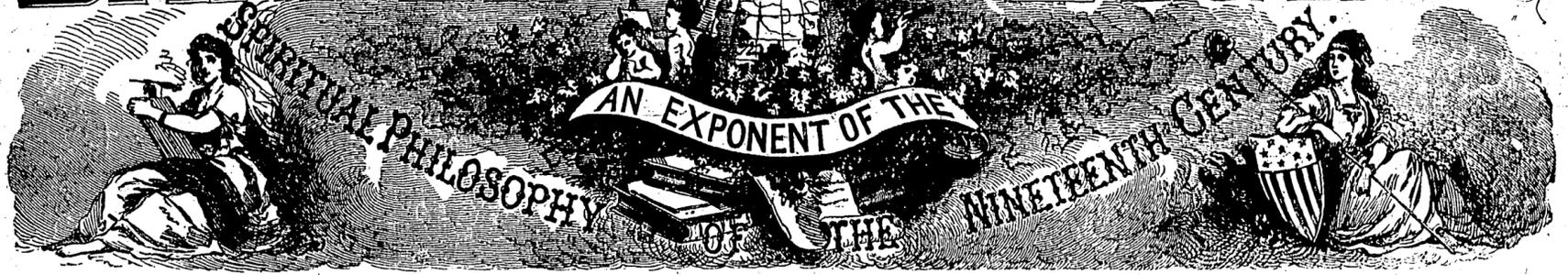


BANNER OF LIGHT.



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Original Essays.

PSYCHOMETRY:

ITS ORIGIN AND SCOPE—WITH PRACTICAL SUGGESTIONS CONCERNING MEDICINE, PHRENOLOGY, SPIRITUAL INTERCOURSE AND FUTURE PROGRESS.

It is nearly thirty years since I found it necessary to coin a new word to name the marvelous art or process, then just discovered, by which we are enabled to measure the mind or character of man, and to investigate by sympathetic, yet critical analysis, the interior nature of any one, present or absent, living or dead, whom we desire to know more truly or intimately than history or society can inform us.

For this investigation and measurement of mind I found no adequate term in use, and was therefore obliged to construct from the Greek the word *Psychometry* (soul measuring) as the proper term. The currency which this word has since obtained, entitles it to be recognized as an established portion of our language, representing an established science and art known to millions, and practiced by many as a professional employment.

The facts which I discovered in the winter of 1842-43, were so marvelous, that I made no publication on the subject until 1849, when I gave a full account in my "Journal of Man," published at Cincinnati. Meantime, however, I had taught the art of Psychometry in my lectures in Boston and other cities, and instructed a number of intelligent pupils in the art, whose beautiful and interesting descriptions of character interested many, and gradually extended a knowledge of Psychometry to thousands who had no knowledge of its origin or principles.

As this may be read by many to whom this subject is almost entirely new, I must give a brief explanation. Psychometry, or soul-measuring, implies the use of mind to measure mind, as by a rod we may measure length, or by weights and levers determine the weights of heavy bodies. Mind affects mind, and emotion affects emotion, when brought into contact. Impressibility, which springs from a higher form of sensibility, enables us to feel or receive emotional and mental impressions.

The discovery which I perfected in 1842 was substantially this: That all substances, material or spiritual, have their dynamic sphere or range of action, and that the constitution of man is endowed with subtler faculties and organs than any previously known to physiologists or phrenologists, by which the dynamic sphere of any substance might be appreciated. The organs of these subtler senses I found at the base of the front lobe of the brain, and the anterior margin of the middle lobe near the fissure of Sylvius, appearing internally in the temples, on a horizontal line, behind the external angle of the brow; also at the lower interior surface of the front lobe, adjacent to the *falx*, which separates the hemispheres on the median line.

By the former organs we catch impressions of a physical and emotional nature, and by the latter, mental impressions which in their transcendent delicacy seem to know no limit to their subtlety and penetration.

The former organs, largely developed in the late Bishop Polk, made him so exquisitely sensitive that he never touched a piece of brass, even unconsciously, without perceiving its taste in his mouth. I found that persons with this endowment could easily recognize the taste of any substance passively held in the hand, or could obtain the entire medicinal impression of any drug; and feel its constitutional influences, by simply holding it in the hand, even when enveloped in paper, and when they had no idea of the name or nature of the substance. To a large number of the readers of the Banner, this will prove to be a valuable method of using medicines. All impossible persons may medicate themselves without any danger of drug poisoning through the stomach, by quietly holding in their hands the medicine that they need, as long as its influence is desirable, and thus testing the influence of various articles until they select that which is most beneficial, with a skill which even medical science cannot equal. For more persistent effects, the medicinal package may be suspended in contact with the skin, over the roundish depression at the lower end of the (breast bone) sternum.

But the living being is as potent a source of impressions as inanimate matter. By contact with the organs of the head, those of high impressibility are able to feel the influence of each organ of the brain, and nothing could surpass the delicacy and promptness with which my pupil, Mr. Charles Inman, would feel and describe the action of every organ of the brain by its impressions upon himself. This method so far transcended the crude results of Oranology as to render the latter of little comparative value in the thorough investigation of character. Indeed, the best practical phrenologists are those who, instead of following Oranology strictly, are guided by impressions derived from contact and sympathy.

When I had established the proposition that impressive persons may feel and describe by impression that with which they come in contact, I carried it further by showing that the *AURA* of any cerebral organ may be transmitted through a short conductor and felt by the impressible, or might be imparted to substances held in contact with the head for a few minutes, and then recognized in that substance by impressive persons.

The inference was easily drawn, that any substance with which we come in contact may become charged with our *AURA*, and may convey to an impressible person a distinct idea of the impression we have made. My experiments with Mr. Inman to verify this idea were perfectly successful. Selecting four letters from persons of marked character, I placed them successively in his hands and requested him to sit passively and

describe the impressions which they produced in his mind. He gave me a full description of each as correctly as he could have given it from personal knowledge—not only portraying their characters, but comparing them together and describing their relations to each other.

The impressibility of Mr. I. was so exquisite and wonderful, that I merely placed the manuscript in his hand, as he had been trained to catch impressions in that manner. But in further investigation, I found that it was preferable, for promptness and clearness of impression, to bring the manuscript into contact with the forehead, that the impressions might reach the brain without passing through the arms. My pupils were directed to sit passively, holding a portion of manuscript lightly in contact with the forehead, just above the nose, and while watching their internal consciousness to describe whatever impressions or ideas arose in their minds. In this way, I found persons of good psychometric capacity in every class attending my lectures, and in experiments upon medicines I found forty-three medical students out of a class of one hundred and thirty, (some of whom have since been medical professors), capable of recognizing medicinal impressions. It appeared indeed that five or ten per cent. of the entire community possessed this psychometric capacity to a sufficient extent to make their experiments instructive and interesting.

Persons of superior endowments, in this respect, would catch impressions with considerable readiness, and would gradually describe a character as a painter finishes a portrait, by successive touches, so minutely, so delicately, and so appreciatively, that none but the most intimate friends could have rivalled this portraiture of the soul.

The Rev. Mr. Pierpont, who attended my anthropological lectures, in 1844, was deeply interested in this class of experiments, and regarded them as a species of mental photography of the highest import. In his famous poem on Progress, descriptive of the great developments of the century, he compared psychometry and photography, regarding the portraiture of the soul as a nobler art than the portraiture of the body; and, speaking of Daguerre as having taught "Phœbus, god of light," to paint portraits at a glance, he continued:

"But much, Daguerre, as hath thy genius done,
In educating thus Latona's son,
Buchanan hath transcended thee as far
As the sun's face outshines the Polar star.
Send you a note to China or the Pole,
Where'er winds blow or waters roll,
That note conveys the measure of your soul."

If this autographic Psychometry then gives us the key to all cotemporary character, and to the innumerable characters and thoughts attached to all extant manuscripts; it may be a calcium light to penetrate the darkest recesses of history, as well as a domestic lamp by which to see the faces of ourselves and friends.

It is all this, and far more! This soul-measuring process, of which the simplest application is to reveal the character of the writer of a manuscript, is capable of far more extended applications—capable of revealing the relations to man sustained by all organic and inorganic substances; capable of revealing the secrets of the animal, vegetable and mineral kingdom; capable of extending our knowledge out rapidly into a broad ocean of truth, on the shores of which we are now slowly crawling.

The truth of these broad assertions would have been made obvious to progressive minds long ere this, if I had presented to their ultimates the experiments that I have made, recorded the results and given them to the world. But the stolid reception given to as much of Psychometry as I thought proper to publish, destroyed, for the time, my desire to enlighten the great world without its consent and in opposition to its strongest prejudices.

Yet this field has not been entirely neglected; practitioners of Psychometry have made its power familiar to progressive minds; and I would express my thanks to Prof. Denton for his valuable labors in this field, as shown in his interesting volume on the "Soul of Things."

At some future time I shall make good the broad assertions just made as to the power of Psychometry; but at present I propose merely to make a practical suggestion as to its utility in aid of spiritual intercourse, the presentation of which was my first motive to this essay.

There are many who have not the capacity to be mediums for spiritual phenomena, who have, nevertheless, interesting and valuable psychometric capacities. If such a one could retire to a quiet situation and hold upon his forehead a piece of manuscript, (resting his elbow upon a table,) with an intelligent friend near by to question him and draw out his impressions, he would find a surprising coincidence between his impressions and the true character of the writer, or the mood in which he wrote. If his psychometric capacity is good, he will gradually enter more and more fully into the sphere of the writer, feel as he felt, and understand as he did his relations to society, and his entire physical condition. It will become apparent whether the writer is living or dead, whether his manuscript yields the strong physiological impression that belongs to animal life, or only the calm influence of spiritual consciousness. If the latter, there will soon be a rapport of sympathy established with his spiritual life. It will be apparent, perhaps, that he does not look upon the affairs of this life as he did whilst he was in it—that he has higher, kinder and truer views, and perhaps regrets something in his earth-life as not according with his present gentler and less passionate emotions. Thus may sympathy be established and spiritual intercourse be opened by many who at present would not believe themselves capable of ever reaching forth their hands to that superlunary sphere in which departed friends have found a home.

There are so many mistakes in our intercourse with the spirit-world, and so much difficulty in the positive identification of spirits, that I would

strongly urge the propriety of using the autograph of the friend with whom we wish to hold communication. Let a sheet of his manuscript be cut in pieces, and let each one in the circle hold a piece upon his forehead. All who are impressible will then be brought into sympathetic relation with him, and communications or impressions then received may be better relied upon, as coming from the proper source; at any rate it will speedily and surely establish the communication and insure the desired presence.

The present period is but the pale and shadowy dawn of a new era of intellectual progress. My discovery, in 1841, of the hitherto unknown organs in the brain, by which man holds communion with a higher world, and by which, in this life, he realizes that marvelous insight into nature and destiny which belongs to angelic beings, gave a solid philosophic and anatomical basis to the dreamy hopes of philanthropists for a nobler condition of humanity, toward which these faculties are to be our pioneers. Psychometry was but one of the many diamonds then gathered in the rich Ophir of Anthropology, which it then seemed to me unnecessary to display in the dim twilight of thirty years ago.

But the development of systematized spirit-intercourse, which occurred a few years later than my own discovery of the method of direct mental intercourse, has advanced mankind already more than a century in progress, and rendered it possible to teach the higher truths of anthropology to millions who have been awakened from the torpor of ages by the dawning light of to-day.

Ere long I shall resume the long neglected duty of completing the grand exposition of man's triune constitution—mind, brain, and body—in which we find the divine laws of his being—correlated with and analogous to the laws of the universe—laws which are the perfect guide of life, which point to the perfect reconstruction of society, and guide the individual to heaven here and hereafter.

JOSPH R. BUCHANAN.
Syracuse, N. Y., May 5, 1872.

ON RELIGIOUS BELIEFS.

BY JANE M. JACKSON.

The so-called Christian religion embraces only one-fifth part of the earth. Fetichism, the lowest order of worship—those idols are sticks and stones—has its belief of an *Omnia* between the worshipper and an unseen power, Llamasim, of Asia, teaches the continual presence of unseen spirits, the Llama above all. Mahometanism, with its millions of sincere devotees, teaches that two angels attend each mortal from birth to death, influencing for good or evil. Brahminism, which embraces its thousands and millions more than Christianity, teaches that Vishnu and other gods care for the believers; that innumerable spirits hold daily communion with the faithful and direct their affairs. In every belief, intercourse with superior beings is acknowledged. Early Paganism worshipped gods who were once clothed in flesh, and had become divine, but were still capable of assisting in daily duties, and worked miracles. Zoroaster in the East proclaimed the existence of good and evil spirits, who attached themselves to their kind.

When Jesus came upon earth 1800 years ago, he found among the Jews the idea of a Beelzebub and the Cherubim. The Christian religion also commenced its progress with the teachings of a devil or Satan, who was capable of influencing mortals to their destruction; priests seized the idea and taught it to the people; religion made it a superstition, and persecution did not eradicate the belief during three centuries, and those who were supposed to have been afflicted by the evil one were in various forms, such as witches and magicians, put to death by thousands. In the sixteenth century, Innocent VIII., Pope of Rome, proclaimed his remarkable bull, the most damnable one ever produced, called "Hammer of Witchcraft," which signified how it could be told where the influence was, and how the people were to be tried for witchcraft. Out of this bull the most violent persecutions arose, reaching all classes, the rich, as well as the poor; and, as the safety of the whole community was threatened, the priests began to preach against the Pope. During the seventeenth century people denied there was a personal devil, and all educated persons deemed it best to deny so dangerous a belief, finding no medium between a blind belief and fanaticism. The Christian religion has drifted on from one belief to another, until its founder could not recognize it.

The first chapter of Isaiah is as true to-day as it ever was; but its solemn enunciations did not save the nation to which it was addressed. The Romish Church was fitted admirably to the Romish Government. The Church of England is a pillar of the British Throne; the American Church rests upon the Thirty-nine Articles of Episcopacy, the Five Points of Calvin, the opinion of John Wesley. The plain language of the Quaker is used instead of plain truth; while still the inspiration of George Fox flows like a star in midst of religious darkness. The Christian religion teaches that Christ our Saviour is ready to bear all our sins, to suffer in our stead; but how different his teachings! he was no creed-maker, or fashioner of sacraments, held no cross communions, withheld no spiritual comfort, but was indeed the risen Man! Every word he spoke glowed in the heart of his hearers; every deed drew back a bolt, every wave of his hand opened a door of wisdom. Healing came with every breath. Out in the fields, by the seaside, he taught his religion, and caused the lame to walk and the blind to see. Not from gilded pulpits or splendid churches, did his people learn the command to "Love one another." He emancipated from Sabbath customs, liberated from the Mosala Law, and encouraged fledgling souls to higher flights heavenward. His sermons were addressed to spirits in the prison house of flesh, in words that went straight to the heart, and pointed to a mansion above, to religion, pure and undefiled.

Biographical Sketches.

MRS. MARY M. HARDY.

Prepared expressly for the Banner of Light, BY JOHN W. DAY.

"When life's dark shores are left behind,
And heaven's bright portals thou shalt find,
The angels in their bluest estate
Shall open wide the golden gate;
And friends, and light, and joy be given,
And all-enduring love in heaven."
Acta W. Sprague.

BIRTH AND EARLY ADVANTAGES.

Mary M. Smith was born at Raymond, N. H., in 1817. Her parents were named respectively Jacob and Maria C. Up to the age of six years, Mary and her parents resided at the place of her nativity; the family then removed to the neighboring town of Exeter, celebrated for its "Phillips Academy" for boys, and the Puritanical strictness of its public opinion in matters of religion. In common with many others of the chosen instruments of the spirit-world in the present phase of its manifestation to man, she had in early life only such opportunities for education as are to be found in the ordinary country free school, and owing to a certain unrest at confinement and quickness at study which pervaded her from infancy, those advantages for improvement were not sufficiently prized by her, as she freely admits in her maturer years. She would rapidly commit to memory the task assigned—seeming to obtain it without any volition of her own—and then the restraint of the schoolroom became irksome, and her feelings found vent in acts of petty insubordination, bringing in their train what was deemed both by preceptor and parents condign punishment. Her school days at Exeter ended at her thirteenth year, though she was a resident of the town till her sixteenth.

PRIMARY MANIFESTATIONS.

As is the case with most of the remarkable media of our times, she early gave evidence of her powers, or became sensible of their existence. Between the age of seven and eleven she would frequently perceive a shadow or a dim presence near her, but could not discern the form. Several times she heard spirit voices (or what she now knows to be such, though at that time she did not understand concerning them), speaking to her. On one occasion, particularly, when about the age of ten, she was playing after the free and unaffected manner of children in the country in a barn, wherein was situated a tall hay mow, and, as in a freak of daring she was about to leap from the top, she heard a voice near her say distinctly and peremptorily, "Do not jump," and was so startled—knowing that at the time no one, (at least no visible individual,) was in the barn save herself—she had no desire to make the experiment. At the age of eleven, a remarkable experience befell her, which produced a strong impression upon the plastic heart of childhood. At this time a deceased sister (who passed away from the scenes and trials of earth when Mary was between five and six years old,) appeared to her so palpably as to produce a great shock upon her nerves. The spirit spoke kindly to her, and in a very distinct voice, saying, "Be a good girl, Mary," but this only added force to her previous fear, and she fell into a state of unconsciousness. At the time of this, to her wonderful recollection, she was lying in bed, but had not yet fallen asleep, and the sister entered the room naturally, and took a seat at the bedside. The child hastened to relate her experiences to her parents, who were disposed to give no credence to the report; nevertheless, Mary could not be induced to occupy the room again. She soon began to be subject to abnormal conditions resembling ordinary slumber, (but which after knowledge has arisen her to have been trances,) in which she would sustain intelligible conversation with those around her; but her parents, not understanding the phenomenon, regarded it but as talking in sleep. Articles of apparel (such as on one occasion a favorite dress of her mother's) books, etc., would also disappear, and after vigorous but fruitless search, would return as mysteriously as they went. This phase of her mediumship (though not then denominated as such,) was far from agreeable to the little one, for she was frequently and severely punished by her parents for failing to find articles which they charged her with mischievously hiding, when she was really ignorant of their whereabouts. Her youthful experience is another lesson to parents, teaching that though a child's nature may not be understood by them, the fact affords no warrant for severity of treatment or any of those harsh measures on their part, which so frequently throw a chill upon the sensitive budding mind.

"THE WORK OF THE DEVIL."

At the age of sixteen she left her New Hampshire home, and took up her abode in the family of Mrs. Blake, on Pine street, Boston. The members of the family wherein she found herself installed were much interested in the investigation of the subject of spirit-communion, and here she first learned what meaning to attach to the word "Spiritualism," which, though heard of by her, on previous occasions, had left but a vague impression on her mind. One evening Mary was summoned by the lady of the house to sit in the room where the sances were usually held, and it was immediately discovered that she possessed strong mediumistic powers, as the table would follow her, when requested to do so, with much apparent ease. When asked, the next day, to what she attributed the phenomena, she, in her ignorance of their identity with the same class of youthful experiences undergone by her, declared it as her opinion that they were "the work of the devil."

While stopping at Mrs. Blake's, an old lady there residing, named Hannah Quimby, called by the family "Aunt Hannah," was taken sick. Mary seemed, in a vision, to see her lying corpse-like and still before her, and told the family that the invalid would never recover, which was the case.

This incident afterwards had a powerful influence in turning her mind to the consideration of the question of spirit-return. Owing to a nervous repugnance she felt to sitting at the table for manifestations, her first sance at Mrs. Blake's was the last she attended for several years.

At about eighteen years of age, while temporarily residing in Cambridge, Mass., she made the acquaintance of John Hardy, to whom she was sometime afterwards united in marriage. Mr. Hardy, whose faith in spirit-communion was firmly based upon actual and personal experience, recognized in her a good mesmeric subject, and soon she began to give to him evidences of mediumistic qualities of a high order. At first Mr. Hardy did not mention the vexed subject of Spiritualism to her, but continued psychometric and mesmeric experimentation. In her case, much after the manner practiced by Lettice Sunderland, or Professors Caldwell and Stearns, desiring to satisfy his mind, if possible, as to the dividing point where the will of the human operator ceased and spirit-control supervened, in a passive subject.

A SPIRIT MANIFESTS.

On one occasion, when these experiments were progressing, she suddenly became deeply entranced, and the power thus working upon her declared itself to have been the spirit of Hannah Quimby, or "Aunt Hannah." Who is "Aunt Hannah?" he asked, and she informed the questioner that he had passed from the physical form at the house of Mrs. Blake, on Pine street, Boston; also that she now lived in the spirit-world, and was much the same individual as when clothed upon with flesh. This was the first recognized manifestation of spirit-intelligence through her organism. Physical manifestations now began to appear, raps being heard, and articles of furniture, such as an organ, sofa, etc., moved, when she was present, without visible contact, by any power capable of producing the results; a china washbowl and pitcher would travel about the room, taking short journeys from the stand to a trunk near by, then to the chairs—though borne by no visible hand—and not a drop of water would be lost therefrom.

CONFIRMATION OF SPIRIT-MESSAGES.

Her public mediumship began much after the same fashion as that which generally characterizes the taking on of the armor of the spirit-world. Slowly but surely she was brought into the field, and at last found herself fairly embarked as an instrument for spirit-communion. From the first, the tests of conscious individual identity given through her lips, and the information made known to the truth seeker, seemed to rivet the public attention, and the tide of success, in her case, has continued to flow uninterruptedly to the present date. Before the leisure of herself and husband grew so "beautifully free," by reason of crowding engagements, as to forbid it, it was their custom, when spirits unfamiliar to them came through her organism, to forward a copy of the message delivered to the parties named in it, and in many cases, answers have been received (and are now on file, in the possession of Mrs. H.) from entire strangers, living in diametrically opposite parts of the continent, acknowledging in some cases with gratitude, and in all with astonishment, that the information contained in the letter received by them was true, although they could not account for the fact that it should come from the lips of a lady so totally unknown to them. The messages were transcribed by Mr. Hardy to the best of his ability, (he not being a phonographic scribe,) and though now and then—as in the one quoted below—a mistake occurred in his report of some of the details, in the main the matter forwarded was declared by the friends to be entirely correct. This work was performed merely for the good of the cause of spirit-communion, and for the satisfaction of both the medium and her companion, that they were not deceived. She did not require compensation for any of her mediunistic services till she decided to enter the field as a public medium.

The following message, which is printed as entered in the book of record, in order to give the style of the sance-journal kept by Mr. Hardy, was delivered Wednesday evening, April 10th, 1871, at one of Mrs. H.'s circles, and was forwarded, in epistolary form, by her husband, to the gentleman most interested:

"Letitia Kirk to her husband James Kirk, of Painesville, Burks Co., Penn. Passed away in 1838. I have communicated with my dear husband several times, but he desired me to go to some place at a distance—the Banner Circle if I could. But I concluded to come home, as the people were all strangers. One day, while sitting with a medium, he said, 'Call my wife to go to some place at a distance, and send me from there.' So I came home, as you are all strangers to my husband. Tell him Biddle (or Bertha) is with me. Speaks about sending by Fannie. Again speaks of Fannie (and Fred, I think,) as being with her grandchildren. Said she would try and communicate at home before her husband got my letter, and tell him she had sent to him from Boston, through Mrs. Hardy."

REPLY.

"DEAR SIR—John Hardy: Yours of the 20th, 1871, came to hand, and we were much pleased with the message, for it was a truthful one in all excepting the date of the year that she passed on to spirit-life, which was May, 1818, in place of 1838. The spirit said, while I was writing, that mistake was of little consequence. Letitia Kirk, my spirit-wife, and two granddaughters have passed on. The first one was named after her grandmother, and when she began to continue to me, she went by the name of Birdie. The second one goes by her earth-name, Fannie, as you have received it from the spirit. Yours truly, JAMES KIRK.
Painesville P. O., Bucks Co., Pa., April 24, 1871."

OTHER CASES.

Among the numerous instances on file, the following messages and their verifications are given:

"Sarah Atkins, to her husband, S. C. Atkins, Carbonate, Ill.

I went away when the flowers were all in bloom, and the birds singing so beautifully. When I was gone, everything was so dark and gloomy for my dear father! I went to another place where there were so many people, and tried to send to my dear father, but there were too many before me. A good man they call Parker

brought me here, and told me he thought I might be able to send a message to my friends; so I am here.

Please write to my father, S. C. Atkins, Cambridge, Mass. Give my love to Jenny and mother—she is with him. I was fifteen years old when he was taken from me. My dear father, I have been gone seven or eight months—cannot tell precisely. Grandmother is with me. Tell dear father there are no shadows now. My dear father went almost everywhere to get flowers for my body when I passed away. They thought it would please me.

Mr. JOHN HARDY, Boston, Mass. I received your favor of Jan. 21, containing what appears to be a message from our beloved daughter, Sarah Atkins, and must say that it is correct, or nearly so, in every particular. She passed away last June, when the flowers were in bloom, and we have been anxiously looking for a message from her ever since; for as she used to read the Banner, and knew something of the spiritual philosophy, I thought she would communicate with us if she could. We feel very much gratified and thankful for this message, and wish to try to get another as soon as possible. Should like for her to describe more fully her spirit-home, and how she enjoys herself, and who are her companions, &c. Thanks, Mr. Parson, for enclosing her to your circle. Will you please obtain a message, if you can, and send us. Very truly yours, S. C. ATKINS, Cambridge, Mass., Jan. 27th, 1871.

Mrs. HARDY—Dear Madam: Your highly interesting letter, dated at Boston, Nov. 17th, is at hand. You state that a spirit controlled the medium calling himself Daniel Pugh; that he resided on Paw Paw Island, and that he wished you to write a man at Duckport, he also states that he died a year ago last February; that his sister-in-law Myra is with him, and his brother William; that he had written through Mansfield within a year.

I can say to you that every word of the statement is true. My husband's name was Daniel Pugh; he died the 8th of February, 1870, on Paw Paw Island; he had a sister-in-law by the name of Myra Pugh, and I believe he had a brother William. My post-office is at Duckport, but I live on the island. Please let me know how I will communicate to me, and I will write to him again.

I forgot to state that I did get a letter from him through Mansfield. Yours most affectionately, RACHEL PUGH, Paw Paw Island, Nov. 27th, 1870.

These, together with the remarkable "John Harper" test, published in the American Spiritualist March 25th, 1871, [Vol. IV, No. 6] are but a few of the verified messages now on file at the residence of Mrs. Hardy. As the demands upon her leisure increased, this mode of sending abroad the new gospel was found to be no longer practicable, and for about a year a certain portion—two columns—of the Saturday Evening Express, a newspaper, issued in Boston, Mass., by Albert Morgan, was set aside for the weekly publication of such messages, that whoever desired might read for himself.

HER WORK AS A TEST MEDIUM. Dr. Otis, a physician on the spirit side of life, and who now is one of her invisible guides, prophesied great things from the outset concerning her spiritual labors; and it was by his direction that Mr. Hardy—with some doubts as to the feasibility of the plan at first, it is true—held his residence in the country and removed into the city to make it a permanent abode, in order to facilitate the work of the medium. Her services began at No. 35, Poplar street, in the west end of Boston, Nov. 1st, 1867, on which date she gave her first public sittings. This was the seed from which sprang the regular weekly circles given by her. At first the evenings of Thursday and Sunday were selected, but afterwards Wednesday was substituted for Thursday. The following information, extracted by permission from her record books covering the time since the date of the commencement of her labors as a public medium, will give the reader some insight into the importance of her work, and the widespread influence which must inevitably flow therefrom: Since Nov. 1st, 1867, she has held three hundred and twenty-five public circles, having an aggregate attendance of fourteen thousand persons; she has also given private sittings to fourteen thousand five hundred persons; out of which number—as far as any means have existed whereby to judge—there were not more than twenty-five who were not fully satisfied of the genuineness of the manifestations. In connection with these regular circles, she has given three for public charitable purposes at Elliot Hall, at comparatively recent dates—one being held to help the preparations for the First Spiritualist Fair, one for the assistance of the invalid worker, J. H. Powell, when he was about to embark for his home in England, and one for the sufferers by the Chicago conflagration. These occasions were well patronized by the Spiritualists of Boston and vicinity, and returned substantial results in aid of the objects for which they were inaugurated.

AS A MEDICAL MEDIUM. In the capacity of a medical adviser, or rather as a medium for the utterance of such advice by her medical control, Dr. Otis, Mrs. Hardy has been very successful. Among other cases treated by her she is permitted publicly to refer to that of a young student at Harvard, John Clark. This gentleman was given over to die by the physicians in Cambridge, but his mother accidentally hearing of the singular powers of Mrs. H., hastened to see if there was any hope of his restoration. Dr. Otis was of opinion that he could be saved; and after six months' treatment he so far improved as to be able to proceed by steamship to the South, where the Spirit Doctor ordered him to go. He departed with some misgivings on the part of himself and family as to whether he would ever come back alive; but finally recovered, returned to Massachusetts, finished his course at Harvard, and is now living—as is his mother, Mrs. Clark—at Dorchester, having cause to be grateful to the spirits and the medium, under the smile of a kind Providence, for his recovery. Many other instances of a similar character occurred while she officiated as a medical medium; but finally this form of her development, as also that for physical manifestations, ceased, giving place to other phases of communion.

THE DOUBLE. Several instances of the appearance of persons in spirit, while said individuals were yet alive, have occurred in her experience. A gentleman named Woods, a prominent citizen of Worcester, who is in the habit of consulting the spirits frequently by private sittings at his residence, has often made himself visible and given orders that she should assign a certain hour of a specified day to himself, by recording it upon her engagement book. He never failed to have some business—often unexpected—which called him to Boston on the day mentioned, and on such occasions, totally without previous intention, he would find himself saying, "Well, I have so much time to spare, I will visit Mrs. Hardy, though I don't suppose she is at leisure." At first he was much astonished at finding that the medium expected him, and was in some cases waiting for his arrival, refusing others who had come at a venture, and telling them the hour was engaged, and that they must wait till it had passed; but finally he was led to consider it as a matter of course. Another instance of this singular gift exists in the case of

Mr. McGeary, of Salem, who has also been seen by Mrs. H. on several occasions, when corporally he was far distant. At his first appearance he directed that she should write his name for three o'clock P. M., of the following day. She complied, and also recorded the hour of the day, which was 11 o'clock A. M., when she did so. He came punctually at the time appointed, and she recognized him. Desirous of arriving at some better understanding of the phenomena, she asked him what he was doing the previous day at 11 A. M. He said that he had at that time just decided to visit her the next day at the hour of three P. M., and was endeavoring to impress the fact of his intention upon her mind, so that if possible she might be disengaged when he called.

On another morning, she feeling unwell, was lying down in her room, upon one flight from the apartment devoted to séances, when the door opened and she heard a voice which said, "good morning." She looked up and beheld her mysterious visitor of a former occasion, who remarked: "I want you to give me 12 o'clock to-day." She sent for her book, and on its arrival found that she could not sit for him before 1 o'clock. She therefore marked that hour—the date of said writing being about 11 A. M. The gentleman arrived on time, and upon her inquiring of him as to the facts of the case, informed her that at 11 in the morning he was seated in the cars on his way from Salem to Boston; that his original desire was to see the medium at 12 o'clock M., but he remembered taking out his watch at the time specified, and feeling a strong impression that he should not be able to visit her before 1 P. M. This gentleman, who is not in the least mediumistic, as far as he knows, but rather of a solid and material cast of mind, has seven times appeared to Mrs. Hardy in this strange manner, and has never failed to keep the appointments by his corporeal presence which were made by his inner self.

A SINGULAR VISITANT. The remarkable apparitions, and manifestations of a physical character, which have occurred in the presence, or have been cognized by the spiritual senses of Mrs. Hardy, are legion, and a fifth of them could not be mentioned (the same being true with regard to tests, &c.) without extending this mere outline of her life to unwieldy dimensions; but the following is given as an instance in spirit, though not by any means to be reckoned among the most remarkable. Some of her finest and most convincing tests of continued spirit identity after the physical change called death, would not be found of interest to the public at large, though within the sacred circle of many broken homes their memory is cherished even as the "shadow of a great rock in a weary land."

In the month of June, 1870, she removed with Mr. Hardy from Poplar street to 125 Concord street, Boston. Scarcely had they settled themselves in their new abode, when the medium began to be disturbed by the sight of a strange man, who on the first night appeared to be stretched on the sofa in the parlor; again she saw him at evening just before one of her public circles, coming out of the bath-room. On both of these occasions she was much startled; but shortly afterward, while alone in the house, the door of the apartment where she was sitting opened, and a man stepped over the threshold, saying as he did so, "Good afternoon." She asked him to take a seat, which he did, while the question involuntarily presented itself to her mind: "Who are you?" although she did not give it outward expression. The spirit, for such it was, immediately divined the query, and replied, "My name is Raymond—I built this house fourteen years ago." He also gave the name of the gentleman to whom his adopted daughter was married, and stated that the pair were then living on Brookline street, and that he could not help coming to the house. He then passed out of the room and she saw him no more. The medium and her husband were totally ignorant of the history of the house or family, but on subsequent inquiry among those who were acquainted with the matter, they found the information conveyed by the spirit to be correct in every particular. So natural was the appearance of the vision that Mrs. H. could hardly persuade herself that he was not really embodied in material habiliments, and she experienced no fear at his presence.

THE SHOP GIRL AND THE SPIRITS. As an illustration of the individuality and sympathetic interest possessed by the invisible intelligences, the following citation from the experience of Mrs. Hardy will not be out of place: A young girl, sometime since, called on her to obtain a private sitting. Her dress was humble, and she appeared (as was afterward found to be the case), to be one of that unfortunate class of young women who are condemned by a false state of society to labor day after day for a scanty pittance, only sufficient to sustain the most ordinary wants of life. The young girl seemed much depressed in spirits, and longed for some hope from the world beyond, if not from this. She told the medium, when she returned to consciousness from the trance, that her mother (who had just departed this life, and whom she most desired to hear from) had controlled, and had given her much consolation and advice. While she was speaking, Mrs. Hardy heard a voice distinctly say, "Do not take anything from her," and as she opened her port-manteau and handed the requisite fee for the sittings, the voice again said, "Do not take that—it is all she has." The visitor could not hear the voice of her unseen advocate, but the medium immediately said: "Put up your money—the spirits say it is all you have, and I can't take it." The sad-hearted girl immediately burst into tears and acknowledged that it was true—that she had a hard time to live upon her earnings, but that her desire to hear from her mother outweighed all other considerations. This is by no means a solitary occasion, but quite a number of times Mrs. H. has received such orders from spirits, to send certain sums to parties in need who were entire strangers to her; she has invariably obeyed the injunction, deeming it but a grateful acknowledgment of the services rendered to herself by the angel world.

SIXTH ANNIVERSARY OF HER MEDIUMSHIP. On Thursday evening, Nov. 21st, 1871, the friends of herself and husband, to the number of some seventy persons, assembled at 125 West Concord street, to celebrate, by a social gathering, (though not strictly correct as to date), the sixth anniversary of her control as a spirit-medium. Fine floral offerings, music, remarks by friends, and by spirits through her organism, the presentation of gifts, and a fine collation signalized the occasion. Judge John S. Ladd, of Cambridge, Mass., becoming inspired by its memory, gave the following lines, original with himself, to the medium, not long after:

"Hail to the veil'd glory,
Too bright for mortal eyes!
Hail to our blessed kindred,
Who've left their lonely skies!
Their path is trod with splendor,
And radiant gifts they bring,
Love's greeting to our sister,
And tears behind they sing:
Six years behind the river,
That earth and heaven divide,

Whose waters flow forever,
With music in their pipes;
Six years with the mortal,
Arch'd the shining way,
Down which the great immortal
Are passing light and day:
Six years with souls converting,
From many a radiant sphere,
Their messages reborn,
To many an anxious ear:
Six years of open vision,
Looking the veil within,
Happy a glimpse to obtain,
While yet on earth to win.
Six years of life subliming,
Into divinest art!
Six years of patient climbing,
Up the immortal's portal,
They've deck'd thy hands with flowers,
Gather'd in fields above;
They've wreath'd around thy temples
Their coronals of love!"

REPLY. In fulfillment of a prophecy by her spirit band, several years before, she removed from 125 Concord street, to 1 Concord square, a pleasant dwelling, which she was enabled to purchase as her own, and where her services as a test and business medium are constantly in demand. Her public sittings, held at this place each week, on Sunday and Wednesday evenings, are crowded with intelligent and respectful assemblies, in which skeptics and doubters, Spiritualists and investigators are, for the time being, harmoniously blended, and where many prominent citizens may frequently be found. The services of "Willie," the spirit-child, her husband, John Hardy, her ladylike sister, Cora A. Smith, and Nathan B. Cloudman, are pleasantly remembered by all who visit these public gatherings. "Some of the most convincing tests of spirit-communication ever given in our city have been rendered at these weekly convocations."

Mrs. Hardy is quietly fulfilling her mission, and winning hosts of friends by her unaffected manners, uniform kindness of heart, and purity of life. Trusting in those unseen ones who have thus far led her in the journey of mortal experience, she walks with even and steady step toward that "valley of the shadow" beyond which rise the "beautiful hills!"

To Robert Harper, Birmingham, England. MR. ROBERT HARPER—I am sure you will not fully realize your hopes from your mission to our country. "Free trade" is bad for us, and in the end, does not help you. I presume you are not aware that you virtually ask us to send our cotton to your people to be made into cloth, then to bring it back, and send our wheat, corn, butter and cheese to pay for the work, and all this transportation at our expense. If I felt at liberty to take the space, I could demonstrate this to be the fact. "Free trade" means that to us. We have water-power in abundance. Even our Western and Southern people are beginning to do their own manufacturing. This is wise for them. It is better—less bad even for our poor—that our people come here and work up the cotton, come here and make iron and steel from our ore. We can feed and clothe your people better and cheaper here. It gives our farmers a nearer market.

We give you that which is better for you than "free trade." We invite you to fill every ship with human freight instead of goods. Your people will meet no "tariff." We give you all farms who choose them. Those who do not can enter our work-shops. "Coöperation" is well in its place. But emigration is not only the wisest and best—it is the only possible remedy for your people. "Free trade" while giving you present relief, really aggravates the evil. It encourages your people to unwisely linger at home. Your oppression of the Irish has not been without its benefits to them. Within a day's ride of where I write, there are a score of Irish farmers, worth from one to ten and fifteen thousand dollars, who would have been worth little or nothing had they remained in Ireland. Many of these spent their first earnings in bringing their fathers, mothers, sisters and sweethearts to this country, and are now the happiest people we have. Your life is full, is crowded. Our lives are large. It may get full in the remote future. In the spirit of universal brotherhood we propose to risk that. What more can you ask of us? You are coming to appeal to your "brother Spiritualists." If your people cannot get means to get here, and your Government cannot or will not help them, make your appeal directly to our charity. It is much less expensive for our people, through their Government, to devote a few millions annually in bringing your poor to our mills and farms, than to furnish them in-work there for life. The last must cost ten dollars where the first would cost one. If we were all one family, migration would be your remedy. I may not understand your "English common sense," but a "common sense" Yankee, with ten boys, and fifty or less acres of land, would say, "Boys, migrate; go West." If my counsel, when adopted, should throw half the sailors out of employment, so much the better, as this would make wars less frequent, and save their awful cost and waste of life and treasure. We invite those sailors to homes on our soil. Fraternally,

AUSTIN KENT, Stockholm, N. Y., May 2, 1872.

"Looking Beyond." A correspondent, under circumstances which naturally lead the mind to the consideration of that future which is immanent to her, sends us the following tribute to the worth of Mr. Barrett's last work as a comforter in the hour of need:

EDITORS BANNER OF LIGHT—I have been reading J. O. Barrett's book, "Looking Beyond," and I want to say to all the afflicted, to all those that sit in the dark valley of the shadow of death, and "Looking Beyond," and you will soon throw off your burden of woe, and lift up your voices in thanksgiving and gladness, and bless the angel-world that J. O. Barrett was influenced by the spirits of our loved ones to write the book: "Ye who stand with tearful eyes beside the graves of your idolized ones, if you will read 'Looking Beyond,' you will see that your darling are neither dead nor even sleeping—that they are alive and awake, and that their hearts are thrilling with immortal joy and divine love; that their lips are quivering with words of divine affection which they are longing to speak to you, and that they are holding out their hands ready to lead you over the shining river, through the open doors, into our Father's home."

Read that book, and you will see that death is no king of terrors, but a white-winged angel, that unlocks with gentle hand life's flower-enclosed door, to show us those we love!" With such able exponents of our heaven-born philosophy as Mr. Barrett, victory must perch on our glorious old Banner. May men and angels join to hasten the day.

Your spirit sister, JULIA H. CLEVELAND. P. S.—There is much more that I should like to say, but I have not strength. They tell me I am on my death-bed, and I want to tell the world what a glorious thing Spiritualism is to die by. There is no death—all is light, life and immortality. H. J. C.

"What are you doing there?" said a grocer to a fellow who was stealing lard. "I am getting fat," was the reply. Moderation is the silken string running through the pearl chain of all the virtues.

The Social Question. CONFUSION WORSE CONFOUNDED. MRS. VICTORIA C. WOODHULL. Madam—Your letter addressed to me in the Banner of Light of May 4th, opens with a reiteration of that ill-devised "claim" about your right to love, with which, in Steiway Hall, you so puzzled and grieved your true friends, delighted your enemies and astonished the public. I had supposed the absurdity of that proposition had been so fully exhibited, by many pens besides mine, that it would never be heard from again with your consent, at least in its original shape. But it seems I quite miscalculated the strength of your devotion to this ill-favored pet. Again it is put upon the boards in all its deformity, its impetuosity, and the attention of the world is challenged with an extra flourish of trumpets, as if the proposition embodied the very last word of oracular wisdom on the social question.

You claim that your declaration of a right to love whom and for what period you can, and to change it every day if you please, etc., etc., is one "about which there can be no mistake," and which "requires no interpretation." Just here I join issue. In your speech referred to, you gave three or more distinct definitions of love, or rather applied the term to as many quite different classes of emotions, in respect to which, what is true of one is not of another. Yet you failed to state in immediate connection with your declaration which kind of love you meant. And when, further on, you essayed to supply this deficiency, you made so glaring a self-contradiction that it did not escape even your own eye, and was subsequently dropped from the lecture—at least, did not appear in the published report. You still neglect to tell us what kind of love you mean. I submit that until you do this, there can be mistakes—there is need of interpretation.

You say, I "neither disproved nor questioned" your claim. Well, that is a matter about which there seems to be a difference of opinion. I at least sketched the utter inapplicability, in the nature of things, of your proposition, as it stands, to the exercise of two or three of the different kinds of love which you had described.

You first defined love as "a natural feeling over which neither party has any control." If this be so, (which I do not admit) then it is not a matter concerning which "rights" of any-kind can be predicated. No one thinks of affirming, or denying the right of a person to the beating of the heart, the circulation of the blood, or any other involuntary operation. Besides, if not under control, what can be more preposterous than to claim the right to change it every day if you please?

Another kind of love you described was the "celestial" or "Christly love," which "strives continually to confer blessings," and "exists to do good." This you once inadvertently declared you meant, but speedily receded from a position so "out of line" with the whole bearing of your speech. Had you really meant this love, nobody would have thought of questioning your "inalienable, constitutional and natural right to love whom [you] may," nor would any one wish to interfere by law or otherwise, with the exercise of this right. But every discerning person would have seen the palpable absurdity of claiming the right to change such love "every day if I please"—since everybody who has attained any true conception of celestial or Christly love, knows it is not susceptible of such changes; it is not subject to caprice or fickleness; like the sun, it shines for all, and all the time; like God, its source, it is the same yesterday, to-day and forever.

Another kind of love, recognized by common experience, if not distinctly described by you, is what is usually termed conjugal or marriage love, and which (as I before pointed out) is ordinarily of a complex nature, consisting in part of spiritual, and in part of physical or animal attractions. Where the former predominate, resulting in mutual respect, kindness and self-sacrificing service, even this love is permanent and not subject to daily changes, according to your own showing: "when spiritually comes in and rescues the real man or woman from the domain of the purely material, promiscuity is simply impossible." (Speech, p. 39.)

As regards all the kinds of love thus far specified, it would seem nothing can be plainer to every person of ordinary perceptions, than that your famous "claim," without which you say your speech would be "headless and pointless," is a palpable and self-evident absurdity. As I said before, you might as well have proclaimed your inalienable right to fly over the moon, or to do any other impossible thing. It was simply what Mr. Panton would call "a spurt of extravagance," well calculated to create a sensation indeed, but it will not bear a critical analysis. (Excuse me! I am merely stating my private opinion—not "making a decision for our readers," whom I will most becomingly "permit" to judge for themselves on this point.)

What remains? Simply, to quote your own definition—"the love, so-called, which is nothing but selfishness—the appropriation of another soul as the means of one's own happiness merely," and "the still more animal, the mere desire for temporary gratification, with little worth the name of love," which you afterwards truly say "is not love." These are the only phases of emotion or desire ever called love—and so mis-called, by your own admission—to which your vaunted "claim" can possibly, in the nature of things, apply! In other words, as it was phrased in my original criticism, your language applies only to "the fleeting amours of the courtizan and the roué." These are the only classes who are capable of changing their loves every day. I see no possibility of evading or denying this result. Hence, when analyzed and sifted to its real and only possible meaning, in plain English, your claim comes simply to this: that you have a right to selfishly appropriate another as the means of your own happiness merely, and to be a "woman of the town" if you choose; and that society has no right to interfere, but is bound to protect you in the exercise of this right. The same for all other women, and correspondingly for men, too.

You may prefer to "state the subject in more pleasing words," but I believe the foregoing is exactly what you mean. The first part of the claim you would doubtless offset, after your peculiar fashion, by saying that, while you have the right to selfishly appropriate another if you can, that other has an equal right to defend himself, and appropriate you if he can, or at least to demand the protection of the community against you. For you say, "Every person has the right to, and can, determine what he will do, even to taking the life of another. But it is equally true that the attacked person has the right to defend his life against such assault;" and again, "I assume that a person has a right to do whatever he has the capacity to do; but if, in the exercise of a capacity, a person invade the freedom of another, the community's right must be exercised in protection against the invasion." To the latter part of your

claim, as above interpreted, you will, no doubt, fully assent. Now, while I have both "questioned" and disproved, most conclusively as I think, the applicability of your "claim" to any and every phase of what can be properly called love—thus showing that your language was ill-considered and incorrect—yet it is true that I have neither disproved nor questioned your right, or that of any other woman, or of any man, as against forcible prevention, to be as selfish and lustful, and to become as debauched as you or they may please. But I have insisted that the proper term, *love*, and not *right*, should be employed in announcing this love; and further, that its exercise should always be limited or restricted by the just principle which you laid down in the opening of your Steiway Hall speech, but forgot to include in this claim, namely, that it shall in no way infringe upon the rights or welfare of others, or, in other words, shall be wholly at the cost of those who exercise it.

All this I made as plain as words could make it, I thought, in my first letter to you, and again in my second; nevertheless, you have persisted in inferring that I meant something else, and have kept up a most vigorous attack upon your man of straw!

More than this, I have endeavored to show, and I think successfully to all who love truth and good, that though individuals have the abstract right, as against forcible interference by others, to debauch themselves to any extent not infringing upon others' rights, yet it is their duty, as members of the human brotherhood, to refrain from all such debauchery and from all mere self-seeking, and to live in all things for the good of all. And it has seemed to me of vastly higher importance to the improvement of society, that this obvious duty, so generally and so widely forgotten, be inculcated, explained and urged upon the consciences of men and women, than that they be laboriously persuaded that they "are free to do wrong." Indeed, it passes my weak comprehension to understand why an intelligent, capable and pure-minded woman, like yourself, who desires the introduction of "a nobler manhood and a more glorified womanhood," should be moving heaven and earth, as it were, to convince men and women that they have an inalienable right to debauch themselves, if they choose, and each other, if they can!

To end the discussion of this "claim," and make unmistakably clear the aim of my criticism upon it, I will suggest an amended reading, which will bring it into accord with the just principles with which you started, and to which I gave my full assent. It is as follows:

"I have an inalienable, constitutional, and natural right to love whom I may; to love [for such] period as I can; and even to feel the selfish and changeable emotions of lust if I can rise no higher, provided, in all cases, that I do not infringe upon the rights, invade the sphere, or hinder the pursuit of happiness of any other person; and with that right neither you nor any law you can frame has any right to interfere. And I have the further right to demand free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it."

The amended portions are inclosed in brackets. You will observe that I omit the absurd phrase, "to change that love every day, if I please," since love is not susceptible of such changes; that I call it just by its right name, and add the important proviso which you forgot, and which renders even "free lust" a harmless thing to any but the sufferer. Do you accept the amendment?

Now a few words about other points discussed in your last letter.

I think you were exceedingly felicitous in the caption chosen for that letter—"The Confounding of Theories and Principles," for this very accurately describes what follows, and, in fact, is equally applicable to your previous "Rejoinder," and to your Steiway Hall Speech, as well; only that while that speech was confusion, your later productions have been "confusion worse confounded."

But I forget. You kindly inform me that it is neither "generous" nor "becoming" in me to express any opinion about your productions, since, by doing that, I do not "permit our readers to judge for themselves," but "assume to make the decision for them." Verily, this is a new rule for the guidance of those who engage in discussions. It seems, however, to be made only for myself, since you have not hesitated to express your opinion quite freely, not only of what I have said, but of many things I did not say, which you attribute to me.

Permit me to remark, on this point, that I have more confidence in the independent thoughtfulness of my readers than to suppose they accept any of my opinions or judgments, unless I substantiate them to their understandings. I never once imagined that, in expressing my own convictions, however strongly, I did not "permit" my readers to judge for themselves, or was assuming to make decisions for them. Did I think this, I should never dare to write another line for the public. And I hardly think the aforesaid readers consider themselves very highly complimented by such an intimation from you.

The language, however, of which you complain, and on account of which you seek to disparage your "humble opponent," did not even amount to a positive expression of opinion. I said, "Some of your affirmations seem so glaringly mistaken and self-contradictory, that I am in some doubt whether I am dealing with a mind constructed on the same principles as my own." This does not affirm that your statements were mistaken and contradictory, only that they seemed so to me; and I presented the evidence on which that seeming was founded. If it was so conclusive that every intelligent reader was convinced—as I think was the case—that was no fault of mine. It was not my assertion; but the proof, which convinced them. Much less did I even intimate that you were "insane." Many people's minds are so constituted, or so untrained, that they cannot be logical or self-consistent, and yet nobody imagines them insane, in the usual meaning of that word. This is simply another of your mistaken inferences, so many of which you have wrongfully endeavored to fasten upon me, thereby seeking to make me appear to a disadvantage.

This complaint, and effort to excite sympathy at my expense, on so slender a basis, betray a sensitiveness to criticism and to adverse opinion which seems strangely out of place in one who has dared to attack the very foundations of modern society, and to defy the public opinion of the world. Readers may imagine this sensitiveness to indicate that your "mailed armor" has been pierced, and that you wish "to draw attention from the points made," as you very generously suggest in my case. But you "would be ashamed" to do such a thing; so, of course, that is not to be thought of!

For myself, I am so obtuse that I see nothing to be ashamed of in saying that an opponent's declarations seem to me mistaken, self-contradictory, confused, and illogical, especially when the evidence adduced is perfectly conclusive on the point. Yet there are some things of which I

claim, as above interpreted, you will, no doubt, fully assent. Now, while I have both "questioned" and disproved, most conclusively as I think, the applicability of your "claim" to any and every phase of what can be properly called love—thus showing that your language was ill-considered and incorrect—yet it is true that I have neither disproved nor questioned your right, or that of any other woman, or of any man, as against forcible prevention, to be as selfish and lustful, and to become as debauched as you or they may please. But I have insisted that the proper term, *love*, and not *right*, should be employed in announcing this love; and further, that its exercise should always be limited or restricted by the just principle which you laid down in the opening of your Steiway Hall speech, but forgot to include in this claim, namely, that it shall in no way infringe upon the rights or welfare of others, or, in other words, shall be wholly at the cost of those who exercise it.

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To end the discussion of this "claim," and make unmistakably clear the aim of my criticism upon it, I will suggest an amended reading, which will bring it into accord with the just principles with which you started, and to which I gave my full assent. It is as follows:

"I have an inalienable, constitutional, and natural right to love whom I may; to love [for such] period as I can; and even to feel the selfish and changeable emotions of lust if I can rise no higher, provided, in all cases, that I do not infringe upon the rights, invade the sphere, or hinder the pursuit of happiness of any other person; and with that right neither you nor any law you can frame has any right to interfere. And I have the further right to demand free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it."

The amended portions are inclosed in brackets. You will observe that I omit the absurd phrase, "to change that love every day, if I please," since love is not susceptible of such changes; that I call it just by its right name, and add the important proviso which you forgot, and which renders even "free lust" a harmless thing to any but the sufferer. Do you accept the amendment?

Now a few words about other points discussed in your last letter.

I think you were exceedingly felicitous in the caption chosen for that letter—"The Confounding of Theories and Principles," for this very accurately describes what follows, and, in fact, is equally applicable to your previous "Rejoinder," and to your Steiway Hall Speech, as well; only that while that speech was confusion, your later productions have been "confusion worse confounded."

But I forget. You kindly inform me that it is neither "generous" nor "becoming" in me to express any opinion about your productions, since, by doing that, I do not "permit our readers to judge for themselves," but "assume to make the decision for them." Verily, this is a new rule for the guidance of those who engage in discussions. It seems, however, to be made only for myself, since you have not hesitated to express your opinion quite freely, not only of what I have said, but of many things I did not say, which you attribute to me.

Permit me to remark, on this point, that I have more confidence in the independent thoughtfulness of my readers than to suppose they accept any of my opinions or judgments, unless I substantiate them to their understandings. I never once imagined that, in expressing my own convictions, however strongly, I did not "permit" my readers to judge for themselves, or was assuming to make decisions for them. Did I think this, I should never dare to write another line for the public. And I hardly think the aforesaid readers consider themselves very highly complimented by such an intimation from you.

The language, however, of which you complain, and on account of which you seek to disparage your "humble opponent," did not even amount to a positive expression of opinion. I said, "Some of your affirmations seem so glaringly mistaken and self-contradictory, that I am in some doubt whether I am dealing with a mind constructed on the same principles as my own." This does not affirm that your statements were mistaken and contradictory, only that they seemed so to me; and I presented the evidence on which that seeming was founded. If it was so conclusive that every intelligent reader was convinced—as I think was the case—that was no fault of mine. It was not my assertion; but the proof, which convinced them. Much less did I even intimate that you were "insane." Many people's minds are so constituted, or so untrained, that they cannot be logical or self-consistent, and yet nobody imagines them insane, in the usual meaning of that word. This is simply another of your mistaken inferences, so many of which you have wrongfully endeavored to fasten upon me, thereby seeking to make me appear to a disadvantage.

This complaint, and effort to excite sympathy at my expense, on so slender a basis, betray a sensitiveness to criticism and to adverse opinion which seems strangely out of place in one who has dared to attack the very foundations of modern society, and to defy the public opinion of the world. Readers may imagine this sensitiveness to indicate that your "mailed armor" has been pierced, and that you wish "to draw attention from the points made," as you very generously suggest in my case. But you "would be ashamed" to do such a thing; so, of course, that is not to be thought of!

For myself, I am so obtuse that I see nothing to be ashamed of in saying that an opponent's declarations seem to me mistaken, self-contradictory, confused, and illogical, especially when the evidence adduced is perfectly conclusive on the point. Yet there are some things of which I

claim, as above interpreted, you will, no doubt, fully assent. Now, while I have both "questioned" and disproved, most conclusively as I think, the applicability of your "claim" to any and every phase of what can be properly called love—thus showing that your language was ill-considered and incorrect—yet it is true that I have neither disproved nor questioned your right, or that of any other woman, or of any man, as against forcible prevention, to be as selfish and lustful, and to become as debauched as you or they may please. But I have insisted that the proper term, *love*, and not *right*, should be employed in announcing this love; and further, that its exercise should always be limited or restricted by the just principle which you laid down in the opening of your Steiway Hall speech, but forgot to include in this claim, namely, that it shall in no way infringe upon the rights or welfare of others, or, in other words, shall be wholly at the cost of those who exercise it.

All this I made as plain as words could make it, I thought, in my first letter to you, and again in my second; nevertheless, you have persisted in inferring that I meant something else, and have kept up a most vigorous attack upon your man of straw!

More than this, I have endeavored to show, and I think successfully to all who love truth and good, that though individuals have the abstract right, as against forcible interference by others, to debauch themselves to any extent not infringing upon others' rights, yet it is their duty, as members of the human brotherhood, to refrain from all such debauchery and from all mere self-seeking, and to live in all things for the good of all. And it has seemed to me of vastly higher importance to the improvement of society, that this obvious duty, so generally and so widely forgotten, be inculcated, explained and urged upon the consciences of men and women, than that they be laboriously persuaded that they "are free to do wrong." Indeed, it passes my weak comprehension to understand why an intelligent, capable and pure-minded woman, like yourself, who desires the introduction of "a nobler manhood and a more glorified womanhood," should be moving heaven and earth, as it were, to convince men and women that they have an inalienable right to debauch themselves, if they choose, and each other, if they can!

should be ashamed, of which we will have some specimens presently.

You say: "The great difficulty which lies at the basis of all the confusion upon the question of social freedom is, that those who discuss it, in their deep absorption in one phase, lose sight of the fact that it has another phase."

Exactly so! That is precisely what I have all along been showing was your case. In your Steinway Hall speech, at the outset, you correctly recognized and defined both phases—freedom and restriction—and accurately stated their boundaries; but immediately afterwards you became so absorbed in the freedom phase, that you quite forgot the restriction—claimed that selfishness and animal desire (making no exception as to the form of their manifestation) "are best left free"—argued strenuously for the "unrestricted way" of affinities in the sexual relations of men and women, and have since seemed to wish to make it appear that you never used the word restriction or its equivalent at all! (See my previous letter.) I confess that such inconsistency and obliqueness seemed beyond explanation.

You now explain, however, that I shall fall to find you "using the term restriction, as applied to freedom in individual spheres." Really! But who ever thought of so applying it? Certainly I did not! Not a word that I have written can give color to such an idea. If you "inferred" that I did, it was an inference you had no right to make, it being contrary to the whole tenor of my writings. Restriction applies, not in individual spheres, but at their boundaries. Its only just and rightful application is in restraining individuals from overstepping those boundaries and infringing upon the spheres of others. "If you will go carefully over all that I have said," you will find no other idea of restriction than this. This is exactly what I meant by "rectified restrictions," over which you stumbled. In so far as society now makes restrictions that are not right, I would have them rectified. I trust there will be no further misunderstanding on that point.

But you claim that when freedom oversteps the boundaries of the individual sphere, it is no longer freedom, but despotism; and hence it is not correct to speak of limiting or restricting freedom, only despotism. This may be very well as a verbal criticism, to the end of introducing a new use of terms; but since this use is peculiar to yourself, and not recognized by the dictionaries, or by common usage, I cannot see that you are justified in assuming, as you have constantly done, that I advocate despotism, because I have used the ordinary phraseology. I have never advocated restriction of freedom within the individual sphere, only to it, and any representation to the contrary is misrepresentation, that can be sustained only by verbal jugglery. In the ordinary use of terms, there can be false as well as true freedom, and false as well as true principles of freedom.

Your re-statement of your theory of individual and communal rights seems to me (please observe, seems to me; our readers will decide how it seems to them) a curious additional illustration of mental confusion and bewilderment. You still insist that every person "has the right to do whatever he has the capacity to do," but yet "that, if in the exercise of a capacity, a person invades the freedom of another, the community's right must be exercised in protection against the invasion," thus affirming a conflict and incongruity of natural rights, which is a logical and palpable absurdity. Why not adopt the simple, rational and consistent statement, that every person has the right to do whatever he has the capacity to do that does not infringe upon the rights of another; the converse of which is, that no one, whatever his capacity, has the right to do anything which interferes with the sphere or infringes the rights of another? This expresses the exact truth, the whole truth, and nothing but the truth, with no possibility of conflict, inconsistency or absurdity; and without the preposterousness of claiming that "one man has the right to kill another" and to do "whatever he can do," while that other has an equal right to kill the first, and to do whatever he can do to him! What possible use can there be in insisting upon such transparent absurdities, as if they were the supreme words of wisdom to suffering humanity? Your persistent course in this matter is a riddle, I confess, too deep for me.

In what follows of your letter, I regret to say, I find not one single point of my criticisms fairly met, in a straight-forward and honorable manner. On the contrary, you again and again misstate my arguments, misquote my words, and display marvelous ingenuity in presenting me in false and unfavorable positions. I will exhibit a few instances, and then pass the painful chapter.

First, you say you "do not see any ambiguity in asserting that a person has a right to do whatever he has the capacity to do." So. As if I had said, there was ambiguity in this! On the contrary, I said that by this assertion you had "cleared up the ambiguity" of a former doubtful sentence. Again, you say:

"I deny that it logically follows from my argument, that one person ought to be permitted to make a drudge or a slave of another person, if he have the power, since that would be the enforcement of tyranny, against which it is the duty of the community to protect each of its members."

Now, my question on this point was, "If persons have the right to do whatever they can do; and if, as you say elsewhere, 'Individuals have the duty to perform whatever they have the right to perform,' does it not logically follow that men have both the right and the duty to make drudges, slaves, or anything else they please, and can, of women?"

Instead of answering this squarely, or confessing the obvious mistake of your propositions quoted, you substitute "ought to be permitted," for "right and duty," and so shrewdly evade my question. But even the answer you give involves the inconsistency of claiming, under your beautiful theory of rights, that it is the duty of the community to prevent men from doing what it is their natural right and duty to do! "Mark you, how perfectly the two blend in one harmonious whole!"

Again, your course upon the subject of "contracts" seems inexplicably tortuous. In your Steinway Hall speech you made the broad, unqualified assertion—referring to pecuniary, as well as marriage contracts—that "in them the government has no legitimate right to interfere." There is neither right nor duty beyond the upholding, the contracting parties.

Thinking that here, as in other instances—you had overlooked the fundamental principles from which you started, I ventured to ask if all possible contracts between individuals should not be "subject to the limitation before expressed, namely, that the parties have no right to contract to do anything that will infringe the rights of other persons, or of each other, nor to abrogate a

contract in such a way as shall inflict injury upon others?"

Instead of an honest answer to a pertinent and honest question, you turned upon me with a solemn rebuke after this fashion:

"When you say one person inflicts a wrong upon another, or upon society, when he fails to perform a contract, you are assuming a higher power than Nature has invested you with to exercise over others. Judge not lest you be judged, is the great law."

Unconscious of having said or done anything to merit this rebuke, I declined to accept it, and again called your attention to the principle involved. Now you impatiently exclaim: "You may affirm as often and as vehemently as you can, that persons have not the right to contract to do anything that would interfere with the rights of third persons, nevertheless, the fact stands that they continually do so; sometimes having the power to carry them out. But because I failed in every instance to call attention to the duty of the community in these cases, you have no right to assume that I argued that the execution of such contracts ought to have been permitted."

I see no relevancy in these pithy words to anything I have said. I have certainly made no such assumption, and have seen no such argument of yours. On the contrary, I have understood you to be in favor of leaving every contract, both in its terms and its execution, wholly to the contracting parties; while I, in pursuance of your avowed basic principle, would have the government interfere to prevent the making and the execution of contracts, whether for marriage or other purposes, which will infringe the rights of either party or of third parties. From this I derive the right of society to interpose in marriage agreements—which you deny—and in behalf of the rights of children. Has anybody's "matted armor" been penetrated here, to cause such remarkable wincing?

Once more, you exclaim: "How can you say that my broad statement includes rape as mutual, or reciprocal love, is a stretch of imagination of which I confess I am incapable."

You must be aware that I said no such thing. You have interpolated the words, "as mutual or reciprocal love," making quite another statement from mine. You are welcome to all the honor of that style of argument. Your "broad language" alluded to, was this:

"Of the love, so called, which is nothing but selfishness, the appropriation of another soul as the means of one's own happiness merely, there is abundance in the world; and the still more animal, the mere desire for temporary gratification, with little or no desire of the name of love, also abounds. Even these are best left free, etc."

Here is nothing about "mutual or reciprocal love," but just the opposite—*lust*—of which rape is but an extreme manifestation. If by "nothing but selfishness," "appropriation," and "mere desire for temporary gratification," you meant only mutual and reciprocal affection, your language was certainly, as I said, ill-considered and undiscriminating, and needs amendment. Whose fingers are in the trap now?

You still adhere, after the clear, unanswered and unanswerable demonstration to the contrary, given in my last, to the illusion that right and wrong, love and lust, are merely "different conditions of the same thing," and say:

"When you can establish the fact that heat and cold are different things, and not different conditions of the same thing, you will have proved that love and lust are not different conditions of the same thing."

This placing side by side of heat and cold, love and lust, as analogous things, seems to me to give a most conclusive proof of mental obscurity and bewilderment. Cold, indeed, is but a negation or absence of heat—simply a negative condition. But is lust a mere negation—a nothing—wanting any positive character? The common sense of mankind knows it is not so. Love is, it is true, analogous to heat, or warmth; but the absence of love is indifference, or affectional coldness—not lust—and its opposite is hate. All human experience testifies that lust, instead of being a mere negative quality like cold, is one of the most positive, powerful and uncontrollable forces of human nature. Its essential quality, as shown in my last, is radically different. It animates me that an intelligent mind can entertain such a fantasy, as that they are "but different conditions of the same thing." It surely must make all other illusions and fantasies possible.

To conclude, you place in the scale against my unanswered expositions of your mistakes, a quotation from a private correspondent. I might respond, in kind, with at least equal weight. But I forbear. My case may stand on its own merits. I will only say that if you selected that letter with a view to overwhelm me with the adverse opinion of one whom I "must know as one of the clearest reasoners in the country," you made a most unfortunate selection. A knowledge of the writer extending over many years, and recognizing in him some excellent traits, has not taught me to look in that direction for clear reasoning on social or moral questions—though I might have anticipated that he would find "a perfect feast" in your "Rejoinder." It is quite true that I have "got a new lesson," but it is not the one he means.

I think it must now be apparent to all our readers that this discussion has reached the limit of its usefulness. I always find profit and satisfaction in canvassing principles and theories with a straight-forward, honest-minded, truth-loving opponent; but I have neither time nor taste for following such tortuousities as your peculiar method of discussion presents. I addressed you at the outset only in the interest of truth and human good, and with the utmost personal respect and friendliness toward yourself, thinking you had inadvertently fallen into grave mistakes which, as a lover of truth and right, you would gladly have pointed out. Of the spirit and manner in which my kindly effort was met, I need not speak. As to the verdict of all right-minded readers, I have no anxiety. Suffice it that I have learned "a new lesson," of which our readers have also the benefit. It is painfully apparent—I write it with disappointment and grief—that for the "long-looked-for leader, divinely commissioned and consecrated," we must "wait a little longer." Adieu.

Yours for honest Principles, as against all loose and incongruous Theories, A. E. NEWTON, Arlington, Mass., May 3, 1872.

SPIRITUALISM—Mr. J. O. Barrett, spiritual lecturer, gave a little company of the faithful a very acceptable discourse on the ministry of angels, in a lawyer's office, on Sunday afternoon, April 21st. His remarks traced the entire field of biblical history, and those who listened saw all the old world like Daniel, Moses, Abraham, Luther, John Murray, John Wesley and others, nothing but mediums of their times, moving about, speaking and acting as the spirit commanded them. So far from throwing the Bible overboard, the speaker appropriated the whole of it; and he had a word of admonition for those Spiritualists who accorded nothing to Christ—were grateful to it for nothing. As for the speaker, he saw greater spirituality in Jesus than in any leader who had gone before him.—*Dubuque (Ia.) Daily Times.*

A forlorn widower in Ithaca, N. Y., had the words, "She's in Heaven," out on the tombstone of his departed wife, and below, the saving clause, "I hope."

Foreign Correspondence.

ENGLAND.

By J. H. POWELL (Correspondent).

Spirit Photography in London.

It is pleasing and somewhat curious to note the steady progress of the spiritual phenomena in London. Nothing retards them. The opposition of the scientific and devil-cries of religious fanatics, only add fuel to the fire which is consuming the bald elements of materialism, and surely though slowly inaugurating the era of "absolute Spiritualism," to cite a phrase of Renan's.

The latest sensation is not Mr. Conway's "disturbed" diatribes to the Index, nor Professor Pepper's Egyptian Hall "manifestations," but the appearance of strange and wondrous forms and features, on photographs.

It must shame the superlatively wise "Carpenters and certain other members of 'The Royal Society'"—to learn that, whilst they were shutting the door of the Academy on "Psychic Forces," and the door of the bigoted partisans of the students at the shrine of science—this same "psychic force," which truly translated, means spirit-force, was successfully at work introducing a new phase of its manifold phases of power into the heart of London. So it was. Let the learned ignoramus heat his hard heads against the scientific facts of the spirit world, and let them pause. Experience is worth purchasing. So be it. The Banner no doubt will have apprized its legion of readers before this reaches them of the fact that London has joined hands with Boston in presenting "the forms of the departed." Mummies ought to rejoice, since every fresh development in spirit photography, in public estimation, to his own integrity as a medium.

I was rejoiced when I first read in "The Medium and Daybreak" of Mr. Guppy's and Miss Houghton's success in obtaining even approximate representations of spirit likenesses, because I see in this one of the most grateful, as well as satisfactory articles that I have read in the Banner. Newton is said to have been led to the discovery of the law of gravitation by the fall of an apple from its stem. Thus an apparently trivial circumstance is freighted with infinite importance. A volume might be written to substantiate, by multiplied proofs, how mighty achievements may flow out of apparently trifling and unimportant circumstances.

Mr. Guppy's discovery that spirit photographs could be taken in presence of his wife, grew out of some such small "accident." They sat for photographs, and had five negatives taken, when a sudden thought or impression caused Mr. Guppy to experiment, with the aid of the photographer, Mr. Sed. At Hudson's, thus by "accident," as the term is used, the discovery was made. A number of sittings with different persons and mediums have added to Mr. Hudson's stock of negatives.

I append a list which appeared in "The Medium and Daybreak" from Mr. Guppy, which will show the progress of the subject, and the successful sittings at Mr. Hudson's, and save me considerable space in describing them:

- 1.—Taken March 4, 1872, No. 1, the first in England, Mr. Guppy, with wheat and velle figure.
- 2.—March 4, taken quarter of an hour afterwards, Mr. Guppy, with another singular white figure.
- 3.—March 4, taken quarter of an hour after, Mr. Guppy, Curious figure, after altering the curtains to admit of their opening.
- 4.—March 7, Miss Houghton, with spirit-figure and hand, which Miss H. felt pressing her shoulder while taken.
- 5.—March 7, taken quarter of an hour after, Miss Houghton, with spirit-figure, in which traces of face.
- 6.—March 7, taken quarter of an hour after, Miss Houghton, with handle of dagger in points over her head.
- 7.—March 14, Miss Houghton, with dim figure behind, and a white rabbit on her lap, which the spirit brought from outside while she was taken.
- 8.—March 14, Miss Houghton, curious white figure behind her head.
- 9.—March 14, Miss Houghton, with a hand over her head, the thumb pointing to a family ring on the third finger, connected with a relative in the track of the Grande.
- 10.—March 20, Mr. Harrison, with a very distinct hand over his head.
- 11.—March 20, Mr. —, with rose on his shoulder and face of spirit hand holding it.
- 12.—March 25, Mrs. Guppy, little Tommy and Katey.
- 13.—March 25, Mrs. Guppy, ditto, in different attitude.
- 14.—March 25, Miss Houghton, with willow palms in her hair.
- 15.—March 25, Miss Houghton, with bright spirit-roses over her head.
- 16.—March 25, Mr. Horne, with table and flowers in the air.
- 17.—April 1, Miss Cook, entranced, spirit figure.
- 18.—April 1, Miss Kinsbury, with strange figure, very bright.
- 19.—April 3, Dr. —, with female figure, very remarkable.
- 20.—April 3, Mr. Horne, with most remarkable figure, the features and hair well defined.
- 21.—April 3, Mr. Horne, with distinct spirit figure of his brother; a beautiful specimen.
- 22.—April 3, Miss Houghton, entirely obscured by a veiled figure, with flowers; singularly beautiful figure; curious.
- 23.—April 3, Mr. Slater, optician, nearly covered by two spirit figures.
- 24.—John Jones, Esq., with singularly bright spirit figure and face.
- 25.—Miss Cook, completely entranced, with figure in black dress covered with something like white muslin over it.

Gradually those taken in presence of Mrs. Guppy showed more fully. In one lying before me, a figure, enveloped in robes all but the face and hands, appears behind Mrs. Guppy and her child, and in another, a child, standing behind Mrs. Hudson's. This figure is said to represent "Kate" of Davenport celebrity, whose one of the spirits that operate in Mrs. Guppy's sittings.

I was indebted to Mr. Shorter, the active editor of the "Spiritual Magazine," for a sight of duplicates, being myself too ill to bear the journey to London. The enclosed is a card by Mr. Hudson, when able, in order that I might give the Banner details from personal experience.

I expressed my intention of taking Mrs. Powell and trying to obtain spirit-photographs through her mediation. All thought the idea impracticable. Somehow a theory has got hold of some of our newspaper writers, that the medium is like Mr. Guppy, a powerful physical character, the spirits cannot materialize sufficiently to impress their features on the plate.

On the morning of Thursday, April 11th, although suffering more pain than ever, I accompanied Mrs. Powell and our daughter Jessie to Mr. Hudson's. We sat in a group. After the likeness were taken, I was taken to the rear of the developing room. To my disappointment, no figures from the spirit-land were visible. Mr. Hudson appeared to feel that the affair was a failure. I said it again, and suggested that Mrs. Powell should sit alone and submit to entrance.

She did so. I kept with Mr. Hudson, and each took a close look at the plates. In a few seconds the operator, on entering the developing room, said, "I do not suppose anything will be seen on this." A minute after, whilst he was developing the plate, he uttered a joyous exclamation. There, sure enough, was a tall form, enveloped in drapery apparently. I was impatient to see it, and called to wait several days, owing to the extraordinary pressure of business caused by the new sensation.

It is difficult to describe the singular appearance on Mrs. Powell's carte. It differs from anything yet produced at Mr. Hudson's. Mrs. Powell sits entranced, holding her hands together on her lap, and the spirit appears to be in the face of the subject. It is wholly covered by a kind of gauze or transparent muslin, and standing in front, hides the medium's lower extremities, but her hands are plainly visible through the drapery. (Positive proof in this of the honesty of the operator.) Singular to relate, instead of a face proportionate in size to the spirit-form, there are two distinct faces one above the other, the highest being the largest. The gauze has a wavy appearance like a dress untidily arranged, but the marvel is, that a host of faces look out from all parts

of the figure. These are observable with the naked eye, but by using a magnifying glass, are of course the better seen.

Mrs. Powell is to have another sitting in a few days, when we may have something more to contribute to the list of the kind of what is now a necessity. In the meantime rest content with the knowledge that the dead live and manifest in manifold ways; yet am I well pleased to know that our departed dear ones are about to give us cheering pictures of themselves, that we may preserve as manifestations of divinity. God is good, and the laws of spirit-life are divine. I feel the fact that London is blossoming with evidence that spirits can impress their features on photographs as one of the most promising, and not the least wonderful proofs that Spiritualism is stirring up the dry bones of Materialism.

By-and-by the news will stagger the skeptics, and scientists will discover the fact that they have been fighting a power which has all along steadily moved the world; without feeling the effect even of their puny blows.

There is no doubt, now that some forty or fifty persons have obtained spirit photographs, that the thing will spread, and a great many will experiment. The American spirit photographs, as far as I can see, are not so good as those of the operating medium, Mr. Maudslayi is a medium; so was Mrs. Butler, of Buffalo, N. Y., who took spirit photographs for me.

The case is different in London. Mr. Hudson is not aware of possessing medium power, and all the spirit pictures yet produced by him have been in the presence of a medium, or mediums. Mrs. Guppy has sat as a medium for the greater number. Mrs. Houghton, Mr. Horne, Mr. Slater and Mrs. Powell, are, I believe, the only mediums that have obtained pictures.

Mr. Slater's figure, (No. 25) for instance, like Mrs. Powell's, was produced by his own mediumship. It is a beautiful figure, holding one half of the medium. I shall watch the progress of spirit photography in London, and, if I can muster strength, report results to the Banner.

Mr. Hudson's address is Palmer Terrace, Holloway, N. He is ready to supply copies of any or all his takes, at a shilling, or twenty-two cents each. There is no doubt he will have a large sale, and deserves to do so for the patience and willingness he has manifested in their production.

173 Copenhagen Street, Cadogan Place, London, N., April 16th, 1872.

The South.

NOTES BY THE WAYSIDE.

By DEAN CLARK.

Once again, dear readers of the glorious old Banner of Light, would I greet you while halting on my laborious pathway for needed rest. At my last jotting I was about to visit Atlanta, Ga., where I went and abode about two weeks, and spoke a few times to small audiences. There I found our cause had taken root in a few good minds, but the public sentiment is strongly fortified against it, and some, who at heart are its friends, fear to take a conspicuous part, lest they suffer in business relations.

Bro. J. N. Holmes, foreman in the New Era office, and J. M. Ellis, who solicited my services, were my most active co-operators, though Bro. Ellis had to be absent most of the time, on his duties as a railroad conductor. Bro. A. C. Ladd, who has fine healing and psychologic powers, rendered efficient aid and personal favors, and Bro. A. H. Loud and Hinton, and Sisters Hollis, Davis, and Cora, with Dr. Heald, and a few others, were the principal abettors of my efforts. The "New Era" published their inserted notices gratuitously, and the New Era, whose editor, Col. Struzy, is "a gentleman and a scholar," and is almost persuaded to be a Spiritualist, gave a good synopsis of each lecture; and the Atlanta Sun, whose leading editor is Alexander H. Stevens, gave brief but very complimentary notices of my lectures.

One of them were considerably disturbed, and one of them denounced Spiritualism as the "sum of all villainies," and its exponents as impostors of the worst stamp, whereupon I wrote a challenge, [printed in last week's Banner,] giving a copy to each of the dailies, whose editors all promised to publish it, but the New Era fulfilled. An expected no response came from these spirit-blind but open field cowards, so I was deprived of the privilege of doing good to them, but left them something to remember me by, in the shape of an article upon "The Mission of Jesus," which came out, after my departure, in the "Constitution" of the papers that did not publish my challenge.

Soon after my arrival in Atlanta, I found Mrs. Mitchell, post-medium from Massachusetts, who had preceded me a few weeks, and interested several in the phenomena, facts, but not being well sustained, on account of the ignorance and prejudice of the people concerning mediumship, who left for Macon shortly before I proceeded northward.

Finding the zeal of some of the friends insufficient to make sacrifices openly for our cause, and that most of the inquirers demanded physical phenomena rather than spiritual philosophy, I encouraged the formation of a private circle, and left the public part in a hospital condition, and came to Nashville, Tenn., where I have been about a month. Here I found a genial home with Brother and Sister Morgan, formerly from Ohio, and soon commenced my labors at a hall in Edgewood, a suburb of Nashville, separated by the Cumberland River, a lecture one Sunday and one winter day, but in the evening cold restricted my previously overtasked physical powers, and I was compelled to relinquish my labors that promised abundant good to our cause, which has enlisted the interest of several prominent citizens of Nashville. Several private circles are held in the city, and one public one convened.

Bro. Morgan and two children, her account who left Louisville as developing a fine medium for slate-writing, a D. D. State, and a young man, whose name I've forgotten, has recently been developed as a medium for powerful physical manifestations, but, being in very poor health, he has gone to the mountains of East Tennessee for a time; doubtless when he returns he will awaken many inquirers.

Dr. McFall, from Franklin, about twenty miles distant, has recently awakened much interest here by the physical manifestations that occur in his presence, and altogether the prospects of our cause in this vicinity are truly promising, though here, as generally through the South, the most earnest friends to the banner of freedom of thought and action, and hold very many from investigation.

But the noble example of the sainted Rev. J. B. Ferguson, whose memory is enshrined in the hearts of all in this vicinity, has caused several to break the trammels of the church, and seek that "freedom" which the sons of God are made free, and I trust that ere long the banner of spiritual liberty, which this heroic champion unfurled and defended at so much personal cost, will be borne aloft by a triumphant host.

It has been my privilege and pleasure to spend several days with the family of our ascended brother, at the rural home styled "Mount Pleasant," found the comforts and luxuries of a country home, coupled with those social pleasures which culture, intelligence, spirituality and a generous hospitality afford. The family at present consists of Mrs. Ferguson, her eldest daughter, Mrs. Harrison, husband and two children, her second was the pride and comfort of her dotting father, and whose life almost went out with his, Capt. Harrison, father of the husband of the quiet and matronly Jennie, and Mr. Champion, a retired business man, for many years a member of the family, who is the medium for writing and speaking. Mrs. F. and I, like some of the Southern ladies, is a very industrious, practical woman, and manages her farm with an energy and sagacity that would put to shame many of the planters; but the burdens imposed upon her are too onerous for her health, and she is desirous of selling her property, which consists of one hundred acres of good land, and a well fenced, and containing a large peach orchard and several apple trees, and is a most excellent place for a vineyard. The house where the family reside, was built by the Catholics for a school, and is adapted for a boarding-school, an industrial college, a healing institute or any such purpose requiring ample room.

It is beautifully located upon the summit of a hill that commands a very romantic view, and whose rounded sides are covered with fruit trees and clover. There is another two-story brick house near the middle of the farm, which with slight repairs will accommodate a good-sized family. Mrs. F. will sell her farm at a bargain. Northern farmers would here find a valuable home and a genial climate.

A few more words concerning the noble head of this interesting family, and I will close. The deceased gentleman occupied by this great and generous man, now mourned by many in the beautiful cemetery called Mt. Olivet, about a mile and a half east of the city, and it was my pleasure to visit this consecrated spot with his daughters, and to plant roses around the grave which may bid him with the beauty of the resurrected elements that once enshined an immortal presence, whose sweetest, like theirs, is exhaled into the ethereal realms, and has purified the atmosphere in which it bloomed.

Many times have I felt the "sacred presence" of that exalted soul, whose heavenly fire still warms the hearts of his co-laborers, and faint would I receive the full flow of that mighty tide of inspiration which can pour out from the fount of truth, but the capacity was not given me to create a measure of good, and I can only hope to "grow in grace" and greatness toward the amplitude of his expanded soul.

Free from a mortal form that for several years was a torture, he now lives in a sphere where distinguished merit is appreciated, and where the generous and philanthropic impulses that once characterized his earthly career find full scope in raising the "fallen," educating the ignorant, comforting the sorrowful, and inspiring all to higher aims, by a noble example of integrity, and by precepts of truth such as exalted souls are ever best to grasp. May his mantle fall upon many a worthy and military soldier, and may his illustrious example prompt his survivors to heroic deeds, and that love for truth and humanity that so eminently made him "the friend, teacher, pattern, darling of mankind."

Nashville, Tenn., May 1st, 1872.

The "Wild Tow" gratuitously advertised all over the country not long since to cure cancer, is said to be nothing but the common burdock plant. For certain things the young leaves are good. Make a strong decoction of a plate or so of the substance, soak them in warm water two hours, using water enough to cover them nicely; then boil half an hour. Skim or take out the leaves, and to the half pint of water or stew remaining add two or three ounces of fresh butter, simmer a few minutes over a slow fire, and when the salve is cold, lay your fingers and old sores in it, and a cure will be effected, but under certain conditions of the system the remedy fails.—*E.*

AND STILL THEY COME!

Letters and Testimonials

TO THE

WONDERFUL CURATIVE POWER

OF

Dr. H. B. Storer's

INVIGORATING, EQUALIZING,

BLOOD PURIFYING

NUTRITIVE COMPOUND.

SPECIAL DIRECTIONS FOR USE.

MANY PERSONS find it more convenient to mix each dose of the Compound with a little water, as they take it, instead of dissolving the whole at once and bottling. About one quarter of a level teaspoonful of the Compound, and a teaspoonful of sugar, may be put into a cup, and one or two tablespoonfuls of either warm or cold water added, being thoroughly stirred before drinking.

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"I have been troubled for some time with enlargement of the womb. It was quite a good deal enlarged and perfectly healthy. I saw your advertisement in the Banner, and was very much interested. I bought a bottle, and after using it a few days, I found it to do me good. I am now well, and I feel that I owe you a great deal of thanks. Please send me another bottle, as I feel that I need it."—*Mrs. J. G. C. Brackton, N. Y.*

CHRONIC DYSPEPSIA AND ULCERATION.

"I think this will be all I shall need. The ulcers have all disappeared. Oh! I am so much better than I ever expected to be. I am now well, and I feel that I owe you a great deal of thanks. Please send me another bottle, as I feel that I need it."—*Mrs. M. K., Norfolk, Conn.*

"Please send two boxes of your Nutritive Compound. I think I can dispose of a good deal of it among those that I have let have some in my store. My wife has been using it for many years, and she says that it does her more good than any other medicine she ever took. I know it does."—*P. B. W. Durand, Ill.*

DISTRESS IN THE HEAD.

"I am prompted to try your medicine upon the recommendations of Mrs. J. O. of this village, a highly respectable lady. She has recently used it, and says it has done her good. She has been complaining for a long time of distress in the head, and now presents the appearance of sound condition."—*J. M. W. New Canaan, Ohio.*

"It is the best medicine my wife has ever taken."—*N. R. W., Boston, Mass.*

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"After taking the last package of the Nutritive Compound, I am now well, and I feel that I owe you a great deal of thanks. Please send me another bottle, as I feel that I need it."—*Mrs. H. B., Boston, Mass.*

"The Nutritive Compound that I ordered last summer for my wife has done her more good than all the stuff she had taken before. I combined both of your preparations with the happiest effect."—*A. M. R., Chicago, Ill.*

FOR THE STOMACH, BOWELS AND LIVER.

"I have taken five packages. I find them just the thing for the stomach and bowels, also for Liver troubles and other female weaknesses."—*Mrs. N. S. B., Aitkin, Mass.*

EQUALIZING THE CIRCULATION OF THE BLOOD.

"It is a capital remedy for all it is recommended. It is the best thing for equalizing the circulation of the blood I have ever tried."—*E. A. B., Doul's Station, Iowa.*

"I feel as if I must be just to you and to myself, tell you how much benefit I have received from taking your Nutritive Compound. I have been suffering from four friends to whom I recommended it have experienced equally beneficial effects. I shall speak of it to every one whom I think would like to know about it. I enclose you a check for six packages."—*J. W. W., Waco, Tex.*

"The package I received was of great benefit to my daughter, for whom I got it. Please send six packages for the enclosed five dollars."—*N. C. A., Leavenworth, Ind.*

SOMETHING THAT DOES NOT CONTAIN MERCURY.

"I have patients who need something that does not contain 'Mercury,' and I think the Nutritive Compound just the remedy. It has done very much more than I expected."—*Dr. William G. F., New York City.*

ACTS LIKE MAGIC.

"I have tried one package on my sick child, and have found it to act like magic."—*J. R. P., Wilkes-Barre, Pa.*

THE "NUTRITIVE COMPOUND"

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

Full directions for use accompany each package of the Restorative.

Mailed, postpaid, on receipt of the price.

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

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

For Special Message Department see Sixth Page.

Banner of Light.

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WILLIAM WHITE, LITHOGRAPHER, ISAAC B. RICH, LITHOGRAPHER, EDITOR, LEWIS B. WILSON, ASSISTANT.

All letters and communications pertaining to the Editorial Department of this paper must be addressed to the Editor, and not to the Publisher, unless otherwise directed. The address of the Editor, but not of the Publisher, is given below.

What Phenomena Occur?

We find in the Index of May 11th a sensible communication, signed "Engineer," in which the writer, though not a believer in Spiritualism, has the following remarks, the justice and moderation of which will be apparent to all competent witnesses:

"That strange phenomena do occur, any man may satisfy himself almost any day; and what we seek is, that these gentlemen who are skilled in all the means of detecting truth and exposing error should critically examine, and either show the falsehood, explain the cause, or declare that they cannot account for the occurrences by any known satisfactory force. It is of no use to declare the manifestations *suspicious*. What one has absolutely felt, heard and seen repeatedly, and can feel, hear or see under the same circumstances at any time, is not *suspicious*. The time has come when men of science must face the issue. That the phenomena occur, is proven. Now what is the cause?"

To these remarks, so obviously true, temperate, and even cautious, the editor of the Index replies in the spirit of the dogmatist who has nothing but contempt for the testimony of thousands of his fellow-creatures, who are probably as well qualified as himself to test a plain matter of fact. If the testimony conflicts with his own preconceived notions of the possible and the probable, then let it be vilified and condemned! Such would seem to be his sentiment. Let it should be supposed we do the editor injustice, we quote his comments in full:

"What phenomena occur? The witnesses have not yet learned to separate what they have actually seen, heard or felt, from what they merely infer. The exact nature of the alleged facts is to be first determined; everything illustrative, extraneous or irrelevant is to be most severely ruled out of court; and such references only as are logically irresistible are to be admitted to the rank of explanations. What is usually called 'investigation' of this subject is the shrewdest farce. When 'mediums' will submit to such investigation as *intelligent conviction*, scientific men will be willing enough to enter on it; but so long as there is a pretense of merely such 'conditions' as absolutely preclude it, what can they expect but to be treated with neglect by all but those who are already saturated with belief? When Spiritualism will submit to really scientific investigation, it will undoubtedly receive it. Our own repeated attempts to 'investigate' have been very unfortunate, although we make no claim to be a 'scientist'."

The Index, published at Toledo, is the organ of the religious radicals who have seceded from the Unitarian ranks, and who profess a wide liberality in the recognition of truth, from whatever quarter it may proceed. But we have rarely seen more of still, old-fashioned bigotry, assumption and conceit concentrated in a paragraph, than is to be found in the above. It reminds us of the angry invectives of poor Prof. Fulton years ago in the columns of the Boston Courier. Since that time Spiritualism has gone on spreading and winning converts by millions; will now every man of common sense and common intelligence see that there must be a broad basis of truth to account for the prevalence, and the unprecedented extension of the belief in the spiritual phenomena. If the supercilious remarks of the Index had proceeded from the Rev. Mr. Fulton, we should not have marvelled; but that they should come from the preacher of liberalism *par excellence*, is a matter of some surprise.

The obvious assumption of the editor, and of the class of assailants he represents is, that the five or six millions of people who have satisfied themselves of the facts of Spiritualism are imbeciles and dupes; that they do not know how to "separate" what they have actually seen, heard, or felt, from what they merely infer!"

Now what does this editor, who would have us suppose he is the very type of candor and liberality, mean by an imperious like this in the face of facts with which, as an honest chronicler, he ought to be perfectly familiar? Does he mean to say that there is no record of an eminent man of science who has examined and admitted the phenomena of Spiritualism? Did he never hear of Robert Hare of Philadelphia? of Mr. Varley, the electrician? of Robert Chambers? of William Crookes of the British Royal Society? of Mr. Huggins, a member of the same distinguished association of scientists? of the late Professor De Morgan, who, as the encyclopedia tell us, was one of the first mathematicians of the age? of the Austrian Reichensbach? of Drs. Elliottson and Ashburner, two of the most eminent London physicians of the lamented J. W. Jackson, one of the first of contemporary anthropologists? of Camille Flammarion of France, admitted to be one of the most profound of living astronomers? of Hermann Fichte, the worthy son of the great contemporary of Kant, and who, in the abstract sciences, has probably no living superior?"

The editor of the Index is a frequent eulogist of Mr. Darwin, the ingenious expounder of the theory of evolution. If the editor will look at Mr. Darwin's last volume, he will find in it long quotations from Mr. Alfred R. Wallace; and of Mr. Wallace, Dr. Hooker, the President of the British Scientific Association, spoke as follows, in his address at the meeting at Norwich, in August, 1868:

"Many of the metaphysicians' objections have been controverted by that champion of natural selection, Mr. Darwin's true knight, Alfred R. Wallace, in his papers on 'Protection' in the 'Westminster Review,' and 'Creation by Law,' in the 'Journal of Science,' Oct., 1867, etc., in which the doctrine of 'Continental Intercourse,' the 'Theory of Beauty,' and kindred subjects, are discussed with admirable sagacity, knowledge, and skill; but of Mr. Wallace, and his many contributions to philosophical biology, it is not easy to speak without enthusiasm; for, putting aside their great merits, he, throughout his writings, with a modesty as rare as I believe it to be in him unconscious, forgets his own unquestionable claims to the honor of having originated, independently of Mr. Darwin, the theories which he so ably defends."

We presume that the editor of the Index will

not go back on his *magnum Apollo*, Mr. Darwin, so far as to deny the claims of Mr. Wallace to be ranked as a man of science. Now Mr. Wallace admits the phenomena of Spiritualism, and here is something he has to say on the subject:

"One of the most popular objections to miracles consists of making a supposition and drawing an inference, which looks like a dilemma, but is really none at all.

This argument has been put in several forms. One is, 'If a man tells me he came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by telegraph-wires, I do not believe them. If any number of men tell me the same, I do not believe them.' Therefore Mr. Hume did not that in the air, not by withholding any amount of testimony you may bring to prove it."

Another is, 'If a man tells me that he saw the lion on Northumberland House descend into Trafalgar square and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them. If a hundred men inform me that there are certain things so absurd and so incredible, that no amount of testimony could possibly make a sane man believe them."

Now, these illustrations look like arguments, and, at first sight, it is not easy to see the proper way to answer them; but the fact is that they are wrong, for they are based on a false supposition upon an assumed proposition which has never been proved, and which I challenge any one to prove. The proposition is, that a large number of independent, honest, sane, and sensible witnesses can testify to a plain matter of fact which never occurred at all.

Now, an evidence has ever been adduced to show that this ever has happened, or ever could happen. But the assumption is rendered still more monstrous when we consider the circumstances attending such cases as those of the curer at the tomb of the Abbe Paris, and the cases of modern scientific men being converted to a belief in the reality of the phenomena of modern Spiritualism; for we must assume that, being fully warned that the alleged facts are impossible and are, therefore, delusions, and having the sources of the supposed delusion pointed out, and all the prejudices of the age and the whole tone of educated thought being against the reality of such facts, yet numbers of educated men, including physicians and men of science, are convinced of the reality of the facts, after the most searching investigation. Yet the assumption that such an amount and quality of independent converging evidence can be all false, must be proved to be a fact. If the argument is in the right, and really otherwise it is merely begging the question. It must be remembered that we have to consider not absurd beliefs or false inferences, but plain matters of fact; and it cannot be proved, and never has been proved, that any large amount of cumulative evidence of disinterested and sensible men was ever obtained for an absolute and unqualified decision. To put the matter in a simple form, the asserted fact is either possible, or not possible. If possible, such evidence as we have been considering would prevail; if not possible, such evidence could not exist. The argument is, therefore, an absolute fallacy, since its fundamental assumption cannot be proved. If it is intended merely to enunciate the proposition, that the more strange and unusual a thing is the more and the better evidence we require for it, that we all admit; but I maintain that human testimony increases in value in such an enormous ratio with each additional independent and honest witness, that no fact ought to be rejected when attested by such a body of evidence as exists for many of the events termed miraculous or supernatural, and which occur now daily among us. The burden of proof lies on those who maintain that such evidence can possibly be fallacious; let them point out one case in which such cumulative evidence existed, and which yet proved to be false; let them give not a supposition, but proof."

Mr. Wallace's remarks hit the case of those false friends of science, who, like Dr. Carpenter, argue as if what they consider the possible must be impossible.

With regard to the "conditions" on which the Index lays so much stress, did it never occur to the editor that it is barely possible that the nature of things may choose to prescribe its own conditions; and not accommodate itself to the whims or processes of so-called scientists, or even of radical editors? The "mediums" being the mere instruments for certain occult intelligent forces to play upon, what an absurdity it is for the investigator to attempt to bully those "forces" into conformity with his own notions of what is most suitable, convenient, or convincing! The "conditions" are prescribed, not by the medium, but by the operating forces. The pseudo man of science thinks he may stand on his dignity, and say to Nature, "Do as I tell you to, or I will not condescend to investigate your marvels." Is this the spirit in which a genuine scientist will interrogate Nature? Conform to my conditions, or I will none of you? Nay; it is the duty of science to wait upon Nature, to reverently listen to what she chooses to tell, and in the way it pleases her to utter it, and deal with the facts that are manifested, and not ignore them because others are not manifested. We should be glad to learn her lessons on the conditions she chooses to prescribe, thankful to accept such insight into her arcana as she vouchsafes to grant.

"When Spiritualism will submit to really scientific investigation," says the Index, "it will undoubtedly receive it." Now what presumptuous absurdity there is in this remark, if Spiritualism is what we claim it to be—the manifestation of a preternatural intelligent force! The editor speaks precisely as if Spiritualists were trying to show off something of their own invention or contrivance; as if they themselves were responsible for the "conditions" under which the phenomena occur! Whereas if the phenomena are spiritual—that is, subject to the control of forces and intelligences wholly independent of the will and action of the parties present—the demand for human conditions is simply arrogant and preposterous. As well might this condescending editor have said to some of the phenomena of electricity, before they were verified: "You much-valued power of electricity, I will stoop to investigate you as soon as you will conform to the conditions I may impose!"

The truly scientific state of mind is one of humility and not of self-assertion. The real scientist does not measure the grand phenomena of Nature by his own notions of the possible and the proper. It is only narrow and bigoted, or ignorant and undeveloped minds, that are thus hampered and pre-occupied. Mr. Wallace, in his remarks we have already quoted, ably sets forth the position which the truly scientific observer ought to occupy toward the marvels of Spiritualism, Mesmerism and Somnambulism.

For the Index to ask, "What phenomena occur?" at this period of the world's progress in reference to these subjects, shows either that the editor has shut his eyes to what is going on about him, or that he is so very wise in his own conceit as to have an immeasurable contempt for the ability of the rest of mankind to investigate occurrences appealing to their senses and their common sense. The fact that he himself has been "very unfortunate" in his "repeated attempts to investigate" is by no means a final and conclusive argument against the reality of the phenomena. It is hardly wise to measure Nature's possibilities by our own narrow experiences. We have heard of other men who were unfortunate in their repeated attempts to investigate; who were disaffected, disgusted, baffled, but who at last, when they had

"An Answer to the Arguments of Hume, Locky, and others against Miracles," by Alfred R. Wallace, author of "The Malay Archipelago," and "Contributions to the Theory of Natural Selection." London: 1871.

nearly abandoned their researches, received the one priceless proof which satisfied them that the cloud of witnesses to the phenomena were neither dupes nor liars.

We repeat, therefore, that it is simply an arrogant slander for the editor of the Index to assert, as he virtually does, that such men as Hare, Loomis, Varley, Crookes, Brougham, Chambers, Gray, Wilkinson, Shorter, Coleman, Flammarion, Favre, Howitt, Arnold, Hazard, Gunning, Denton, Owen, Edmonds, Mountford, Putnam, White, Trollope, Fichte, Jackson and Wallace, are such simpletons and imbeciles as to be "unable to separate what they have actually seen, heard or felt, from what they merely infer!"

Such a gross impertinence on the part of the editor would seem to imply that he is less anxious for truth than for what may strike the superficial as victory; that these inconvenient phenomena come in the way of some of his own pre-conceptions and pre-commitments; that it would be very awkward for him, after all his opposition, his skill in dialectics, his display of erudition, to be compelled to admit that the "babes and sucklings" are nevertheless in the right, and he, the great theistic philosopher, in the wrong. We would not judge the editor uncharitably; but his imputation upon the common sense of the gifted and (many of them) distinguished men we have named, not to speak of the millions, who, like them, accept the phenomena as "proven," leaves us no escape from one of two alternatives: either he is densely ignorant, or, in reference to Spiritualism, absurdly self-conceited, bigoted and illiberal—what, in college days, we used to call a prig; and a prig who effects liberality is a prig indeed.

Reaction Coming.

Just as surely as the churches combine to force this dogma of theirs into the Constitution, to make it a part of the organic law and enforce it in statutes that shall be made operative everywhere, there will come a reaction of whose power they now have but a faint and distant conception. It is not in human nature to be driven even to goodness, much less to be compelled to accept the ecclesiastical interpretation of goodness and purity as the guide of life, with penalties attached for disobedience of the formal statutes of piety. Already the cry is heard in the air in response to the Cincinnati Bible Constitution Convention. Let them agitate; the struggle is bound to come, and agitation only hastens it forward. The revolutionists are putting forth their demands—the liberals will be found no less indistinct on their side. The Index, of Toledo, states what these demands are, and Old Theology will do well to ponder them. They are as follows: that churches and other ecclesiastical property no longer remain exempt from just taxation; that chaplains in Congress, State Legislatures, the army, navy, militia, and in prisons, asylums and all other institutions supported by public money, be dismissed; that no more appropriations shall be voted for sectarian, educational and charitable institutions; that all religious services now sustained by the Government shall be abolished; that the Bible shall come out of the public schools; that Presidents and Governors shall appoint no more public fasts or festivals; that the present judicial oath shall be abolished, and simple affirmation be substituted; that all laws enforcing the public observance of Sunday, or the Sabbath, be repealed; and that in the Constitutions both of the States and the United States no privilege or advantage shall be conceded to Christianity or any other particular religion, the Government being established on a purely secular basis; and all changes being unflinchingly made that are necessary for that end.

How does Old Theology like the picture? Is it the idle dream of the imagination, we can assure it, but one of those things which are very sure to occur. Liberalism will not be content to stand on the defensive always; it will become aggressive, bold and defiant; it will claim its rights, and insist, with reason and truth as its allies, that this government of ours was never established in the name or interests of any special religion or creed, but solely for the protection of the people in their enjoyment of the larger civil, and religious, and personal liberty. On this high and broad ground it can make a memorable fight, in the course of which these ecclesiastical United States Court Judges, Governors and other officers will go down as surely as they undertake to resist the rising sentiment of this great people. If a church, no matter of what creed, may set up its authority to bind first the consciences, and next the conduct of the people, we may as well call it a government wholly of church and done with it, and not even of church and State. But that is what will never be patiently submitted to. When it comes to threatening force in order to make ecclesiastical dogmas go down in a popular government, it must be accepted as a reckless challenge of the inherent and inalienable rights of the people; and when an issue of that sort is once joined, it will terminate only with a complete and thorough triumph for either one side or the other. If the churches are sagacious and wise, they will arrest this dangerous movement right where it is.

Ministerial Endorsement of the Dramatic Stage.

The daily press informs us that at a recent Sunday evening meeting at Pittsburg, Pa., held by the Young Men's Christian Association in the theatre, a sermon was preached by the Rev. Mr. Van De Mark, in which that gentleman, among other liberal utterances, said: "God has given to man two means of exhibiting emotion not given to any other being, viz: laughing and crying; an endowment with these gifts warrants their exercise." The stage, properly regulated, the preacher considered "not only the best vehicle of amusement, but as less objectionable than many others which very strict folks tolerate." He alluded to games practised in what is called good society, which "necessitate oscillatory exercise," and which he considered more reprehensible than any theatrical performance. The dramatist, he thought, in a majority of cases, inculcated good morals; for they punished vice and rewarded virtue. He insisted that theatres, with all their faults, would continue to be more attractive than the churches, until preachers learn to throw into their words and actions an earnestness equal to that displayed by actors.

Aid for the Family of J. W. Jackson.

In the Banner of Light for May 4th, we noticed editorially the translation from earth-life to the freedom of the spirit-land of the liberal-minded and scholarly gentleman whose name heads this parallel. We are sorry to learn, per the Spiritualist Magazine [London], that the family of this co-laborer in the field of reform is much in need of pecuniary assistance, Mr. J. having been blessed with more mental than pecuniary possessions. Those desirous of performing a good deed can do so by forwarding subscriptions in aid of the bereaved ones to J. Burns, 15 Southampton Row, London, Eng.

People's Convention in New York City.

To use the words of the New York Herald, on Saturday evening, May 11th, this Convention—the first that has ever nominated, in any country, a woman for sovereign or chief magistrate, with the exception of the Hungarian Diet, which elected Maria Theresa *viva voce*—adjourned. During its sessions, a platform was adopted, the principal points of which were the complete reconstruction of the functions of the Government of the United States; a new Constitution to meet the present wants of the people, the present construction being behind the present age of civilization; all important legislation to be submitted to and approved by the people—the referendum—before becoming laws; a uniform national code of civil and criminal law; all monopolies to be abolished, charters revoked, and the Government to take charge of all public enterprises, which are to be for the public use, and not to be charged for at a higher rate than the cost of construction and maintenance; public lands to be for the free use of actual settlers; one system of currency based on the national faith; direct taxation according to personal property; free trade; general peace; the Government to employ the unemployed; capital punishment to be abolished; every person, male and female, to be allowed to vote; minorities, as well as majorities, to have representation in Government; the Monroe doctrine to be adopted.

The names of Victoria O. Woodhull and Frederick Douglass are presented by this convocation, which adopted the name of the "Equal Rights Party," to the consideration of the voters of the American Republic, as candidates for the Presidency and Vice Presidency of the United States. After one day (Thursday, May 9th) spent in preliminary skirmishing, the Friday (10th) session ended at evening by the nominations aforesaid, and the Saturday meetings were consumed in the perfection of details. The Convention (so we were informed by the daily press,) numbered upward of six hundred and twenty delegates, from twenty States and two Territories, and all shades of radical thought found representation upon a universally free platform. Resolutions were passed during the sessions enunciating the leading ideas of those attending, censuring the Liberal Republican nominee and his followers, and providing that certificates of indebtedness, without interest, be issued by the National Executive Committee in the name of the new party, for the purpose of raising funds to carry on the campaign. Many of the delegates proceeded to evince their confidence in the movement by pledging themselves to advance money in sums of one hundred dollars at a time for the purchase of these bonds.

The party is now arrayed in the field with the various claimants for public favor in the coming campaign. It represents, in certain ways, the earnest convictions of many honest reformers. While it is an undoubted fact that evils do crop out broadcast upon the frontier of our social and political systems, the question which divides the masses of humanity's well wishers, is the means to be adopted for the eradication of said unsightly excrescences. To the cold, calculating conservatism the utterances of the enthusiastic iconoclast may appear volcanic in nature and revolutionary in character, but both classes are necessary in community to preserve the equilibrium. We believe that the "incoming tidal-wave of reform" is surely destined—whatever result may flow from this particular organization just inaugurated—to gradually lift the race upon its pulsing crest, toward the grander things to be, though the uncertain glaze of the future hanging low over its waters gives us no glimpse of the mighty plan by which the consummation is to be won.

Sunday Reading.

It seems New York is more liberal than Boston, as that city is willing its citizens should enter the public libraries on Sunday for rest and mental recreation. This is significant of the growing liberality of the age in matters of conscience. The bigotry of the past is fast giving place to the enlightened policy of the present; and hence it gives us pleasure to announce to our readers that the Mercantile Library Reading Room, in New York, was opened to the public on Sunday last. In speaking of the event the New York Herald says: "Of the results of the first day of this new era in library morals, nothing but good can be reported. There was no disturbance of any kind, either on the part of those who cheerfully participated in the benefits of the new era, or of those who, from motives of moral conviction, differed from the decision arrived at by the majority of the Committee of Management. All the day through, the files of papers were quietly thumbed by gratified habits of the institution, and Sabbath though it was, the quest of information was pursued with the same quiet persistence that marks such a pursuit on any other day in the month or week. That any great harm was done, even the most rabid of the eloquent enthusiasts would hesitate to assert, and there can be no doubt that this most novel of the innovations of an enlightened age will heartily commend the respect and the hearty support of all who are in favor of a decorous and intelligent use of the day of rest."

A New Feature.

By reference to our first page it will be seen that we have inaugurated in this number the long promised series of biographical sketches of Spiritualist media. After posthumous notices of Fannie Burbank Felton and Achsa W. Sprague, we now present to our readers an outline of the life and services to the cause of Mrs. Mary M. Hardy, of Boston, trance, test, and business medium, from the pen of John William Day. We shall follow the same, at intervals, by sketches of Lizzie Doten, A. E. Carpenter, Annie Lord Chamberlain and her sister Jennie; Lizzie Keyser, of Ohio, by Judge Carter; Mary J. Hollis, of Kentucky, by Cypas B. Lynn; Mary A. Currier, of Haverhill, Mass., by John W. Day; and others. We shall be pleased to receive information from other mediums throughout the United States, concerning their experiences and past history, and will give publicity to such as opportunity shall present itself.

William Bruntton.

This young gentleman, formerly a student of divinity in England, but whose eyes—like those of Paul—became opened to the new light, is now residing at No 5 Poplar place, Boston, Mass., and is ready to accept calls to lecture wherever his services are needed by Spiritualist societies. Should any of our Western friends desire his presence among them, he would be willing to undertake the journey if a sufficient number of engagements offer to make the movement feasible. We fearlessly recommend Bro. Bruntton as a man of sterling integrity, eloquent delivery and original thought. His education for the Unitarian ministry, combined with rare mediumistic gifts, will yet afford him an enviable place among the apostles of the spiritual dispensation.

Rev. Mr. Alger.

Rev. Mr. Alger spoke in Music Hall last Sunday forenoon, after (owing to ill health) an absence of nearly a year. The hall was crowded, and every one present manifested pleasure at the restoration to health of this worthy man. The sermon began with a brief general statement, variously illustrated, of the superiority of rational over traditional religion, and then went on to give definitions of religion and science, the first of which was defined as a reaction of the soul on the unknown, the unknowable, the inevitable and the eternal, while the second was declared to be the reaction of the soul on known manifestations of the Infinite in material forms. Various mythical presentations of natural occurrences and of the character of the Deity were then contrasted with the scientific view of the same subjects, particular stress being laid upon the difference between a faith which relegated God entirely to the past, and a belief which placed him in the present, his oracle speaking from every cloud, and heard upon every sea, in every lonely forest, in every midnight glen, and upon every solitary mountain. Great applause greeted an assertion that reading prayer-books a million times over, ringing bells, burning candles, crying aloud upon the name of the Lord, were not religion, but mechanical substitutes for it, and the greatest evil in the religious world at this moment. This was followed by a short dissertation on the difference between the Pagan or Jewish conception of God, and that which was in accordance with the latest revelations of science; and after this came a view of the various classes of believers in the world, and of the effects produced upon them by the rationalistic ideas. Again reverting to the praise of rational religion, Mr. Alger spoke of the idea of a traditional God, seated on a local throne, walled in with angels, and opposed by a local hell filled with demons, and jocosely refuted this idea by saying that since, by the revolution of the galaxy, heaven, which is supposed to be above us, and hell, which is supposed to be beneath us, constantly change places, they are equally everywhere and nowhere. God reveals himself to man in the miracle of the universe, said Mr. Alger, in the parallel miracle of the races of the living rising from the smallest animalcule, which, after one throeb of being, lays its skeleton upon the coral reef, to the seraph, whose bosom throbs with rapture at his glory; and his spirit not only inspires the Bible, but all literature. A glowing picture of the time when all the world should take this rational view of God, of the day that should yet dawn, when, as lakes mirror heaven, the inner life of man should reflect God, and a declaration of devout faith in the eventual though distant coming of the day closed the sermon, which neither in beauty of language nor depth of thought showed any falling off in the power of the speaker.

Music Hall Spiritualist Free Meetings.

On Sunday afternoon, May 12th, Addison A. Wheelock, managing editor of the American Spiritualist, spoke at this place. His subject was "The Spiritualism of Life." Miss Lizzie Doten, the celebrated poetess and inspirational speaker, will lecture at this hall on Sunday afternoon, May 10th; subject, "The Desolate Land," closing with an inspirational poem.

Andrew Jackson Davis.

The closing lecture of the course for the present season will be delivered Sunday afternoon, May 26th, at Music Hall, by this distinguished seer, author, and speaker, whose name is a household word wherever liberality of sentiment is prized. An opportunity is thus given for many, who have never listened to Mr. Davis in public, to meet him and know personally of one whose printed pages have long ago introduced him to their mental appreciation.

Release of the Mormons.

The Supreme Court of the United States have fully indorsed, and more than indorsed by their action, all that was said some weeks since in the Banner in behalf of "Fair Play to the Mormons." And yet for our candid utterances on that subject we were blamed by many who did not stop to discriminate, but confounded a plea for the misdoer with sympathy for the misdeed. We denounced Judge McKean's proceedings against the polygamists as high-handed, irregular and in contravention of the spirit of the territorial laws and the constitution of the United States. The Supreme Court, by reversing all the measures adopted under the ruling of Judge McKean, have added their overwhelming authority to our own feeble plea, and we have the satisfaction of finding that our sense of justice and right was in harmony with the laws as expounded by our highest tribunal.

Massachusetts State Spiritualist Association.

On Wednesday morning, May 29th, this organization will commence its annual session, to continue during the afternoon and evening of the same day. The call in another column, signed by the President and Secretary, sets forth that the election of officers and other matters of importance and interest, will come up for consideration. Let all who can do so conveniently attend, and give the endorsement of their presence to the Association.

The London Spiritual Magazine.

For May has arrived. The following is its table of contents: The Spiritual Experiences in Italy of the late Nathaniel Hawthorne, and his Reflections thereupon; Spirit Photographs; Twenty Years' Experience in Spiritual Intercourse and Phenomena; Stones Thrown by Unseen Agents; Prof. Robert Hare's Latest Opinion of Spiritualism; Spiritualism at the Antipodes; Spiritualism in the American Press—Mr. Charles H. Foster—A Strange Cure; Notes and Gleanings; Obituary—Mr. J. W. Jackson; Notices of Books; Correspondence. For sale at the Banner of Light office.

Mumler's Fire Engine Telegraph.

This new invention, for the purpose of transmitting signals when to start and stop from the pipe to the engine, worked, as we learn from the Daily Advertiser, to the entire satisfaction of Chief Engineer Darnell and others of the Fire Department on the 11th inst. It is not generally known—but such is the fact—that this invention was suggested to the medium, Mumler, by his spirit-friends.

New Music.

G. D. Russell & Co. have recently issued the following choice list of vocal and instrumental pieces: "Piano-forte Recollections, No. 6," by Stephen A. Emory; "Dolly Varden," a serio-comic song, composed by E. G. B. Holder; "Bogdan's Favorite," instrumental, by E. W. Locke; "Little Faded Shells," words by Annie M. Curtis, music by Charles Bernard; "Your spirit sings no more," by Emil Eisman; "Lucy Waltz," by M. J. Mosser.

Sympathy is not voiceless. Charity has a multitude of votaries. The great heart of humanity beats for its kind, wherever its footprints are found.

Opening of the Psychopathic Retreat.

At length we are enabled to announce that definite arrangements have been made for opening the long-contemplated psychopathic institution, for the care and cure of persons suffering from mental disturbances and diseases of the nervous system.

The building selected for the purpose is a large first-class private residence, elegantly furnished, and provided with every possible means of convenience and comfort. The grounds are ample, tastefully laid out, supplied with shade trees, shrubbery, arbors, croquet plat, and a variety of walks, affording the best facilities for out-door exercise, recreation and amusement, yet secluded from the disturbing confusion and excitement of city life.

The locality is at Winchester, on the Lowell railroad, eight miles from Boston, on elevated ground, with salubrious air, securing the highest sanitary conditions. In the immediate vicinity boating and fishing privileges can be enjoyed. It is less than one-third of a mile distant from the depot, and accessible by eleven daily trains in both directions.

With the quiet of a retreat, and the curative means of a hospital, are combined the comforts and cheer of a home, and more than all, the peculiar psychopathic influences heretofore specified, which are not employed elsewhere.

With this combination of physical, moral and spiritual agencies, we hope to be able to report a very perceptible increase in the per centage of cures over what has heretofore been obtained.

Certain improvements now in progress will be completed about the 20th of the present month, when the doors will be opened for the reception of patients. It will be well, however, for those who wish to avail themselves of the advantages afforded, to communicate first with the superintendent, by letter or in person, specifying such special arrangements as they desire.

A long time has elapsed since this matter was brought to the attention of Spiritualists and others of liberal thought, through the Banner; much longer than was at first believed necessary to consummate it, even on a larger scale. A few noble souls responded promptly to the first appeal; but cooperation came so tardily—and in some quarters, where reasonably expected, was withheld altogether—that even some of these have been discouraged. The sum of money deemed necessary for the realization of their hopes could not be obtained, and it became a question whether the plan should be abandoned, or indefinitely postponed. Still the firm conviction remained that there was an imperative duty to be performed. The need was indispensible and paramount. Voices from the heavenly spheres encouraged us to persevere, giving assurance of success. And thus, through the deepest discouragement, hope, though sometimes ebb-flood, has kept uppermost, and the impulse to enter courageously upon the work, proved too strong to be resisted.

To those kind friends who have lent a helping hand, through this period of discouragement, our grateful thanks are due; and we believe that others whose hearts are with us—amply able to extend similar aid, but who, for prudential reasons, have faltered—will have caution replaced by confidence and take pride in carrying out their first convictions.

We commence with an earnest purpose, animated by a determination to achieve success, acknowledging no such word as fail, until the combined forces of earth and heaven shall pronounce our purpose other than humane, our prospects hopeless, and our earnest efforts futile.

EDWARD MEAD.

Those who may favor the enterprise just inaugurated by Professor Mead, whose large experience in the cure of mental diseases peculiarly qualifies him for the position he assumes, are requested to forward donations to his address, care of this office.—Ed. B. or L.

In Memoriam.

We were recently and suddenly made to sorrow at our earthly loss in the departure of Mrs. Ruth A. Small, of Hartford, Mass., although she had attained more than her quota of threescore years and ten; and who, for over fifty years, was the loving and beloved companion of Capt. Zebina H. Small.

Both of these well-known and worthy people active and efficient members of "the old guard" through all the anti-slavery days, have valiantly maintained the same interest and activity in all the great moral and religious conflicts which have taken place in the public mind since those memorable and courageous times. Their home for nearly forty years has been the abiding-place of such moral warriors as Garrison, Phillips, Parker Pillsbury, Henry C. Wright, and their co-laborers; while, in later times, our spiritual missionaries and itinerants have ever found most generous shelter and warmest sympathy beneath their hospitable roof.

Mrs. Small was indeed a mother in Israel. With a willing heart and an open hand, her charities were truly catholic, and her sympathies grandly active and practical.

Blest with native good sense, she was eminently conscientious in all her views, a sincere lover of justice, clear in her conceptions of right, earnest and consistent in her devotion to the truth. Naturally kind, gentle and affectionate, her life flowed on like a peaceful river winding its way to the open sea. Years ago the gospel of Spiritualism gladdened her consciousness, and in the radiant glory of its healing light she sweetly fell asleep.

While her spiritual presence may be felt and recognized in the home that knew her so long and well, her bodily absence will be mourned for the void which nothing can fill. From her abode in the realm of souls, she watches over and awaits, in company with those who preceded her, for the like translation of kindred ones who yet remain, when an unbroken family band, reunited above, they will together journey on, continually acquiring new thoughts and richer experiences, while forever basking in the glorified beauties of spirit-life.

GEORGE A. BACON.

Contents of this Number of the Banner. First page: "Psychometry," by Joseph R. Buchanan; "On Religious Beliefs," by Jane M. Jackson; "Biographical Sketches—Mrs. Mary M. Hardy," by John W. Day. Second: Same continued; "To Robert Harper, of Birmingham, England," by Austin Kent; "Looking Beyond;" "Confusion Worse Confounded," by A. E. Newton. Third: Same continued; "England—Spirit Photography in London," by J. H. Powell; "Notes by the Wayside," by Dean Clark. Fourth and Fifth: Editorials on current topics. Sixth: Message Department; "Mrs. Conant's Mediumship," by J. M. Peebles; Poem—"Correlation of Moral Forces," by E. R. Place; "Obituary: Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn.

Of Mary J. Holmes's new novel, "Edna Brown," G. W. Carleton & Co., the publishers, have received advance orders for nearly 20,000 copies. Who reads an American novel?

ALL SORTS OF PARAGRAPHS.

Miss E. Shaw, Master W. Libbey, Messrs. J. William Fletcher, of Westford, Mass., and George Sanderson, of Weston, Mass., have cordial thanks for flowers sent us for the Banner Circle Room. The spirit-children, who impressed them to do so, send, in return, blessings from their beautiful flower-garden in spirit-land.

By reference to card in another column, it will be seen that Miss Severance, the well-known medium, has removed her office and place of abode to 71 East Brookline street, three floors east of Harrison avenue, Boston.

An ingenious schoolman in Iowa punished a boy for kissing the big girls by making him show how it was done before the whole school. It did not work well, however, for the idea became altogether too popular at once.

The man who stood half an hour in a church vestibule, and then twenty minutes in the aisle, without being offered a seat, is decidedly opposed to having "God put into the Constitution" at present. He thinks that it would be better to try the experiment of putting a little more godliness into the churches first.—The Golden Age.

A Chicago congregation provoked up its ears when the minister said: "I have land to sell," but dropped off to sleep again when he added: "the beautiful land on high."

We have received the first number of a racy little monthly paper called "The World," published at Princeton, Mass., edited by S. H. Heywood. The new venture is a radical reform sheet of a most uncompromising stamp.

Fanny Fern's new book, entitled "Caper Sauce," will be issued in a few days by G. W. Carleton & Co., together with another spicy English reprint, Angelina Washington's Thoughts on Men and Things.

New Publications.

The May number—5 of Vol. 1—of the KANSAS MAGAZINE, printed at Topeka, by a company of the same name, has come to hand. The contents are of a varied and attractive character, and the young magazine gives good promise for the future. A. Williams & Co., 135 Washington street, Boston, have it for sale.

Church's Musical Vision, published by John Church & Co., Cincinnati, O., has made its appearance for May, offering to the reader a full line of "correspondence," "editorials," etc., together with nine pages of choicest music.

Received, "OUR ILLUSTRATED," published by Webb Bros. & Co., Providence, R. I. This is a monthly art journal of excellent typographic appearance and tasteful illustrations.

We have received from the publishers, Charles O. Hatfield & Co., New Haven, Conn., a well prepared pamphlet—No. 8, University Series—entitled, "THE SUN AND THE PINEAPPLE OF ITS ATTAINMENT," by Prof. C. A. Young, of Dartmouth College, "the same being the substance of a recent lecture by the Professor before the Yale Scientific Club."

The April number of the Rapid Writer, a quarterly published in the interests of D. P. Lindsey's Telegraphy, by the "Rapid Writer Association," Andover, Mass., is received. Of the great merit of the system it advocates we have frequently expressed our opinion, and have the elementary work on the art for sale at our counter, where all interested can investigate for themselves.

THE WAY OF THE WORLD is brought out in a new edition for its popular author, Wm. T. Adams ("Oliver Optic"), by his publishers, Lea & Shepard, who have presented it to the reader of modern fiction in a very attractive form and dress. It deals with living characters and conditions, and sketches passages of current life and action with whose features all are more or less familiar. The fact that it has passed to a new edition is additional evidence of its increasing popularity.

THE LIFE THAT NOW is need hardly be named as the title of a handsome volume of discourses by Robert Collyer, who has just left the East for Chicago with a larger amount of money for the rebuilding of his church than clergyman ever successfully begged for before. We have before this taken occasion to comment on Collyer's noble and sweet peculiarities—his thought almost drowned in emotion, his prose steeped in poetry, his faith with its forms wholly lost in its reality. All those will be found, and more, in the fresh and timely volume just presented by his publishers, Roberts Brothers.

A BAKER'S DOZEN is the extremely neat title of a little collection of thirteen pleasant dramatic productions from the pen of George M. Baker, whose name is well enough known in this connection in Boston and vicinity. Whoever would convert his parlors, or an evening, into a perfect paradise of mirthful enjoyment, will do well to possess himself of this convenient little volume. It will prove a theatre of itself in its owner's pocket.

THE AMERICAN ODD FELLOW for May has been beautifully illustrated articles, stories and sketches, choice poetry, Departments for the home circle and Daughters of Rebekah, Solentile and Curious Facts, Agricultural and State Departments, all the news of the Order, etc., etc. Address A. O. F. Association, No. 37 Park Row, New York.

We have received a copy of the printed examination and rules for the "Nashville [Tenn.] INDUSTRIAL EXHIBITION, of manufactures, minerals, art, etc., which opened May 1st, and is to close Saturday, June 1st.

THE STUDENT'S JOURNAL, a neat four-page broadside, issued in New York City by Andrew J. Graham, and devoted to the advocacy of photography, music, etc., etc., is received. An article—"All About Photography," is especially recommended to the consideration of the public.

THE NORTH END MISSION MAGAZINE for April, a quarterly publication sent out by a society of the same name, at 201 North street, Boston, has come to hand. The organization which it represents is doing a good work of charity in the peculiar field of its labors.

We have received from E. Steiger, 93 and 24 Frankfort street, New York City, a neat pamphlet, in German, entitled, "The Kindergarten in America," devoted to a consideration of the adaptation of Froebel's system to conditions in our country.

Spiritualist Lyceums and Lectures. MESSRS. IN BOSTON.—Music Hall.—Free admission.—The Fifth Course of Lectures on the Spiritual Philosophy is being held in this elegant and spacious hall. Meetings every Sunday, at 2 1/2 o'clock. Mrs. L. L. Hatten will lecture May 13; Andrew Jackson Davis, May 20; which concludes the season.

22nd Hall, corner Elliot and Tremont streets.—The Boston Spiritualists' Union hold their regular meetings every Thursday evening at 7 1/2 o'clock. The public are cordially invited to attend. Dr. H. F. Gardner, President; Mrs. L. F. Kittredge, Secretary.—The Children's Progressive Lyceum meets at 19 A. M. every Sunday.

John A. Andrews Hall, corner of Channing and Essex streets.—Test circle at 10 A. M.; Mrs. Mary Carleton, medium, lecture and answering questions at 2 1/2 and 7 1/2 P. M.; by Mrs. S. A. Floy.

Temple Hall, 18 Register street.—At 10 1/2 A. M., test circle; Mrs. Helle Howitt, medium; 2 1/2 P. M., circle, open to all mediums; 7 1/2 P. M., conference.

Boston.—Elliot Hall.—Answers to the question, "To what extent are we responsible for our acts, and to whom?" singing by various members, the rendition of a musical selection by Alice Cayvan, marching, etc., composed the exercises at the session of the Children's Progressive Lyceum, Sunday morning, May 12th. The meeting was characterized by a good attendance.

Ladies' Tea Party.—On Tuesday evening, May 14th, a pleasant assemblage inaugurated the first series of social gatherings heretofore to be held at Elliot Hall for the pecuniary assistance and under the auspices of the Ladies' Aid Society. Music from Carter's Quadrille Band, dancing till twelve o'clock, a substantial supper and social converse made the occasion one long to be remembered. During the evening, Miss Altha Hubbard, by request, danced the "Irish Lilt," to the satisfaction of all.

In the coming autumn and winter, it is intended to hold these parties once a month. The next meeting, for the summer will occur during the strawberry season, of which full particulars will be given hereafter.

Lyceum Entertainment.—The First Children's Progressive Lyceum of Boston will give an entertainment at Elliot Hall, Monday evening, May 20th, at eight o'clock, in aid of its finances, at which the exercises will consist of recitations, songs, duets, an original declamation written by D. N. Ford, etc. Mary A. Sanborn, C. W. Sullivan, Hattie C. Richardson, Willie B. French, M. F. Davy, Alice Cayvan and other

old favorites will give their services to enhance the interest of the occasion. A good attendance is hoped for.

John A. Andrews Hall.—An interesting circle was held on the morning of Sunday, May 12th, by Mrs. Mary A. Carleton. In the afternoon Mrs. Floy lectured acceptably to a good house, and the questions propounded by the audience were satisfactorily answered. In the evening the subject—"A Key to Immortality," was skillfully treated in an eloquent and concise manner. The fine quartette singing added greatly to the interest of the services. These meetings, which are steadily on the increase as to attendance and usefulness, are held at 2 1/2 and 7 1/2 o'clock P. M.

Temple Hall.—On the morning of Sunday, May 12th, Mrs. Howitt gave a public circle at this place; and in the afternoon and evening of the same day speaking by the friends was the order of exercises.

Dr. C. C. York, Conductor, gives notice that the Temple Hall Children's Lyceum will give a dramatic entertainment on Wednesday evening, May 23d, commencing at 7 1/2 o'clock—dancing at 9 1/2 to 11 1/2 o'clock.

CHARLESTOWN.—Evening Star Hall.—Meetings are held at this place each Sunday, at 3 and 7 P. M. The sessions on Sunday, May 12th, were occupied, afternoon by lecture and psychometric readings by Mrs. Abbie N. Burnham, evening by a conference, opened by Dr. A. H. Richardson, in which eleven speakers participated.

COMMONWEALTH OF MASSACHUSETTS. IN THE YEAR ONE THOUSAND EIGHT HUNDRED AND SEVENTY-TWO. AN ACT

TO INCORPORATE THE BOSTON ASSOCIATION OF SPIRITUALISTS. Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

SECTION 1. Phineas E. Gay, Daniel Farrar, Charles E. Jenkins, Moses A. Dow, Francis A. Sawyer, Henry F. Gardner, Eben W. Keyes, George W. Smith, Moses T. Dolz, their associates and successors, are hereby made a corporation by the name of the Boston Association of Spiritualists, to be located in Boston, for the purpose of disseminating information in regard to the doctrines of Spiritualism, with all the powers and privileges, and subject to all the duties, restrictions and liabilities set forth in the sixty-eighth chapter of the General Statutes.

Sec. 2. Said Corporation may hold real and personal estate to the amount of three hundred and fifty thousand dollars, which property, after the same has been paid for, and the net income thereon shall be appropriated exclusively for the purposes in this act specified.

Sec. 3. This act shall take effect upon its passage. House of Representatives, April 29th, 1872. Passed to be enacted. JOHN E. SANBORN, Speaker. In Senate, May 1st, 1872. Passed to be enacted. HORACE H. COOLIDGE, President. May 2d, 1872. Approved, W. B. WASHINGTON, Secretary's Department. Boston, May 7th, 1872.

I certify the foregoing to be a true copy. DAVID PULFINGER, Deputy Secretary of the Commonwealth.

The persons named in the above Act of Incorporation are hereby notified that a meeting of said Corporation will be held at the Pavilion, No. 57 Tremont street, Boston, in Room A, on Monday, May 27th, 1872, at half-past seven o'clock P. M., for the following purposes, viz:

1st, To decide upon the acceptance of the above Act of Incorporation. 2d, To choose officers for said Corporation. 3d, To adopt By-Laws for the government of the same. 4th, To decide upon the adoption of a corporation seal. 5th, To transact any other business that may legally come before them.

Dated at Boston this 7th day of May, 1872. PHINEAS E. GAY, MOSES A. DOW, HENRY F. GARDNER, EBEN W. KEYES, DANIEL FARRAR, GEORGE W. SMITH, MOSES T. DOLZ.

Movements of Lecturers and Mediums. Ell. F. Brown has recently reorganized the Progressive Lyceum at Osborn Prairie, Indiana. He also organized a new Lyceum in Kansas City, Mo., on the first Sunday of May. He will remain with the Lyceum during the month; after which he will visit some new places in Kansas and Missouri.

Dr. H. P. Fairfield will speak in Newton Falls, Ohio, the five Sundays in June. He would like to make other engagements. Address Ancona, N. J.

Dr. Fred. L. H. Willis will be at No. 11 Dover street, Boston, to receive patients, Tuesday, Wednesday, Thursday and Friday, June 4th, 5th, 6th and 7th, from 10 A. M. till 3 P. M.

Prof. William Denton spoke to large audiences at Hartford, Conn., Sunday morning and afternoon, May 12th. He reports that the interest in spiritual matters is intense in this place, and that the believers in the philosophy are always ready to back up their tenets with their dollars—a good example for believers in all localities to consider. A fine Children's Progressive Lyceum is established at Hartford, which meets every Sunday. The Professor will lecture, May 18th, at Hudson, Mass.

Mrs. A. P. Brown, of Vermont, will speak in Manchester, N. H., Sundays, May 10th and 20th.

Mr. Charles H. Foster, the test-medium, informs us that he will be in Boston and vicinity during the month of June.

Mrs. M. J. Wilcoxson's labors in Kansas recently are highly spoken of not only by Spiritualists, but by the local press where she has lectured. The "Kansas Tribune" published an Lawrence paper for Tuesday, April 29th, comes to us with a fair and candid synopsis of her discourses at Frazer Hall, Sunday, April 29th.

Ed. S. Wheeler, after a tour of travel and labor of six months or more in the West, South-west and North-west, arrived at our city the 15th of May. He would like to make engagements in New England for the present. Address him at this office.

E. Anno-Hyman speaks in Laconia, N. H., May 10th. Will remain in the State a few weeks longer, and will make engagements for Sundays or week evenings, as those wishing to engage desire.

The Woodhull Stock Rising. It now seems that Messdames Woodhull and Claflin are to make a good investment out of the new financial party movement inaugurated at Apollo Hall. A meeting of the Executive Committee was held last evening, at which it was decided to hire a residence in this city, for which the rent may reach the sum of \$1000 a month. The building is to be used as the headquarters for the party, and a portion of it is to be reserved for the use of the new directors throughout the country. A family is one of a committee of three to estimate the house. The bonds of the organization are to be made in denominations varying from five to one thousand dollars, which are redeemable when the party comes into power, or the present system of government is changed. The form of the issue is now in the hands of the engraver; but the plan for the fortunate Woodhull and Claflin family does not end here, for arrangements have been instituted for the purchase of the Woodhull & Claflin Weekly, which will hereafter be the official organ of the party, and the business they now carry on at 41 Broad street, as brokers, will be transferred to the headquarters building; houses rent, the sale of their paper and a controlling influence in the party programme thus appear to have been bestowed on those lucky sisters. The money is coming in rapidly, and it is expected that there will be upwards of \$100,000 in the treasury within a few days. A quantity of speakers have been engaged to disperse the new doctrine throughout the country, and Victoria and Tannie will stump the country from Maine to California.—Boston Post, May 13th.

The Massachusetts State Spiritualist Association. Will hold a meeting in Elliot Hall (corner of Elliot and Tremont streets), Boston, Wednesday, May 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 is requested. EDWIN WILDER, 21, Pres. H. S. WILLIAMS, Sec'y.

Louisiana.

NEW ORLEANS.—C. M. Sullivan writes, April 25th: The interest in Spiritualism seems to have taken a new impetus, and the progressive friends have gone to work in earnest to make our society a success and of some practical value to the community. The Central Association of Spiritualists of Louisiana, have just leased Minerva Hall, 138 Clieo street, between Pratyria and St. Charles, where they will be glad to receive all Spiritualists coming to the Crescent City.

Meetings are held every Sunday at 11 A. M. and 7:30 P. M., and a conference and business meeting is held on Thursday evenings. A family will occupy the dwelling connected with the hall, and a library and reading-room is contemplated, to be established in the same place. Strangers coming to the city can get all the information in regard to the movement they wish at this place. This is the place where J. M. Peebles delivered his lectures last winter. It is central in location, and one of the prettiest halls in the city. We have no regular speaker at present; the Association, however, is addressed by different members and liberal-minded men. There is a great work to be done here by mediums and good lecturers; those stopping here will be cordially received. Donations of liberal books addressed to the Secretary to aid in establishing the library, from Spiritualists who could spare them, would be thankfully received. The officers of the Association are, A. Alexander, President, 46 Carondelet street; U. R. Milner, M. D., Vice President; C. H. Sullivan, Secretary, 213 Camp street; Dr. J. W. Allen, Treasurer, 12 Dryades street; Dr. J. R. Walker, Philip Brady, John Flanders, U. A. Withoff, John Robinson, Board of Managers.

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received for which we tender the donors our most sincere thanks: Free through H. T. C. \$10.00 A Spiritualist 1.00

"Flashes of Light from the Spirit-Land, through the Mediumship of Mrs. J. R. Conant." By reference to announcement in another column, it will be seen that William White & Co., yielding 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 revealed wisdom of translated minds.

The matter of this book has been carefully collated by Allen Putnam, whose reputation as a profound thinker and careful scholar is a guaranty that the work has been thoroughly done.

Read this book, replete with the teachings of the skies, and circulate it among those who are ardent for 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 early 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 communion and life after death.

Spiritual and Miscellaneous Periodicals for Sale at this Office: THE LONDON SPIRITUAL MAGAZINE. Price 50 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Beliefs and Intelligence. Published in London. Price 25 cents. THE MEDIUM AND JOURNAL. A Spiritualist paper published weekly in London. Price 5 cts. THE AMERICAN SPIRITUALIST. Published in New York City. Price 8 cts. THE REGIONAL PHENOMENON JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 5 cts. THE LITTLE BANNER. Published in Chicago, Ill. Price 5 cts. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 25 cts. per copy.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, including postage. BUSINESS CARDS.—Thirty cents per line, including postage. Payment in all cases in advance.

For all advertisements printed on the 5th page, 50 cents per line for each insertion. Advertisements to be Renewed at Continued Rates must be left at our Office before 10 A. M. on Monday.

SPECIAL NOTICES. DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. AG.

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

SEALED LETTERS ANSWERED BY E. W. Flint, 24 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. M18.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. GARDNER, Newark, N. J.

Example for the Ladies. Mrs. W.—has had a Wheeler & Wilson Machine since June, 1857; to January 1st, 1871, she had made 21,476 vests, (in 1870, 2255 vests) 17 coats and 50 pairs of pantaloons, besides doing the family sewing for six persons, all the work ranging from the finest muslin to the heaviest beaver cloth.

BUSINESS CARDS. FOUND HIS PLACE. Well will it be for all our friends; When every man has found his place; And every one has done his duty; But only that shall seek to do; But only that shall seek to do; Who's position seek to take, Whichever they know not enough to fill, And only that they never will. But many a boy this one thing knows, That's the place to get his "Job;" "Pants, Vest, Hat, and Shoes complete, Corner of Beach and Washington street. May 25—1872.

ROCHESTER, N. Y. D. M. DEWEY. Bookeller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritualist and Gabriel Books, Papers and Pamphlets, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound. Also, Librarian for the Lank Library, a circulating library of spiritual books.

FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER, 241 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT, and a general assortment of SPIRITUAL AND GABRIEL BOOKS, PAPERS AND PAMPHLETS, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound. Also, Librarian for the Lank Library, a circulating library of spiritual books.

BERMAN SNOW.

218 Kearney street (up stairs), San Francisco, Cal., keeps for sale the BANNER OF LIGHT, and a general assortment of SPIRITUAL AND GABRIEL BOOKS, PAPERS AND PAMPHLETS, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound, etc. Catalogues and Circulars mailed free. Postage stamps received at par. Address, BERMAN SNOW, P. O. Box 117, San Francisco, Cal.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE. Western Agency for the sale of the BANNER OF LIGHT, and all the SPIRITUAL AND GABRIEL BOOKS, PAPERS AND PAMPHLETS, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound, etc. Catalogues and Circulars mailed free. Postage stamps received at par. Address, BERMAN SNOW, P. O. Box 117, San Francisco, Cal.

WILLIAM CHASE & CO., No. 614 North First street, St. Louis, Mo. AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the BANNER OF LIGHT.

J. BURNES, Progressive Librarian, No. 15 Southampton Row, Bloomsbury, London, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other SPIRITUAL AND GABRIEL BOOKS, PAPERS AND PAMPHLETS, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound, etc. Catalogues and Circulars mailed free. Postage stamps received at par. Address, BERMAN SNOW, P. O. Box 117, San Francisco, Cal.

RICHARD ROBERTS, Bookeller, No. 1025 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and all the SPIRITUAL AND GABRIEL BOOKS, PAPERS AND PAMPHLETS, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound, etc. Catalogues and Circulars mailed free. Postage stamps received at par. Address, BERMAN SNOW, P. O. Box 117, San Francisco, Cal.

DENVER, COLORADO, BOOKSTORE. S. A. GRANT & CO., 353 Larimer street, Denver, Col., keeps constantly for sale the BANNER OF LIGHT, and all the SPIRITUAL AND GABRIEL BOOKS, PAPERS AND PAMPHLETS, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound, etc. Catalogues and Circulars mailed free. Postage stamps received at par. Address, BERMAN SNOW, P. O. Box 117, San Francisco, Cal.

GEORGE ELLIS, Bookeller, No. 7 1/2 Hill Street, New Orleans, La., keeps constantly for sale the BANNER OF LIGHT, and all the SPIRITUAL AND GABRIEL BOOKS, PAPERS AND PAMPHLETS, Spence's Positive and Negative Powders, and Dr. Storey's Nutritive Compound, etc. Catalogues and Circulars mailed free. Postage stamps received at par. Address, BERMAN SNOW, P. O. Box 117, San Francisco, Cal.

ADVERTISEMENTS. MRS. C. H. DEARBORN, CLAIRVOYANT, MAGNETIC PHYSICIAN, DERMATOLOGIST, MIDWIFE AND SURGEON.

BY OUR SYSTEM OF TREATMENT we are curing those who have despaired elsewhere for years, and those given up by ordinary practice. We have had unqualified success in treating all diseases that fall to the lot of man, woman or child. It is the only true practice which affords relief in all cases, and is a safe and reliable one. No other system of treatment affords such relief. Parties at a distance, and those unable to attend in person, can be examined equally well by consultation, and a clear and accurate examination is desired; that the fee be \$1.00. Parties at a distance, and those unable to attend in person, can be examined equally well by consultation, and a clear and accurate examination is desired; that the fee be \$1.00. Parties at a distance, and those unable to attend in person, can be examined equally well by consultation, and a clear and accurate examination is desired; that the fee be \$1.00.

MEDICATED ELECTRICAL BATHS given at her residence. These baths are entirely new, given only by Mrs. B. They act directly upon the nerve force, calling them into stronger action, thereby benefiting all persons suffering from rheumatism, and all other troubles with humors will find their more beneficial than any other mode of treatment. No. 25 Boston street, (between Washington and Tremont streets), Boston, Mass. Office hours, 9 A. M. to 6 P. M. 1872—May 25.

DR. FRED. L. H. WILLIS, P. O. Box 362, Willimantic, Conn.

OWING to ill health, Dr. WILLIS has been compelled to give up his New York practice, and to go to a place where the wear of professional life is not so great, and take this method of informing his numerous patients about the country. He has left the great city to be better understood. From this point he can attend to the diagnosis of disease by hair and handwriting. He claims that he can cure the most obstinate cases of rheumatism, sciatica, neuralgia, and all other complicated nervous diseases. The doctor claims special skill in reading and is permitted to refer to the names of his patients who are now under treatment, and to numerous parties who have been cured by his system of practice. 1872—May 25.

THE JEWELERS' AND ELECTRO-PLATERS' GUIDE. Single Copies Sent by Mail, Postpaid, on Receipt of Price, 60 Cents. Sold only by the Author, E. W. WINSLOW, 414 Second Avenue, New York.

THIS BOOK contains all the Alloys for the different Grades of Gold used by Jewelers and Spectacle Makers—Gold, Silver and Copper—Solders—Gold Coloring Mixtures—Electro-Plating of Gold—Plating—Electro-Silver—Plating—Electro-Copper—Plating—And all the information required to make the Receipts, and many others not herein named. May 25.

MAGNETISM AND CLAIRVOYANCE. HAVING had twenty years' experience in Clairvoyance and Healing, we are happy to state that we are now prepared to receive and treat patients than heretofore. We are enabled to administer by letter, prescription or Magnetism, as the case may require. Rooms and board, with the advantage of Turkish, Russian, Sulphuric, Eucalyptic, Electric and other forms of Medicated Baths. Address, Mrs. L. C. ATWOOD, 425 West 17th street, New York. 1872—May 25.

A MAN OF A THOUSAND. A CONSUMPTIVE CURED! DR. JAMES, a retired Physician, (and by nature a Chemist,) discovered, while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, General Debility, when his only child, a daughter, who given up to die, the child was cured, and in the end recovered from her condition of being humanly, he will send the receipt, containing full directions

Message Department.

Each Message in this Department of the Banner of Light was claimed as spoken by the Spirit whose name it bears through the instrumentality of...

Mrs. J. H. Conant. While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life...

Invocation. Oh, thou, whose voice sounded over the lone Sea of Galilee in the years of long ago, saying, "It is I, be not afraid!"...

Questions and Answers. CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Jack Harney. [How do you do?] I take it I'm all right, but if the church people's ideas should happen to be correct, I don't know as I shall be.

Margaret Timmings. I have been dead since yesterday. I died of cancerous tumor of the stomach and bowels, in the hospital. My name was Margaret Timmings.

Samuel Rogers. To the friends who wish to know if I can give them satisfactory evidence of my presence, if they go to the famous Moravia sanities, I would say that I think I should be successful in showing myself, but I am not sure.

Ethel Percival. I want to send a letter to my mother. Tell her I live with granny. I've got a garden full of flowers. I've got a dog, a cat, a bird, and a great big doll.

Invocation. Thou who art discoursing grandest melody from Nature's harp of many, many thousand strings, we pray thee to tune the harp of our souls that under the touch of thy masterful hand they shall give no uncertain sound, but shall fully obey thy will and thy way. Amen.

Questions and Answers. QUES.—(From a correspondent.) We enclose the following for the consideration of the controlling intelligence at your Public Circles:

breaks them. Were I to believe that there was any place where God was not, I should tremble for the safety of my soul, and so would you, were you outside of the physical body viewing things in a clearer light.

Q.—As God is personified in the human soul, are we not doing God's duty when we are helping those who are suffering around us?

A.—You certainly are fulfilling one of the highest, grandest demands which God can make upon the human soul.

Q.—If God is love, then love must be God, and in order to love God, we must love our fellow-beings. That is the highest personification of God.

A.—He who says he loves God, and hates his brother, is a liar. All Nature will back me up in my statement. I have no fear that I shall ever have to back down from it.

Clara Powers. [How do you do?] I am pretty well, but I was awful sick. My name was Clara Powers. I was eight years old. I lived in New York City, six or Walker street. My mother said if I could only come back here and give her any comfort, she would be reconciled to my death.

Q.—Is the present system of vaccination injurious? A.—It is, damnably so—excuse the expression, as it is the only one fitted to this case. Under no circumstances should it be tolerated by an intelligent community.

Q.—Why? A.—Because it introduces into the system a thousand evils for the sake of expelling one, and when the one is expelled, the thousand remain, and your American population will testify. The seeds of consumption of any or all the various organs of the body, in nine cases out of ten, are to be traced to vaccination.

Q.—Is there anything you could substitute, to indicate the evil of the small pox? A.—Fresh air, proper diet, proper bathing; then, if it come, it will leave you in a better state than it found you, therefore it would prove not an evil, but a positive good.

Q.—Are there any articles of food which promote the small pox? A.—Yes, there are many. Pork is one, in all its forms, under all the various systems of cookery that are known. The excessive use of corn is another. I might go on enumerating almost ad infinitum those articles of diet which are in common use, that would be in harmony—at least—with the disease of small pox.

Q.—I would ask, what think you of Christ? A.—I think of him as I think of every other son of God, that he was the son of God; that he had an earthly parentage physically; that he was divinely inspired, and to a greater extent probably than any other one of his time, but to no greater extent than others who had preceded him and gone on, or those who are amongst you at the present day.

Q.—Can there be a beginning without an end? A.—To my mind, no. Q.—Will the Internationals prove a blessing or a curse to our country? A.—Both.

Q.—Which will we receive first, the blessing, or the curse? A.—Probably the curse. In the end, it will prove a blessing. Q.—Did not the worlds of God always exist? A.—Not this world certainly. Q.—How with God? A.—We believe in the eternity of God, that this principle of power, of wisdom, of love and of truth, never had a beginning, and consequently can have no ending.

John Moore. I died in Manchester, Eng., one week ago today. My name was John Moore. I have a son in America I wish to reach. He probably does not know of my death. I want to tell him that I died as I lived, poor—not dependent upon charity, but I lived many days longer, I should have been. Say to him that his Aunt Charlotte would be glad to welcome him home at any time. I was made aware of these things before I died, and made up my mind that when I did go I would come here. Good day, sir.

Jack Everly. I fear I have come too soon. I was shot in New Orleans last night. My name was Jack Everly. I led a rough life here. I've got through with it, and I'm glad of it. I hope they won't hang Ben. I was as much to blame as he was, and he done me a service in sending me where I am.

Sally Mason. My poor old mother is a Spiritualist. She'll want to know how I am; that's why I've hurried here. She'll take it hard enough, no doubt, my murder. I want her to feel that I should have roughed it always here, and it's better that I should go as I did, even if I had waited for my constitution to have worn out, in all human probability I should have numbered up into the millions. But I am safe, tell her, and I'll do better here—I'll do better here. Yes, I'll do better here, tell her.

Sally Mason. I was paralyzed, and I can't help feeling it. I ought not to, for I've been gone twenty-one years. I fought not to [You are brought back so suddenly into the scenes of your earth-life that you can't help feeling it.]

Q.—What is that law of Nature? A.—God is something else beyond that law of Nature. Q.—Prove to us your assumption. That is nothing more than an assumption. Q.—To prove it would take more time than you would be willing to grant here. Q.—Were an eternity granted you, you could not prove it. To my mind God is everywhere. Q.—I grant he is everywhere where human life is in existence. A.—That is where your human egotism comes in. You are very apt to stumble upon that one point, exceedingly apt to, especially when you dwell within the shadow of these tombs of flesh. Once get outside of them, and you will see things differently. You won't think so much of little I; you will find that God dwells in the rose just as much as in the human heart—the expression only is different. God is expressed as the law of the rose determines, in the rose; as the law of the human soul determines, in the human soul. God is no breaker of law. This God of ours sets us a grand example—having made laws, he never

used to know the law about as well as anybody else in his day.

Emily Crane. My name was Emily Crane. I lived in Windsor, Vt. I want to send a message to my father, if I can. He is in St. Louis. He does n't believe in anything for us after death. I want him to know that I am alive now, just as much as I ever was, and to prove that I am, I'll tell him that I was with him yesterday, at fifteen minutes past ten in the morning. I heard him tell Mr. Cranston that he was coming home. Mr. Cranston told him he'd better not leave before April. He says, "I feel that I must, because something tells me that I ought to be at home, and I shall go, business or no business."

Well, you see I had been impressing him to go home because my mother is sick, and for other reasons, too, which I don't care to mention here. If he wishes to pursue the subject further, to investigate Spiritualism, I should be so glad to be his teacher, just as I used to be when we used to play school in the long winter evenings before I went away from home. I was thirteen years old; Feb. 20.

Scéance conducted by Prof. Ganz; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED. Monday, Feb. 26.—Invocation: Questions and Answers: James Madison Perry, of Memphis, Tenn., to his mother; Ellen Lead, of Boston, to her children; Prof. Francis A. Kirby, to his mother; Patrick Murphy; Annie Clement Edwards, of New York City, to her mother. Tuesday, Feb. 27.—Invocation: Questions and Answers: Leo Rogers, of Boston Highlands, to Mrs. Mary Hooper; James Baxter, of Boston; John Finnell, of Boston, to his brothers; Theresa Gillette, to her mother. Wednesday, April 20.—Invocation: Questions and Answers: Charles Stoway, of New York; John Davis, of Baltimore; Thomas White, of Bennington, Vt.; James Fisk, Jr. Thursday, May 2.—Invocation: Questions and Answers: John Moxey, Countess of Lambolt, to friends on the Pacific Coast; John Hathaway, of Boston, to his father; Elizabeth Hall, of Roxbury, Mass., to her husband; Samuel Meredith, of Boston. Monday, May 6.—Invocation: Questions and Answers: Emma F. Shaw, of Boston, to her parents; Samuel Holman, of New York; John A. Allen, an Episcopalian, to Capt. Saml. Patrick; Michael Finney, of South Boston. Tuesday, May 7.—Invocation: Questions and Answers: Edmund Little, of New York; Nancy Tucker, of Boston, to her children. Wednesday, May 8.—Invocation: Questions and Answers: Mary Finley, of South Boston; Annetta Page, of New York City, to her mother; Baron Schlegel, of Germany; "White Angelique," to Col. Chivington. Monday, May 14.—Invocation: Questions and Answers: Lucy Ann Pettis, of Auburn, N. Y., to her mother; Addison Caswell, of New York; Edwin M. Stanton, to Annie Curtis, of Anderson street, Boston, to her mother.

MRS. CONANT'S MEDIUMSHIP. BY J. M. PEELLES.

The accumulated testimonies of the ages show conclusively that there have always been seers, sibyls, visionists and ecstasies, rightly denominated at the present time, media. These royal souls, gifted with seemingly superhuman powers, have, as message-bearers for gods and angels, been instrumental in lifting the curtain of immortality, and demonstrating to anxious mortals the reality of a future conscious existence.

The five great religions of the world—Brahmism and Buddhism, Aryan in origin; Judaism and Mahometanism, Semitic in essence and character; and Christianity, a combination of various religious elements, all originated in spiritual manifestations. It is honorable to be a medium. All God's methods are mediative. Socrates was a medium, blessed with an attending demon-guide; Jesus, the gentle Judean teacher, was a medium. Elias and Moses constituted a portion of his circle, Paul termed him "mediator," that is, one acting between. Plotinus, the distinguished Neo-Platonist, walked hand-in-hand with invisible intelligences. John D'Arc, suffering as a martyr for her mediunistic gifts, lives in history immortal. Swedenborg's converse with angels and spirits brightens, to this day, every page of history treating of immortality. To be ashamed of mediumship is to be ashamed of keeping company with the anointed, the glorified in heaven. When the "fashion of Christ's countenance was altered," as is frequently the case in a superior trance condition, the disciples were evidently surprised, perhaps ashamed. But, said Jesus, "Whoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels."

The Reformation, so called, put a bridgeless gulf between the visible and invisible worlds. Roman Catholics ever believed in spirit-communication. They have a feast day consecrated to loving remembrances of guardian angels. But Protestant reformers, in their efforts to avoid all superstition, drifted into cold, churchly unbelief, bordering Atheism. The door of communication that John saw "opened in heaven" Protestant Christianity attempted to shut. Churchmen denominated angel-appearings, ghosts, demons, and apparitions. Visions were illusions. Media they called witches, and hung them. And they endeavored to feed souls hungering for a knowledge of immortality, with biblical records and the scattered Mosiac crumbs of ancient feasts.

God lived. Principles were immutable. The veil of mystery was rent in Hydeseville, near Rochester, N. Y., and a conscious converse with spirits reestablished. In the initiation of this spiritual dispensation, the method, together with the teachings, struck a death-blow to the supernatural. Miracles were not mentioned. Spiritualism, rightly defined, is the science of spirit-converse, and is just as much in harmony with natural law as magnetism, or any of the physical or mental sciences. Since the spirit-cabing, some twenty-four years since, of that ether-ocean which spans the interstellar spaces, bringing us into continuous intercourse with the risen and the good "gone before," no medium has done a greater, nobler work in Spiritualism, than Mrs. J. H. Conant, of Boston. And what, if possible, adds excellence to the work, it has been done quietly, conscientiously and womanly. In all enlightened countries, in all the English-speaking islands of the ocean that have given Spiritualism a moment's earnest attention, the mediumship of Mrs. Conant is familiar. None to every portion of the reading world on the folds of the Banner of Light, her name stands there connected with evan-gels and good tidings from the Better Land. Considering her manifold gifts, she is a wonderful woman. Not alone in her "Majesty's Kingdom," but while upon the continent, we heard the Message Department of the Banner of Light referred to in terms of highest praise. Many turned to the sixth page first, to see what the "spirit said." Not a message is uttered in vain—not a sound from those upper kingdoms of blessedness is lost. Some soul will be enriched by it forever. Immortals know their chosen channels—angels the worth of human instrumentalities.

Saying nothing of Mrs. Conant's private scéances with friends for counsel—nothing of her sittings for investigators in the ranks of scientists—those beautiful invocations in the circle-room, those instructive communications, ranging from childish playfulness to profound wisdom, those ready replies to questions, often involving a knowledge of metaphysics, natural sciences and the pre-historic periods, that have appeared weekly for several years in the Banner of Light, show Mrs. Conant to be the most remarkable woman of this century; or they prove her to be, as claimed, unconsciously

entranced and controlled by an order of intelligence royally dowered with intellect and wisdom.

In either case—agent or instrument—the dilemma, compels the skeptic to confer honor upon one who as modestly as quietly sits the presiding genius of the Message Department in the Banner of Light.

Hundreds of these messages, recognized and verified by the parties, are never published. Friends interested solely in the sound and shell of things, or perhaps cowardly, do not so desire. Others are verified in distant portions of the country, and never reported to the Banner office. Connected several years editorially with this Spiritualist journal, we write not "hearsay" concerning this matter, but from positive knowledge.

Through Mrs. Conant in normal condition is clairvoyant and clairaudient—though richly blessed with nearly all the spiritual gifts—yet, when giving her communications, she passes into an unconscious trance state. All avenues to the outer life are thoroughly closed. To the things of the physical world she is dead. The brain is paralyzed by angel hands, and while in this ecstatic condition, her sensitive cranial organs are swept by immortal fingers. Thus transfigured, the communications are not only truthful and satisfactory, but often eminently grand and beautiful. Seofers are astounded, investigators convinced, mourners comforted, errorists reclaimed, and listening believers themselves strengthened to battle on for the good and the true. Oh, it is blessed to be thus naturally gifted with mediumship; and thrice blessed are those who use their holy gifts for the edification and moral elevation of humanity. Such find treasures in the approval of their own souls, treasures in loving human hearts, and treasures immortal awaiting them in the homes of angels!

How fresh in memory are the last words of the sainted John Pierpont to us at the National Convention in Providence, R. I.: "Go on, brother! God the Father and Christ the Exemplar are with you in spirit! Do the work of an evangelist; proclaim the present ministry of spirits to earth. This belief is the chief blessing of my life, the sands of which are nearly run." Returning from the funeral services (conducted by the Unitarians), to spend the evening with Mrs. Conant, in company with Mr. Colby, the able editor of the Banner of Light, Mr. Wilson, the faithful assistant editor, and several other gentlemen, and also ladies, Mr. Pierpont, as a risen spirit, "appeared in our midst, the doors being shut." During a moment's lull in the conversation, he was seen clairvoyantly by Mrs. Conant, standing by our side. The magnetic influence from his presence was as uplifting as powerful. The apartment, previously consecrated for spiritual purposes, seemed now the very gate of heaven. It was an auspicious season. Soon Mrs. Conant became entranced, and Mr. Pierpont fully identifying himself, referred to a beautiful vision he had had before entering spirit-life. He also gave the party present a most interesting sketch of his reception "over there" by Dr. Channing and a multitude of noble, sympathizing spirits, adding that his faith in Spiritualism had become merged into a most blessed reality. His soul was full of gratitude to God and angels. After further addressing us in language at once tender, touching and paternal, he departed from our midst, leaving behind the influence of his new and holier baptism of the resurrection. All wept, and felt that it was good to stand on this mount of moral transfiguration. Memories of this and other scéances in the presence of this medium for the Banner of Light, are treasured as among the sunniest spots in our pilgrim life.

Mrs. Conant has a fine spiritual organization, keen moral perceptions, great sincerity of heart, unshaken faith in the angel-world, an abiding love for the truth of the spiritual philosophy, and is conscious of being constantly overshadowed and guarded by heavenly intelligences. As friend, sister-worker and woman, she is universally esteemed. Not from the beauty of the goddess; not from the flowery dells of Arcadia; not from queens crowned and swaying temporal sceptres; but from such media—such women as these, do men, while getting the demonstrations of immortality, gather moral strength and purity of purpose to further perfect themselves in a true, divine manhood.—The American Spiritualist.

Written for the Banner of Light. CORRELATION OF MORAL FORCES. BY E. R. PLACE.

One truth attained brings other truths to view; From thought to thought we stumble, yet pure. The hour, unwashed, with jewels on his breast, Goes forth to show how handsomely he's dressed. Soon, looking down, his clumsy boots he spies; Then coat or hat grows hateful in his eyes. Until, transformed, he bursts upon the town, A full-blown dandy, flowered from a clown. A kindred law is manifest in all: Where nothing great, there's nothing counted small!

One virtue there—one cultivated taste— A noble shame rebukes the odious waste. Thus, as we grow in all serene desires, Truth calls to truth, and want to want aspires. To-day's fair gain but makes the morrow's more, For truth eternal, holds eternal store. Who scans the present reads the mighty past, And thinks to-day's grand wonder is the last? May, 1872.

Passed to Spirit-Life. From her home in the town of Parma, Mich., April 23d, Mrs. Benj. Stevens, aged 51 years.

Long the victim of physical suffering, and possessing a rare sensitive mental and spiritual nature, she was well prepared to appreciate the glorious realities of that immortal life, whose shining portals opened to receive her. She was for many years a Spiritualist, not only in belief but knowledge, as she was herself conscious of the nearness and guidance of those gone before.

Funeral services were conducted by the undersigned, on Wednesday, April 24th, and attended by a large circle of friends, both the seen and the unseen. R. AUGUSTA WINTING.

From Washington Village, South Boston, Jan. 16th, Mary A. Harrington, aged 16 years.

Of a sunny, cheerful disposition, she was greatly esteemed by all who knew her. No one could long be in her presence. Active and obliging, she was ever striving to do good for others. She has now rejoined her father and sister in the Better Land. Her mother and brothers will miss her who so lately stood by their side; but let them remember she is still near them, to guide and bless, and when each life is over, they will meet where parting comes no more.

From Holliston, Mass., April 25th, Mrs. Joanna, wife of Mr. John Hawkes, aged 72 years and 8 months. M. A. M.

Office of Secretary of Indiana State Association of Spiritualists. To the Spiritualists of Indiana, Greeting: 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 Westernville, in the city of Anderson, Madison County, Ind., commencing Friday, May 24th, 1872, at 10 o'clock A. M., and continue in session over Sunday. Each local Spiritual Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. All friends in the cases are cordially invited to attend. Every thing possible will be done to make the Convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen and other good speakers will be in attendance and take part in the Convention. The Convention will be entertained free, and board procured for others at a low rate. By order of the Board of Trustees. J. R. BRILL, Secretary of Indiana State Association of Spiritualists. Indianapolis, Ind., April, 1872.

