevail over the errors of man; and believing that "the agitation of thought is the beginning of wisdom," and that it is the sacred duty of all religious teachers to "prove all things and hold fast that which isgood," and feeling with St. Paul that "concerning spiritual gifts, brethren, I would not have you ignorant," I hereby challenge Rev. A. T. Spaulding, or any other clergyman in Atlanta, to a public discussion of the following resolution:

Resolved, That modern Spiritualism is a demonstrated truth, based upon manifestations identi-cal with the spiritual gifts of the ancient proph-ets, seers and apostles; that it is the fulfillment of the promises of Jesus of Nazareth; that natural science confirms and explains it, and the Bible sustains and corroborates it.

I hold it to be the duty of the clergy either to prove their accusations, and meet in fair and manly discussion those whom they oppose, or to retract their reckless assertions and hold their peace; and shall construe a refusal to do to as a confession of their error, or a fear to test the validity of their claims. DEAN CLARK.

Dr. Holland thinks there is no chance for salvation if Jesus is not God. Perhaps not. But it strikes us that it would be a vast deal more profitable to make oneself worth the saving than to contend over that "if." If the Al nighty does not save all who are worth the saving, he is not the being we take him to be. And we had much sonner trust ourselves to him, without pledge or affidavit, than to any of the Doctors.—The Golden

#### ENGLAND.

#### A Letter from J. H. Powell.

DEAR BANNER-I have this day received from Messis. White & Co., the sum of \$26, donated to me by friends, in response to the kind appeal which appeared from the pen of the editor-in-chief in a late issue of the Banner of Light. Permit me to express my heartfelt gratitude for the same, and to say that it reached me at a time it was much needed. I am sorry to report no improvement, or prospect of such, in my physical condition. The doctors have all succeeded in making me worse. The left lung is contracted. the stomach seriously distended, and the entire left side constantly in pain./ I have prayed for weary months for the Great Deliverer, but he does not come. I fear I am doomed to suffer on for a long period. The kindness of friends cheers me, and I know the angels are near. God bless you, and all who remember the worker in his afflic-J. H. POWELL,

179 Copenhagen street, Caledonian Rd., London, N. April 22, 1872.

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