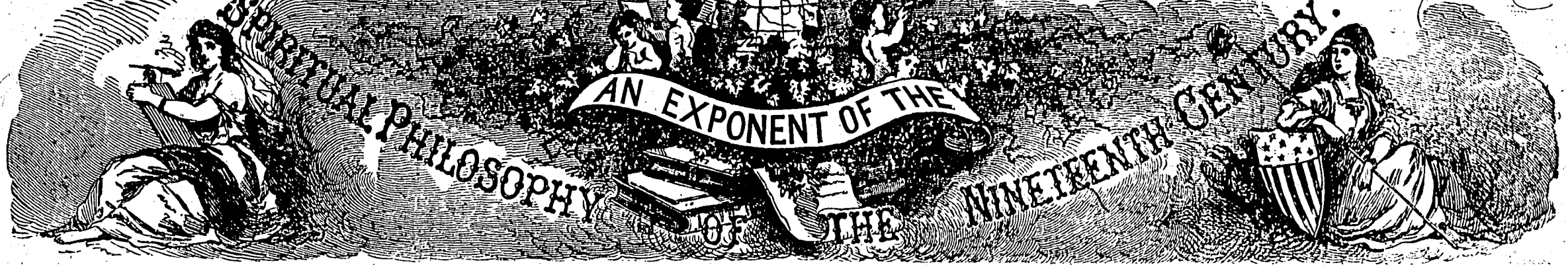


# BANNER OF LIGHT.



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NO. 13.

## Spiritual Phenomena.

### "MORAVIA" CORRESPONDENCE.

[We have within the last six months been favored with many highly interesting communications from correspondents in relation to the wonderful spirit manifestations that have been and are now transpiring at Moravia, in Cayuga County, New York. Lack of editorial time to examine and space to print, has alone prevented their appearance before the Banner. As the subject is one of the deepest interest to most of our readers, we have determined, however, to make room for several of them, as given below, which we think are a fair sample of others that have come to hand, but to which we cannot give place in our crowded columns.]

#### THE DEMANDS OF JUSTICE.

DEAR BANNER—Many of your readers, as well as many who are not your readers, are no doubt painfully perplexed by the Moravian-Keeler-Andrews exhibitions. Thousands have rejoiced when reporters have been baffled in their efforts to "explode the humbug," taking it for granted that if a humbug, those shrewd ones would have made a grand *exposé*. Hundreds are weekly paying large sums of money to see and converse with their spirit-friends, and are alternately rapturous or despairing, as they believe in or feel doubtful of these incomprehensible manifestations.

Of the intensity of feeling excited by these séances, none can have any conception until they have been one among a company of believers in them. I once beheld a joyous party of sailing pleasure-seekers suddenly confronted with death, as the boat was struck by a nearly fatal flaw of wind. I was a listener to the shrieks of many mothers, when a balloon made its escape with two little boys on board, and each one feared her precious child was lost. I was a looker-on when, in the midst of a hilarious crowd, a conspicuous gay young man was stricken dead to the earth with heart disease, and yet, strange as it may seem, I never realized more palpable consternation and dismay than at Mr. Keeler's, Thursday, P. M., Oct. 26th, when, at the close of an unusually fascinating séance, Mrs. Andrews's mouth was found to be blackened by the printer's ink which had previously been applied to the tin trumpet through which it was asserted "the spirits" had been freely addressing us.

The little band of believers who had been especially invited by a most liberal seeker after truth, (who, by excluding all skepticism, and surrounding the medium by the best conditions, was determined to insure the very highest results possible,) were so happy in their implicit trust, so benighted and transported by what they considered the heavenly visitations, that the reaction was terrible. Further investigation proved that, on that occasion at least, candor was at discount, and our holiest, tenderest susceptibilities had been cruelly trifled with, and we victimized by deception. Then came the rack of uncertainty and suspense. "How much is genuine?" "How much is fraudulent?" "Is it all produced by spirit-power?" "Is it all the artifice of avaricious individuals?" were questions repeated and re-repeated, with none to give a satisfactory answer.

Nothing was substantiated by the attempted vindication, since some were convinced thereby that it was all charlatanism; others that it was partly spirits and partly mortals; and others that the whole phenomena were presented by spirits, some good, and some mischievous. Now this uncertainty may and must be effectually resolved through the material senses of well-balanced, truthful investigators. Justice to Mrs. Andrews, who is placed in a most unenviable position, demands it! Justice to the aged pair (the Keelers),—who have been apparently, and it is to be hoped really and truly so patient, persevering and praiseworthy in their development of these representations—demands it! Justice to the prominent Spiritualists who have endorsed and sustained these Moravian wonders, demands it! Justice to the many who have been wrought up to an ecstasy almost frenzied by the supposed caresses of their beloved *dead*, demands it! Justice to the honest skeptic who craves actual demonstration of future consciousness, and will not be mocked, demands it! And since no class of people can be so intensely interested in the result as the Spiritualists, the glorious vindication of the truth, if it is genuine, or the conscientious denunciation of the fraud, if it is spurious, should be alike their duty and their privilege.

Dear Banner of Light, bring "light" out of this darkness, and merit the eternal gratitude of those who cling to the fond hope that all "these things are so." Send a picked corps of brave men and true, "with no nonsense in them," to sift this matter through and through. Prepare a cage to fasten over Mrs. Andrews, sufficiently fine to prove no barrier to magnetic batteries, sufficiently firm to admit no passing through of false hands and faces, carefully prevent any collusion with accomplices, and then patiently await the result. If faces, hands, and the other phenomena still appear, Mrs. Andrews will be freed from the suspicion that now overshadows her, the cause vindicated, and believers triumphant. Otherwise the credulous will no longer be duped and the upright indignant. You, as the leading organ of the faith or facts, owe this to the community for the encouragement of genuine mediums, and the confusion of impostors. If it be not done, we must all suffer together in the estimation of the public, as deceived and deceivers, and the spot upon our sun not easily obliterated.

[In relation to this extraordinary feature in the phenomena dwell upon by Mr. O., we think we can speak understandingly—having been one of a number who were present at a circle at the Banner rooms some years ago, instituted expressly under the strictest test conditions, to ascertain the verity of the electric transfer of color by spirit-power—and we feel to assure our correspondent that we see no reason to doubt the genuineness of the manifestations he witnessed. For fuller particulars on the subject, we refer Mr. Campbell to "Mediums and Mediumship," (pages 89 to 44) by Thomas R. Hazard, also to pages 25 to 28 of "Eleven Days at Moravia," by the same author.—Ed. B. or L.]

for the Moravian wonders have gained a world-wide notoriety. M. A. CAMPBELL.  
Ridge Mills, Oneida Co., N. Y., Oct. 31st, 1871.

#### A WEEK AT MORAVIA.

Leaving Albany on the 11:40 train, Sunday evening, Nov. 19th, I arrived (after a very pleasant journey) at the village of Moravia, Cayuga Co., N. Y., on the following morning, about ten o'clock. In the afternoon, I attended a séance in the spirit room. During the dark circle which preceded the light one, (in which the spirits show themselves), the medium sits in the dark room with the visitors, and remains until the spirits call for a light. After the lamp is lighted, she retires into the cabinet, the door is closed, and she is left in perfect darkness, while those visiting are in a light room, with the lamp so shaded as to throw a full glare upon the aperture or window in the cabinet at which the spirits appear. While in the dark circle, all were sprinkled with water, as if a small clothes-broom dipped in water had been suddenly shaken in our faces. It was veritable water (I felt the trickling down my face), but it soon evaporated. Lights about as large as the blaze of a candle floated around the room and near the ceiling. Almost every one in the room was patted on the hands or face; some were called by name, and some spirits told their own names. The visitors usually sing, and the spirits join in with them—generally one, two or three voices, male and female—and make splendid music. In the light circle, the first spirit that I saw was an elderly person calling himself Dr. Baker. He spoke through a trumpet for several minutes, and gave some very good ideas. After him came a young Indian girl. She pointed to me, and said, "There are two men and a woman who are trying to show themselves to you, but cannot this day." The spirits notified us it was time to let the medium out of the cabinet, and the séance closed.

Tuesday, Nov. 21st.—At the séance to-day, the dark circle was much the same as yesterday. When the light was called for, the company were singing "John Brown." A spirit with a white beard and long white hair came to the aperture, and said, "Friends, I am glad to see you here," and delivered quite an address. He said, "You have come to Moravia to see strange things, but they will be seen in other places besides Moravia, within a few months; and within a few years, at further, you will meet your spirit friends on the highway, and they will come into your houses, and you will recognize them without fear or doubt." When he was about to leave, a gentleman thanked him for the address and the information he had given, and asked to whom we were obliged. The spirit laughed, and said, "You have been singing 'John Brown's body lies mouldering in the grave,' and you did not know John Brown when he was talking to you." A pair of arms with sleeves with peculiar bands at the wrist were shown. The hands were clasped together, as if in supplication or prayer. They were recognized by a Mrs. G., of Utica, as those of her sister, who was drowned at Rome, N. Y. She knew the sleeves and bands at the wrist. A number of spirits came that were recognized, and some that were not. Finally, the séance closed for the forenoon.

On going down stairs, I found that Mr. W.—and Mr. C.—of Troy, N. Y., had arrived at Moravia on the common errand. In the afternoon, we again went into the spirit room. In the dark circle, floating lights were seen. Singing was executed by spirits and mortals, in which the spirits by far excelled. Spirits were around among the visitors, trying to make themselves known. A spirit patted Mr. W.—on the knee, and said, "Never mind Storms, W.—" Mr. W.—seemed to understand, and thanked the spirit for the counsel. The spirits called for a light, when a number of spirits came and were recognized by friends. One old lady came. She wore a close-fitting cap, with a full border; her face seemed very small. She had on a black and white striped silk dress. She pointed to a lady, a Mrs. B., and said, "Do you not recognize your grandma C?"—when Mrs. B. immediately recognized her paternal grandmother. In a few minutes, a man came and said to Mrs. B., "I am the son of the lady just here, and your uncle C. C., your father's brother." Both these spirits gave their names in full. A pair of arms with white sleeves, with embroidered bands at the wrist, and ruffles on the bands, then a delicately-formed hand, with a brilliant ring on the forefinger, were shown; but neither the arms, hand nor ring were recognized. The séance closed.

Wednesday, Nov. 22d.—We went up to the spirit room at 10 o'clock A. M. Dark circle, with sprinkling of water; lights floating around; singing by the company, in which the spirits joined—one splendid male, and two female voices. After lights were called for, quite a number of spirits came, some of whom were known to the company, and some were not. A young lady came and pointed to a lady sitting in the back row of the circle, and said, "Annie." The lady said, "Is that you, Lettie?"—when the spirit smiled, and pointed to the piano. The lady got up and went to the piano, and played a lively air, the spirit at the aperture keeping time with its fingers on the edge of the opening. The lady said that it was the spirit of her friend, a young music teacher. The séance closed.

In the afternoon, we again went to the spirit room. Dark circle about as usual. When the light was called for, the spirits commenced presenting themselves at the aperture. Many of them were recognized by the visitors. A young woman came, and called, loud enough for all in the room to hear, "Minerva." A lady who had just arrived, and who was in the circle room for the first time, burst into tears, saying, "My dear

little sister." They conversed some time on subjects which they seemed to understand. A hand and part of an arm were presented at the aperture. A lady—a Mrs. H., of Boston, Mass.—said, "Will that spirit let me see her face?" In an instant the face came, and was recognized by Mrs. H. as her mother, who passed away in England about a year before. She had on a cap of dotted muslin, with a very high crown and full border of plain material, with narrow lace on the edge. It was tied under the chin with strings of the same material as the border, with lace on the ends. The spirit asked her daughter to forgive the injustice done her, and said, "You were right, and I was wrong." She kissed her hand to Mrs. H. when she left. Mrs. H. told us her mother was bitterly opposed to Spiritualism, and persecuted her greatly on account of her belief. Circle closed.

This afternoon a party came from a distance, and among them a little girl medium who saw and described spirits. We all went into the spirit room in the evening, to have a sitting with the little medium. She described for a number present. To me she said: "There is a young man standing by you, who calls you mother. He wishes me to tell you not to be disappointed if you do not see him while you are here. He fears he will not be able to show himself to you, but he will come to you, and so identify himself that you will know it is him. He wishes you to stay a few days longer than you intended, in order to give other friends a chance to come to you, so that you can see them." I intended to have left the next day, but that decided me to stay longer. The séance closed.

Thursday, Nov. 23d.—We went into the spirit room at about ten o'clock. In the dark circle, everything about as usual; in the light circle many spirits showed themselves, some of whom were recognized. Circle closed. In the afternoon a party of four (three ladies and a gentleman) arrived. They wanted a séance by themselves. We, who intended to stay longer, gave way for them; they said that they must leave as soon as the séance ended. They went into the spirit room, and soon we heard the piano, but as that was a common occurrence, we thought nothing of it. Soon Mr. W. came into the sitting-room, saying, "The spirits are dancing." We all then went into the parlor, which is situated immediately under the spirit room. They were dancing what seemed to be a quadrille, and had a person to call off. They danced the set, and seemed to finish up with a jig or breakdown. When the party came down stairs they told us that, as soon as the light was put out, a spirit-voice called to a young lady of the party to go to the piano. She went and played a dancing air without thinking of what would follow, but in a moment a set was formed, and the spirits commenced dancing in a space of not more than eight feet by eight, and in the most intense darkness. This was all the manifestation the party had, and the circle closed.

Friday, Nov. 24th.—There was an early séance this morning on account of Messrs. W. and C. of Troy leaving on the nine o'clock train. In the dark circle we were sprinkled with water, floating lights were seen, and persons were touched by spirits. The same spirit who spoke to Mr. W. the first day he was here, came again and patted him on the knee, saying, "Give smiles where you receive frowns, W." Mr. W. thanked his friend for his advice, and then said that he would go away satisfied, if he could hear again a certain spirit-voice sing one that he had admired very much each time he had heard it. In a few moments the voice commenced to sing beautifully, "I would not live away." Mr. W. said he was satisfied, and the circle then closed, as the time had arrived for them to go. The carriage that came to take Messrs. W. and C. to the depot, brought a young man to Mr. Keeler's whom none of us knew. At ten o'clock we all went into the spirit-room again. When Mr. Keeler attends a circle (which he does as often as his outside duties permit) he always takes a seat at the extreme left of the insidiorow of chairs, (for there are often two semi-circular rows) but Mr. Keeler being absent from this séance, I took his seat, which brought me next to the partition of the cabinet, and nearest to the aperture at which the spirits show themselves. In consequence of sitting next to the partition my left hand was free. The next seat on my right was occupied by a Mr. Eaton, of Rochester, a quiet, unassuming man, but a medium of uncommon power, possessing rare spiritual gifts. He was holding my right hand, and I think it was in a degree owing to his medium power and good influence that this circle was, to me, one never to be forgotten. The dark circle was more than usually interesting. The floating lights were more numerous, and much more brilliant. The patting on the hands and faces of the visitors continued; also the sprinkling of water. The singing by mortals, in which male and female spirit-voices joined, was splendid. Among the floating lights was one, star-like in appearance, that seemed to work by itself, or for a purpose of its own. Finally it became detached from the rest of the lights, and floated away to the extreme corner of the room, when it commenced to cross and re-cross the room, becoming a little nearer to me each time it crossed. It was nearly as high up as the ceiling. My whole attention was attracted to it. Soon it gained a position immediately over my head, and while I was straining my eyes to look upward, I was aware of a presence around me, and in a moment the sweet voice of my spirit-son said, "Mother—mother!" He took hold of my left hand and patted it so lovingly; he seemed to have my hand between both of his, as I could feel a hand on each side of mine. He then raised his hand to my head, and smoothed my forehead. He drummed on the glasses of my spectacles, and then seemed to take hold with both hands and take the spectacles entirely from my head, and then placed them back again—this operation being repeated three times. Just then the spirits called for a light, my son's manifesta-

tions at once ceased, and the star became invisible. The spectacles my son removed from my head were a pair that he placed there himself for the first time, some seven or eight years ago. When he presented them to me, he said, "Mother, do not use those old glasses any more; if you find it necessary to use spectacles, wear these I put upon your head." They were a pair of fine, pebbles in gold frames. After the light was lit the spirits commenced to show themselves at the aperture. I caught sight of a face in a corner of the opening that gave me a start. I asked, "Is that spirit for me?" and at the same moment the stranger gentleman said, "Is that Mr. Shumway? If so, please come out in the light?" The spirit came square to the front of the aperture, in the full glare of the light, looked at the gentleman and shook his head, and then turned to me and nodded smilingly. I was right in my first impression—it was my husband! He stood before me smiling; his lips were moving, as if holding an earnest conversation, although I heard no sound. As he seemed about to move away I called him back, saying, "Do not leave; I want to see you again." In a moment he was back again, and my mother stood beside him, looking so happy and smiling at me. She stood long enough for all in the room to observe that she wore a cap with a full border on each side, and plain across the top, with loops of narrow white satin ribbon in the border on each, and tied under the chin with white satin ribbon. She wore (as in life) a band of brown hair across the forehead. The band seemed pushed back a little too high, and showed some of her gray hair below the band—which was very natural. She looked precisely as she did when in the form. As she was moving away, I asked her to come back again that I might see her more. She nodded, smiled, and was gone, but did not return. My husband went out of sight, and returned five or six times at my request. Each time he came I looked at him closely; I saw a dimple on his cheek and a peculiar wrinkle in the outer corner of his eye—the same he used to have in earth-life when much pleased. All was so life-like! My husband looked as he used to in health, and very much better than he did for months before he passed away; his lips moved as if talking, but I did not see my mother's lips move at all. I looked after them until they were gone; I felt the great question answered—that the soul lived on, and under proper conditions, could return and look at, and be looked upon, by those left behind. The séance had been an exciting one to me. All those that I had been associated with for a number of days seemed to rejoice with me at my good fortune, for they had all heard my son call me "mother," and had seen my husband and mother, and had heard and seen all that I had. The circle closed. In the afternoon we adjourned to the spirit-room again. The dark circle was much as usual, except that the stranger gentleman attempted to play some tricks, which were detected at once. After the light was lit, a number of spirits came and were recognized. A young lady in the circle had been stopping several days at Mr. Keeler's, and was known to every one in the house as Mrs. Smith; but at this circle a spirit came and said loud enough for all to hear, "Mary Brindle!" when the lady at once responded to it, saying that such indeed was her name, but that, coming there a perfect stranger, she had assumed the name of Mrs. Smith, in the hopes that if her spirit-friends did present themselves to her, they would call her by her real name, and thus make the test greater. She recognized the spirit as that of her cousin, from Detroit, Mich. A number of spirits came who were not recognized. The séance closed.

Saturday, Nov. 25th.—We went into the spirit room at ten o'clock A. M. The stranger gentleman had shown a good deal of distrust of the medium before we went into the spirit-room. He had offered the medium fifty dollars if she would allow him to sit in the cabinet with her. She was very indignant at being suspected of fraud, but told him that she had too much regard for her reputation to allow any gentleman to sit in the cabinet alone with her, but said if any lady in the house would sit there with them she would have no objection; but there was no lady present with sufficient nerve to sit in the cabinet, in the dark with the spirits. He told Mr. Keeler that he would deposit five hundred dollars in a gentleman's hands, and that he would forfeit it to Mr. Keeler if he did not prove that the manifestations of spirit-faces are a humbug; provided Mr. Keeler would get him admission to the cabinet with the medium; during the séance. Mr. Keeler told him he had no control over the medium, with regard to his sitting with her in the cabinet; but anything he could do he would, to give him a chance to investigate; and he further said: "Young man, I do not want your money, but if you can detect anything like trick or fraud, or that the manifestations are anything but what we call them—that is, spirits manifesting their power to mortals—I will give five hundred dollars." We then went into the spirit-room. The dark circle was very interesting. Nearly all were sprinkled with water and saluted by spirit-hands. The lights were numerous and brilliant, and the spirits sang as if they were intent on something. Two female spirit-voices sang so sweetly that many were affected to tears, and when the organ-like male voice joined them the effect was indescribable. About the middle of the séance a voice spoke loud and strong, saying: "George, you can control the spirit of your father-in-law better than you can your own spirit." There was silence, until a gentleman in the company remarked: "If there is a George in the room why does he not respond to the spirit?" Silence for a moment, and then the same spirit-voice said, "George, you can rest your back better where you are than you will in your vault." Soon the spirits called for a light. When the light was ready, the medium arose, as usual, to go into the cabinet, to be closed in, when she started back, exclaiming, "What does all this mean?" She

had found, on entering the cabinet, that a trap had been laid to detect trickery, if she was guilty of any. No one knew anything about it except the stranger gentleman—it being his doing. We were all surprised, and all appeared to disapprove of it. The medium was furious; her indignation knew no bounds; she felt that she was honest and truthful, and wished others to regard her so. The stranger tried to excuse himself, but the medium could not or would not be reconciled to him, and all present sympathized with her. The stranger left, but, before going, he stated that he was the George that the spirit spoke to, and that he understood what the spirit referred to. He said that at the very moment the spirit spoke about his back it was aching and feeling very uncomfortable; yet none in the form (save himself) could possibly have been aware that such was the case. The medium informed us the next day that he had written her an apology before taking the evening train for home.

Sunday, Nov. 26th.—A houseful of strangers. Two ladies from Boston went into the spirit-room. In the dark circle almost immediately the younger of the two was patted on the cheeks and forehead by spirit-hands, and a spirit called her by name, saying: "Do you not know your brother D—?" She said he was a very dear brother who had passed away about a year previous. She was very much overcome, for she had not thought it possible for spirits to come back and make themselves known. The spirit-room was filled with strangers all day, so many happening to come on that day who could not at any other time, neither could they stay long.

I left on Monday, Nov. 27th (after a remarkably pleasant week's sojourn at Mr. Keeler's), well satisfied with everything I received; saw, and heard; I cannot close this without saying something about the place and the people. The house stands high up on a hill, where the air is pure and everything in perfect harmony, seeming to be a place where the spirits love to congregate. Those in the form are harmonious, and everybody seems happy and at home in the hospitable Keeler mansion. The table is supplied with substantial food in abundance, and at a moderate charge. Mrs. Keeler is untiring in her endeavors to make all in the house comfortable. She is one of the most self-denying, patient, and, without a doubt, the most kind and loving women that I ever met with. I love to recall her pleasant, sweet face, and her low, kindly voice, as she moves quietly around the house, looking after the comfort of all. Mr. Keeler is a man to be depended upon—honesty, uprightness and truth are depicted in every feature. He would not step aside from what he thought was right to please any one. He is sociable and communicative, and firm in his belief of Spiritualism, and in this his sterling integrity shines forth, for he is willing to have honest inquirers come and investigate the manifestations at his house to their satisfaction, and he will help all he can. He says: "If there is anything wrong, I want to know it." He lives very independently, and is surrounded with everything that can make a farmer's life desirable. He is cheerful and happy, and seems best pleased when all are pleased around him. He is doing a great work for both spirits and mortals. I say God bless Mr. and Mrs. Keeler. Mrs. Andrews, the medium, is a pretty, agreeable woman, but, like all honest mediums, she is exceedingly sensitive when suspected of practicing duplicity. I, for one, have the utmost confidence in her truthfulness, and think her incapable of practicing deceit. One thing is certain: she has been most unmercifully slandered, as all who have read the New York Sun must know. I shall be glad when the time arrives that a mortal with an organization which spirits can communicate through will be allowed the rights accorded to others, and not be the object on which petty malice can vent its spite and venom. I respect Mrs. Andrews very much as a woman and as a spirit-medium, and hope that she may live long, and be the instrument for spirits to come to their friends left behind on earth. In no doing she will be happy herself and confer happiness on those around her.

MRS. CHESTER PACKARD.  
No. 83 Lancaster street, Albany, N. Y.

#### MORAVIAN MARVELS.

DEAR BANNER—I send you the following extracts from a private letter of a very interesting character, which I think you will consider worthy of recording in the Banner of Light. It was addressed to Mrs. C. A. Robbins, of Watkins, N. Y., one of the most able and fervid inspirational speakers on this continent, who had the goodness to forward it to me for perusal.

Heaver Falls, Pa., Feb. 20, 1872. M. A. T.

"MY DEAR MRS. ROBBINS—You are no doubt expecting what Mrs. D. and I have found impossible to give—details of our treat of all treats in the world. All the manifestations that I have seen at Moravia were enjoyed, for the most part, by a harmonious circle, ranging in numbers at the various sittings, from ten to twelve visitors. There were two very good singers among us, while I made the most of the piano by request of our spirit-friends. 'John Brown' and 'Auld Lang Syne' will henceforth be dearer to me than ever. We were often accompanied by that fine voice—the same probably of which you spoke—and also a lady's of much sweetness, John Brown appeared at the aperture several times, and talked to us. Also, Dr. Baker addressed us individually through the trumpet, and told us that the spirits would soon be able to speak to us face to face, in the humblest cottage, taking the place which Jesus filled when on earth. These, he hoped, we should all live to see before leaving the mortal form. Spirits will then be occupying pulpits, instead of human ministers, as now, and no more mediums wanted."

"I feel unable to describe the many spirits recognized by others—seemingly blessing us with the waving of their hands, and vaying their movements and carresses by wrappings, patting, dancing, and keeping perfect time with my playing. I will attempt only to give you some of the details wherein I felt the closest interest—knowing you will not accuse me of egotism, but will consider the intrinsic value of the facts."

"My beloved came to me in a dark circle, calling me 'Mary,' twice. Then he kissed and caressed me with loving taps on my cheeks. I



held out my hand and felt his finger-tips on the palm. At other times he batted his own eyes. "Life and Letters" which lay in my lap.

One day we saw ten faces that we recognized, among them my dear mother. She brought her gold spectacles in her hand, but that day was not able to control the elements so as to speak. Then came a spirit, dressed in a blood-stained handkerchief outside the apron; then she appeared holding it to her nose, which concealed the features. I had never thought of her coming, but was impressed to ask, "Is it my dear Aunt Sarah?" when she waved her hand and fingers by way of assent. Many years ago, when she and my uncle and I were living with my family in the town of Cheltenham, England, we watched the sad progress of cancer, which commenced in the nose and finally resulted fatally. My sister, her favorite niece, was with her at the last moment. What think you of this test, my dear Mrs. Robbins? The next spirit who came that day, was a young lady with beautiful ringlets, whom I instantly recognized as that of a sweet cousin, who also passed away with cancer in the breast. I requested her to speak my name and her own, and then watching her well-remembered lips, heard her say, "Mary-Jane."

"Now I must tell you of my latest visit from my dear mother, who came in her loving words of farewell. All listened to those words of love and counsel, only a few of which I can now give you. She said, 'Mary, will you forgive and forget?' I assured her there was nothing but love for her in my heart and now, I added, 'You understand me, don't you?' 'Yes, I understand you. My child, you have been a good girl, but it will be right in the future.' About to retire, I asked her to show her face once more; she again advanced and said, 'Mary, be careful and calculate well for the future—kissed her hand, and sweetly, and retired. The deep joy of such a meeting and conversation with a family-loved mother, is past all expression."

"Dear Mr. Robertson, for some reason, was not able to show his face, but partly made up for this by manifestations of his presence. I lost his letters in my black case, (which you remember) and in my distress went into the cabinet to ask him if he could impress me where to find them. Instantly rose, and walked into a room, where I slept—looked behind a large box, and there they were. This was I made happy to go to the next circle, when a spirit said, in reply to the question if he saw any one standing near me, 'Yes, a lovely-looking gentleman. Did not he shirk his shoulders, when you were lying about after those papers?' Inquired, 'Did he impress me where to find them?' 'Yes, and he impressed you where to put them, too.' It seemed certainly worth while to have lost them, for the sake of what followed."

Affectionately yours, MARY HAY.

Edinboro street, Boston."

#### EXTRACT FROM A LETTER

Addressed to L. Hicks, of "Clay, Ohio," Co., New York, by a lady friend residing in Auburn:

"My dear friend, I send you a brief statement of my visit to Moravia. I had a splendid sitting. I did not call for any of my friends to come; but my father, husband, brother, sister and uncle came, one after another, and talked with me in their own voices. There were only four persons present beside the lady medium. I never saw any of the family before, and did not let them know my name, or where I came from. They knew nothing about me, and I did not mean they should. We were seated in a dark room. My father first came, and addressed me as his dear daughter; he told me of his glorious home, and after dwelling upon that subject for some time, he then pronounced upon me a beautiful benediction. It was so much like him when in earthly life; he was a very moral man. Next came my husband, who said, 'Sarah, my dear wife, when you sorrow I sorrow, and when you are happy I am happy!' Then he went on to describe the beauties of spirit-life. Next appeared my sister. She stood for a moment, as if in prayer, by the cabinet window, which was much like her. She was clothed in pure white. This was done in the light, the spirits having called for the lamp to be lighted. Then came my brother, who showed me his pale hand, which looked just as it did when in the form; then he held up his sound hand, which had made use of its fingers to direct the black curtain before he died; and it was on the very same finger upon which he used to wear it. I did not remove it from his finger until after he was dead. I wish I could tell you all that I saw, it was so beautiful and convincing to me. The minute I went into the house, I felt a harmonious spiritual influence, and it remained with me all the day. If all the world should renounce this belief, I should stand firm, believing that this glorious faith I possess will be my passport into eternal life, and I truly think that it will be a beacon light to your declining health."

#### "WHAT TWO ACTORS SAW AT MORAVIA"

We arrived at the depot of the "Southern Central," and after a delightful ride of eighteen miles, principally on the borders of Onondaga Lake, arrived and alighted at Moravia. "Want to go to Keeler's, gentlemen?" asked an obliging hackman; "just, just, to take the medium up." So in we got, and in another street we stopped and got the medium.

As regards Keeler's, so much has been already said, we deem it superfluous to add more; suffice it to say, it is a comfortable house, where one is boarded well by two good, honest souls, now verging upon sixty-eight, still hale and hearty, for the moderate sum of one dollar per diem, while the séances cost the same amount, and number two dollars or fifty cents singly.

After partaking of a hearty breakfast, we, in company with sundry others, went up stairs into the spirit room, and viewed the cabinet, which stands open day and night—no restriction being put—permitting all to enter when and where they please, and scrupulously inspect each nook and cranny in the walls. At 10:15—the lights being extinguished—we found ourselves in the blackest of darkness, and, after sitting some half-hour, commenced to sing. "Oh, with others, a discordant version of 'Old John Brown,' and after laboring hard until we sweat again, two round and beautiful mystic lights appear, and are succeeded by two more, still more beautiful and bright, which radiate in half-circles. Directly after, Ned was touched by a clammy hand. Then we were treated to water, which was sprinkled upon our faces, while a sonorous voice in air kept calling 'More!' and was supposed to mean more of old 'John Brown and his marching on.' After much hard vocal gymnastic exercise, a spirit-voice desired the lamp might be lighted, and the medium entered the cabinet; but no sooner was she in than the doors were thrown open, and at 11:15 the spirits announced by three raps that all was over. During this séance, some little relief was given to the discordant music by a charming spirit-voice joining, 'Oh, so sweetly!'"

Well, after this, considerable dissatisfaction was felt by us. "What!" said Ned, "is this all they can do?" Still, we were bound to see it through; and after dining at the very unfashionable hour of 12 M., at 1:30 we again took our seats in that intense darkness, our force being somewhat augmented by new comers on the train. After a very long space of time, during which we laid ourselves and our lungs out extensively on "John Brown," we were treated to violent shakings of the piano, and also considerable water. Tom got quite a dose; but, strange to say, it did not even wet his clothes. Mr. Keeler, unassisted by spirits, lit the lamp, and a brilliant idea took possession of Ned, who changed the tune, and struck up "Kingdom Coming," in which all heartily joined, and were rewarded by seeing the black curtain in front of the cabinet slowly rise, and a female negro face, with a white handkerchief around her

head, presented itself, and also showed us one of her dusky hands. After this, a long silence succeeded, and Tom asked Mr. Keeler, "Do you think there are any spirits in the cabinet?"—when a face presented itself, and rather sarcastically answered, "I think there's as much as one or two." Same face said we talked too much. It was recognized by a gentleman from Auburn as Ives Parsons—to whom said Ives addressed himself: "You seem to enjoy life pretty well, Allen." "Yes," was the reply, "I do," hearing which, our spirit-friend continued, "When I was in the flesh, I did not believe in immortality; if I had to live again, I would not treat a horse so," saying which, he disappeared, when to our astonished gaze appeared the face and well-twisted mustache of the Prince of Erie, James Fisk, Jr., habited in the naval cap and uniform of the Boston Line, and was recognized instantly by us, Tom calling out his name, to which he bowed assent. The medium from within the cabinet said he had "a kind of buttons on his coat" she had never seen before; and Keeler said he had never seen him there before. After him came a face Ned thought to be his brother Tom; next, a child's hand and arm, presenting through the lower opening to Tom a pretty, small bouquet, but of peculiar appearance. This was a tolerable test, as friend Foster has frequently described Tom's lost sister, Gertrude, as showing herself with such offering to him. A number of hands were then shown, six and eight together, and through three different openings—one a lady's, with wedding ring on the middle finger—and voices called "Charley," and "Charley Shaw," but, as nothing more important occurred, we shall end this séance, and after passing through a night of refreshing slumber in a chamber next to the mysterious room, proceed with séance No. 3, at 10 A. M.

This was a long dark circle interspersed with "Brown's body, &c." A female spirit said, "Please give me a light." The light was brought. Several faces now appeared, and one which kindly said, "Dear friends, don't gaze so attentively; we cannot materialize." A beautiful hand and arm appeared twice; next an old lady's face, and another with a singularly large nose. A lady with a red flower on her head was instantly recognized, and addressed by Doctor P.—n, of Flint, Mich., as Malvina, his sister, to which she responded, "Yes, Charley, it's me." Another female face softly whispered "Ida" several times. An old lady and what purported to be a child partially appeared, but seemed by keeping in the background to be unable to develop themselves fully. In this séance the first face seen was of a rather unpleasant cast, having eyes like balls of fire; in fact, so bright as to light up the entire features of a negro, back within the cabinet, to which remote corner it confined itself, not venturing to protrude beyond the aperture. This was rather a long sitting, lasting until 12 M.

Our fourth and last began at 1:30, without Ned, who complained of not feeling well, and was laughed at by Tom, who chided him with being afraid of the dark. In this séance a lady played the piano, feet were heard dancing on the floor, a powerful bass voice joined in the singing, and brilliant meteoric lights shot around the room. A voice called, "North," and gave its name. "Edward" was fully recognized by a gentleman present, who was much affected, it being his dead brother. When the lamp was lit, a voice called "Thorne," "Thorne," "Edwin," and upon Keeler, who went for the delinquent, returning without him, the violence of the spirits knew no bounds; the room and cabinet were shaken with a force beyond comprehension; a voice said, "Tell Thorne when he comes again he will not suffer so much in the dark." Tom, who asked for the spirit's name, was answered, "Jem," and on pressing Jem for his surname, was answered, "Maybe you will go in a trance, and tell the rest." And so it ended, for Tom, instead of taking chances of any trance, shot off to relate to Ned all that had passed, learning from him that when in the dark circle his suffering had been intense.

In conclusion, it is but justice to state that during our stay we had been extremely careful not to let a living person know our Christian or surnames. Mr. Keeler tells us the séances are not as good as formerly; the spirits are now preparing to make themselves visible in daylight, and in any of the rooms. To one and all, we would say it is beyond conception—no pen can ever describe Moravia and its ghostly visitants—and it is worth a visit of at least a week. The best mode of transit, in our humble opinion, being by way of Erie from Hoboken to Oswego, it only necessitating one change of cars; the Southern Central running from the latter city to Moravia. Through fare from New York, seven dollars and ten cents.

T. A. DOW,

EDWIN F. THORNE.

New York, May 1st, 1872.

#### A SINGULAR MANIFESTATION OF SPIRIT-POWER.

DEAR BANNER—I have just witnessed a manifestation of spirit-power, which was, to say the least, singular, if not marvellous in its character. Yesterday morning my wife, Mrs. M. (Friend) Carpenter, accidentally sprained her wrist quite severely, causing her considerable pain during the day. In the evening, while we were seated together, she was strongly influenced, and her right hand was controlled to make passes over the injured left wrist. The passes were peculiar, and were made apparently at right angles with each other, but without touching the wrist, which was covered with a cloth bandage loosely wrapped about it. After making these motions for some five minutes, I removed the bandage; at first there appeared a bright red spot over the injured part about as large as a five cent piece, which rapidly increased in size until it formed a perfect square an inch and a quarter wide. Within the boundaries of this square the surface of the skin appeared very red and inflamed, the entire seemed to be punctured in a hundred places, through which came a white fluid similar to the watery discharge of a blister. Strange enough, the skin looked entirely natural and free from inflammation up to the very verge of the sharply cut square. The pain became much less, and what promised to be a night of suffering was, instead, one of refreshing sleep. Next day the wrist presented the same appearance, but the lameness was nearly gone. I asked her spirit-guide, Dr. Brown, how he was able to produce such a definite effect, and what his purpose was? He replied that it was impossible, to explain to me the *modus operandi*, but his object was to draw the inflammation to the surface and concentrate it in one spot. I write this as evidence of the power which under favorable conditions our unseen companions possess over the physical organism. I have seen many demonstrations of this kind through Mrs. C.'s mediumship, but none of so marked a character. The writing upon her arm in red letters is of a similar nature, though for a different purpose. How the spirits do it I fear will be forever a mystery. A. E. CARPENTER.

46 Beach street, Boston, Mass.

If a horse says neigh to oats, don't believe him—he means yos.

## Free Thought.

### VEGETABLE vs. ANIMAL DIET.

MESSRS. EDITORS.—Among your many noble efforts I see (and I thank you for it) that you do not neglect the dumb animals. Recent statements go to prove that cattle, transported from the West, come into our markets in a shameful state of prostration, having sometimes been for days, or many hours, without water or food. That no human being has a right to use these poor creatures in this way, I think will not be questioned. That a two-legged animal, calling himself a Christian, should assume this right, lowers him, in my estimation, below the brute he abuses. Boston, I should suppose, had had enough of fevered, diseased, rotten meat.

Not long since The Israelite (an able and interesting Jewish paper published in Cincinnati) had an article on the easiest method of slaughtering animals. What right, I said to myself indignantly, have they to slaughter animals at all? Who gave them the right to kill, to "slaughter" these harmless creatures God placed upon the earth? If for man's benefit, I am confident it can be shown that they were for his benefit while they were living, and not (except incidentally) when dead. Is it not enough that a cow gives you luscious milk, splendid butter and cheese? must you needs add a few more dollars to your thence stench, dastardly purse, by killing her and selling her dead body to be consumed by human beings? Is it not enough that the sheep gives you wool? must you "slaughter" her, too, to gratify the vulgar stomachs of vulgar bipeds, called noble creatures in God's image? "Thou shalt not kill" is a divine command—divine to-day, yesterday, and forever. If you say this was applied to man only, I would reply that I believe I can find more useless, harmful men upon the earth than four-footed beasts, and that it would be a greater blessing to rid the world of the former than of the latter. If you must kill, will kill, then hunt up the human brutes, (if not a misnomer,) those drunken, idle vagabonds, the lepers of society, those who never gave and never will give, for the good of the race, a pound of wool, a pound of butter or cheese, or even an egg, put them deep under the sod, and let their place be supplied by some hen, some goose or turkey, some cow or sheep.

The Shaker, an interesting monthly journal, ably edited by Elder Evans and G. A. Lomas, says: "Since we take our domestic animals from their native climate, to serve us in a forced, artificial mode of living, should it not become our duty to provide for their comfort as well as our interest and profit? Heaven's benediction will most assuredly rest upon all those who can thus plead for our dumb neighbors! Elder Evans made the remark, which I had never heard before, that the grain-eating and herbivorous animals, the vegetarians, were the workers; such, for instance, as the horse, the ox, the ass, the camel; while the carnivorous beasts were the idle and generally offensive."

Two statements are constantly made to sustain the argument that it was intended that man should eat meat. These are, first, that man possesses canine teeth, and, secondly, that hard-working persons require it. If the first assertion be correct, then let us return to a very primitive state, discard knives and forks, do away with cooking, and, like dogs, tear the flesh we must consume. This fact is we have little or no occasion to use said teeth in preparing cooked meat for the stomach, and hence the fallacy of the argument. As regards laborers who seek strength and muscle in pork and beef, may we not refer them to the ox, the horse, the bison, the elephant, and ask if these powerful creatures get their majestic muscles from dead hogs, horses, sheep, cows and cats? (rabbits?) Must the working ox digest two or three pounds of beef per day, that he may keep up his strength? There is nothing more strikingly simple in Nature than the fact that other substances produce these results. Will you deny this, in the face of an unmistakable truth, and assert to-morrow that you must have sausage and chicken, mutton and ham to sustain you? The whole thing is foolish, false, wrong; in eggs, in milk, in butter, cheese, in our numerous vegetables, cereals and fruits, far more healthful nourishment can be found than in the flesh of animals. As a further support of my position, I can say that the mass of the people of India do not eat meat, and they are sturdy, healthy, sprightly. Very many, too, of the stout Hollanders and Germans, the very models of robustness, seldom, except as a holiday feast, eat a particle of meat.

In the "American Spiritualist" of the 24th of February, there was a very forcible article on "What shall Spiritualists eat?" I will quote a few paragraphs: "Muller mentions a distinguished priest of India, who, when dying, said to his people, 'Eat only grains and fruits. Let the predaacious animals prey on carcase and blood! Steal not the divine gentleness of your nature by one act of cruelty to the creatures beneath you! Heaven, to protect them, hath placed you at their head. Be not treacherous to the important trust you hold, by murdering them, nor defile your bodies by filling them with putrefaction.' Pythagoras, living some 500 years B. C., recommended a vegetable diet. Neither himself nor disciples tasted flesh. Aristotle, the successor of Pythagoras in his famous school, was also a fruit-eating philosopher. Zeno, the stoic, Diogenes, the cynic, Plato, Plutarch, Plautus, Proclus, Empedocles, Socrates, Quintus, Sextus, Apollonius of Tyana, Porphyry, Clement of Alexandria, and nearly all the more eminent of the ancient sages, abstained entirely from flesh-food, while Swedenborg, Newton, Wesley, Howard, Linnæus, Gasendi, Cuvier, Lord Mounboudie, and hosts of others, learned and gifted, have testified against its use. It may not be out of place to further mention Shelley, Haller, Ritson, Lamb, Dr. Hufeland, Sir Richard Phillips, Prof. Mussey, F. V. Evans, defender of the Shaker faith, Alcott, sometimes termed 'the New England sage,' and many of our media, by direction of their spirit-guides.

While vegetables supply all the vital wants of the system, warming, repairing, reinvigorating and preserving the parts, thus tending to physical health, energy, endurance and longevity, they are more wholesome, nourishing, and far cheaper. Economy, with the poorer classes, is an important item. Here is Dr. E. Smith's table, showing the relative economic values of the two classes of diet:

Carbon. Nitrogen.  
Bread, barley, oatmeal..... 4.403 234  
Beef, mutton, pork..... 1.119 61  
This shows more than fourfold value in favor of the fruit and vegetable system of diet.

That cold countries require flesh-eating to generate heat in the organism, is an exploded notion. Prof. Liebig, in his "Animal Chemistry," says: "Grain and other nutritious vegetables yield us, not only in starch, sugar and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also, in the form of vegetable fibrine, albumen and caseine, our blood, from which the other parts of our body are developed."

Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen hardly differ, even in form. Prof. W. B. Carpenter says: "Good wheat bread contains, more nearly than any other substance in ordinary use, the proportion of azotized and non-azotized matter which is adapted to repair the waste of the system and to supply the wants of combustible material, under the ordinary conditions of civilized life in temperate climates; and we find that health and strength can be more perfectly sustained upon that substance than upon any other taken alone." Dr. Guy, of King's College, London, says: "I have no hesitation in expressing an opinion in favor of the sufficiency of a dietary from which the meat element is wholly excluded." G. L. DITSON, M. D.  
Albany, N. Y.

#### Written for the Banner of Light. TO A PICTURE.

BY MRS. C. L. SHACKLOCK.

Those tender, loving eyes so plying  
Look down in mine,  
I seem as in a sacred place to be,  
Before a shrine.  
'Tis but the pictured image of a face,  
So dear to me,  
That when it faded from my fond embrace  
I could not see.  
Aught fair in all the beauty of the sky,  
So dear the night!  
Behind the clouds of sorrow e'en the stars  
Withdrew their light;  
And in my pathway all the flowers lay prone  
Beneath my feet;  
My life, with all its wealth of sweetness gone,  
So incomplete.  
But oh the glory of the dawning light  
Which brought the day!  
Forevermore the shadows of the night  
Have passed away.

I do not feel, as in the days gone by,  
Utterly lone;  
A spell, as of an unseen presence nigh,  
Is o'er me thrown.

The tie I once deemed severed draws me near,  
So near the gates,  
Where he, with loving smiles to welcome me,  
Untrailing waits.

That I can almost hear the music through  
Those "gates ajar."  
Ah, to the heart by sorrow purified,  
Heaven is not far!

Mobile, Ala.

#### THE MENTAL CURE.

To the Editor of the Banner of Light:

Dear Sir.—Books are multiplied now-a-days with such astonishing rapidity and fertility of captivating titles, that the keenest detective sense is challenged to determine to which new one we should award the earliest examination—which one promises best to repay a thorough perusal. The *Mental Cure*, by Dr. W. F. Evans, invites inspection by a title-page provoking curiosity, and a preface promising a novel and comprehensive treatment of the *abstruse aspects of human nature*. Spiritual philosophy—analysis of the realities and possibilities, functions and faculties of the inner man, and their relations to those of the outer man—has been so feebly represented till within a very few years, that a niche has always been ready and waiting in our libraries, to welcome the advent of every worthy contribution to this less cultivated portion of the field of literature.

As an extra stimulus to the reader to make the acquaintance of this treatise of Dr. Evans, it may as well be stated at once that the work, though produced under what might appear upon the external purely normal condition, was in reality, from the constant normal intimacy of the author with the intellectual realm of the spirit world, the work of a genuine inspiration. In private the modesty of the writer disclaims originality, when all his circumstances of culture and experience might fully warrant him a complete title to the matter and method of his production. Thus he prefers to give, perhaps, more than due credit to the spirit-world for the primal impulses and guiding genius of his thought.

An author knows best the purpose and intent of his own work. Then let the language of a portion of the preface to *Mental Cure* furnish the scope and key of the philosophy of the text. It says:

"The design of the following treatise is to explain the nature and laws of the inner life of man, and to contribute some light on the subject of Mental Hygiene, which is beginning to assume importance in the treatment of disease, and to attract the attention of physiologists. We have aimed to illustrate the correspondence of the soul and body, the mutual action and reaction, and to demonstrate the causal relation of diseased mental states to diseased physiological action, and the importance and mode of regulating the intellectual and affectional nature of the invalid under any system of medical treatment. We have also endeavored to demonstrate the value, as remedial agencies, of those subtle forces, both material and spiritual, which the improved sciences of the age is beginning to recognize, and to explain the laws of our interior being, which render the so-called magnetic treatment so efficient in the cure of diseased conditions of the organism. We have pointed out the laws which govern the action of mind on mind, and the transmission of vital force from one person to another, and the potent influences of our inward states in the generation of pathological conditions of the body, and in its restoration to health. \* \* \* We have endeavored to prove the essential spirituality of human nature, to elucidate its hidden, undeveloped powers, and its vital and sympathetic relations to another world, and to show that the claims of the age are not unfrequently his opinions and conclusions, but submits them to the candid judgment of all men who love truth for its own sake."

An elaborate criticism of this work would merit a liberal allowance of pages in the higher class of reviews. Nothing of the kind is undertaken here; the attempt only is made to advise and instigate the student of spiritual science and philosophy to accord this volume an early and studious examination, and to assure such that an ample reward will be realized.

The philosophy of this treatise is most subtle and difficult to illustrate in popular language; and yet Dr. Evans, with a remarkable intuition of the mental requirements of the general reader, has translated the most abstruse and novel spiritual ideas into the simplest and purest phraseology, as once scientific, comprehensive and comprehensible by any mind of fair culture. The reader will find himself in the profound depths of the science of human nature, and wondering at the grand simplicity yet far-reaching relations of the mysteries of life, mind and spirit, when set forth by a mind fitted to "discern spiritual things," and intuitively ended with the logical method to set them forth to another in a complete and rational system, and in the beautiful language of demonstrable truth. H. A. BURBANK.

The amount of \$20,000,000 was deposited in the Savings Banks of this State, last year; fully one-half the depositors were women.

## The New Alphabet: What It Is, and What It Isn't.

BY JAMES MADISON ALLEN.

The readers of the Banner have been long aware of the existence of a New Alphabetic System, designed for universal adoption; have been told that it constitutes a New Discovery; that it is based upon certain natural or scientific principles, and is, hence, a scientific discovery, or new science.

It is now in order to state more definitely and particularly just wherein it constitutes a new discovery—just what the principles are upon which it rests, in order that there may be no misconception in the minds of any as to the exact nature of the work upon which have originated, and as to wherein it may differ from or resemble the work of others, engaged like myself in efforts looking toward educational reconstruction; and in order that the public may be the better prepared to appreciate the importance and value of the new Alphabetic System, which they are called upon to accept and adopt.

At the first place, it may be well to state that it is not a new language, but a new method of representing languages at present existing, or which may hereafter exist. It is not a new speech, but a new and scientific mode of indicating speech through the medium of the eye. It is to be spoken through the eye, as it were, audible, the words upon the page, interfere in the least with the present speech of the world, or any portion; but yet, because of its nice analysis of the elements and beautifully scientific modes of conforming thereto in the structure of its letters, together with its uniform and rational manner of combining letters into words, it must inevitably lead to a more careful, distinct and artistic utterance, and to a more uniform pronunciation of any given language over all the territory occupied by that language. It must—by always exactly indicating to the ear through the eye the precise sounds which were in the mind of the writer as the words were penned (or of the printer as they were set up)—render written languages, as it were, audible; the words upon the page really "speak to you," almost as if the writer were actually present and speaking! This—a positive and constant delight, such as only those can know who have experienced it—must also at the same time, through the law of social sympathy, tend to cancel individual, local and sectional diversities of pronunciation, as nothing can; and the same principle, extended to the reading of foreign words, will render the latter as "audible" and pronounceable as though they were in the native tongue. The reader—by simply reproducing the sounds unmistakably indicated upon the page—finds himself actually pronouncing a foreign language with the certainty and precision of a native! (A similar medical result is already enjoyed in the matter of musical and numerical notation, which is uniform throughout most of the civilized world, so that any one can read foreign music and numbers as readily as native.)

The great hindrance to the acquisition of foreign languages, and hence to international acquaintance, friendship and commerce, is therefore, by the Universal Normal Alphabet, removed. From all this, it appears that the new Alphabetic System must incidentally and indirectly exert a greatly modifying influence upon the speech of the world, though not itself a new language; and we may look for some future blending of all languages into one composite, literary speech, which is more probable, perhaps, than the substitution in the place of all existing languages, of a radically new, strictly scientific and completely universal language; based, probably, upon the natural law of correspondence, which, we may presume, exists, between the various individual elementary sounds and the various individual elementary faculties of the mind.

A language would be self-defining—each word would "explain itself," without the aid of dictionary definitions, like as, in PANNOMALPHY, each written word "pronounces itself" and each spoken word "spells itself," without the aid of pronouncing dictionaries or spelling-books! When such a language shall be discovered and developed, it will be necessary to have a word such an alphabet as is now being brought before the world—one, like the language, strictly scientific and completely universal; in order that the peculiar features of the new language, the precise sounds and intentions of its various words, may be exhibited clearly and unmistakably, and that the Greek and Swedish, Chinaman and Cherokee, shall interpret exactly alike its symbols.

The Normal Alphabet is not only useful and necessary for the correct and uniform representation of the various tongues now existing, but will be doubly so when the Normal Language shall spring forth from some fertile and illustrious brain, and clamor for means to picture itself to the eye of the world.

So it is evident that there is no natural and needful conflict between the alphabetic reconstruction work upon which I have entered, and the linguistic labors of any who may be now or hereafter at work upon the present state of the world. I shall hail with a delight unexcelled by that of any the development of a new language, free wholly from arbitrariness and abnormalities, and adapted to meet all the linguistic demands of all mankind for all time; as the Pannomalph is adapted to meet all the alphabetic, orthographic and orthoepic wants of all mankind for all time.

And here let me say a word more concerning the universality of the new alphabet. It is so completely universal as to provide not only for the exact and philosophical representation of all possible speech-elements (or elementary sounds) strictly so-called, (and consequently of all possible languages); but also all sorts of peculiar utterances, not ordinary or scientific, as regular elements of language—such as sobbing, sighing, groaning, grunting, coughing, gasping, hiccupping, sneezing, kissing, gurgling, snoring, clucking, neighing, singing, snelling, etc., etc.—may be just as clearly and unmistakably indicated by appropriate scientific symbols, or "letters."

We have thus far seen not only of "talking upon paper," but also of "writing upon things" also! This truly wonderful lithographic achievement—which clearly entitles the system to be ranked as a scientific discovery—is due to the peculiar, original, and all-embracing classification (which lies fundamental to the whole system), taken in connection with certain rational, scientific, and correct principles, rigidly adhered to in the construction and application of the new letters.

It must not be forgotten to mention in this connection that the system not only embraces the representation of sounds by letters adapted to writing purposes, but also includes a series of letters specially adapted to typic uses—distinct from the written, yet co-related, and forming an integral part of the system, and equally scientific and universal.

The Pannomalph Movement, therefore, by aiming at a complete reconstruction of both the printing and writing systems of all nations, towers in importance infinitely above any system of mere "short-hand," designed for the rapid writing only of some one language. It is an Educational Reform of the utmost importance, and one that lies at its basis a politico-moral idea. Being equally adapted to the languages of the most savage tribes as of the most cultivated nations, it shows no partiality to any one people, but embraces them all in one grand brotherhood. It acknowledges no nationality, but universal fraternity. The solidarity of humanity is by it ontologically recognized, and mankind has at last a common life. It is a hint, and a prophecy that all national lines shall sometime be obliterated, that humanism shall eventually take the place of "patriotism"—that all forms of arbitrary and artificial "government" shall ultimately disappear from the face of the earth, and the reign of universal equity and peace supersede the reign of tyrants, transgressors and world-wide disorder! [Editors interested please copy.]

\*Namely, diversity and abnormality of alphabetic systems.

Spiritualism has been pretty effectually knocked in the head by science in London, if we may give credit to the reports of the Dialectic Society, by which a series of searching experiments have been conducted. The report of the Committee of Inquiry found out more than they can comprehend, and now tell us of wonders quite as great as the Spiritualism they have exploded.—Boston Investigator, May 15th.

[We are obliged, from want of space, to omit the introduction portion of our correspondents' account, satisfying ourselves by publishing that portion which particularly relates to the manifestations seen and experienced had by them.—Ed. B. or L.]



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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 correspondence gives utterance.

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

For Spirit Message Department see Sixth Page.

## Banner of Light.

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matter must be sent to our Central Office, Boston, Mass.

LEONARD COLBY, EDITOR.  
ISAAC B. RICH, ASSISTANT.  
All letters and communications appearing in the  
Editorial Department of this paper must be in order to receive  
prompt attention, and to be sent to the Editor, and not  
merely to the publisher, and must be addressed to the Editor,  
Banner of Light, Boston, Mass.

Rev. W. H. Murray on Individual  
Duty Toward the Vicious.

Some time since, this bold utterance of what he believes to be true, pronounced at the Park-street (Orthodox) church, Boston, a discourse on "The Value of Personal Acquaintance and Contact with the Vicious as the Means for their Reformation," from the text: "But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?" Luke vi. 29. This sermon gave evidence of a keen penetration of character, and a lively appreciation of life's better uses, and was fraught with eloquence and pathos to the close. It has been printed in pamphlet form, and deserves the widest reading by all classes. In the course of his remarks—a few extracts from which we herewith present—he makes the following plain declaration:

"The Church, friends, has passed beyond the period of theological discussions. . . . It is not the interpretation, but the application of the gospel to human affairs, that concerns us of today. . . . The character and the action of Christ are a stronger proof of his divinity than his words. . . . If you touch nothing solid in the world you will keep your own hand white, beyond doubt, but you will never cleanse anything. You cannot wash dishes at long range. When Christ came down to the house of Levi the publican to the great feast, Levi had made for him, and set down with those men whom society despised and hated, and justly, too, he did not merely a brave act, but one of the wisest of his life. . . . They were a despised, cruel, and neglected class, with neither social nor church connection. . . . The only earthly reason that Christ could give for going down to eat and talk and, as I suppose, laugh with these men, was that each one of them had a soul! Yea, every sharp-faced, thin-lipped, low-browed, keen-eyed money-gatherer before him had a soul. He had no pious parents, no respectable family connections, he had never been religiously educated; he had no mother to pray for him; he was not even a back-sliding church member; there was not a respectable man in Palestine who would introduce him to his disciples. . . . He was an earthly-minded, unprincipled villain. But he had a soul. That was enough. Well, that first contact with something. The pious and holy Pharisees looked upon him as a man to whom they followed and clung to him as a slanderous report often will follow and cling to a good man to his dying day. They styled him, after that, a friend of publicans and sinners. They cried up and down through the whole country, that Jesus of Nazareth had been eating with the tax-gatherers and associating with the people's oppressors and lawless characters. . . . The bigots and gossip of that day had a fine thing to say; I warrant, and fast and swift did they roll up that wave of calumny and misrepresentation which broke at last in bloody foam on Calvary. . . . And what had he gained? This I answer: he had got at last face to face with the man he wanted to better. He knew their names, their vices, their good spots and their bad ones; had had a chance to study their mode of thought, learn something of their personal history and the history of their families, and to get their affections."

After stating that the common people understand the difference, intuitively, between deep, real sympathy and its counterfeit, he says "no slain passes current with them," and that the strongest point of the reformer of Galilee among the multitude was the naturalness that accompanied his every word and act. "He was a carpenter's son, and knew by experience what manual labor was. He had never been drilled to write sermons in a modern theological school, where the student, in order to stand high, must discover considerable more truth than God ever revealed; nor had he ever got the prayer-meeting tone or the severe and solemn expression considered by many as humble and orthodox; but he was a simple-spoken, grave-faced, kind-hearted young man."

He then declares the great want of the time to be a disposition on the part of good people to mix with and personally influence those whom they desire to better. "When a good man has won the respect and affection of a bad man, he has the evil in him at a tremendous disadvantage. Appealing directly to the pockets of a certain leading class in the community, he says that business men, of all others, should be the staunch advocates of morality! By as much as you sink a single street or section of this city in drunkenness or any other vice, by so much do you detract not only from its capacity to produce, but also to consume. An ignorant, imbruted population buy little. As you press a man down to the level of an animal, you contract the circle of his wants. His value as a customer is lessened as his vices increase. You might as well banish one-half the local custom of this city as to allow public morality to fall away to that extent. . . . Every legitimate business in this city, every grocery and store and factory, is committed by the instinct of trade to oppose the increase of drunkenness and gambling and idleness in our midst. . . . Here are entire sections of the city given over to be populated and possessed by viciousness, and we plume ourselves if we keep it within its own bounds. We give up one house out of every three to be a brothel, a gambling-den or a rum-shop, and then rejoice that our morals are so well protected. We make one-half of the city a safe spot for a lady to walk in by day, and one-third of it tolerably secure for gentlemen by night, and call our method of city government a success."

Speaking of the duty of the churches in the matter, after comparing the dens of crime existing in their midst, where poverty is the strongest incentive to wrong-doing, to a stagnant marsh before a gentleman's door, poisoning the air for himself and the children who are to come after him, and which demands his personal attention that it may be drained and gradually made hard land whereon human beings can safely abide, he affirms the "sleepy" ones of his congregation and the public generally, by declaring:

"All we have done, so far, has been this: We have hired some twelve or twenty men and women to go down each year, and throw a thousand Bibles, and twenty thousand religious tracts as

large as the palm of your hand, into this huge bayou of blue mud. I ask you to tell me how long it will take to fill it up at that rate? Do you think that the atonement will be taken out of the air by sprinkling the lavender of the City Missionary Society over the pillow on which your conscience now sleeps, undisturbed by the miasma that every gust of crime blows up into your bedrooms? I know I am saying what will offend many; for religious egotism is always offended at any impeachment of its wisdom or earnestness. It is the man who takes it by the shoulders, and turns it about, and makes it look an ugly fact square in the face; and the fact is, that men and women are lying and dying by scores in this city, weekly, without any knowledge of God. The eyes of their torment look out upon a hundred church-steeple as they close in death, and their life drops over the redness of an angel that you have never tried to alleviate. They go up to God with the milk of their sins upon them, as leaves which a tornado shovels out of the soil are flung up into the screaming air; they go up, and who are they to be condemned along with them? Can you tell me? I imagine that, in their day of trial, their consciences will be heard. They shall not be gagged before that great assize; they shall plead their cause; they shall pour forth their complaint. They will say, 'Condemn us not, oh thou who wert not known by us! We did not know thy law; we did not know the truth. Do not on us too hard, oh God! And one shall speak and say, 'I was born in drunkenness. My vernacular was the language of obscenity. I learned to swear upon my brother's breast. . . . To me the churches of which you speak, were only public buildings; I had no right to them, nor had my father. I went to school; but it was to wickedness. I graduated, but only from the degree of crime to another. Thy name was known only to give emphasis to our oaths. Oh God! bear not too hard upon me, but remember in thy judgment my hard lot on earth.'"

The poor victims of misfortune find in him a strong advocate. He says:

"There is a hard lot. A child born last night in one of a thousand tenements of this city was born to a life long curse. It is not that he is born to poverty; that can be borne, and not kill. And some have borne it in the silence of a pride that fed away its bitterness, and made themselves insensible to its sting by their indifference; they took their cross in patience, and made mirth of it, and would have died from sheer starvation, or ever they had given up a single pang, or owned that they were beaten—died with a curse upon their lips, saying, 'Poverty you placed upon me, and I was in my cradle; and I have fought you, and I have won!' No; the curse that burdens them is not poverty. But they are born into the curse of ignorance and its lead-like pressures; to the curse of rank appetite, with its swinish instincts; to the curse of long-endured drunkenness, and all its coarse intimations; to the curse of insinuity and hereditary knavery, which shall not miss of teachers; to the curse of days that have no honest service. . . . Why are such lives repeated? Why are such creatures born? . . . Is there no change, no blessed change ahead—no coil, dry breeze to come from some point of the firmament, to blow away this pestilence of this constantly maturing corruption, and check it at once and forever?"

There is. A change shall come—a blessed change. A wind shall blow—a mystic wind, whence and whither we know not, but in its passing shall pass over man, and all his clanking delusion shall fall from him and fall away. . . . There comes a prophecy to my lips of that great day. If ignorance has ears, let her listen as I proclaim it; for her dull eyes shall yet be lighted, and her now stiff features become mobile with intelligence. Her swarms shall lose their look of squalor, and, lifted out of their degradation, they shall be white-faced and clean, like the children of Wisdom. Yea, and if Vilen could hear me, I had a power within me to call it from where it burrows and nests; if I could by some Ithuriel-like touch start it from its collected concealment, and make it stand impetuous before you—then over against it, and against all his power and force and cunning, all its alliances and combinations, and the strength derived therefrom, would I say to it, 'Thy day is set; the leer and cunning of thy look shall leave thy face, the brutality of thy neck be sweated off; thy brow shall lift, thy cheek be brightened, and thy fingers, acquaint themselves with honest industry; and being by the power of God renewed in Nature, the force and energy of all thy powers shall be devoted unto him and man.'"

Say not that this is wild prediction. Do not call my words extravagant. Let not my prophecy fall through you, as useless. This I say, must be; for he who speaks along the line of God's purposes speaks safely."

It is hardly necessary for us to add a word to the above. Truly great souls will tower above the level plain of their creeds and catch the on-rushing breezes of heaven—breaths from that "mystic wind, whence and whither" the churches know not, but still blessed, and which we know from the tidings brought us by returning angels—blow over the border of the golden land of immortality! How long ere all the world shall catch the molten music whose burden of peace on earth, good-will to man, proclaims the presence of our new spiritual Christ!

### "Have You Found Jesus?"

A striking case of the superiority, to the human heart, of present inspiration to past revelation, occurred not long since in Chelsea, Mass. The Young Men's Christian Association, at the close of the Spiritualist lecture course, at Granite Hall, engaged said place in which to hold regular Sunday evening meetings, while the Spiritualists decided to supplement the course already concluded by some test circles, lectures, etc., at Banquet Hall (a smaller one) in the same building, and one flight below. Mrs. Weston, of East Boston, was employed, for three Sunday evenings, as a medium for spirit-communication, and many convincing tests were given at her sittings. At the close of one of them, as a gentleman—who had unexpectedly strolled into the circle, and who had received the most indubitable proof of the invisible presence of his son, who had been a denizen of the world of souls for fifteen years—was leaving the lower hall, in tears, the stream of whippers from the upper sanctuary came surging down the stairs, and one, all on fire with zeal in the cause of his "Master," approached the weeping man, affectionately placed his arm around his neck, and exclaimed: "My dear brother, have you found Jesus?" "No," replied the stranger, the light of a great joy beaming from his eyes, as the sun shines upon the last drops of a closing shower, "I have found my son, who has been gone from me for the last fifteen years! He was dead, and is alive; he was lost, and is found; and that is of infinitely more relief to me!"

### Visitors.

We had the pleasure of meeting at our office the past week several of our most noted workers in the field of reform, among whom were Andrew Jackson Davis, of Orange, N. J., William Danton, A. E. Newton, Allen Putnam, A. E. Giles, Giles B. Robbins, of Detroit, Mich., Dyer D. Lum, of Maine, Mrs. A. J. Dunaway, editor and proprietor of "The Northwest," published in Portland, Oregon, Dr. H. B. Storer, Moses Hall, and Ed. S. Wheeler. Our brothers appeared in good health and spirits, and felt confident that the full fruition of all their labors in the past in behalf of Spiritualism was near at hand, and that the harvest would indeed be great.

A GOOD LIKENESS.—Our thanks are due individually and collectively to Bro. Thomas Gates Foster, of Gotham, for copies of a fine photographic "presentation" of his genial countenance, which beams on us full of pleasant memories.

### Music Hall Spiritualist Free Meetings.

As announced in our last issue, the course of lectures so successfully carried out at the above named hall for the past fall, winter and spring, came to a conclusion; for the present season, on Sunday afternoon, May 26th. The two closing lectures—May 19th, by Miss Lizzie Dotson, of Boston, and 26th by Andrew Jackson Davis, of Orange, N. J., were of the highest order, and called forth the warmest encomiums of those present on each occasion. Miss Dotson considered the subject of "The Debatable Land," with her usual power of diction and impassioned eloquence. The question, so successfully asked by some of our opponents, as to whether it were worth while to endeavor to know more concerning the state of life to come, when we should be certain to learn all about it when the "life that now is" was ended, was fully answered, and the cheering and sanctifying influence of realized angelic presence upon the heart accepting it was portrayed in its true power. On Sunday afternoon, May 26th, a large audience assembled to listen to Andrew Jackson Davis. Mr. L. B. Wilson, chairman, who was present for the first time after seven weeks' prostration by sickness, presided, and, in his additional capacity of treasurer, made the annual report, giving, in detail, all the items of expense and the moneys received during the term, from which it appears that the total expenses amounted to \$582.12; receipts, \$477.94; subscriptions due, \$290.00, which, when collected, will leave a surplus, on this year's work, of \$77.82. In addition to the above, he stated that the sum of \$223.31 (the surplus of last year, and \$700 realized from the Union Fair of 1871.) was out on interest, and would not have to be disturbed to meet the expenses of the term just closing, if the subscriptions now due were paid up promptly.

He also assured contributors that every dollar received for the support of the meetings had been strictly appropriated to that object; and that all the expenditures had been made with as much economy as the interests of the meetings would allow.

Mr. Davis treated a subject which his published works have made known all through the civilized world—"The Summer Land." His discourse was delivered with easy grace, couched in plain and unmistakable terms, and went far to elucidate, in the mind of the large audience present, the existence of a better country, as substantial as this, toward which all were hastening. In the course of his remarks, Mr. Davis adverted to the method by which, in boyhood, he had been brought face to face with the subject; told of the dark, vast tunnel, with a light in the further end—through which he had been spiritually hurried—which lies between the world of circumstance (the material) and that of substance (the spiritual), and referred to the action of Nature always in accordance with law, by which, from nebulae and gaseous belts, worlds were rounded out which grew ripe and bore human fruit, in accordance with the same law of development. What was true of one, was true of all the spheres in space; what was true of one note in the infinite instrument, was true of every other in the octave.

It had taken him three weeks of daily effort to gain an intimate knowledge of, and become acquainted with, one fragment of Nature—a vine growing in his garden. He had found that that vine was obeying some law. It was composed of little atoms, and tended naturally to climb the frame prepared for it. And why? Because the atoms floated up on a fluid; the fluid floated up on another; the ether floated up on an essence, which was the soul of the vine; that essence floated up on a law, which was the life by which the essence worked; the law floated up on a principle, which was applicable to the vegetable in all parts of the world; the principle floated up on an idea, an intelligence; the idea was that vine, and it floated up on God. And so he walked that day with God in his garden.

Between this world and the other (as blank pages between the Old and New Testaments) there were a few blank moments only; whether we knew it or not, every one wrote on the family record (the blank leaves between the two existences), and the life we should begin in the world to come would be the life we had closed in this; we were spiritual beings from the start. The lecturer spoke of the wonderful revelations through clairvoyance—the spectrum analysis of the spirit—with which he had been favored, and of the magnitude of that inhabitable sphere or zone among the suns and planets of space which has been so clearly portrayed in the "Stellar Key."

At the conclusion of the lecture, Mr. Wilson, in behalf of the Committee, called upon the audience for pecuniary assistance toward the sustenance of the meetings for the coming season, and as a result, two thousand five hundred dollars were immediately subscribed. The lecture course will commence again at the same hall in October next.

### God in the Constitution.

Senator Trumbull reported back, May 27th, and the Judiciary Committee was discharged from further consideration of petitions from thirteen thousand two hundred and one citizens of the United States praying that no amendment be incorporated in the Constitution recognizing God as the source of all civil power and Jesus Christ as the ruler among nations; also numerous petitions from various parts of the United States, with signatures aggregating over twenty thousand, transmitted through the Boston Investigator and the Banner of Light, asking Congress to preserve inviolate the great guarantees of religious liberty now contained in the Constitution, and protesting against the proposed amendment incorporating therein the recognition of God or Jesus Christ as an attempt to overthrow the great principle of religious liberty on which this Government was originally founded. And so the matter rests for the present.

### Works of Thomas E. Hazard.

Those who have perused the Banner of Light attentively, particularly during the past six months, must have noticed with pleasure the three fine articles, "Who are the Blasphemers?"—the "Orthodox" Christians, or "Spiritualists?" "Mediums and Mediumship," and "Eleven Days at Moravia," which, at their appearance, produced a profound sensation among all classes of readers. These communications, in obedience to an earnest call from the public, were published in pamphlet form, and sold at the low price of ten cents a copy, or the three for twenty-five cents. The first edition was speedily exhausted, and we now have the pleasure of announcing that a second—revised and improved by the author, and printed from new type—is ready for sale, embracing the "Blasphemers" and "Mediumship"—"Moravia" to follow—which will be disposed of at the same price as the former one.

### New Book Catalogue of William White & Co.

This Catalogue, just issued, contains THE ENTIRE LIST OF BOOKS published and for sale by them. Copies forwarded to any address free of expense.

### Merged.

"The Present Age" of Chicago, has been merged in "The Golden Age" of New York. Col. D. M. Fox will hereafter be identified with Mr. Tilton in the publication of the latter paper, Tribune Building, New York City. In alluding to the change, Bro. E. S. Wheeler, one of the editors of the Present Age, says:

"I am gratified at any consolidation and union in which the blending of interests and combination of abilities conserves all the good of the past and insures more beneficial development for the future. . . . Ever since the publication of the Golden Age the two papers have followed parallel lines of thought, and been actuated by a common purpose. It has been concluded that those ideas could be elaborated and that purpose served best by joint action under one head, with expression through the columns of one sheet."

It is to be regretted that any Spiritualist paper should be so illy patronized as to be obliged, under adverse circumstances, to lose its identity by consolidation with any other paper. There must be something radically wrong among the great body of Spiritualists, or they would not allow their public organs to sink out of existence in this manner. Why our people do not wake up to the vital importance of more thoroughly maintaining their journals is a MYSTERY WE ARE UNABLE TO SOLVE. But so it has been all through the long years of our experience. Papers devoted to Spiritualism have come up and gone down, year after year, for lack of pecuniary support; and we suppose this will be the case until Spiritualism becomes popular! Then wealth will flow in to the coffers of the (now) "poor printer," and he will be considered as "respectable" as other laborers upon the earth!

The Banner of Light (as we have previously said) is on a firm basis; but it has been placed there by extraordinary efforts and extraordinary losses.

The Religio-Philosophical Journal has put its subscription at \$1.50 for one year—(half-price)—in order to induce new subscribers to patronize it. It cannot possibly sustain itself in this way for any length of time at such low figures. Spiritualists, send Bro. Jones the full price, (\$3.00) which is none too much for such a paper.

### Flashes of Light from the Spirit-Land.

This new encyclopedic volume on general spiritual information, is now before the public, and is meeting with a good reception. Those who are acquainted, even by repute, with Mrs. J. H. Cogant, the celebrated medium, through whose organism the matter from which this book was compiled was originally given, and with Allen Putnam, its clear-headed and profound editor, need no further guaranty of its interesting and useful character.

Many favorable notices from the secular press have been received by us, which from time to time we propose to give our readers, that they may know of the gradual but sure introduction of the spiritual ideas among men. The Cape Ann (Gloucester, Mass.) Advertiser, says of it:

"FLASHES OF LIGHT FROM THE SPIRIT-LAND, by Mrs. J. H. Cogant. Boston: William White & Co., Publishers, 10 Washington Street. We have perused this volume with much pleasure, as it treats upon a subject which is attracting much attention, and in which all should feel interest enough to lead them to an investigation. It contains much valuable information to such, and impresses the mind with the vastness of the subject, and the varied powers of Mrs. Cogant as a medium for spiritual communications. The skeptical will find much convincing proof that there is a power outside of the organism of the medium which controls her, and will also find the solution to many questions which naturally arise. This book, in our opinion, has been published at a very favorable time, and we feel impressed that it will accomplish much good."

### Spiritualism in Milwaukee, Wis.

J. B. Smith, under date of May 21st, informs us that the Spiritualists are moving in Milwaukee, and have elected the following officers to preside over the business of the Association: J. B. Smith, President; N. M. Grover, Vice-President; George Godfrey, Secretary; D. M. Brown, Treasurer; Dr. H. S. Brown, Collector; J. B. Smith, D. H. S. Brown, N. M. Graham, A. B. Severance, J. B. Burr, Trustees. He further says: "We have hired a hall, and hold meetings Sundays, forenoon, afternoon and evening. In the forenoon we have a conference; in the afternoon a séance, with Mr. Wright as medium." He reports the appearance of many spiritual friends, the most of whom are recognized. "We have a good hall—have leased it for a year, and are progressing finely."

### Moral Philosophy.

"Healthy growths may become poisonous by falling upon the wrong mental soil, and what seemed a nightshade in one mind, unfold as a morning-glory in the other." Oliver Wendell Holmes says this in the last number of the Atlantic Monthly. His "Breakfast-Table" wise sayings should be carefully perused by certain people who are forever extolling their own importance. A few doses of "The Poet at the Breakfast-Table"—taken before breakfast—would undoubtedly do them a deal of good. There are many "nightshades" about us just now, that need to be converted into "morning-glories," forthwith.

### "The Fairfields."

Lou H. Kimball announces in a late number of the Lyceum Banner, Chicago, Ill., that this book, the first edition of which, just from the press, was destroyed by the "great fire," has been reprinted, with the hope that the sales may make good the losses on the first, and at least pay the cost of re-publishing. The crushing calamity which so unexpectedly fell upon the little ones' paper—in common with a majority of the Chicago Journals—should awaken sympathy for the lady, and interest in the book as a souvenir of that black day which we trust will never be duplicated.

### A. E. Carpenter.

Will speak in Concord, N. H., the first Sunday in June. He will go from there to Claremont, and thence to the Stowe Convention, by the Vermont Central railroad. He would like to make engagements along the route. Those desiring his services should address him at once. He is agent for the Banner of Light, and will have with him a complete variety of "spiritualistic and reformatory books." Address him care Banner of Light.

### Aid for Miss Rebecca Lyon.

John Mayhew, writing from Washington, D. C., recently, says: "I beg to acknowledge the following receipts for the benefit of Miss Lyon: C. M. Stebbins, \$2.00; S. A. D., \$1.00; C. S. Whitley, 25 cents." All moneys received by us for the poor invalid, Miss L., have been forwarded to her. More aid is needed.

### Tangibility of Spirit-Forms.

We shall publish in our next issue a well written article with the above caption, from the pen of J. B. Loomis, Esq., of New York City. It will be perused with interest, no doubt, by those of a scientific turn of mind.

### The Old Cauting.

A recent Presbyterian Convention elicited a discourse from one of the preachers present, who took upon himself to declaim against the awful tendencies of the times in the most frightful manner possible to conceive. "We live in an age," said he, "when Mechanics and Traders threaten to eclipse the Cross"; which, adds the New York Tribune, by no means proves that Mechanics and Traders are out of their place, but that the religion of the Cross is out of hers. And it continues its comments in the following impressive strain, which deserves to be read again and again: "When Christianity is made as everyday a matter in the actual world, as attractive to men mentally, as potent in its force on every whit of their outside lives as business or science, it will command the attention of the same class of thinkers, and our churches will be filled with the foremost and weightiest men of the community, instead of too largely with children and women. It is high time that Christ's truth should no longer be obscured by technical verbiage, bigotry and doctrinal mist, until it has come to pass with too many for a mere mystical theory, out of which dreamers, the sick and the aged contrive comfortably to bridge over death; it should be known in its real place as the spirit of life in all the progress which man has ever made or can make. The Presbyterian General Assembly have their share of work to do with the others in bringing it out of their especial holy place, and making it felt in every reform or question of the day. It is not the spirit of John Knox with whom they have now to commune in their quiet churches, but the spirit of the Magdalen and drunkard in the back alley, the Indian whom we have cheated, the woman, the boy, the foreigner, looking for their places among us."

### Mrs. A. B. Severance.

This celebrated psychometrist, of whose powers we have on more than one occasion spoken in the highest terms, writing us from her home in Whitewater, Wis., recently, states that the great attention demanded by her invalid child has, for the past year, considerably interfered with the prompt answer, by her, of letters sent to her on business, but hopes her friends and patrons will exercise patience in the matter, and she will be as expeditious as possible. Any desiring such service as an excellent and well tested psychometrist can give, cannot do better than to employ Mrs. Severance. This we know by experience. We give below the following corroboratory evidence:

DEAR BANNER—Allow me, through your columns, to say an appreciative word in behalf of one of the obscure yet faithful laborers in the great and good cause of the angels—Mrs. A. B. Severance, of Whitewater, Wis. Personally she is unknown to me, but for several years I have had occasion from time to time, to test her powers as a medium, and can cheerfully commend her to the confidence of the public as one excellently gifted for her special work. She is in every way trustworthy, and her delineations and prescriptions in disease are most excellent.

Yours in truth and for truth,  
Council Bluffs, Ia. S. A. MERRELL, M. D.

### The Testimony of History.

We may try to believe that, as they are mostly good and well-meaning men who are driving at this scheme for converting our free government into an engine of oppression, so they will never be guilty of any actual wrong to those who happen to differ from them; but it will be found the merest delusion in the end. It is the same experiment tried over again. The world has proved its result innumerable times, and always with the same cruel success. The God-in-the Constitution party are only in pursuit of power, whether they really confess it to themselves or not; and when they obtain it, they will use it just as tyrants always have done before. Says the historian Froude, in his graphic sketch of the trial and burning of Ridley, Latimer and Crammer, for their independence of religious faith, "As it was in the days of the prophets, so it was in the Son of Man's days; as it was in the days of the Son of Man, so it was in the Reformer's days; as it was in the days of the Reformers, so will it be to the end, so long and so far as a class of men are permitted to hold power who call themselves, the commissioned and authoritative teachers of truth." History ever repeats herself, read it—how we will.

### An Excellent Idea.

It is announced by the daily press, that, during the months of October, November and December, 1872, a free course of twelve lectures will be given to women only—owing to the limited capacity of the hall, which will seat but between eight and nine hundred persons—on subjects connected with English literature. The lectures will take place at the large hall of the Technological Institute, Boston, on Saturday afternoons, at three o'clock. The design of this course is to introduce a scheme of instruction for women which shall give to them the advantages so long afforded to students in universities. It is the beginning of a plan which will be hailed with delight wherever the full and proper education of females has been discussed. This course will no doubt be followed by others in the sciences, etc., and Boston will have the credit of starting a plan which is sure to end in universities for women in various parts of the country. The following eloquent speakers are engaged for the course, which will begin Oct. 5th: Ralph Waldo Emerson, Phillips Brooks, Oliver Wendell Holmes, Edward P. Whipple, Wendell Phillips, George S. Hillard, James Freeman Clarke, William R. Alger, John Weiss, George Wm. Curtis.

### Contents of this Number of the Banner.

First Page: "Moravia" Correspondence. Second: Same continued; "A Singular Manifestation of Spirit-Power," by A. E. Carpenter; "Vegetable vs. Animal Diet," by Dr. G. L. Ditson; Poem—"To a Picture," by Mrs. O. L. Shacklock; "The Mental Cure," by H. A. Bairbank; "The New Alphabet—What It Is, and What It Isn't," by J. Madison Allen. Third: Banner Correspondence; Poem—"The Closing Scene," by T. Buchanan Read; "Oregon State Spiritualist Convention;" Letter from D. A. Eddy; "Looking Beyond;" New Hampshire—Convention Report; Poem—"Cheap Medicines;" Obituaries; Prospectus. Fourth and Fifth: Editorials on current topics, Movements of Speakers, etc. Sixth: Message Department; List of Lecturers. Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lyon.

### Approval of Our Course.

A correspondent at Hopedale writes: "I am more and more pleased with your Banner. I am glad that its sympathies are with the working, struggling masses. Will it not be glorious when we can bring all the light of the spiritual gospel to bear upon the elevation and enfranchisement of mankind! Let the light of the Banner continue to shine, with ever-increasing and radiant beams, into the hearts, and homes of the outcast millions, where no other religion as yet penetrates."



## Dr. J. B. Newton.

Every one interested in the phenomenal manifestation of spirit power through laying on of hands, has heard of this celebrated worker, whose individual organization is peculiarly adapted for the transmission of healing power, and whose labors in this country and Europe have added much to the influence of the cause, and brought many hearty words of thankfulness from the lips of his restored patients. This gentleman has for some time past been treating the sick at his residence, 35 Harrison avenue, Boston, Mass., but has decided on making a Western tour during the summer, and will, in accordance with that plan, close his Boston office and commence operations at the Kennard House, Cleveland, O., June 30th.

We take pleasure in laying before our readers the following list of remarkable cures, recently performed by Dr. Newton, that it may still more firmly be impressed on the mind of the public that the "gift of healing" is a fixed fact—a blessing not for a day, but for all time to those who have the moral courage to receive its benefits:

Rev. W. A. Cheney, South Brookfield, Mass., partial paralysis, two years, in bed and unable to hold a pen to write properly; cured about six weeks since; called and reported himself perfectly cured.

Wm. B. Tibbels, Esq., Amesbury, Mass., bad case of colic; perfectly cured.

John Quincy Depton, Quincy, Mass., heart disease and defective sight; perfectly cured.

Joseph W. Sloan, Dorchester, Mass., very bad case of rheumatism; entirely cured.

Mrs. Wm. Brown, Amesbury, Mass., tour of female weakness, and her child cured of chronic erysipelas.

Mrs. Adelaide Holbrook, Braintree, Mass., bedridden two years with paralysis; had two or three epileptic fits every day; cured with one treatment of about twenty minutes. She is perfectly well, and has done all her family work ever since.

J. P. Hammond, Worcester, Mass., child cured of scald head.

Mrs. M. Lyon, 44 Oakes street, contracted palsy, twenty years; cured with one treatment.

Josephine Coffey, Hopkinton, Mass., St. Vitus' dance; cured.

J. H. Maxon, Newbury, N. H., his son was cured of his disease; never used crutches after second day.

C. E. Sawyer, Washington, D. C., lame knee many years; cured perfectly with one treatment; no further use for crutches or cane.

George W. Porey, Springfield, Vt., sciatic, kidney disease, catarrh and asthma; not been able to work for five years; perfectly cured, and worked every day since.

Mrs. Charles R. Hammett, 121 Chelsea street, Charlestown, Mass., cured of jaundice and gall stones.

William O. Davidson, 4 Stark street, Manchester, N. H., cured of heart disease; had a tumor on his neck that he was about to have cut out; cured that also.

Mrs. J. H. Hayward, rear 17 Chestnut street, Charlestown, Mass., cured of a very large ovarian tumor.

Samuel B. Logan, Esq., 35 Walnut street, Chelsea, Mass., his son perfectly cured of a cough that he was born with.

Ascher B. Poland, Gloucester, Mass., curvature of spine; cured.

Frank L. Runville, Springfield, Vt., awful cancer on tongue, running down to the stomach; perfectly cured.

William A. Ford, Esq., Sunville, Mass., child cured of St. Vitus' dance, with two treatments.

S. O. Dike, Esq., 470 Washington street, Boston, Mass., heart disease; cured.

Nathaniel S. Averell, 76 Boston street, Salem, Mass., loss of voice over one year; cured instantly.

John Madison, 48 Moulton street, Charlestown, Mass., sciatic; cured with one treatment.

Mrs. Lovitt Benson, Charlestown, Mass., sciatic disease and bad humor; perfectly cured.

Mrs. Andrew Jackson, Keene, N. H., cured of a galled heart disease, and dyspepsia. She was so run down with general debility and weakness that her life was despaired of; she was perfectly cured.

John Hubbard, Andover, Mass., heart disease and dyspepsia; cured, and went to work at once.

William P. F. Cambridgeport, Mass., large cancer on neck; was in an awful condition; perfectly cured.

Eben Gilchrist, Milton, Mass., cured of consumption three months ago; in two weeks went to work, and been well ever since.

Joshua Hunt, Cummington, Mass., cured of paralysis some time since; threw aside his crutches, and perfectly well since. His mother had same disease, not so bad; she was also cured, and remains well.

Miss Ada Rowe, Manchester, N. H., paralyzed hands; perfectly cured.

Minnie Lawrence, Falmouth, Mass., contracted feet and muscles; cured.

Mrs. George E. Baskell, Harvard, Mass., cured of internal abscess.

Ellis Sanderson, Dordham, Mass., loss of voice; cured instantly.

Sarah Franklin Page, North Charlestown, N. H., cured of bad cancer in breast.

Benjamin Olin, Manchester, N. H., epilepsy, three years; cured.

Wm. W. Thompson, 9 Orono street, Boston Highlands, cured of very bad sore hand.

Mrs. Eliza Grant, N. H., spine disease and female weakness; unable to walk for seven months; perfectly cured with one treatment, and walked half a mile at once.

Mrs. James Cooce, East Gloucester, Mass., lame leg years; cured with one treatment to walk without crutches and without limping. This was two months since; she continues perfectly well.

## The May Conventions.

The regular old-fashioned anniversary week—sacred to memories of Orthodox conventionality and sombre-visaged piety—has undergone a radical change in these rapidly moving times. Cheerful work, rather than gloomy foreboding, rules the hour, and our city during the week ending May 31st, was the scene of much to encourage the philanthropist and liberal philosopher.

The sessions of the New England Woman Suffrage Association, at Tremont Temple, wherein addresses were made by William Lloyd Garrison, Lucy Stone, Mary A. Livermore, Henry B. Blackwell, Rev. Celia Burleigh, Rev. James Freeman Clark, and others, were very interesting. The Boston Advertiser thus speaks of one of the earnest laborers in the field, whose name is well known among the Spiritualists of the United States:

Mrs. Livermore was followed by Mrs. A. J. Dunaway of Portland, Oregon, who told of the progress of the woman's suffrage cause in the far West. She gave an amusing description of a woman's suffrage meeting on the Pacific coast, and confessed to six babies for whose disposition she had to make arrangements before she could go. A Governor held one, a member of Congress took care of another, her fortunate husband fondled a third, and the others were consigned to the care of circumstances. And yet the lady speaker rashly expressed a wish for half a dozen more. She finally utilized those she had, and accounted for her desire for more by showing a paper, which the New Northwest, in which her own cogitations were related, and on which the short-lived, numerous family of children made themselves useful as compositors. Mrs. Dunaway canvassed the audience for subscribers, and it is to be hoped, was successful in a degree commensurate with the merits of her journal.

The Massachusetts Labor Union held its First Annual Convention in Horticultural Hall, Edwin M. Chamberlain, President. Here, also, Wendell Phillips and others made eloquent appeals, and William Denton, John Wetherbee, George A. Bacon and E. S. Wheeler represented the spiritual element.

The Massachusetts State Spiritualist Association held meetings morning, afternoon and evening of Wednesday, May 29th, of the proceedings at which we hope to give some account in our next issue.

## Chapters from the Bible of the Ages.

This new and valuable book, edited and compiled by G. B. Stebbins, of Detroit, Mich., is for sale by Wm. White & Co., Boston. We shall fully notice this grand work at our earliest opportunity.

The Food Journal, a London periodical, records a stupid instance of "vegetarian enthusiasm." It tells how a M. Glizes was for forty years a rabid and uncompromising enemy of meat, printing several volumes in honor of vegetables. Unfortunately, M. Glizes did not share in his sentiments, for she insisted upon rations of flesh and fish and fowl. M. Glizes gave her her choice—to give up the flesh-pots, or to give up him. She hesitated, and was lost. The marriage has been dissolved. Madame can eat chops when she pleases, and Monsieur has nobody with whom to break his Graham bread.

## PREMIUM TO YEARLY SUBSCRIBERS.

## CHOICE OF TWO Beautiful Spirit Pictures!

Now is the time to Subscribe for the BANNER OF LIGHT.

To any person sending us Three Dollars, between the FIRST DAY OF JUNE AND THE FIRST DAY OF AUGUST, 1872, we will forward the BANNER for twelve months, together with ONE of the following-named finely executed pictures:

## "THE SPIRIT BRIDE," "THE SPIRIT OFFERING."

In order to obtain the picture, the party writing, we must state in the letter containing the money which of the two is preferred. Any one neglecting to do so will not be entitled to the Premium.

THE SPIRIT BRIDE, a card photograph, 10x12 inches, is from a superb crayon drawing, executed in the highest style of art by a medium artist, (Mr. E. Howard Doane), while under perfect control of the spirits. The picture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornaments the walls of our Public Free Circle Room. Some of the most competent judges in the country have examined and admired this Portrait, and do not hesitate to pronounce it a superior work of art. Its anatomical accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished artist.

THE SPIRIT OFFERING is a card photograph, 10x12 inches in size. Its central figure is that of a young girl just blooming into womanhood. Her head is crowned with white roses, and veiled with fleecy drapery, and her eyes, downcast and mild, are fixed upon a small cluster of lilies, which are clasped in her shapely hands. The picture is universally admired by all who have seen it.

Send in your names as yearly subscribers to the BANNER OF LIGHT, the OLDEST SPIRITUALIST PAPER IN THE WORLD, and obtain your choice of these two fine pictures. THE BANNER is a reliable exponent of the Spiritual Philosophy. Public Lectures from noted speakers appear in its columns from time to time, together with Original Stories, Scientific and Philosophical Essays, Message Department, Spiritual Phenomena, Correspondence from all parts of the world, &c. It also advocates the rights of woman, as well as other needed reforms.

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

Address: WILLIAM WHITE & CO., Boston, Mass.

## THEY ARE SLEEPING.

BY ANNA HENBERT.

They are sleeping where flowers of the glade and

in a mantle of love have arrayed them.

While the canon is hushed and the bugle is still—

Sleeping on where their comrades have laid them.

Oh, the days will grow long while they linger

In their homes which the green mosses cover,

And our eyes never trace on their headstones so gray

The dear name of friend or of lover.

Columbia, Queen of the free and the brave,

For the faith that deserted these never,

May thy banner of stars, over mountain and wave,

Guard the graves of thy heroes forever.

How still are the ranks of Columbia's dead—

Yet they rushed on the waves of the battle.

How lowly the pride of each grass-covered head,

That faced the fierce musketry's rattling

Yet better by far is their death than the life

Of the soulless who shrink from their duty;

God crowned them as martyrs—who fell in the strife—

And their lives are transfigured in beauty.

Columbia's jewels—how brightly they shine

By the rivers, the sands and savannahs!

While Peace rings her jubilee anthem divine,

And the hills answer back with their echoes

May the heart never throb 'neath the heavens above

That thrills not to hear of their story.

And the arm be unweary that would seek to remove

One leaf from thy crown of their glory!

## ALL SORTS OF PARAGRAPHS.

Our thanks are due to Miss Emeline Shaw, of North Hampton, N. H., for a beautiful bouquet for our Free Circle hall.

THEODORE PARKER.—The Commonwealth newspaper says that of the \$75,000 required for the memorial edifice to Theodore Parker, \$50,000 have been subscribed, and the subscriptions still continue. The building will stand at the corner of Berkeley and Appleton streets, Boston, and probably be completed by Christmas.

PICTURE OF THOMAS PAINE.—J. P. Mendum, of "Investigator" fame, has just issued a fine lithographic likeness of this great apostle of reason and the "rights of man," the engraving bearing the imprint of "J. Mayer & Co., lith., 4 State street, Boston." Disciples of free thought will do well to add this to the decorations that enhance the attractions of home.

Death is continually walking the rounds of a great city, and sooner or later he will stop at every man's door. But after all the shortest life is long enough if it lead to a better, and the longest life is too short, if it do not.—*Liberal Christian.*

If, dear reader, you wish your life to lead to a better hereafter, so live here that on your deathbed you have nothing to regret, and hereafter your condition will be one of unalloyed enjoyment, for you will have fulfilled the law of your being in every respect.

All kinds of ability are self-recognizing. No man not positively stupid misses the measures of his mind. Were it otherwise all spur to action and achievement would be lost. Before we attempt to do, we must feel that we can do. The modesty of genius is one of the most inapplicable of phrases; no nearer truth than if we should speak of the ability of fools.

## Spiritualist Lectures and Lecturers.

MEETINGS IN BOSTON.—*Elm Hall, corner Eliot and Tremont streets.*—The Boston Spiritualists' Union hold their regular meetings every Thursday evening, 7 o'clock. The public are cordially invited to attend. Dr. H. F. Gardner, President; Mrs. L. F. Kirtland, Secretary.—*The Children's Progressive Lyceum*, every Sunday.

*John A. Andrew Hall, corner Chauncy and Essex streets.*—Lecture by Mrs. M. A. Floyd, at 2 and 4 P. M. The audience privileged to ask any proper questions on spiritualism. Excellent quartette singing. Public welcome.

*Temple Hall, 18 Boylston street.*—At 10 A. M., test circle, Mrs. Belle Howditch, medium; 2 P. M., circle, open to all mediums; 4 P. M., conference.

*Dorset—Elm Hall.*—Exercises of a highly interesting character occurred at the session of the Children's Progressive Lyceum, on Sunday morning, May 20th. On that occasion—in obedience to the request of the ladies at one of the Lyceum weekly circles—exercises commemorative of the anniversary ("Decorative Day") to occur on the following Thursday, were carried out. The conductor's desk was finely wreathed in flowers, as was also the portrait of Mrs. Sarah A. Morton, the deceased Assistant Guardian, in front, and that of Theodore Parker suspended in the rear of the platform. The scholars, leaders and even the group circles were decorated with bouquets.

The meeting opened by singing by the Lyceum, and music from the orchestra—T. M. Carter, leader; after which in a few appropriate words Dr. N. Ford, conductor, proceeded to explain the nature of the services about to be gone through with, and referred to the bright example of those who had given their physical lives for the good of their country. After the Banner March had been executed, the full ranks, singing was participated in by Maria Adams, Clara Stone, Ella Bragdon, Carrie Downs, Maria Adams, Emma Drake, Cora Wolff, the Misses Saunders and others; recitations were given by Miss Ella Carr, Maria Adams, Clara Stone, Bessie Riley, Carrie Osgood, Lizzie Thompson and Parker; and readings given by Ella Bragdon, Emma Drake, and George Cayvan. Belle Bacon also, by request, repeated her recitation at a previous entertainment, "Sylvan," with excellent effect, and fine songs were given by Alice Cayvan and Jessie Woodman. Remarks then followed from Hattie Robinson, the colored medium—who described what she saw clairvoyantly during the Grand Banner March—Geo. A. Bacon and Mrs. Ella Davis Rockwood. This latter lady, so well and so faithfully identified with the temperance cause, and reform movements generally, while stating that she had not yet been able to adopt the Spiritual hypothesis, and that this was her first visit to a Spiritual Sunday School, yet expressed the warmest sympathy with the broad ideas underlying the new life, and recited a story concerning her life experience, which the listeners could not help thinking proved her to be very "near the kingdom." In conclusion she endeavored to impress upon the youthful minds before her the necessity of doing every one of life's duties well—no matter how apparently small and trivial.

Mrs. Maria Adams—medium for the Lyceum circle, and group leader, then proceeded—entranced—to develop still further the intention of the spirits concerning the present floral display, and closed by bidding an affectionate adieu to the school, in health necessitating her withdrawal from her office of teacher. The target march ensued, after which Charles W. Sullivan, D. N. Ford, Mary A. Sanborn and Mrs. W. L. Lovejoy sang the "Faded Coat of Blue"—at the request of Mrs. Sarah A. Morton, who was in life a member of the quartette, through the medium—and the meeting closed. The exercises were eminently calculated to arouse a feeling of patriotism in the hearts of the young, and to forcibly evidence to those of middle age that though the brave may moulder in dust on rugged hillsides or in tangled glen, their spirits are with us, and we shall surely "meet them some day." Among the good and true: Where a robe of white is given For the faded coat of blue!

*Spiritualist Home.*—At 27 Milford street, Boston, Mass., Mrs. E. E. King, has established a boarding-house for Spiritualists, and a home for transient believers in our philosophy, visiting this city. T. F. Greenleaf, J. L. Newman, Miss A. Houghton and other mediums and speakers have already taken up their abode. On the evening of Monday, May 27th, a social party of the friends of all concerned took place at this home, in commemoration of the event of the opening. A humorous poem was read by Mr. H. B. Simpson; remarks were made by Mrs. John H. Corroir, of Boston, and A. H. Richard, son of Charlestown; T. F. Greenleaf delivered an address of welcome, and two poems were recited by Capt. H. H. Brown, of Norwalk. The party separated at a late hour, much pleased with the occasion and the services.

*John A. Andrew Hall.*—On Sunday afternoon, May 20th, in accordance with the provisions of a subject given in by the audience, Spiritualism and Orthodoxy were contrasted in a beautiful and comprehensive manner by Mrs. Sarah A. Floyd. In the evening the beauties of the spirit-world were portrayed, and the science of geology treated on. A lively interest was awakened in the questions from the audience, by reason of the satisfactory manner in which they were answered. The fine quartette singing added much toward making these meetings highly interesting and successful.

*Hampshire Hall.*—Wm. F. D. Perkins, Chairman, reports that the Sunday morning free circles held at this Hall, 535 Washington street, under the mediumship of Mrs. Carlelle, are meeting with great success, many excellent tests to strangers being fully recognized and responded to. The public are cordially invited. Evening circle at 8 o'clock.

*MANFIELD, MASS.*—On Monday, May 20th, Mrs. S. A. Floyd lectured to a large and appreciative audience in this place, delegations from the adjoining towns being present. The theological curiosity in the vicinity was thoroughly aroused. The subject of her remarks was "The Spiritualists' God, or an Inner Ray of Immortality." Her remarks created a desire to know more of the beautiful truths of the Spiritual Philosophy.

## Movements of Lecturers and Mediums.

J. William Fletcher, of Westford, Mass., will lecture on Spiritualism at Wells's Hall, Lowell, June 24, afternoon and evening.

Emma Hardinge-Britten will lecture in the Unitarian Church, Westford, Mass., June 9th, at 2 and 4 P. M. Mrs. Britten is one of the ablest speakers in the field, and a rich treat may be expected. All are cordially invited.

William Denton, the celebrated champion of free thought, spoke the last two Sundays of May at Hudson, Mass. On Wednesday evening, May 23d, he made a pioneer movement on West Station, near Worcester, Mass., where he lectured on "Salvation." A good audience assembled to listen to him; a majority of those attending never having heard a Spiritualist speaker before. He will address the Liberals of Springfield, Mass., during June.

Miss Jennette Clark will speak in South Boston, Mass., the first Sunday in June.

Mrs. Julia E. Wright, clairvoyant and test-medium, has given up her rooms at 82 Dover street on account of ill health, and will travel during the summer months—permanent address, Boston—with her husband, Dr. N. M. Wright, the inspirational speaker. We recommend her to all whole-souled Spiritualists as a true woman and faithful worker in the cause.

Solomon W. Jewett, and Mrs. Mary L. Jewett, M. D., clairvoyant healing mediums, are permanently located at Rutland, Vt.

D. W. Hull returns to Kansas to answer a call for this summer. Friends in the West who wish his services will address him Kansas City, Mo. He will speak on political subjects whenever desired, through the summer.

Laura Cuspy Smith will lecture in Potsdam, N. Y., the first Sunday in June; in Ogdensburg, the second and third, the fourth in Watertown.

Ed. S. Wheeler closed the course of lectures—which have been carried on during the past winter and spring at Salem, Mass., by two discourses—afternoon and evening, Sunday, May 20th. Good and attentive audiences were present on both occasions, and fine singing by the choir added interest to the services. The Spiritualists will continue a system of conferences on Sunday, till the early fall, when the lectures will be again resumed. Mr. Wheeler would like to make engagements in the East for the present.

Moses Hull dropped in upon us last week. He is now awakening the people of New England. He has given a course of Sunday lectures in Bridgeport, Conn.; spoke the first two Sundays in June at New London, Conn.; the third Sunday at Hartford, then he returns West to hold grove meetings in Indiana and Ohio. Those wishing his services for grove meetings should address him immediately.

T. F. Greenleaf, the well-known inspirational speaker, has removed his place of abode from 1001 Washington street, to 27 Milford street, Boston.

Dr. H. F. Feltows, the healer, of Philadelphia, will treat the sick in Lawrence, Mass., through June; in Salem, during July, and in Lynn, through August.

Domost C. Dake, M. D., of Chicago, will, during the year, visit Janesville, Wis., on the 8th and 9th of each month; also, Beloit, Wis., the 10th and 11th, and Madison, Wis., 12th

## and 13th of each month, at the principal hotel. Go and see him. A wise and powerful band of spirits are ministering to thousands of invalids successfully through the doctor's organism. Dr. Dake's immense and growing practice proves, beyond all peradventure, the practicability of spirit-power and utility of culture.

C. Vassallo Allyn will speak in Worcester, Mass., during June; in Milford, July 7th; in Putnam, Conn., July 14th, 21st and 28th. Address as above, or box 200, Stoneham, Mass.

Mrs. M. J. Wentworth spoke at Bradford, Mo., May 20th; she will lecture in Palmyra, Mo., June 24; Exeter, Me., June 9th; Bradford, Mo., June 10th; East Charleston, Mo., June 23d.

Mrs. A. E. Mossop, inspirational speaker, will lecture in Wheeling, Va., during June; in Waverly, N. Y., during September; in Albany, N. Y., during October; in Philadelphia during November. Permanent address, Sturgis, Michigan.

N. Frank White will lecture through June in Port Huron, Mich., Address, July, Seymour, Conn.; August and September, Boston, care Banner of Light; will answer calls to speak in the East through the summer and early fall.

Mrs. S. A. Byrnes will lecture in Middleboro', Mass., June 9th; Milford, N. H., June 10th and 23d; would like to make further engagements. Address Washington Heights, Mass., box 87.

Mrs. Abbie Morse will speak at Troy, N. Y., Town Hall, July 4th.

H. P. Fairfield will lecture five Sundays in June, at Town Hall, in Newton Falls, Ohio.

A. Augusta Whiting may be addressed care "H. T. Reed, 80 Lincoln street, Boston." She would like to make engagements to lecture the two last Sundays in June, and also for the month of September, if consulted immediately.

A. A. Wheelock will lecture in Newark, N. J., and Brooklyn, N. Y., the Sundays of June. The lecture in Newark will be in the morning, and in Brooklyn in the evening.

T. M. Denton speaks the last four Sundays of June in East Station, Boston.

Anna M. Middlebrook will lecture before the First Spiritualist Society of Cleveland, O., during June.

W. F. Jamieson will address the Spiritualists of Clyde, O., during June.

## The Women in Earnest.

The Metropolitan press seems to ignore the ladies who are striking out so boldly for political recognition, notwithstanding the fact that after nominating their candidate for the Presidency, they are now laying out plans for a vigorous and successful campaign.

When the Women's Suffrage movement has been alluded to in any way, it has been in a bantering, joking style, and the public rarely appreciates the zeal and earnestness with which the projectors of the movement are filled.

The Equal Rights party, as it is called, is organizing in this same manner as other political parties, and is sending out notices and appeals for help and cooperation in urging forward the claims of the party for recognition.—*The Orange Chronicle.*

## Spiritual and Miscellaneous Periodicals for Sale at this Office.

The LONDON SPIRITUALIST. Price 30 cents per copy. Human Nature: A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 25 cents.

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

THE AMERICAN SPIRITUALIST. Published in New York City. Price 5 cents.

THE HUMANITARIAN PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 5 cents.

THE LONDON HARMONIC. Published in London, Ill. Price 5 cents.

THE HERALD OF HEALTH: A JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

## RATES OF ADVERTISING.

Each line in Aquatic type, twenty cents for the first insertion, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, first insertion; twenty cents for every subsequent insertion.

BUSINESS CARDS.—Thirty cents per line, first insertion; fifteen cents for every subsequent insertion.

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

Advertisements to be Renewed at Convention 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.

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

SEALED LETTERS ANSWERED BY R. W. Flint, 34-40 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

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

Example for the Ladies. W. KELLY, of Amherst, N. Y., earned with a Wheeler & Wilson Machine, in 14 years, \$14,584. In making cloaks, an average of more than \$20 a week, with but a few cents for trifling repairs.

## BUSINESS CARDS.

AWAY FROM HOME. Those who in Summer love to roam, Will by-and-by be leaving home; Some going East—some going West, And some elsewhere, as suits them best. We hope they'll have a joyous time; Be spared from accident and pain; We hope the boys will forget their home, Will miss their "Mamma" of Grandmother.



## Message Department.

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

**Mrs. J. H. Conant.**  
While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life, that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

### The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday afternoons. The Circles Room will be open for visitors at two o'clock; services commence at precisely three o'clock, a few minutes before which the doors will be closed. Seats reserved for strangers. Donations solicited.

Consistent with the plan of the Circles, on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. No free private sittings.

Donations of papers for our Free Circles are solicited. The questions asked at these Circles are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondence.

Readers—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirits. First, write one or two papers, questions, addressing the spirit questioned by him or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the service the Chairman will return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit-addressed always with the question or questions upon the envelope containing the question or questions. Questions should not be placed for answer upon our circle table excepting length, and the writer's name will be disappointed.

WILLIAM WHITE, Chairman.

**Invocation.**  
In thy name, Oh Past, Present and Future Good, we are here assembled, praying for the descent of the Holy Spirit of Truth, which shall lead us from all error and deliver us from all evil; for thine is the kingdom, and the power, and the glory, forever and forever. Amen. Feb. 23.

### Questions and Answers.

**CONTINUING SPIRIT.**—If you have questions, Mr. Chairman, I shall hear them.

**QUEST.**—(From a correspondent.) It is stated in the New Testament that certain wise men came from the East to worship the infant Christ; and it has been suggested that when, in after years, certain leading men framed the religion afterwards called Christianity, they attributed the history of Jesus Christ, brought by those wise men, to Jesus of Nazareth, of whose works no record remained. What were the facts in regard to this matter?—and from what country did the wise men come?

**ANS.**—There is so much ambiguity and spiritual darkness surrounding all the records of every religious hero, that it is almost impossible to determine. Absolutely, correctly, concerning them. That the life of Jesus the Christ was analogous to the life of Christ, is a fact too clear to be disputed; and, indeed, the same prominent points that were found in the life of Jesus are found always in the lives of other religious heroes, or gods in the flesh. This fact proves but one truth, namely: that the divinity—the extraordinary spiritual divinity, with which the various personages appear to be endowed—is but, after all, a child of humanity; an idea springing from the same human source, fallible in itself. These wise men, that the record tells us came to worship the infant Jesus, were men of reputed wisdom in religious matters, and also in the tenets of the Egyptian Church. They had been taught to believe in the coming of just such a personage; they were looking for such an event; and doubtless they went to the infant Jesus to test the validity of his claim by certain powers which they deemed they possessed—and perhaps they did—for testing such matters. Now, that such a personage as Jesus the Christ did have an earthly existence, is a fact which can never be clearly proved to you, not while you are dwelling here in the flesh, but a fact which is as clearly proved to the inhabitants of the spirit-world, as it is a fact to me that I am speaking through this foreign mediumistic subject to-day. It is not a matter of belief, neither is it one of record simply, but of absolute knowledge to many of the inhabitants of the spirit-world.

**Q.**—Spirits claim that the various secret orders and fraternities existing amongst us, or at least some of them, are perpetuated in spirit-life. If so, are the means of recognition the same?—and are they as easily preserved from detection by those not members as in our earthly societies?

**A.**—It is true that all the various associations for good that have an existence on earth are perpetuated in the spirit-world, and all the various modes of protection against fraud, through outsiders, exist there as here; but while there is a danger of fraud being exercised upon the members of these various societies that have formed themselves for good purposes here, there is no danger there. There are magnetic spheres so rigidly observed there that no outsider can by any possibility enter them. The evilly disposed, in the spirit-world, are restrained by the good; and the powers that are made use of in restraining them are those same imperious forces which are running through all the various degrees of life here with you, but are so little understood by you. If they were understood, you would not need to manacle your prisoners; you could hold them by chains more powerful than any of iron or steel.

**Q.**—Can the human mind attain to a more true, beautiful or ennobling conception of Deity than that wherein he is represented to the world of soul as what the sun is to the world of matter, and of whom the sun is therefore the proper emblem? Is not this the sense in which the ancient races understood and practiced sun-worship? and is not some form of this worship destined to again prevail?

**A.**—Yes; and if the human mind takes in and appropriates all the good there is embraced in this idea, methinks it can as well find its heaven here as elsewhere.

**Q.**—(From the audience.) Did Christ ever sin?

**A.**—Certainly, Christ did sin. He never claimed that he did not, and for this reason: Christ was but one of the fruits upon the tree of human life. That human life is, at present, in an imperfect state. The soul of Christ, in expressing itself through a human life, was as prone to make mistakes, probably, as you or I, and this is sin—not in the usual acceptance of the term, but really, truly sin.

**Q.**—Paul made that claim for Jesus. He said he was tempted in all points like as we are, yet without sin. Then Paul must have been mistaken in his statement.

**A.**—Yes, as well as in a great many other things.

**Q.**—Could he have helped sinning?

**A.**—No, by no possibility, under existing circumstances.

**Q.**—Would it then be sin, if he could not help it?

**A.**—Yes, just as the apple cannot help being a green apple; yet it is a green apple, nevertheless.

**Q.**—Can you violate a moral law, when you cannot help it?

**A.**—No, you never can violate any natural law—any divine law.

**Q.**—Are not all laws natural?

**A.**—Certainly not—your civil laws, for instance.

**Q.**—Divine laws—are they not natural?

**A.**—Yes, and never can be violated.

**Q.**—Are not moral laws divine laws?

**A.**—Yes, and never can be violated. In your misunderstanding of the law you seek to violate it—that is sin; but you never do violate it. In your misunderstanding you place yourselves in antagonism to the law, and the law turns and rends you; you cannot harm the law.

**Q.**—Why should any be harmed if they cannot help coming into antagonism with the law?

**A.**—I believe in the necessity of all things that are evil as well as good. The little child does not know that the fire will burn, and puts its hand into the fire. The law of the fire is no respecter of persons—it burns the little innocent child, as it would you or I.

**Q.**—Then you believe that whatever is, is right?

**A.**—Yes, divinely speaking.

**Q.**—Would you admit that wrong is right?

**A.**—Yes, certainly, since it exists; necessity; then wrong is right—the way our God has of purging us, and fitting us for heaven. We all suffer by wrong-doing, and the suffering may be the waters that shall purify our souls.

**Q.**—Then is not man merely a machine, wound up as a man winds up a watch and lets it run?

**A.**—Oh, no. Man has a responsibility equal to his reasoning powers; he is responsible to himself for all the acts of his life.

**Q.**—Then can he be accountable to one any higher than himself?

**A.**—No, there is no need of it; God places a divine monitor within every living soul that determines what is right and what is wrong, and will finally lead that soul away from all wrong to absolute right. This is all the God that you or I or any one will ever become acquainted with.

**Q.**—Will man ever be where he cannot do wrong?

**A.**—Oh, yes, when he has outlived all the greenness of life, and has attained a purely ripened state, he will cease to do evil.

**Q.**—When he ceases to do evil, will it be because he does not possess the ability, or because he does not feel disposed?

**A.**—If he does not feel disposed, he will not have the ability.

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**Q.**—When he ceases to do evil, will it be because he does not possess the ability, or because he does not feel disposed?

**A.**—If he does not



## Mediums in Boston.

**DR. J. R. NEWTON,**  
NO. 35 HARRISON AVENUE,  
WILL CLOSE HIS OFFICE IN  
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ON THE 20th DAY OF JUNE,  
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DR. NEWTON invites all who are not applying to pay to  
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An excellent Clairvoyant and Medium, at No. 171 Harrison  
Avenue, on Wednesday and Friday of each week,  
from 9 o'clock A. M. until 5 P. M. Sittings or examinations,  
\$1.00; when written, \$1.50. Apr. 20.

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OF ALL AFFECTIONS OF THE NERVOUS SYSTEM, removes  
Cancers or Tumors from any part of the system without drawing  
blood, and with very little pain. Mrs. C. is very successful in  
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AT NO. 34 HARRISON AVENUE, BOSTON.

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address, and state sex and age. 137-May 4.

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MEDICAL CLAIRVOYANT AND HEALING MEDIUM,  
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Lungs, Kidneys, and all Bilious Complaints. Parties at a dis-  
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THE HEALER,  
ALSO, Seifing and Developing Medium, has taken rooms  
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in readiness to attend to all who may need her services.  
Office hours, from 10 A. M. to 8 P. M. 27-June 1.

**MRS. HARDY,**  
No. 4 Concord Square, Boston. Hours from 9 to 4. Public  
sittings, Wednesday and Friday evenings. 419-May 4.

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nowned MAMIE NAYLOR, from New York, formerly  
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with her startling prophecies. Her mastery over  
every disease is supreme. All consult her, 28 Grenville  
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**MRS. M. CARLISLE,** Test, Business and Clair-  
voyant. 172 Washington Street, Boston. Office hours, from 9 to 4. Public  
sittings, Thursday evenings at 8 o'clock. Apr. 6-17.

**DR. F. HATCH,** Magnetic Physician, 55 La-  
grange Street, Boston. The poor treated Wednesday  
evening, 8 o'clock. Office hours from 10 A. M. to 4 P. M.  
May 25-4.

**MRS. C. H. WILCOX,** Test and Business Medi-  
um, 110 North Street, Boston. Office hours  
from 10 A. M. to 4 P. M. 419-May 4.

**MISS SEVERANCE,** 74 East Brookline Street,  
Boston. Office hours from 10 A. M. to 6 P. M.  
May 25-4.

**MRS. MARSHALL,** Medium, 19 Tom-  
pkins Street, Boston. Hours, 10 to 12, and 3 to 5.  
May 15-4.

**MRS. FRANK CAMPBELL,** Clairvoyant Physi-  
cian and Spirit Medium. Hours from 9 to 12 and 2 to 4.  
155 Washington Street, Boston. Apr. 13.

**MRS. L. W. LITCH,** Trance, Test and Hea-  
ling Medium, 185 Court Street, Boston. Office Tuesday  
and Sunday evenings at 8 o'clock. 419-May 4.

**SAMUEL GROVER,** Healing Medium, No. 29  
Dix Place (opposite Harvard Street). Dr. G. will at-  
tend funerals if requested. June 8.

**MRS. MOORE,** Spirit Medium and Magnetic  
Healer, Treatment, Manipulation, 8 Common Street,  
Boston. Hours from 10 A. M. to 4 P. M. 419-May 4.

**MRS. ELDRIDGE,** Test, Business and Medi-  
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MRS. SARAH A. BAKER.

Northampton, Mass., Sept. 8, 1870.  
DR. MADAME—About six months ago I purchased a box of  
your Cream of Lilies, and I have taken the box from my face  
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