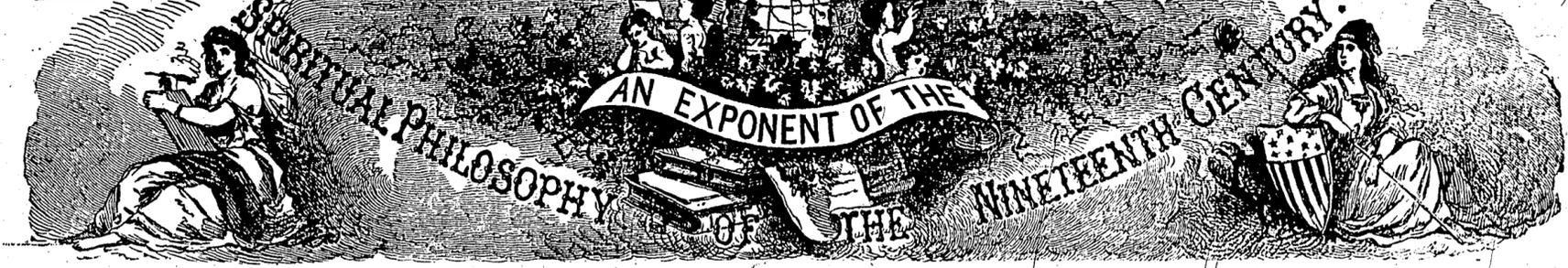


BANNER OF LIGHT.



VOL. XXXI.

W. M. WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 29, 1872.

\$3.00 PER ANNUM,
In Advance.

NO. 16.

IMMORTALITY PROVED

TESTIMONY OF SENSE; In which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Spectre.

Addressed to the Candor of the Enlightened Age.

BY ABRAHAM CUMMINGS.

[The matter given below is the first installment of a pamphlet which, at the period of its publication—some time about the year 1800—caused great excitement. It is our purpose to give the entire work in due succession, that our readers may be able to judge concerning it for themselves. The copy from which this is obtained—as the book has long been out of print—was kindly supplied us from the private library of Dr. G. W. Babcock, dermatologist, 23 Winter street, Boston. As a proof to our readers of the press of matter on our columns, we will state that the volume has been in our possession and awaiting publication for nearly two years.—Ed. B. or L.]

SECTION I.

The arguments considered which oppose the doctrine of Spectres.

Among the opinions of the present day, which render it neither clear nor dark, is that of materialism, which maintains the position that all exercises of the mind are the exercises of matter more or less refined and organized; therefore, when this material organization ceases, all cognition must cease; body and soul, life and intelligence die together. Thought and the capacity of thought have no existence between death and the last day. Now, if this position and inference be true, the doctrine of Spectres is overthrown at once. Sure we may be that what never exists can never really appear, however I may be deluded by my own imagination or the artifice of others. This position, therefore, before we proceed, demands particular discussion.

If thought be the entire effect of material form, and excellent thought of excellent form, as these philosophers seem to suppose, it follows that the more excellent the body is, the more excellent will be the mind. But facts show the contrary. The goose, which sometimes appears in elegant human form, we despise; while we admire the fables of Æsop, and the sublime verse of that poet, who was told what is the mark of interrogation. "But although the externals of body may be deformed, yet the internals of it may be well organized and refined." What says the anatomist respecting the organs of thought? "Not only the externals but the internals of his body resemble those of man, particularly the tongue and brain. There appears no difference between them; yet the animal is dumb, and has not so much sagacity, even to provide for herself, as the elephant or the beaver." However certain laws and dispensations of Divine Providence, accommodated to the rude apprehensions of mankind in early ages, punished the posterity of sinners, yet it is one of the first dictates of reason, as well as of a better covenant, that justice does not require any person to be rewarded or punished for the virtues or vices of another. If soul and body die together; if all intelligence and cognition cease from that moment to the last day, what becomes of personal identity and accountability? The essence of personality is intelligence. Every intelligent being is a person, and every person an intelligent being. Therefore the uninterrupted continuation of any particular intelligence necessarily implies his personal identity, whatever body or whatever garment he may or may not happen to wear. Therefore, premising deference, personal identity does not necessarily comprise the whole man, soul and body, as Dr. Watts supposes, nor is it the mere consciousness of my past and present experience compared, as Mr. Lock supposes; for this my very consciousness presupposes that existence of which I am conscious. I may have committed faults and performed virtuous actions in time past which now I do not remember, and am therefore not conscious of them. Still, those actions were mine, whether I am conscious of them or not; and so far as any one can prove them to be mine, so far he can prove me to be the same person that I was in the time when those actions were performed. For more instruction, the reader may consult that excellent dissertation of Bishop Butler on this topic, from which I extract a few lines: "As, upon two triangles being compared or viewed together, there arises to the mind the idea of similitude, or upon twice two and four the idea of equality, so, likewise, upon comparing the consciousness of one's self in any two moments, there immediately arises to the mind the idea of personal identity; and as the two former comparisons not only give us the ideas of similitude and equality, but also show us that two triangles are alike, and twice two and four are equal, so the latter comparison not only gives us the idea of personal identity, but also shows us the identity of ourselves in those two moments—that is, the present, and that immediately past; or the present, and that of a month, a year, or twenty years past. Or, in other words, by reflecting upon that which is myself now, and that which was myself twenty years ago, I discern they are not two, but one and the same self. But the consciousness of what is past does thus ascertain our personal identity to ourselves; yet, to say that it makes personal identity, is to say that a person has not existed a single moment, nor done one action but what he can remember, and none but what he reflects upon. And one should really think it self evident that consciousness of personal identity presupposes, and therefore cannot constitute personal identity, any more than knowledge in any other case can constitute the truth which it presupposes."

If this account of personal identity be just, then, by the doctrine here opposed, death puts an end to it. Affection, thought, intelligence, consciousness, all are no more; and therefore the person is

no more; and, as he is no more, nothing can be his. Now, existence is entitled to no reward, deserves no punishment, is guilty of nothing, and accountable for nothing. In a future day, something may be raised up just like him in body and natural faculties of mind. But, for this something, creation, not resurrection, is the appropriate term. Now, can we conceive that the person struck entirely out of existence a thousand years ago, and this person newly created in his likeness, should be one and the same? No. We can as well conceive that two small houses built a thousand miles apart, and entirely resembling each other, are one and the same house. These two persons, if they reason as some of us do, will think it somewhat strange that they should be accountable for crimes said to have been committed by them long before they were created. This doctrine, however, affords comfort and encouragement to all distinctions of sinners in this world. Our punishment in a future state, say they, will not be inflicted upon us, (for afit death we shall exist no more,) but upon our representatives who shall bear our names, and be made to think that they were we. Let us, then, eat and drink, for to-morrow we die. Let us imitate those noble animals around us, which innocently deceive, kill and take possession; for to-morrow we shall exist no longer. What a foul reproach, then, does this doctrine exhibit against the wisdom and equity of the righteous Governor of the world! We now attend to the language of scripture respecting this opinion. The parable of the rich man and Lazarus is grounded on the hypothesis that some persons are happy or miserable in the separate state, while others are living in the present world. The text, "Absent from the body and present with the Lord," by the subtle philosophy of this enlightened age, signifies that after we, as persons, have been annihilated for some ages, a number of new persons, just then created, who shall be our very selves, will be present with the Lord. But in view of the simple Christian who knows but little, the plain meaning of the text is, that, in the very same hour and minute while we are absent from this corruptible body, we are present with the Lord. Such an ignorant Christian is not able to conceive how a person and a similar person, residing on the two opposite shores of the vast duration of nihility, can be one and the same person, any more than to conceive how a person and a similar person, residing at the same time on the two opposite shores of the vast Atlantic, can be one and the same person. Our Lord said to the penitent thief, "This day shalt thou be with me in paradise;" that is, before the close of this natural day, thou shalt be with me in heaven. So the penitent thief, in his state of ignorance, would naturally understand it; but priestly subtlety requires this paraphrase: "This day thou shalt die, soul and body, and remain personally annihilated about two thousand years." Then a person entirely new shall begin to exist, and shall erroneously imagine that within a few months he had committed a theft; that within a few hours he had been crucified, and obtained a promise which was now completely fulfilled. All this deception will take place because he will be you. However, by intercourse with others, he and you will discover these chronological errors, and that those things which you had done, suffered and enjoyed, took place about two thousand years before you—that is, before the second you—existed. It was well for the thief that he knew not and believed not this paraphrase; otherwise that promise would have been a poor, cold consolation to him. The Sadducees denied the resurrection, and the existence of angel and spirit; and their denial of the former was grounded on their denial of the latter. They seemed to admit that, if spirits existed in a separate state, they might assume bodies; but, as there were no such spirits, in their view, the inference was certain that no such transition could take place. Therefore the argument of our Saviour attacked the very foundation of their theory, by showing that the patriarchs, though dead for many years, and their bodies not raised, were still alive while Moses stood at the burning bush.* Our Lord cited these words, addressed to Moses at that time: "I am the God of Abraham, the God of Isaac, and the God of Jacob;" and then says, "God is not the God of the dead, but of the living; for all live unto him." That is to say, they do not live unto man. In his natural view, they are dead in every respect. They see no life in his body, nor anywhere else; still they live unto God. In his view, they have life, thought, affection and intelligence; therefore those dead patriarchs were alive at the time when Moses beheld the burning bush. "Fear not them which kill the body," saith our Lord, "but are not able to kill the soul." But why? What is the reason they are not able to kill the soul? If soul and body die together; if death destroys the essential properties of the soul as well as of the body, certainly they who are able to kill the body are able to kill the soul. But the words now cited were uttered by him who could not err; and, for the writer, it is impossible to conceive how words could be framed to make a proposition more plain and intelligible. But in this age of light and darkness, many who believe on immortality and the separate state utterly deny that any departed soul ever returns or becomes visible to our bodily eyes. Of this persuasion are the authors of the American Cyclopædia. Their arguments, which demand attention, are the following. The first argument contemplates the ignorance and vulgarity associated with the opinion which maintains the existence of Spectres: "It is true, there were many Christians, in former times, who gave full credit to such narratives; these were times of great ignorance and superstition. But since phil-

osophy and Christianity have walked hand in hand, the faith of ghosts has been more and more renounced, invariably." So it seems that, if a pious man has learning enough, he is perfectly secure from all such delusion. But is this representation entirely consonant with facts? That Christian literature has invariably renounced this opinion is by no means correct. Not only was the faith of Spectres supported by some of the most learned and eminent characters of antiquity, but moderns, illustrious both in theology and philosophy, even since the Protestant Reformation, have given their decided opinion in favor of this doctrine. Among others are Doctor Lightfoot, Mr. Flavel, Mr. Horvy, Mr. Addison, Doctor Samuel Johnson, and the excellent Mr. Swedenborg. Will it be proved that all these modern names are entirely ignorant either of theology or philosophy? "What more frequent in times of popery than apparitions?" Says President Mather, it would fill a volume to rehearse them; yet we may not run into the other extreme, that all such reports have no reality." But what do philosophers know respecting their affair more than other people? What lesson in the whole circle of science has ever determined the question whether sounds or forms were ever produced by unembodied spirits? What ancient Sadducee or modern materialist has ever yet proved that the human thought has not a separate existence by vehicle, or some other way?

Had our authors told us that the belief of Spectres has been rejected invariably wherever philosophy and modern infidelity have gone hand in hand, the sentence would have been perfectly accurate. The Christian world affords no infidel who would not ridicule the following letters.

"We see an age of light and darkness, of improvement and misimprovement. Ignorance is supported when we believe too much or when we believe too little; and a wise man will stand aloof both from Scylla and Charybdis—from the prejudice of superstition and the prejudice of modernism."

The foundation of theology is the Sacred Scriptures, and there we find the doctrine of apparitions. Samuel appeared to Saul when he applied for advice to the witch of Endor. There is, however, no proof that his appearance was the effect of his power. Two things terrified her: one was, the discovery of Saul, the other was, Aleim, a god, rising out of the earth. How could she be terrified merely by the expected effect of her own invention? It is most reasonable to suppose that the event exceeded her expectation; that Samuel really appeared, not to flatter Saul by a sentence of double meaning, like the heathen oracles, but to speak like himself; to reprove Saul for coming there, and to denounce that terrible sentence upon him and his house which might naturally be expected from that faithful prophet.

When the disciples saw Jesus walking on the sea, they were troubled, saying, "It is a spirit;" and they cried out for fear. But his answer was, "Be of good cheer; it is I; be not afraid." Here we see the disciples believed the existence of Spectres, and here was a fair opportunity for our Lord to teach them the contrary. But he did not thus improve it; for after his resurrection they discovered the same opinion. He asked one of them to handle him—not to disprove his opinion, but to prove his resurrection. Some time after this, Peter, miraculously delivered from prison, knocked at the house of Mary, where many were gathered for prayer. The damsel Rhoda constantly affirmed to them that she heard Peter's voice. Then said they, "It is his angel." Thus their opinion continued the same, though the fairest opportunities of their being taught otherwise by unerring wisdom. But they had never read Voltaire, nor Hume's Observations on the Spectres of the British Fathers.

ANG. 2. "When the Scriptures were written and published, and the Christian religion fully established, revelation ceased, and miracles and heavy messages were no longer requisite."

How do they know? How can they know these matters, unless by the Scriptures? And where do they say that, after the establishment of Christianity, miracles and heavenly messages should be no longer requisite? It is believed that no such passage can be found.

It was the full persuasion of Mr. Addison that the power of working miracles continued in the church many years after the apostolic age. He informs us that learned Christians of those times "confidently assert this miraculous power; nay, tell us that they, themselves, had been eye-witnesses of it at several times and in several instances; nay, appeal to the heathen themselves for the truth of several facts they relate; nay, challenge them to be present at their assemblies, and satisfy themselves, if they doubt of it; nay, we find that pagan authors have in some instances confessed this miraculous power."

Doubtless the Scriptures contain rules sufficient for salvation, and every opposite rule, though preached by an angel, must be rejected; and the same was true of the Old Testament before the New was revealed. But it will by no means follow that no succeeding age of the world can afford an occasion for any miracle or heavenly message which is consistent with the Scriptures. That "the whole will of God is revealed in the Scriptures," as it respects our general conduct, is doubtless true; and the same was true of the law of Moses, as it respected the general conduct of Israel in the days of the Judges. He was pronounced cursed who took away or added thereunto. But hence it did not follow that an angel could not appear to Manoah and his wife, promise them a child, and give directions concerning his education. To say that the whole will of God is so revealed in the Scriptures that no case whatever can require any extraordinary exhibition of his will, is to say what is never said in that sacred volume, and is no better than begging the question.

* 1 Samuel, xxviii: 15.
† Eviden. of Christianity, Sec. 7.

There may be miracles and heavenly messages without innovation of Scripture doctrine or worship. "To say that God does not send his angels to any of his saints to communicate his mind unto them as to some particulars of their own duty according to his word, seems, in my judgment," says the great Doctor Owen, "to limit unwarrantably the Holy One of Israel."

ANG. 3. "Can we suppose that the all-wise Governor of the world would permit his angels to render themselves visible to the eyes of man for a purpose which might have been equally well accomplished without their interposition?"

This question is very easy. Another might appear more difficult. Have our authors such perfect knowledge of the universal system that they can certainly tell us what purposes can be equally well accomplished without the interposition of angels as with it?

The hairs of the head and the smallest animalcula are numbered; so are all events. Small events by connection are frequently great events. If, therefore, the purposes for which a spirit is said to appear are as small and trivial as can be conceived of, it would by no means follow that the message did not come from the invisible state. That which appears very trivial in our view may appear vastly important in the view of those seven eyes which survey the whole system of Providence, and destroy the wisdom of the wise.

ANG. 4. "Death is as great a change as that of our birth; and is it not as improbable that a man should visibly return after death, as that he should return from a state of manhood to that which preceded his birth?" That is to say, is it not as improbable that a species of miracle should take place, the existence of which has been taught and believed in all ages and nations, and is the manifest lesson of the Scriptures, as that a species of miracle should take place which nobody ever believed or heard of?

Is it not as improbable that a man should rise from the dead at the last day, as that he should return from a state of manhood to that which preceded his birth?

This question of the infidel demands some attention, as well as the question in view.

ANG. 5. "There is a strong objection against the probability of Spectres, which is sufficient to prove that they are not intelligent creatures, or at least, that they possess so small a degree of intelligence that they are unequalled to act with prudence, to propose any end to themselves, or use the proper means to accomplish that end. Ghosts often appear in order to discover some crime; but they never appear to a magistrate, or person in authority, but to some illiterate clown, who happens to live near the place where the crime was perpetrated; to some person who has no connection with the affair at all; and who, in general, is the most improper in the world for making the discovery."

In Glanville's "Saducismus Triumphatus," we have the following story:

"James Haddock, a farmer, was married to Eleanor Welsh, by whom he had a son. After the death of Haddock, his wife married one Davis, and both agreed to defraud the son by the former marriage of a lease bequeathed to him by his father. Upon this, the ghost of Haddock appeared to one Francis Tavernor, the servant of Lord Chichester, and desired him to go to Eleanor Welsh, and inform her that it was the will of her former husband that the son should enjoy the lease. Tavernor did not at first execute this commission; but he was continually haunted by the apparition in the most hideous shapes, which even threatened to tear him in pieces, till at last he delivered the message. Now, had this Spectre the least common sense, it would have appeared first to Eleanor Welsh and her husband, Davis, and frightened them into compliance at once, and not have kept poor Tavernor in such constant disquietude, who had no concern in the matter."

Here we find several propositions with regard to spectres in general, which demand credit only for one short story, the truth of which might be as consistently disputed by the apparitionists as by the Encyclopædia. It does not appear that this apparition was seen or heard by any one except Tavernor. What evidence, then, have we that Tavernor was not the dupe of one who personated Haddock out of pity to the orphan son?

Could our authors imagine that Mr. Addison, Doctor Johnson, or even Mr. Glanville himself, built the faith of Spectres only on such feeble evidence as this story affords?

Will that mode of conduct adopted by Tavernor's Spectre teach us what is the conduct of Spectres in general, till we, who believe the reality of Spectres, can be satisfied whether Tavernor ever saw a Spectre or not?

Circumstances unknown to us, however, might be so attached to that affair as to render it credible to Davis and his wife, if not to others.

Therefore, admitting the supposition of our believing it a reality, how have our authors proved that this very Spectre conducted imprudently; proposed no end to himself, or used no proper means to accomplish that end? "Because," say they, "he did not first appear to Eleanor Welsh and her husband, and frighten them into compliance at once." But how does it appear that this summary method, all things considered, would have been the most eligible? Doubtless some infidels are bold enough to say that the angel who sent Moses to Pharaoh from Joreb, would have conducted much more prudently and rationally if he had first appeared to Pharaoh, and frightened him into compliance at once, than to have kept Moses in such disquietude, who had less concern in the matter than any man in Egypt; for he was never married and peacefully settled in another land. The end proposed by the ghost appearing to Tavernor was, that the son of Haddock should enjoy the lease; and this end was subordinate and absolutely necessary to other ends, of far greater magnitude, for anything which the Cyclopædia has shown to be contrary.

We find in the Scriptures such a connection of means and ends as the wisdom of some moderns

would never dictate: as that of Ezek. iv: 15, and the marriage of Isaac, transacted either in reality or in vision. These means, doubtless, would not have appeared the most decent and eligible to some of those who seem capable of dictating for apparitions the proper mode of their procedure.

But suppose Tavernor's ghost had first appeared to Eleanor Welsh and her husband, and frightened them into compliance at once; would the existence of Spectres be any more believed than it is at present? Would not the objection have been that Eleanor Welsh had the maternal affection for her son; had never really consented to the crime; that her own fear was feigned, and that the ghost was some friend employed by her to frighten and deceive her husband?

Or, if the ghost had first appeared to a magistrate, should we not have been told how much more probable it was that a magistrate should bear a part in some artifice which afforded him profit, than that a miracle had happened equal to the transition from a state of manhood to that which preceded our birth? It is no dishonor to the most illustrious of mankind that they frequently entertain the same opinion as that of their inferiors. On the mode of conduct proper for a Spectre, our authors agree in sentiment with that heroine of a famous English ballad,* who, with the habiliments there described, frightened a person into compliance at once. She gave him no opportunity to deliberate, or to authenticate her mission. Compliance or immediate ruin were his only alternative. Her name was honored by three queens and the favor of Henry the Eighth.

Spectres from heaven are rational creatures, and come down from the fountain of reason, and will therefore deal reasonably with us, by allowing us fair opportunity to ascertain the reality of their mission. But for this examination, the mind is incapable when terrified by a sudden surprise.

Eleanor Welsh, being the mother of the injured man, must have been interested; and therefore, if the Spectre had first appeared to her and her husband, there certainly would have been less evidence of reality (not par) than there was by its first appearing to Tavernor, who, by the very supposition of our author, was a disinterested person, and "had no concern in the matter."

We find, in the next place, several naked assertions, and then the inference that "the evidence of Spectres is destroyed. They tell us that Spectres appear only to one person at a time; that they are seen only in the night and visible only to the illiterate and credulous. A man must be prejudiced in favor of this opinion beforehand, say they, or he will never see a ghost."

I must not offend the reader by needless detraction. He may easily find instances to disprove these assertions. As to the last, besides Doctor Scott, several persons of distinguished abilities, probity and literature, who have seen ghosts, have declared to the writer that, instead of previously believing their existence, their minds had been strongly prejudiced against it.

Our authors desire to know why Spectres should appear in the night, and why they could not deliver their messages with as much ease and more success in the daytime. And doubtless Bolingbroke had a similar inquiry respecting the angel who appeared to the shepherds in the night.

"To render the testimony of any person credible," say these writers, "he must not only be a man of veracity, but of sufficient ability to judge of the subject to which he is to bear witness. It is not on the evidence of an ignorant, illiterate person, who has more fancy and fear than judgment, that we are to rest our belief of what is supernatural." Here, again, their weapon is from the arsenal of those who oppose our Saviour's resurrection, known first to some of "the timorous and pious sex," as Hume has termed them, and then to illiterate, ignorant fishermen, who, say the deists, had more fancy and fear than judgment. The truth is, some ignorant men have no more fancy nor fear than the learned, and a much better judgment than many of the latter. The corporeal senses of the illiterate are as infallible as those of the learned. The former can see and hear a ghost or an angel as distinctly as the latter, and can attempt to handle a ghost with as much composure of mind, and so are as capable of knowing whether they can feel a substance or not, as a Locke or a Newton.

On the whole, it appears that the reason why mankind, in this enlightened age, must believe that apparitions are a mere fiction, is not because this negative thesis was ever established by any solid demonstration, but because the unanimity of modern names, the substitute of argument, has given it popularity.

Doubtless the counterfeit apparitions which duped the popish ages, were numerous; but counterfeits will never prove that there is nothing to be counterfeited.

Among the greatest impositions of this nature, where shall we find one which will compare with the late events of Sullivan, in the county of Hancock, Maine? In that place has never been found any theatrical representation, or magic glass or lantern, or ventriloquist, or speaking automaton, or phantasmagoria, or Statue of Kircher; and were all these means of imposition found there, they would afford no rational explanation of the subsequent phenomena. How easy of solution was that fraud in the city of Bern, mentioned by Mosheim, as imposed upon one Jetzer, by four Dominicans, to confirm their doctrine of original sin. The apparition was indeed terrific, and exhibited false miracles, but never offered to appear in the daytime, nor to predict any event which could not be foreknown by other means; nor was there any address to the senses of feeling to satisfy Jetzer that the Spectre was a phantom.

[To be continued in our next.]

* Kate with a hide and horns.
† Ecclesiast. Hist. Vol. 4, sec. 1, c. 1.

A Parisian recently lost an eye by splitting open the iris on the edge of a bosom shirt which he had had starched to ultra stiffness.

Literary Department.

Written for the Banner of Light.

EMMA LINDEN.

THE MOTHER'S TRUST.

A Mirror of Facts in the Robe of Fiction.

BY MRS. H. GREENE BUTTS.

CHAPTER III.

Emma's letter in response to the invitation reached Luell at an hour when he was more depressed than he had been at any other time since their separation. It had been so long since he had received any tidings from her that he began to believe that all further communication was at an end. He had received his share of abuse at the hands of the pro-slavery moderates, while giving his views on slavery. Nor did he wholly escape similar abuse in his advocacy of the new spiritual philosophy. On one occasion the bare intimation that the "Holy Bible" was not the only record of angelic inspiration, elicited such opposition that he was in danger of personal violence. His calm style of replying to his excited adversaries, who surrounded him in the street, on one occasion, alone saved him from a deadly assault. His faith was strong in the light; he never failed to declare the whole truth, however trying the circumstances. Emma's cheering letter revived his weary spirit, and he rejoiced at the thought that he was made the recipient of the ennobling affections of one human being. After pondering her letter he resolved that he would again write to her, notwithstanding her father's counter request; for he learned that Emma was ignorant of the real cause of his silence. In justice to himself he felt that he ought to do so. Accordingly, on the following day, he wrote thus: "I am now in a beautiful fountain grove. The people are promenading around me, as unconscious of the struggles that pass the disk of my soul as is the granite of the painful weariness of the pilgrim who treads its rough surfaces with bleeding feet. They cannot understand the song—much less the hymn whose burden even the humblest messenger of truth is appointed to bear as he goes out into the Mount of Olives! But my spirit is serene amid these smiling groves—and only that the weary millions do not also come and drink of their perennial delights."

"Dear friend, you know my dejection in regard to visiting you in the face of the disapproval of your father. My respect for your father's will to respect your friends' also. But I sometimes long for the joy and blessed reality of a home; for that quietude and internal peace which can scarcely be realized on the turbulent billows of the sea of destiny, on which we both seem called to sail, and, if possible, command. Peace, he still? Well, when I remember the homeless—those who never have known what it is to have a home, those who have never known the blessed realities of spirit-communication, and whose misapprehension and elevation is the burden of my life, I cannot feel like complaining of these temporary privations. Life is not all spring-time—thought it may have its pleasant relief, its glorious inspirations, and we may have, at least, the joy of anticipation, the hope that springs eternal in the human breast, while we still long to meet again, and to look into each other's faces, glowing with the light of an eternal abode."

"We cannot always see the angel side of each other. It would not be possible for the most perfect to do this. The most devoted heart must pass through its sacred season, and be content when the deathly fates await another return of the immortal spring-time."

"I am surprised, Emma, that you were not aware of the cause of my long silence. Your father was the cause."

"Excuse these many words, and abrupt close, but believe me your ever faithful—LUCELL." The above letter reached Luell without being intercepted, and was soon received by the overjoyed Emma. She perused the gentle and sorrowful words of her cherished friend with mingled feelings of joy and pain. But when she came to the expression, "Your father is the cause of my silence," the whole truth flashed upon her mind, the hot blood mounted to her brain, and she was fired with the spirit of indignation. Was it not enough for her father to deprive her of Luell's society? Must he now add insult to injury? "But, alas!" she exclaimed, "for Flora's sake I must endure all this without complaint! The path is thorny indeed, but I must walk in it bravely and uncomplainingly."

A few more months have passed away. Autumn sheds her refulgent loveliness over all the varied landscape. Woodland and valley are robed in gorgeous hues. Peace and love reign triumphant over the outward world. But amid all this exterior beauty there are deeply suffering hearts, and among them Emma Linden's. A new trial is in store for her. Her father has long been plotting to compel her to renounce Luell Allston for another. A student in Princeton College, more distinguished for his religious zeal than for his humanitarian impulses, had often met Emma, and sought to win her favor. Mr. Linden was highly gratified, and encouraged Mr. Redwood's attentions to his daughter, for he was a man after his own heart. He belonged to an aristocratic family, which possessed both money and religion, two very important commodities—thought Mr. Linden. The young student was popular in every sense of the word; had no interest in any radical reform, but ridiculed every sentiment that transcended the limits of his own narrow creed. "So worthy" a man Mr. Linden hoped would be received by his daughter, instead of the "radical," "infatuated" Luell Allston.

Hence, one afternoon Emma was sent for by her father to come to the library, and he there informed her of his wishes in regard to Mr. Redwood. Pale and statue-like she heard him through, and then replied with firmness and dignity: "Father, you are not ignorant of my relation to Luell Allston; you must know that I love him with all the strength of woman's nature. We are spiritually united. A thousand magistrates could not bind us more firmly, nor ten thousand separate us, for we have received our marriage certificate from the seal of Divinity. I have obeyed you in everything that I could. You have the power, on account of the helplessness of your youngest child and the pledge I made to my sainted mother to protect her, to prevent my meeting the one I love, perhaps during earthly life, but you cannot separate our souls; nor will I ever consent to be united to another."

Mr. Linden, pale with rage, stamped his foot upon the floor, and commanded his daughter to be silent. He said: "You will obey me or leave my house forever! If you disobey my commands, and violate the promise you solemnly made to your dying mother, do so. I can put Flora under the charge of a governess. Choose quickly which you will do."

"Oh, my father, you will not subject me to so terrible an alternative? You cannot take Flora from me. If you drive me hence, she must go with me. Although my childhood's home is very dear to me, still I will leave it without a murmur, if you will grant this, my last request."

"Never!" exclaimed Mr. Linden. "I would sooner see her die! Go alone; seek Allston; the vile knave, who has destroyed the peace of my household. Marry him, if you choose; but never shall you behold Flora again."

"Father," rejoined Emma, in a steady voice, "it is not for you to speak of the peace of this household, lest the shade of my much injured mother appear and rebuke you. You know her sad history, and so do I. You know that she died through your neglect and unkindness! She was a sensitive plant, and could not live in the atmosphere you created. She knew too well the hardness of your heart, and this was her reason for confiding her darling to my trust. I shall fulfill it unless you cruelly separate us. But if you choose to add to the pangs you have already inflicted upon me, you must do so. But remember the hour of retribution will come. I can endure much and still live; for while I may inherit my mother's tenderness of soul, I may also inherit your indomitable firmness. Pardon, therefore, before you attempt to subject me to your will."

The truth fell like an avalanche—like a sudden earthquake—on the mortal sense of Mr. Linden. Beneath its two-edged sword he said: "Emma Linden! I command you to be silent. Leave my house forever, lest my curse rest upon you!"

Emma moved toward the hall door, but before closing it, she paused and said: "Father, you know not what you do? I will go; but if ever you need my aid and sympathy, send for me, and I will return."

She closed the door, and almost wildly flew to her room, where, for a time, she was lost to consciousness. When she revived, she found Flora sitting by her side, calling aloud upon "Dear Sister Emma" to speak to her, once more. The excited manner of the child aroused the elder sister from the stupor into which she had fallen, and, clasping her loving Flora to her own agitated bosom, she tenderly smoothed back the damp curls from the innocent brow, kissed away her falling tears, and soon calmed the disturbed child into a quiet sleep.

As Flora rested upon her bosom, Emma gave herself up to the most painful reflections. What a strange destiny was hers! She must either sacrifice Flora for Luell, or Luell for Flora. When she resolved to do the former, the pleading face of her helpless sister sadly reproached her; when she thought of resigning her lover, his patient, condescending smile rested like a halcyon upon her martyred spirit. Those deep earnest eyes were still fixed upon her, and that voice, so rich in the melody of goodness, still soothed, with its peculiar cadence, her agonized spirit.

"Oh, no, Luell, I cannot resign thee! Easier would it be to surrender this mortal existence, than to accede to my father's wishes. But, Flora, sweet-Flora, what is to be thy fate?" And she gazed upon the fair sleeper who lay helpless in her arms, and clasped her convulsively to her bosom, exclaiming, "My God! why hast thou forsaken me?"

After Emma left the library, Mr. Linden turned to his writing-desk, and hastily taking up a pen, poured out his anger in writing to the innocent Luell Allston. He charged him with having destroyed the peace of his family, and said that it was through his influence that his child was lost to her father forever. We will not pain the reader by repeating Mr. Linden's language. It was language which none but a bigot or insane man would use; it was filled with the most bitter and insulting invectives. Every sentence betrayed the wild passion, which swept, torrent-like, over the wretched man's soul.

THE HAUNTED CASTLE.

Written for the Banner of Light.

BY ELIZA M. HICKOK.

Do you see in the picture painted there A ruined castle, once grand and fair, And a flowing river calm and deep At the foot of a high and craggy steep? Those walls with ivy overgrown, Once fair and polished marble shone, And the briery hillside, now untrod, Had once a pathway smooth and broad. I could sing a song of that castle tall, Now but a broken, crumbling wall; Of that river and rock-bound cliff so high; A mournful song of the years gone by. The castle was owned by Armand De Vrie, And that is the beautiful Rhine you see.

De Vrie was a noble, stern and proud; A haughty spirit, that seldom bowed. Hasty and ardent, horn to control, His will the law that governed his soul. The Lady Annie was bright and fair, With a snowy brow and golden hair; With a voice, of melody rare and low, And a heart attuned to its musical flow; With the richest gifts of a noble mind; But alas! alas! fair Annie was blind.

Never for her the sunlight shone, Never earth's beauties had she known. And never that life was sweet, drained 'neath, Till she met and loved Armand De Vrie. For with his passionate soul and tone, He sought to make the fair singer his own. "Never," he said to each doubting fear, "Never could Annie be less dear. Never, no, never a burden seem, She who was fair as a poet's dream."

And she, ah how could she answer no, When with trusting heart she loved him so? Ere long they stood by the blue Rhine's tide, And Lady Annie was Armand's bride. Then glad and bright went the swift years by; Like a sweet dream 'neath a roseate sky. Armand was gentle and loving the same, Till the Lady Clare to the castle came—Clare, with her starry, flashing eyes, That spoke a volume of mute surprise.

At the fair and dainty, sightless bride, Who walked by the handsome Armand's side. The while in her cruel, selfish soul, A wicked love for him took control. With all her wondrous beauty and art, She wove her spell around Armand's heart; And alas! he was weary of Annie fair, And sought for the love of lady Clare.

One night, down the path, to the cliff below, Came lady Annie, with footstep slow. Shimmered the moonlight through the trees, Soft and balmy the summer breeze. Gently she called for her loved Armand, For she missed the touch of his guiding hand. Alas! that she sought for him that night, Who had never failed to guide her aright. For deep in his heart was a fiendish thought, Which the evil spirit of Clare had brought. "Come this way, my Annie, your Armand is here." With a smile on her face, and never a fear, Her sweet voice singing in joyful tone, Her hand outstretched to clasp his own, Onward she crooked, and passed him by. Straight on to the brink of the cliff so high. Only one little stifled cry, Borne on the night winds faintly by, A gleam of the snowy robe she wore, And lady Annie was seen no more.

With a gasping cry, and a moan, "too late," Armand fled back through the castle gate, Flew swift to his room, for he could not bear To meet the beautiful, triumphant Clare. But nevermore was Armand De Vrie, To know an hour from torture free. Only remorse and a wild unrest, Only a sense of his guilt oppressed. And now, to his restless couch at night, Came lady Annie, in dripping white. And the frightened Clare had seen her, too; At the castle gate when she glided through, Silent and swift o'er the marble floor, Through hall and chamber, to Armand's door. And the wretched Clare, with pallid brow, Had no baneful power o'er Armand now.

For ever, as soon as the night-shades fell, Came the spirit-form they knew so well. Moonlight or darkness, tempest or fair, Pale lady Annie was always there. Armand grew pallid, his wild eyes dim, He heard strange voices that called to him. Tell once, when the moon's rays soft and bright, Fell just like that other fatal night, With a strange, glad light in his weary eye, A sudden start, and a thrilling cry, "Annie my darling, I come at last, Oh! Annie, forgive my terrible past!"

Madly he dashed down the fair hillside, And quickly plunged 'neath the flowing tide. No hand could stay him, no power save— He had found his rest in Annie's grave. Never was happiness more for Clare, Only remorse and a dark despair, Till a chilly morn when they found her dead; "Died of a broken heart," they said, Then the people called the castle drear— Haunted for many and many a year. Noble and peasant in wild alarm Saw Annie and Armand walk arm in arm. Frightened, each found one hastened away, And the castle was left alone to decay.

But years have passed, and they come no more, To mourn and wander on mortal shore; Out of earth's shadows each soul has progressed, Annie and Armand have found their rest.

"CHAPTERS FROM THE BIBLE OF THE AGES." The character of this instructive and interesting volume, compiled and edited by G. B. Stebbins, is well defined in the following paragraph copied from its preface: "The Bible of the Ages is the deepest thought, the highest inspiration, the clearest spiritual light and life of the whole human race, constantly being lived and written, and to be read with fresh and open mind, and the hopeful thought that richer chapters are yet to come, for us and for those who may live after us; since truth and inspiration are the heritage of humanity, correlated, evolved, and developed into higher harmony and perfectness by spiritual laws; which are the Divine Intent, or 'the will of God.'" Following out this idea, Mr. Stebbins, of Detroit, Michigan, gives the sayings of ancient philosophers and of about eighty of the modern teachers of Liberalism in all its phases—the whole forming an admirable collection of the best thoughts of the past and present. It is a book which is much needed—one that will impart solid instruction to the thoughtful and inquiring people, and therefore we hope it may receive the wide circulation that its rare merits deserve.—Boston Investigator.

Spiritualism.

REVIEW OF FOREIGN JOURNALS.

Prepared expressly for the Banner of Light.

BY DR. G. L. DITSON.

In my last review of foreign periodicals, I referred to what purported to be a new discovery by which spirits could be seen in the presence of almost any medium; but it is really only a part and parcel of the paraphernalia used by Nostradamus when showing to Catharine de Medici the first of the Bourbons who was to reign in France; and by Cagliostro when wishing to see the spirits he invoked. It is said also, in the article from which I quote, that the Arabs adopt the same plan in part, when calling on the manes of the dead—having before them a glass of pure water, or looking down into a well. In a former letter, I mentioned the wonderful revelations made in Russia, and reported by an officer in the army, where by such simple means a poor ignorant child had more than astonished her auditors.

When I was in Egypt, I remember a native there who was famous for describing the appearance of deceased persons, by looking into a globe of ink poured into the palm of his hand. Mons. L. Alph. Cabagnet, in his most excellent work, rendered into English under the title of "The Celestial Telegraph," gives the following, on p. 102: "What do you think of perception obtained by means of what are called magic glasses, which are made use of to discover thieves and hidden things, and useful to our safety?"—(addressed to the worthy medium Adele). "They exist," was the reply. "What spirits can facilitate operations of this sort?"—"The good and the bad." On page 163, Vol. I. of the same book, will be found a minute description of the manner of preparing one of the most beautiful of magic mirrors. Here also occurs a notice of Dr. Dea's celebrated magic mirror, which was sold in 1842 among the curiosities in the possession of Horace Walpole, at Strawberry Hill, for 326 francs (\$65). It consisted of a bit of sea-coal perfectly polished, cut in a circular form, with a handle. It once belonged to the Earl of Peterborough, from whom it passed to Lady Elizabeth Germaine; then it became the property of the late Duke of Argyll, whose grandson presented it to Walpole. M. Cabagnet further states that the Count de Laborde brought a somewhat similar secret from Egypt. This Baron Dupotet communicates a like one to his subscribers in his Journal de Magnetisme. And here it may be well to add a beautiful note appended to page 171, Vol. I. of the above-named work. "Confound not angelic magic, the miraculous blessings of God, with the spiritual and the human magic; each has its views and its aims. They are separated into two camps—harmony and trouble."

Let us return to the Revue Spirituelle: "The Journal, the Annals of Spiritualism, in Italy, contains in its January number a letter from M. Achille Peruzzi (of Battaglia, near Padua), which explains a new method of experimentation. This new discovery is very important, because it offers to a portion (la moitié) the half of experimenters an easy means of entering into direct communication with the spirits, by the aid of the natural vision, and without any expensive optical instruments. * * * Here is, in substance, what M. Peruzzi has written to the editor of the above mentioned journal. On the 7th of last March, E. D. F., communicating in an entranced state, conveyed to me that with a combination of mirrors the spirits invoked could be made visible. A confirmation of this was obtained through another magnetized medium. * * * By direction of the spirits, we experimented to see if the revelation of the medium was the result of some previous truth, or was the result of success and not failure. On the 13th of July, 1871, when the medium, prostrated by a cough, fell into a feeble somnolence, favorable results were obtained. His eyes, being fixed upon a glass containing some water, he suddenly cried out: 'Remove that glass for me; it is there a threatening figure. Through another medium we asked if we ought to continue our experiments (with the glass of water) with E. D. F. An affirmative response being given, E. D. F. took the glass and saw the image of his father, and that of other persons, and finally the threatening figure of his first vision. * * * Similar phenomena, in other localities, alike results were obtained, proving the action of a common law and not the hallucination of the experimenter. Sixteen days after this, E. D. F., being magnetized, again saw the troublesome spirit; but subsequently, by writing, was told by his father, that if he would take two mirrors, a quarter the size of an ordinary sheet of paper, unite them at an angle and place between them a glass of water, and wait patiently, spirits would be seen; and if they were of a kind not desirable, by the force of his will and magnetic passes of repulsion he could dispel them. On the 21 of August, my mirrors being arranged, I tried the experiment with a new medium entirely ignorant of the nature and purposes of what was before him, in looking at the glass of water, to see various figures passing through it. We obtained successively other remarkable effects, seeing in the mirrors numberless allegorical scenes as well as those that were real. That same day I went to the medium, E. D. F., and in the apparatus there presented to himself his observing spirit—a carabinieri, who dressed in a military uniform, and who had been that of a person in the flesh. He made a sign as if wishing some writing done, but the medium did not comply (not, perhaps, understanding him); and E. D. F. heard the words (the spirit moving his lips), 'Make me write then with A.' Manifesting some anger, he finally retired, and promised not to trouble the medium further, but to visit only their public circles. * * * Other experiences have proved to us that one of the laws regulating these phenomena, and the most important, is the special aptitude of the medium. Under diverse circumstances we have obtained the same phenomena with different media. From my remarks it would appear that half of the experiments have been successful; but my experiments have been made with persons of proved, to some degree, with the faculty of clairvoyance, writing media; and even some ignorant of Spiritualism, have been successful through the means just described. It seems, then, that the want of faith, and the fear of obtaining nothing, are the only obstacles to success."

The vision is then obtained, without the glass of water, but it succeeds better with all the apparatus. * * * We were able to cease, after fifteen minutes of unsuccessful trial. The image does not always present itself in the mirror fixed before the medium, but often in the other, as also in natural colors, then like photographs. * * * The mirrors I use are 19x13 centimetres (about 8 inches by 12). They are bordered with black paper, and fastened together at the angles, so that

* Nostradamus was born Dec. 14th, 1503, at St. Remi, Provence. Studied at the college of Avignon, where he exhibited remarkable scientific powers, and subsequently attended the celebrated medical school of Montpellier. He was distinguished for his humanity, and was solemnly invoked during an epidemic, and rendered immense services. He entered upon his prophetic career about 1547. His predictions brought him great fame, and crowned heads and noble souls sought his prophecy. Died 24 July, 1566. * * * He was the student prodigy of Carlyle, who could not faintly praise Castiglione. He was born at Palermo, June 24, 1743, and was perhaps a wild young man; but he became famous throughout Europe, and stood high at Court in Paris in 1785. Imprisoned by the Catholics, he died at 55 years of age.

The Celestial Telegraph is now for sale, (two volumes in one) by Messrs. Wm. White & Co. I know of no work in spiritistic literature more interesting or instructive. * * * Dr. Dea was a celebrated mathematician as well as an astrologer. He was born in London, July 13th, 1727, and educated at St. John's College, Cambridge. Resided for a time at Paris, where he lectured on the Elements of Euclid with great success; then became, it is thought, a sort of spy for Queen Elizabeth. Later he pretended to see spirits and talk with them, and in consequence thereof, his house was mobbed, and his valuable library and instruments were destroyed. In 1755 he was appointed warden of Manchester College, but died in his 61st year. In 1842 the Cambridge Society published his private diary and catalogue of his library.

* M. Pommé and M. Lomon have sent us a specimen of spirit photography, obtained at Toulon by the photographer, M. Gendre. The image is not perfect, but our friends here have awakened the hopes of a complete success, and a proof that this phenomenon, produced every day in America, is a reality. The favorable and gratifying result appears to have been obtained at a large gathering of friends and media from various parts of the country, or at least from Montaban, Cordes, Carmand.

The cry is "Still they come!" There is to be a Revue Spirite-Rationnelle published monthly at Schwaz, near Teplitz, in Bohemia, under the direction of M. Jules Meurer. It is to contain nothing, says the prospectus, not in absolute accord with human reason. The anniversary of the chrysmatolite of Allan Kardec was celebrated at his tomb at Père La Chaise, by an impromptu gathering of his admirers and of delegates from the different spiritistic societies of Paris. Madam A. K., the esteemed widow of the distinguished author and founder of Spiritualism in France, was there, and received the many tender expressions of sympathy and regard which all were ready to accord to her. She might weep, but she might also be proud of the bronze bust surmounting the marble monument dedicated to the memory of her lamented husband; and bearing the significant inscription: *Nature, mourir, renaître encore et progresser sans cesse, telle est loi!*

A large portion of the Revue for May is taken up with letters of condolence addressed to Madam A. K.; but it has also a startling, and, to all appearances, a truthful article concerning the "apparition of a cross and other figures, at Baden-Baden, Buhl, Rastadt, Steinbach, etc." The letter, giving an account of these wonders, is from a lady, Madam E. E. R., and is in brief as follows: "Dear Brothers in Spiritism—Come to speak to you of phenomena which have occurred within the last two or three weeks, and of which I have seen no notice. On the 14th of March, at a fair at Lichtenberg, district of Baden, people had a vision of a cross, death's head, a cross, sword and pistols. In consternation they rushed to their homes with lightning speed, and there was no more fair. Two days afterward the same thing occurred at Rastadt; but at this time it was seen over more than a hundred houses, and on the squares of glass in the windows. A schoolmaster at Rastadt, in Alsace, beholding these strange visions in his window, drew out the glass and examined it himself. Immediately the same phenomenon repeated itself on the new pane. * * * Wishing to know the truth of this matter, I wrote to Bavaria, and received in reply the accompanying extract from the *Post Zeitung* of Augsburg, which you can have translated. This morning I have received a letter from Strasbourg, where the phenomenon has produced much talk, and whence many have gone to see it. The editor then says: 'Our distinguished contributor, the learned Dr. M. F., has had the kindness to translate the article (sent by M. E. R.) of the *Gazette of Nouvelle Bavière*, and it will doubtless interest the Spiritists, to hear the opinions of the German journal.'"

A lengthy communication follows this, but I will give only those salient points confirmatory of what has been said: "Teitelberg, 20th March, 1872.—The singular apparition of a cross and other figures signifying death and destruction, drew out the glass and fastened itself on the window pane of many localities in the district of Baden, explains the emotion which has swayed all ranks of society. * * * One writes from Baden-Baden, the 15th of this month: Some days since a mission took place at Saselthal, at Neuweiler. Soon after appeared on the pane of a window, a cross, a death's head, and a sword, and other figures of good Catholics the figure of a cross, beneath which were representations of swords and pistols. * * * The *Indicateur*, a Catholic paper, announces: 'Here, also, as at Baden-Baden, Buhl, Steinbach, etc., there has been seen on the windows of certain edifices two or three crosses, eight or ten centimetres long, (some five or six inches), more or less perfect, and of a color similar to that of the glass itself. They are like those we have seen on a house at Karlsruhe.' A letter from the latter place says: At Baden, crosses, and sometimes death's heads, have suddenly been visible on many windows, notably on those of the gymnasium. This thing caused such an excitement that the police intervened, and that the people, assured them that the glass should be changed, but we do not yet know the result. One of the panes has been sent here, and created much comment. The figures are only visible (says a person from Buhl), who is worthy of confidence, and made strict scrutiny,) when looking from without into the room. In some instances these marvelous images have been removed, and others have appeared immediately the crosses have appeared on the new glass."

The Round Table and the new magazine of Leipzig have been examined by my friend Mr. Soman, and though very interesting, they were found to contain no articles of sufficient interest to American Spiritists to warrant translation. In my next I shall endeavor to say something of Spiritism in Holland and Russia, and review the *Criterio Spiritistico*, which has just reached me.

they can be readily closed, like a book. Mirrors of larger dimensions produce larger images. Though much is here explained, some details are wanting. Nothing is said about the quantity or nature of the light required, nor at what angle the mirrors should be placed, nor whether a very clear thick glass is requisite (either in mirror or globe), nor how far distant the medium should sit from these objects. Experimenters will, however, discover all this in time, and we shall know the exact process by which to obtain the best results.

In another article of the Review the editor says: "M. Pommé and M. Lomon have sent us a specimen of spirit photography, obtained at Toulon by the photographer, M. Gendre. The image is not perfect, but our friends here have awakened the hopes of a complete success, and a proof that this phenomenon, produced every day in America, is a reality." The favorable and gratifying result appears to have been obtained at a large gathering of friends and media from various parts of the country, or at least from Montaban, Cordes, Carmand.

The cry is "Still they come!" There is to be a Revue Spirite-Rationnelle published monthly at Schwaz, near Teplitz, in Bohemia, under the direction of M. Jules Meurer. It is to contain nothing, says the prospectus, not in absolute accord with human reason. The anniversary of the chrysmatolite of Allan Kardec was celebrated at his tomb at Père La Chaise, by an impromptu gathering of his admirers and of delegates from the different spiritistic societies of Paris. Madam A. K., the esteemed widow of the distinguished author and founder of Spiritualism in France, was there, and received the many tender expressions of sympathy and regard which all were ready to accord to her. She might weep, but she might also be proud of the bronze bust surmounting the marble monument dedicated to the memory of her lamented husband; and bearing the significant inscription: *Nature, mourir, renaître encore et progresser sans cesse, telle est loi!*

A large portion of the Revue for May is taken up with letters of condolence addressed to Madam A. K.; but it has also a startling, and, to all appearances, a truthful article concerning the "apparition of a cross and other figures, at Baden-Baden, Buhl, Rastadt, Steinbach, etc." The letter, giving an account of these wonders, is from a lady, Madam E. E. R., and is in brief as follows: "Dear Brothers in Spiritism—Come to speak to you of phenomena which have occurred within the last two or three weeks, and of which I have seen no notice. On the 14th of March, at a fair at Lichtenberg, district of Baden, people had a vision of a cross, death's head, a cross, sword and pistols. In consternation they rushed to their homes with lightning speed, and there was no more fair. Two days afterward the same thing occurred at Rastadt; but at this time it was seen over more than a hundred houses, and on the squares of glass in the windows. A schoolmaster at Rastadt, in Alsace, beholding these strange visions in his window, drew out the glass and examined it himself. Immediately the same phenomenon repeated itself on the new pane. * * * Wishing to know the truth of this matter, I wrote to Bavaria, and received in reply the accompanying extract from the *Post Zeitung* of Augsburg, which you can have translated. This morning I have received a letter from Strasbourg, where the phenomenon has produced much talk, and whence many have gone to see it. The editor then says: 'Our distinguished contributor, the learned Dr. M. F., has had the kindness to translate the article (sent by M. E. R.) of the *Gazette of Nouvelle Bavière*, and it will doubtless interest the Spiritists, to hear the opinions of the German journal.'"

A lengthy communication follows this, but I will give only those salient points confirmatory of what has been said: "Teitelberg, 20th March, 1872.—The singular apparition of a cross and other figures signifying death and destruction, drew out the glass and fastened itself on the window pane of many localities in the district of Baden, explains the emotion which has swayed all ranks of society. * * * One writes from Baden-Baden, the 15th of this month: Some days since a mission took place at Saselthal, at Neuweiler. Soon after appeared on the pane of a window, a cross, a death's head, and a sword, and other figures of good Catholics the figure of a cross, beneath which were representations of swords and pistols. * * * The *Indicateur*, a Catholic paper, announces: 'Here, also, as at Baden-Baden, Buhl, Steinbach, etc., there has been seen on the windows of certain edifices two or three crosses, eight or ten centimetres long, (some five or six inches), more or less perfect, and of a color similar to that of the glass itself. They are like those we have seen on a house at Karlsruhe.' A letter from the latter place says: At Baden, crosses, and sometimes death's heads, have suddenly been visible on many windows, notably on those of the gymnasium. This thing caused such an excitement that the police intervened, and that the people, assured them that the glass should be changed, but we do not yet know the result. One of the panes has been sent here, and created much comment. The figures are only visible (says a person from Buhl), who is worthy of confidence, and made strict scrutiny,) when looking from without into the room. In some instances these marvelous images have been removed, and others have appeared immediately the crosses have appeared on the new glass."

The Round Table and the new magazine of Leipzig have been examined by my friend Mr. Soman, and though very interesting, they were found to contain no articles of sufficient interest to American Spiritists to warrant translation. In my next I shall endeavor to say something of Spiritism in Holland and Russia, and review the *Criterio Spiritistico*, which has just reached me.

The Books of Kings give a history of the Israelites during a period beginning at the death of David, and ending a short time after Jerusalem was taken by the King of Babylon. Another history of the Israelites during this period can be found in the Books of Chronicles. A history of the Israelites during the reign of David can be found in the First Book of Chronicles, and also in the Second Book of Samuel. These books do not agree with each other. If it is necessary that we should have a history of the ignorant, half-civilized Israelites, would not one correct and reliable history be better than two or three conflicting histories?

In the New Testament, instead of finding in one book a complete and reliable history of the life of Jesus, we find four conflicting histories of the life of Jesus—called the Books of Matthew, Mark, Luke and John. If the Bible is the "Word of God," why is it necessary that it should contain more than one history of the life of Jesus? It will be seen by reading the Old Testament that the thirty-seventh chapter of Isaiah, with the exception of a few words, reads exactly like the nineteenth chapter of Second Kings. The first two verses and part of the third verse of the Book of Ezra are exactly like the two last verses of Second Chronicles; and the tenth chapter of First Chronicles, with the exception of the last two verses, reads almost exactly like the last chapter of First Samuel. Some of the Bible makers were careless.

J. W. C. Jackson, Pa. The omniphones of Paris are regulated by a treaty made in 1861, which gives a company exclusive privileges for fifty-six years. In return, the company pay the city \$700 per year for each volume and all profits over 8 per cent. on the capital stock.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications of our correspondents.

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

For Spirit Messages Department see Sixth Page.

Banner of Light.

BOSTON, SATURDAY, JUNE 29, 1872.

Office in the "Parker Building," No. 125 WASHINGTON STREET, BOSTON, MASS., U. S. A.

AGENCY IN NEW YORK: THE AMERICAN NEWS COMPANY, 115 NASSAU ST. WILLIAM WHITE & CO., PRINCIPALS AND PROPRIETORS.

WILLIAM WHITE, EDITOR-IN-CHIEF. ISAAC B. RICH, ASSISTANT EDITOR. LEWIS H. WILSON, ASSISTANT EDITOR.

All letters and communications pertaining to the editorial department of this paper must be addressed to the Editor, and should not be sent to the address of the printer, unless they are intended for the printer.

The Index Again.

The Index rebukes Prof. Owen, the geologist, as "disrespectful" for speaking of the "kindred baser brood of Spiritualists." We are glad to see that the Index has the grace to detect disrespect in another; but it was only the other day that it was more contemptuous even than Prof. Owen toward Spiritualists: for it sweepingly remarked, in regard to the well-established phenomena of Spiritualism—"The witnesses have not yet learned to separate what they have actually seen, heard or felt, from what they merely infer."

In the Banner of May 27th, we exposed the impertinence and untruthfulness of the remarks of the Index. It has not ventured to answer our exposition; but in default of this, it permits a correspondent, Mr. John Chappelsmith, of New Harmony, Ind., in its issue of June 8th, to second its attack and to complain of what he calls the "unjust charges" of Spiritualists "against scientific men." But Mr. Chappelsmith is no more successful than was the editor of the Index in making out a case against Spiritualism or Spiritualists. He begins with a quotation, in support of his views, from a Scotch physician of limited fame, Dr. Allen Thomson; the substance of whose testimony is, that "uniformly" the experiments in behalf of the spiritual phenomena have either "signally failed to induce the results proposed, or that the experiments were detected in the most shameless and determined imposture."

The doctor declares that he has himself "been fully convinced of this by repeated examinations." Now who is the Dr. Thomson here brought forward to back up the impertinent charges of the editor of the Index against the honesty or ability of Spiritualists? The following remarks, affording a partial reply to this question, appeared as a leading article in the Edinburgh Evening Courant of Aug. 10th, 1871, and we respectfully commend it to the attention of the editor of the Index and of his New Harmony confederate:

PROFESSOR ALLEN THOMSON ON SPIRITUALISM. "To the phenomena of Spiritualism, so called, we have accidentally been led to give a little attention. We have looked into them with our own eyes, and have otherwise been at some pains to seek for information on the subject. Our attitude toward them remains as at first, that of a very resolute skeptic; but as we do not profess to be scientific, we assume no airs of omniscience, and are disposed to think it just possible that strange and bizarre as it may seem, the thing may have really come lurking truth in it. It is possible it may be true; and if so, it is possible there might be evidence to prove it. It is alleged that there is such evidence; and a calm and dispassionate inquiry as to the value of the evidence adduced would not seem to us the least irrational."

To Professor Allen Thomson, of Glasgow, the matter presents itself otherwise; and he judges that nobody but a maniac would seriously concern himself with inquiry into any such matter. Of Professor Thomson we desire to write with all the respect that is due to him. His address, whether it is correct, seems on the whole of a fairly respectable merit. As an anatomist he is favorably known in the west of Scotland; and in medical circles it is, we believe, understood that he has done something not inconsiderable to elucidate the functions of the midriff. Of the midriff, indeed, his knowledge is known to be minute; and as the way of our man of science is to consider that on the ground he is entitled to legislate in other branches of which he knows next to nothing.

With Spiritualism, for instance, he was not in the least called upon to meddle; but in one section of his address he does not scruple to denounce it, and this only to exhibit the death of his ignorant prejudice. His remarks are nearly throughout entirely futile and foolish. By men as un instructed as himself they may possibly be held profound; but people who have practically even touched the subject (though perhaps no more than to say that they do not believe in it) are scarcely so much misled. In the little practical acquaintance with the subject Professor Thomson does, indeed, in one sentence claim, "I have myself been fully convinced of this" (to wit, of the underlying imposture) by repeated examinations. The nature of these is, however, as yet very doubtful. Our columns are frankly open to Dr. Allen Thomson, and we are ready to print the details if by him sent us them; and we do not in the least doubt we shall find in them simply some such farago of loose ineptitudes as we lately had occasion to expose in a paper "On Science and Spirit," by the eminent Professor Tyndall.

In concluding a treatise which, as we sufficiently showed, it is ridiculous to call scientific, Dr. Tyndall decisively observes—"the present promoters of spiritual phenomena divide themselves into two classes—one of which needs no demonstration, while the other is beyond the reach of proof. The victims like to believe, and they do not like to work the matter out. The knaves who receive and the fools their victims—such, according to Dr. Tyndall, is an exhaustive classification of the adherents of Spiritualism, so called. This is also the view of Dr. Allen Thomson; and he even goes a little further. He has what we must call sans phrase, the stupid audacity to assert that no course of inquiry into the matter can "deserve the name of study or investigation." He admits, indeed, that a few men of acknowledged reputation in some departments of science have surrendered their judgments to these foolish dreams; but as he speaks of them as "others," appearing to be within the bounds of sanity, his implication against them is direct of insanity as to all that regards this matter.

To merely mention one or two of the men whom Dr. Thomson, if he could, would consign to straight waistcoat aprons, would of itself be sufficient to convict him of such a positive outrage of silly impertinence, as might almost suggest for himself the treatment he would apply to others. As the work lies before us, we will give the "Aspect of the Supernatural," in which the author has in Spiritualism is set forth, and along with this a conviction of its profound religious importance. The author is the well-known Mr. Alfred Russell Wallace, of whom Dr. Allen Thomson may possibly some time have heard. Mr. Wallace is, we believe, at this day recognized as a scientific naturalist, second only to Darwin. By consequence he is no fool; there seems no reason to suspect him a knave; and we are not

aware that his sanity—save implicitly by Dr. Allen Thomson—has ever been called in question. Moreover, Mr. Wallace in his little book gives a considerable list of men, whose names are usually prominent, and whose bona fides do not to be questioned, who have distinctly proclaimed or admitted themselves convinced of the genuineness of these phenomena. Let us indicate one or two of these. The late Professor De Morgan gave much attention to the subject, and in 1867, published an interesting and long paper on the subject under the title, "From Matter to Spirit: the Result of Ten Years' Experience in Spirit Manifestations." Professor De Morgan's careful inquiry, Professor Tyndall, in one second disposes of as we saw, as "not deserving the name of study or investigation." The insolent dogmatism of this is really so absurd and amusing, that it ceases to have matter of offence in it.

Another instance, Professor Challis, of Cambridge, received the other day, along with Professor Allen Thomson, the highest honor which our ancient University can bestow. It would be a little invidious to inquire curiously which of the two men of eminently authoritative intellect, and of undoubted merit, was entitled to the honor. Professor Challis thus writes, after a careful examination of "the testimony to such facts": "It is such as I have been unable to resist." In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of evading facts by language testimony must be given up. But, according to his brother L. L. D. Edgewood, his careful examination of testimony "does not deserve the name of study or investigation." Comment is, of course, unnecessary.

Other such instances might be multiplied from the list supplied by Mr. Wallace. To Dr. Huggins it is obvious to refer, who, along with Professor Allen Thomson, received the highest honor which the L. L. D. degree. Dr. Thomson would not perhaps himself consider his merely respectable reputation as comparable to that of Dr. Huggins; and Dr. Huggins, though carefully and guarded in his admission, does very frankly admit the trustworthy character of the phenomena which he witnessed along with Mr. Crookes, and the necessity for further investigation. The investigation which Dr. Huggins pleads for would not, according to Dr. Allen Thomson be held, however strictly conducted, to be even "deserving of the name."

Mr. Crookes, again, is very well known as a chemist, and we know what he thinks of the phenomena. Lord Lindsay is also very well known as intelligently concerning himself with scientific inquiries. He has been at great pains to test Mr. Home's claims, and is thoroughly convinced of their validity. Will Professor Allen Thomson, in the grounds that he knows, or that he has heard, have the hardihood to oppose his mere insolent dogmatic denial to the case for serious inquiry which seems to be fairly made up by the consensus of such men as those enumerated, and of others who might readily be cited, certainly not inferior to him in the matter of scientific accuracy? If he should know what to think alike of his sense and his modesty.

We have felt constrained to write as above, not in the interest of any belief which these phenomena, if found genuine, might accord, but simply in rebuke of that spirit of overweening dogmatism which is a positive disgrace to any man calling himself scientific, and which he here exhibits by Professor Thomson's state of most rabid development. In the face of such strange facts as those alleged, skepticism of a severe and uncompromising kind is the only rational attitude. Skepticism is, however, one thing; dogmatic denial on a mere ground of strangeness in the facts, as unbecomingly to scientific respectability, and as prejudicial to the cause of truth, is another thing.

There is a thing totally different. There is evidence throughout Dr. Allen Thomson's deliverance on this subject, that, if asked to define the difference, he would be helplessly at a loss to do so, the distinction not existing in his mind. This may be held to give us the accurate measure of Dr. Allen Thomson, considered as a scientific intelligence.

We think the value of Dr. Thomson's aid as a backer to our friend of the Index is here pretty clearly estimated and set forth—and that by one who is not a Spiritualist. Two other witnesses against Spiritualism, summoned by Mr. Chappelsmith, are Dr. Forbes in the Lancet, in 1841, and Dr. Carpenter, in the Quarterly Review for 1853, and in Human Physiology, 1855. Truly Mr. Chappelsmith would seem to be behind the times. We should as soon think of going back to Dr. Flint and the Buffalo doctors, who thought they had exploded Spiritualism by their too-foolish theory, as to think of taking the trouble to inquire what Dr. Forbes said in 1841. As for Dr. Carpenter, his last and biggest gun, charged to the muzzle with all he could collect during the last twenty years against Spiritualism, was fired in the London Quarterly Review not in 1853, but less than a year ago. It has done no injury, except the Doctor himself. The sum of his reasoning and of his facts is stated with exactness by Mr. William White in the following passage from his crushing reply to Dr. Carpenter: "Out of his internal consciousness, or by the exercise of what it pleases him to call educated common sense, Dr. Carpenter knows that Mr. Varley and others, who confess to similar experiences, are either dupes or knaves! Exposed for a reason for his conclusion, his reply amounts to this: that what he considers impossible, must be impossible." We have already given in the Banner all that Dr. Carpenter could say against Spiritualism.

There is still one more authority quoted by Mr. Chappelsmith in support of the charge made by the Index. He refers to Prof. Owen, whose investigations, he tells us, have led him to conclude that "spirit does not exist apart from a brain." Perhaps not. We never said that it did. But the presumption and false teaching of Professor Owen and the school of dogmatic materialists who reject all spiritual facts, is in jumping to the conclusion that, apart from the brain which can see, weigh, handle and dissect, there cannot be a cerebral organism of finer tissues, though invisible to our coarser senses, and for which the material brain may serve as the matrix. The blunder of these people is in imagining they have dissected everything when they have slashed and probed what they can see with a vision far inferior to that of many of the lower animals.

Mr. Chappelsmith concludes his communication to the Index as follows: "Prof. Owen says of the baneful influences like those which Robert Dale Owen is striving to perpetuate: 'But it is again to be delivered from the necessity of speculating where the "soul" wanders when thought and self-consciousness are suspended; or how it is to be disposed of until the resurrection of the body," glorified or otherwise; of which re-integrated sum of forces "soul" with them, as now, be a parcel. If the physiologist and pathologist had done no more than demonstrate "the universal law of our being," which cuts away the foundations of "purgatory" or other limbo, from the feet of those who trade thereon—not to mention the kindred baser brood of "Spiritualists and Spirit-Rappers"—they would deserve the gratitude of the Christian world."

Prof. Owen, it seems, congratulates himself, not only on having demolished Spiritualism, but on having, with the same blow, knocked away the pins from under the Catholic Church. Men of the true scientific spirit will blush at such absurd bigotry and conceit on the part of one whose culture ought to have freed him from all illiberal preconceptions. Sorry comfort he would give to Christians in telling them that there is no natural proof of immortality, that they must get all their assurances on the subject from certain ancient, disputed and mistranslated books, popularly known as "revelation."

"Oh, star-eyed Sweden, hast thou wandered there, To bring us back the message of despair?" Nay, it is only a sham science which would dogmatically, and without the fairest and most labo-

rious investigation, deny the facts and phenomena which justify Spiritualists in their conclusions. These conclusions rest on a purely scientific basis; and when men of science and sundersers in science presume to say that we have not learned to separate what we have actually seen, heard or felt from what we merely infer, we throw back the insult with derision, and ask if such men as Wallace and Crookes are not to be accounted men of science, simply because they have become convinced of facts unimpaired in certain scientific circles, and have had the manliness to avow their convictions?

The attempt of the Index and its coadjutors to persuade the world that these men, and the long list of able men who agree with them, are imbeciles and dupes, knaves and fools, because they have become convinced of the genuineness of the spiritual phenomena, is so at variance with all courteous and liberal feeling, and so indicative of a blind dogmatism, interfering with such facts as do not happen to fit into favorite theories, that we cannot but lose faith in the existence of that singleness of purpose and loyalty to truth which the radical religionists claim as their distinguishing traits, and which they would somewhat ostentatiously parade in their defence of atheists and secularists who never bother them, as the Spiritualists do, with inconvenient facts, but simply dispute about what can neither be proved nor disproved.

Do you know what rouses all this bitterness and bigotry against the Spiritualists? It is because they claim the possession of precious facts, and that their convictions have a scientific foundation, and must, therefore, if true, in the long run, prevail.

The de haut en bas airs of the Index toward Spiritualism and toward the eminent men of science who have avowed their belief in its phenomena would simply give rise to the indifferent smile which the antics of the genus swell, whether scientific, religious, or radical, generally excite on our irreligious lips, were it not for the fact that so many Spiritualists have at heart, equally with the men of the Index, the cause of that free religion which shall not be antagonistic to science in any of its advances and which the Index was established to advocate. In giving prominence to the ignorant slanders of the Thomsons, Carpenters, and Prof. Owen against Spiritualists, and persistently overlooking the able replies of such a man as Alfred R. Wallace (recognized by Mr. Abbot's much-lauded friend, Darwin, as high scientific authority), the conductors of the Index show anything but a spirit of fair dealing toward those investigators whose convictions and facts happen to clash with the a priori notions of its own editorial committee. Such blind, supercilious antagonism is discreditable to the philosophical candor and courage of the Indexians; and, in making questionable their liberality and their wisdom in one department, it injures their authority in those directions in which we would rejoice to see their influence extended and established.

Show us some scientific authority for these marvels," say certain scientists and ecologists; but when it is forthcoming—when two members of the Royal Academy of Science (Messrs. Crookes and Huggins) appear with facts which they have carefully verified—then the Thomsons and Carpenters evade the testimony by attempting to disparage the ability or honesty of the witnesses. This is but a repetition of the game that has been played against modern Spiritualism ever since its advent. Dr. Ware was acknowledged to be one of the foremost chemists of the age, until he became convinced of the genuineness of the spiritual phenomena—and then he was denounced as his dotage or insane. "There is insanity in the family," said his colleagues of the Philosophical Society: He was refused a hearing at all scientific assemblies.

We could instance many similar cases that have occurred both in the United States and in England. And now, when he runs may read the innumerable concurrent attestations from all parts of the world in support of the spiritual facts, the Index, which is nothing if not scientific, and whose professed object it is to reconcile free religion with science—after the Dialectical Society of London, including some of the most disinterested scientists of the age, have testified to the phenomena—after Wallace, Favre, Flammarion, Crookes, Varley, De Morgan, and hundreds of others hardly less distinguished have spoken—would add a cheap crown to its theory of the incompetency of Spiritualists by affecting to ignore the character of our eminent scientific witnesses, in the sweetly candid and naive inquiry—"What phenomena occur?"

Since the foregoing remarks were penned, we have received the Index of June 15th, in which our complaints of illiberal dealing in not giving both sides of the question are removed by the republication in full of our own article, entitled, "What Phenomena Occur?" Some editorial comments in regard to it also appear. The editor charges us with a lack of politeness; but we think he can hardly re-peruse his own contemptuous remarks in regard to Spiritualists without acknowledging that the impoliteness began with him, though this may not justify our breach of good manners, if such there has been.

The "confusion" which the editor finds in our remark in regard to "human conditions" would seem to be in his own narrow misconceptions and misconstructions. There is a pedantic science which defers truth by its illiberal excesses. We have certainly instanced, for the editor's information, the names of many eminent men of science who testify to the occurrence of the phenomena. For him to ignore the ability of such men as Wallace and Varley, and to intimate that they have arrived at their convictions by unscientific processes, is a simple begging of the question. We maintain that they and thousands of unprofessional observers have examined into the phenomena with a thoroughly scrupulous, conscientious care, and by processes as scientific as those which Huxley and Tyndall employ in their chemical or biological researches.

For the editor to speak of the "waywardness" of such men as we have named among the scientific believers in the spiritual phenomena, for him to insinuate that the "data for an intelligent conviction" have not been supplied to these men—is simply a meaningless sneer. We do not find fault with any man's skepticism on the subject of the phenomena—we have no disposition to play the propagandist—but we are disposed to repel the illiberal and unjust aspersions which would exclude such men as we have named from the rank of "scientific observers"—and this simply because they accept as genuine certain phenomena ignored by many of their scientific brethren.

In conclusion, we are as much disposed as the Index is to discuss these matters in a spirit of courtesy; but at the same time we do not think we have too severely characterized the temper which can so arrogantly class all the witnesses to the phenomena of Spiritualism during the last quarter of a century as persons who have not yet "learnt to separate what they have seen," etc., "from what they merely infer."

Progressive Items from New Zealand.

Not many years ago the public mind was accustomed to associate this far off land with "barbarism," "unexplored territory," etc., etc., but now—if we may judge from the sprightly Dunedin Echo, a secular paper which reaches us regularly from thence, showing a clear, well printed page, and speaking in a fearless tone—it will be well for sections of the world older in civilization to look to their laurels. We give the following extracts from its recent issues:

"ON DR.—We understand that the reverend and learned and zealous author of the 'Urgent Appeals to the Unweary,' and other meritorious works, is about to take a voyage to Australia to recruit his health, being wearied with the 'contradictions of sinners against himself' in Dunedin, and trusting that the Great Head of the Church will open an important sphere in the vineyard for his further prosecution of the great work of faith and labor of 'Love!'"

"SPIRITUALISM.—Mr. Conway, successor to Theodore Parker, in America, at a public meeting lately held in London, said that he had been a student of the subject in Russia, and there, among educated people, in the house of count and baron, wherever he mingled in intellectual society, he found that one or more of the members of the family were Spiritualists."

"OMINOUS SYMPTOMS.—Last Sabbath, two leading merchants were observed gazing earnestly over the large congregation of which they form integral parts, and one was overheard asking the other the following very solemn question: 'What are we all here gathered for?' The reply was that it was singular how so many people gathered, when there was really nothing instructive set before them.' The questioner seemed heartily to homologate the sentiment. It would thus appear that the worm of theological skepticism is gnawing viciously at the root of the popular faith in Otago, as well as in Victoria and elsewhere."

"THEOLOGY.—A glance at the history of nations will convince one that one-half of the miseries which the world has endured the mortal sphere are the legitimate effects of religious creeds which have enslaved the minds of men."

Under its "Correspondence" head we frequently find articles concerning Spiritualism which show a fearless determination on the part of the various writers to learn the whole truth concerning the matter, whatever may result to established theological forms during the process. That is right—give truth an equal voice with error, and the latter must inevitably yield the ground. The following extract is from one of these letters, which encloses a citation from Nathaniel Hawthorne's "Foreign Note Book of Good Words"—wherein Robert Browning, the great English poet, is represented as having acknowledged that both himself and wife had, at one of Mr. Home's sittings, "seen and felt unearthly hands," one of which had placed a laurel wreath on Mrs. Browning's head. "Browning, however," so runs the narration, "avowed his belief that these hands were affixed to the feet of Mr. Home, who lay extended in his chair, with his legs stretched far under the table." The writer remarks upon this strange surrender of reason to prejudice:

"Nothing seems so amusing to me as the efforts which the opponents of Spiritualism make, in order to explain away the facts, or phenomena, on which it is based. After they can no longer deny the phenomena, they commence to account for them in the only way possible and impossible. In most cases the explanations are simply stupid, while in some they are far more wonderful and astounding than Spiritualism itself. 'The idea of Mr. Home having hands affixed to his feet is truly ludicrous, and will only raise a smile on the face of every one who has investigated the matter, even partially.'"

Another correspondent refers to a progressive movement now going on in the neighborhood, and speaks of the clergy and established church in the following sarcastic strain:

"Steps are at length being taken to form a Dialectical Society here, after the model of the London society of the same name, for the purpose of investigating this subject. The success of the soiree given on account of Mr. and Mrs. Meers, together with the recent importation from the antipodes of very considerable mediævalistic talent, has led to this movement. * * * If that old saying that 'no one has ever come back to tell us, can be shown to be false, it is certainly news of no ordinary interest. It must be of serious moment to inquire whether the Almighty, who directly and indirectly vouchsafed communion with man down to the apostolic days, has since retired—as it were—to a distance, and left the world to whirl upon its axis in solemn silence. Many eminent scholars believe that inspiration, if not of a different times, is still a perpetual fact. If this be so, the church-going crowd may be likened unto a man who rushed out of doors and wended his way afar off, into a reading-room where there was kept a file of papers published about the days of Julius Cæsar, and who, although spoken to, refused to listen to anything which had transpired since."

"And Nickle Ben, Oh, would ye tak' a thought and men!" In the days of our Saviour, Satan said, "Worship me." In the interval of eighteen hundred years he has evidently mented, for now he miserably says, "Worship God."

The correspondent, in closing, refers to the fundamental principle of the Church, which seems to provide "that a man or woman, holding an 'erroneous opinion' of doctrinal matter shall be punished therefor everlastingly," and says, accordingly, "an error of the judgment is an awful error, carrying an awful penalty; but what if the minister himself should be in error, and incur the penalty? For safety's sake, I think all should join the Dialectical Society."

The "Sunday" question seems also to have penetrated these remote regions, whereat the "Echo" repeats the note of Old World progress. A government iron-clad ship, the "Cerebus," having visited Melbourne, Australia, was courteously opened by the officers for the inspection of the public on Sunday afternoons—large crowds availing themselves of the privilege. The stereotyped Sabbatharians were overwhelmed with indignation, and deputations waited upon the government officials demanding an order closing the vessel on Sunday. The government, however, refused to issue such a mandate; the ship continued open to visitors on the Sabbath as usual, and the liberal element and the press shouted "Amen!" while, as a natural result, an "anti-Sabbatarian petition," so says the Echo, "got up by the Puritan section of the community, has been signed by many thousands of persons."

Thus another victory for free thought has been achieved. Promising indeed are the signs of the times from these "Isles of the sea."

Flashes of Light from the Spirit-Land.

This remarkable compend of information, arranged by Allen Putnam from the message department of the Banner of Light, and spoken by Mrs. J. H. Conant, continues to widen in its influence among the people, as a knowledge of its value is spread abroad. Horace Hill, of Ithaca, N. Y., writing concerning it, says: "I received 'Flashes of Light' and the 'Eleven Days at Moravia,' in this time. I consider the 'Flashes' worth four times their price to any one who will read the book."

Read the advertisement, in another column, of Dr. J. C. Phillips, Berlin, Wis., a meritorious physician and very successful healer.

The English Spiritualist Magazines.

The "London Spiritual Magazine," "Human Nature," and "Christian Spiritualist" for June have arrived—the two former being for sale at our counter. The Spiritual Magazine, in the course of its list of contents, gives a favorable review of Hon. Thomas R. Hazard's "Eleven Days at Moravia," and deals considerably in the question of spirit-photography. It also furnishes an instance of professional intolerance on the part of Dr. W. B. Carpenter, F. R. S., who, contrary to the usages of the Royal Society, published heretofore reports of the doings of the Council of that body, to the detriment of William Crookes, F. R. S., the "psychic force" investigator—said Carpenter not being a member of said Council. On complaint, by letter, of Mr. Crookes, to the President and Council, the following resolutions were passed in the matter:

First, "That the President and Council regret that the statements in question should have been published, both because they are incorrect in point of fact, and because the unauthorized publication of the deliberations of the Council is contrary to the usage of the society." Second, "That the above resolution be communicated to Mr. Crookes."

It also presents a full account of D. D. Home's new volume, in which, "after reviewing his reviewers, he gives the more remarkable of his experiences as a medium, dwelling especially on the new phases of phenomena, in connection therewith, which have shown themselves since the publication of his former volume, and quoting ample testimony to the facts from witnesses whose evidence on any other matter the world would not hesitate to accept. * * *

In a third volume, which we understand may be expected shortly, the author proposes to complete the history of the Chancery suit, and to give an account of the investigations into the phenomena of his mediumship made by the Earl of Dunraven, Mr. William Crookes, and other scientific gentlemen."

"Human Nature" gives, among other attractive articles, the late J. W. Jackson's views on Miss Anna Blackwell's papers on re-incarnation, a succinct history of the witchcraft mania, under the heading of a "Mad World," a comprehensive sketch of Gerald Massey's poem, "Tale of Eternity," reviews, miscellanea, &c.

The "Christian Spiritualist" continues its publication of narratives from Robert Dale Owen's Debatable Land, treats on spirit photography, gives spirit messages, etc. From its "Gleanings" we learn that Mr. Home, who has been suffering from gastric fever, is at present residing in Paris, and that "Mrs. Victoria C. Woodhull is giving her friends and enemies in America plenty of work to do, in the form of discussion on her social and political theories." We are pained to perceive under the same heading that Bro. Powell's health continues to fail. We have solicited (and do at the present time) help for this worthy brother. Any person desiring to aid him can forward such sum as he or she feels able, to this office, and we will gladly forward the same:

"Mr. J. H. Powell, who not long ago returned from America, is very, very ill; so ill indeed that there are little hopes of his recovery. Meanwhile, his family need help. Mr. Powell has in the hands of the printer a new volume of poems, entitled, 'An Invalid's Casket,' price 25 Cts. We earnestly ask that subscriptions may be sent at once to Mr. Powell, 179, Copenhagen street, Caleonian Road, London, or to Mr. Burns, 15 Southampton Row, London. The first poem in the volume is intended to be a digest of the Spiritual Philosophy. Mr. Powell's case is a very sad one, and is worthy of such help as we can give."

Spirit Photography in England.

This subject, which has, on several occasions, created much interest, and awakened earnest inquiry on our side of the Atlantic, seems at present to be engaging the attention of the English liberal element, if we may judge from the pages of the spiritual magazines and periodicals of that country which for the last two months have reached us. Of the fact that the usual amount of bigotry concerning all things spiritual has now been evoked there among the outside skeptics in this regard, we need no stronger proof than that afforded by the announcement of the artist, Mr. F. A. Hudson, himself, (which we find in the columns of the London Medium and Daybreak for May 31st), in which he says that, in consequence of threats of prosecution, accusations of "witchcraft," "cheating," etc., etc., he has been obliged to take the ground (by advice of his solicitors) that he will not guarantee his pictures as spirit photographs, but will leave his sitters to form their own conclusions.

That the public are fixing eyes of inquiry upon the matter other than "typical," is also evident by the numerous endorsements which Mr. Hudson receives. In an article which appears simultaneously in the pages of the June numbers of the London Spiritual Magazine (published by J. Burns) and the Christian Spiritualist (issued by Rev. F. R. Young at Swindon, Wilts.,) we are informed of the experiences—continued through some time—of Georgiana Houghton, in company (at various seasons) with Mrs. Guppy, Mrs. Tebb, and others, at the rooms of the spirit photographer. Among the pictures described we find the following striking case:

"Mrs. Tebb was to meet me at Mr. Hudson's, [May 16th] to avail herself of my mediumship, but I was first to have a negative taken (No. 21) while she sat by. I accordingly took the position impressed upon me at the time, and stood facing the east, the camera being at the south, so that I was exactly in profile; my left hand was placed under my chin, while my right hand hung down. The negative was developed, and, to our bewildering surprise, in the picture I was turned full-face, with the hands placed together in an attitude of prayer! I think that of all the wonders which have occurred, this was the most startling to Mr. Hudson himself."

A picture of Mrs. Tebb's spirit-grandmother was then taken while that lady sat before the camera—the correspondent above named going into the dark room with Mr. Hudson, seeing him clean his plate, collodionise it, &c., and never leaving him for one moment until the negative was fully developed.

Under similar test conditions a picture of Bunyan was taken the same day, on the plate with Mrs. Cooper, of Sydenham Hill, and a picture of "Oregas," her spirit guide, appeared upon the plate with Mrs. Anderson, in fulfillment of a promise through a medium, the artist knowing nothing whatever of the matter. These facts—contributed by a reliable witness—speak for themselves.

Picnic at Walden Lake Grove.

As per recent announcement, it will be seen that Dr. A. H. Richardson and James S. Dodge will give the first of their Union Spiritualist Picnics at this popular resort, on Wednesday, July 17th. A large assembly of the friends from Boston and vicinity, together with representatives from all parts of the State, will be the result, as this Lake is gradually working its way into the public favor, and the attendance on camp meetings and picnic gatherings for the last two or three years has steadily increased. Due notice of prices, trains, etc., will be given hereafter.

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...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

These Circles are held at No. 115 Washington Street, Room No. 4 (up stairs) on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock, services commencing at 2:30 o'clock...

pendent of matter, have always existed. I am speaking of the immortality of that individuality which ranks with Nature, by which you are wont to know each other—that that gives form to the soul—that that gives experience to the soul. The soul-element, understand me to say, is of itself eternal. Never having been created, it never can be destroyed; that immortality which can appeal as such to human senses, that is dependent upon conditions, as is the storm, as is the sunlight, as is fire or water, as is sickness or health. —March 11.

Emily Waters. My name was Emily Waters. I lived in Portland, Me. I was eight years old. I died of lung fever. I want Aunt Biltz to know that Uncle Jim is here. He went away to California ever so long ago, and after a little while she did not hear from him, and never knew what had become of him. Well, he was dead all that time, and he is here. He died of Chagres fever, and he was out of his head all the time. He did not know enough to send any word, or to tell those that were with him where to send his folks, so they never heard of it; but he's dead all the same. He sends a great deal of love to her, and wants a chance to speak to her, if he can. Mother sends love, too. And we're all real nice here; don't have anything to plague us. Even old Uncle Zeb, when he comes round, do not plague us. He used to when he was here—so mother said. Good-by, sir. —March 11.

Dr. Ben Kittredge. I have responded, by coming to a call I have received. This call comes from Deacon John Hill. He says he wants to come into possession of knowledge how to make a certain medicine that is said to make, and he desired me to come here to give him the information. I am out of practice, and for the life of me, I cannot remember anything about the medicine. I have responded to the call, partly to benefit myself, partly to benefit him, but not because I had any idea of giving him instructions about the medicine. I can't do it. —Old Dr. Ben. Kittredge. Good-day, sir. —March 11.

James Fisk. Like the old doctor who has preceded me, I am called here to answer certain queries that have been propounded from your side of life, and have reached me. The only answer I have to give to them is this: I am out of the "Erie" ring, and wish to have nothing further to do with it. —James Fisk. —March 11.

Elizabeth Taylor. It is eighteen years since Death claimed my body, and my spirit soared on to a better world than this. I left a little child, six years old; and with a mother's love, I have followed that child through its varied experiences in life, and I have longed for the time to come when I might send an echo from that beautiful shore that would arrest her attention, and turn her mind from the things of this world to the things of the world in which her mother dwells. My name was Elizabeth Taylor. I died of cancer, in Boston. I wish my daughter to know that I live—that I watch over her; that I am sometimes grieved, sometimes made happy because of her experiences; but I wish her to know this truth: If she follows the dictates of the quiet voice that always points to truth and right, she will find happiness in the life to come; but if she listens to strange voices that grate harshly upon her sense of right and truth, it will not be as well for her. —Elizabeth Taylor, to Emily Taylor. —March 11.

Invocation. Infinite Spirit, thou Father and Mother of our souls, let thy kingdom come to us this hour, so that we may rest in thee, and grow stronger for the duties which thou mayest have in store for us in the future. Let us receive the baptism of thy love into our conscious lives, and let us feel thy nearness to us, and know that we are safe in thee; and as the sunbeams lovingly send their life into this day, making it beautiful, so may the sunbeams of thy love, thy truth, and thy wisdom enter our souls, gladdening all the powers of our being, resurrecting each virtue anew, that it may go forth doing valiant battle for humanity; for thine is the kingdom and the power and the glory to-day and forever. Amen. —March 18.

Questions and Answers. Q.—(From a correspondent.) What did the ancient Buddhists understand the place called Nirvana to be? and what was the condition of those souls who attained it? A.—The ancient Buddhists understood this condition to be one of supreme happiness—one in which the soul should understand its oneness with God—its own divine life; but they did not believe that all souls were destined to reach such a condition. They believed it depended upon the earthly organism they had received—upon the condition of their spiritual bodies; upon the correct rendering of their vows to Buddha, and upon various other circumstances too numerous to mention; but they who attained that condition reached an immortal state—the Paradise of the soul. Q.—In the Banner of Light of Jan. 27th, 1872, is published a séance conducted by Baron Von Humboldt, in which he speaks of having visited the planet Saturn, which suggested to me the following question: "Can Baron Von Humboldt, or any one else in the spirit-world, control an arbutum to execute a likeness of an inhabitant of the planet Saturn, or in any other planet except our own?" A.—Yes, I believe this can be done; more than that, I believe it will be done. Planetary laws are the same through all planetary existence, and therefore the inhabitants upon any other planet are not so much different from those we are acquainted with upon our own Mother Earth. Q.—Are there not many planets where humanity is far in advance of our own? A.—Certainly, just as we are in advance of many others; the older the planet, the more perfect its productions. Q.—Of course humanity cannot expect to show signs of greater maturity, until the planet has arrived at a more perfect state. A.—It is dependent upon Mother Earth for what the physical body shall be, and if Mother Earth can only bear fruit that is imperfect, because of her own imperfect state, that does not argue that she never will bear perfect fruit. On the contrary, she prophesies a grand and sublime future for coming generations. Q.—I look out upon the whole world; what do I see? Pain, both physical and mental, misery of some kind, almost everywhere, and death of the bodies of men and animals, at last. Now, I would ask the spirit controlling, whether the existing misery that is in this world, and ever has been, is not some proof of the doctrine of total depravity? A.—No, certainly not. It does not weigh a feather's weight in the scale, since Mother Nature is constantly improving upon her children, and there is a constant advance in civilization in all that tends to the elevation of matter and of mind. It proves, if it proves anything, that the doctrine of total depravity is false. It proves simply this: that we are physically the children of the earth, therefore earthly, and that the soul is struggling through this imperfect condition to manifest itself as best it may; that it is groaning to be delivered from these adverse conditions, that it may bloom into perfect maturity and that full roundness which belongs to it as a soul. So, then, it suffers; there is mental misery, there is physical misery, and there ever will be while there is such a wide distinction between soul and body, and this wide distinction will be kept up until Mother Nature can give perfect representations of physical life. What then? Why, there will be no more death; the last enemy—says the Revelator—which is death, shall be conquered, swallowed up in life. What does it mean? That when this planet has become a perfect sphere, it will give birth to perfect productions. Then, there will be that perfect harmony between body and soul that will cut off this arbitrary death, which often violently sunders the relation existing between the soul and the body, causing pain of body and pain of soul. This will be done away with. The fear of death, Spiritualism is wiping out. Mother Nature, by-and-by, will take away death itself. In speaking of death, I speak of it according to human understanding. Q.—(From the audience.) I would ask if there is any way of preventing small pox, except the present way of vaccination? A.—Which way is a most damnable way (excuse the expression, since it is the only one fitting the case). They who make use of it, do but introduce a thousand evils into the system for the sake of preventing one. Yes, there is another way, but humanity will hardly be prone to make use of it. It is this: If the human body was not obliged to work over, through the stomach, and through the various organs that make up organic life, particles which are inimical to health in the way of food, there would be one barrier against small pox; in other words, if you would live properly, if you would take proper and not improper food; and again, if all human bodies would subject themselves to a daily bath—there would be another preventive. Water, fresh air, and proper food, would be the very best preventives known in all nature against small pox and other contagious diseases. Medical records show us that this process of vaccination is anything but a blessing. The records of one of the largest hospitals in Germany prove to us that two-thirds of all pulmonary consumption may be traced directly to vaccination. Four-fifths of all those combinations of diseases known under the name of scrofula may be traced directly to vaccination; and so I might go on, filling up the record as this unwise practice has filled up your graveyards, and peopled the spirit-world. Certain medical men tell you that there is such a thing as pure vaccine matter. They know better. There is not one who is scientifically informed but what knows better when he makes the statement. —Dr. M., of Dorchester, knows better, and the process which he is going through of taking vaccine matter from certain animals which he keeps for that purpose, is one of worldly gain, and nothing else. The good of humanity has as little to do with it as the affirmations of Jay Gould have to do with the gold of the Erie ring. Medical men in the Old and the New World are getting some wisdom upon this subject. They are beginning to question whether this is the best method of preventing small pox. They see that it is not an absolute preventive in any case, and that there are many persons who, although they have passed through the regular process of vaccination, and it has done well for them, can take small pox at any time in its most virulent form. All those eruptive fevers that assume violent types in childhood, in nearly all cases, may be traced to vaccination; it is an undeniable fact, that the medical faculty of all nations are beginning to understand. Let us thank God that they are making a beginning in this direction. Small pox is not so great an evil after all, properly understood, and properly treated—for if one passes successfully through it, it makes a clean sweep of all other poisons; the system may contain, and leaves you with your house swept and garnished. Now vaccination does not do this. It introduces a poison which is constantly coursing through the veins, breeding ill at every turn, and becomes a positive physical death in most instances. —March 18.

Jonathan Fulson. I want to get to Mr. Blake—Samuel Blake, of New Ipswich. I am dead, I know, but I can't feel just right about it. The last I can remember was, I started to go to New Ipswich on the fourth of March, 1872. I lived in Lake Village, N. H. I started to go to New Ipswich, and I had a faintness come over me. I fell down, and the next I knew I was out of my body, my body being frozen stiff. Now I want my folks to know that I died from a natural cause, no doubt. I want to get straightened out as quick as I can. I am unhappy because I had n't got things just as I wanted them, and I want Mr. Blake to help me. —Jonathan Fulson. —March 18.

Georgianna McLellan. (To the Chairman.) How do you do, sir? I am come to find my mother, if I can. Mr. Parker says the best way for me to do is to tell all I remember of my earthly life, and all that I've been told about myself. First, then, I have been told that I was born in New York City, in 1860, and that my mother is a lady living now on Murray Hill, and that she abandoned me when I was seven weeks old. The woman she hired to dispose of me, left me at a doorway on East Broadway, where a minister lived. I was taken in and kept for the night, and in the morning was carried to an Infant Charity Hospital or Asylum. My first recollections are of that place; and one day, when I was about three years old, I was allowed to go out with an older child that was sometimes in the habit of taking the little ones out for an airing. She was hump-backed, and otherwise deformed. It seems that this day she went further than usual, and we got lost. She set me down on a door-step, and told me to wait while she went to inquire for my mother, because I had got so tired I could n't go any farther. I waited a long time, I thought. She did n't come back for me, and I started in the direction she had gone. I got lost again, then I sat down and cried. An old lady found me, asked me what I was crying about. I told her. She asked me where I lived. I did n't know. You see, sir, most of this I got from spiritual guardians, who remember better than I should; I was too young. She asked me where my mother lived. I told her I had n't any. I did n't know what the word mother meant. Well, she said she'd take me home. She took me to

the place where she lived, and I lived with her perhaps two years, till she got sick and died. Then an old woman who lived in the basement took me. She proved to be a wicked woman, and was very hard with me. She used to beat me dreadfully, and send me out to beg. When I could not get anything by begging, she told me I must steal; so I used to. I lived in that way, begging and stealing, sometimes selling what I had stolen, until, about a year ago, I was taken sick, and I died and went home to live with the angels, and they take good care of me. Mr. Parker was present when I was born into the spirit-world, and he says: "If no one else wants to claim this little wail, I will." So I went with him, and he called me Mary Parker. I live with him now. At first I was very vicious; I had to unlearn a good many things. He appointed kind and wise teachers for me, and now I have overcome the wickedness of this life, and I am learning fast. I want to find my mother. I want to know what she looks like; whether she is good or bad; and Mr. Parker told me I could come here, and perhaps she had kept track of me during my life, and somebody—angel in the form or out—perhaps would show her my message, and she would learn where I was, and wish for me to come to her; then I could go. I did n't receive any name, only Tid, when I was here, until I was over two years old, in the asylum; then I was named Georgianna McLellan. Good-day, sir. —March 18.

Harry Stevens. I wish to reach those who will know me in Cooperstown, Pa. My name was Harry Stevens. I was a victim of one of your Southern prisons— at Salisbury, where I died in '62. By the stern decrees of law, I am carried back to thought and feeling to the last days of my earthly life. They were days of miserable weakness and pain—days when the soul would sometimes lose possession of the brain, and then, struggling, would gain it again, until at last Death gained the victory, and I was free. Many days before my death I suffered with burning fever. We had no water; we had nothing to eat but a little coarse hominy stirred up in water, in a dirty tin dish. All of the poor boys that were there, as well as myself, were unable to take this food; so they took none. I made no complaint—I saw how those were treated who did. I only looked forward, day after day, to a release by death; and when at last it came, it was a joyous summons, I can tell you. The South have a fearful record to settle—a record which stands accursed to them; and by-and-by it must be squared up. God help 'em then, for they will need his help. We boys who suffered and died in Southern prisons are hardly well satisfied with the way things were administered—every one of the traitors gone free, the leaders courted, petted, made gentlemen of. The arch-traitor himself has never known any punishment whatever. The Constitution has been consistently violated. —Old Jackson has said to us, "Boys, had I been in the executive chair, I would have hung every one of them higher than Haman; there should n't one have escaped." But it's otherwise; and because it is, there's a generally dissatisfied feeling; and by-and-by it will work itself into a terrible fever, and there will be another war, more terrible than the last. There is to be hoped you'll hang your traitors; but we do n't know. [Many of those leading men have gone on to your side.] "What do you do in that case?" We have nothing to do with them. It's your business to punish them here. They have committed crimes which, according to the laws of this land, they should have been punished for. They have also committed crimes against humanity, which God Almighty, in his own way, will punish. They will, each one, be sure to get it sooner or later; but we boys are hardly satisfied that we did n't have a hand in giving it to 'em. Good-day, sir. [Have you said all you wish?] Yes; only I want to let my folks know I am in a condition to come. —March 18.

Dennis Finnegan. [How do you do?] Pretty well, sir, since I got out of that body I had. My name was Dennis Finnegan. I died down at the Island, last month, of small pox. I did n't have a chance to say a word to my folks, nor to have the consolations of the church—nothing at all; and they are in great trouble about it. I come back here to say I am all right—just as well off as if I had had it. My sister, here in Boston, is making herself perfectly miserable about it. I want her to know that it is a custom in the Catholic Church—if they do n't know it, I do—when there's not a priest at hand, and a body is a-going to die, if he is a good Catholic, he can put himself in a condition to go all right, just as well as the priest; if he is in good standing in the Catholic Church, it was, faith, so it's all right with me. Be glad, I do n't know but what it would have been any way. Now, you understand, what I want is, that the folks shall know that it's all right with me—not to be troubling themselves any more. I expect they'll know it through the priest, because our chaplains what come in this way always expect our message will reach the priest. [Do you think he will answer your request?] Faith, I think so; yes; I'll keep on thinking so until I see it another way. Good-day, sir, and the Lord bless ye. —March 18.

Messages to be Published. Tuesday, March 19.—Invocation: Questions and Answers; John Samers, of Boston; Robert Carr, of Orléans, Me.; to his daughter; Father Burns, of Massachusetts; to Father McClinton, of New York; Jonathan Cloutier, of Farmington, Me.; to his mother; Mr. Blake, of Exeter, N. H. —Wednesday, March 20.—Invocation: Questions and Answers; Timothy Sullivan, of Boston; to friends; Alice Cary, to friends; Edna Stiles, of Hartford, Conn.; to Mrs. Elizabeth Stiles; Maria French, of Bath, Me.; to Jesse French; James Crump, of Jersey City, N. J.; to his mother. —Thursday, March 21.—Invocation: Questions and Answers; Dr. E. G. Marshall, of Madison, Wis.; Michael Murphy, of Shelbyville, Tenn.; James Warren, of Tusculum, Mo. —Friday, March 22.—Invocation: Questions and Answers; Mary Strong, of Albany, N. Y.; Stephen Case, of Boston; John Edridge Porter, to his father; Commodore Meade, to his family; Thomas A. Jackson (Stonewall), to friends in New Orleans. —Saturday, March 23.—Invocation: Questions and Answers; Alice Samers, of New York City; to her mother; Fannie Burbank Felton; Miles Thompson, to Daniel Pendergast; Mary Ann Dodge, of Utica, to Nathan Dodge; John Hartze, to Peter Hartze, of Boston. —Sunday, April 1.—Invocation: Questions and Answers; Anna Cole; Dennis McCarthy, of Boston; to James McCarthy; Ann Silway, of Brooklyn, N. Y.; to her mother; Arthur Hendrick, to his mother, of Winchester, Tenn. —Tuesday, April 2.—Invocation: Questions and Answers; James Law, of Montpelier, Vt.; to his sons; Catharine Davis, of Little Compton, Eng.; to her brother in this country; William Herringer, of the Pennsylvania Reserve Corps, to his father; Minnie Lacey, of New Orleans, La.; to her father; Jesse Hutchinson. —Wednesday, April 3.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, April 4.—Invocation: Questions and Answers; James Law, of Montpelier, Vt.; to his sons; Catharine Davis, of Little Compton, Eng.; to her brother in this country; William Herringer, of the Pennsylvania Reserve Corps, to his father; Minnie Lacey, of New Orleans, La.; to her father; Jesse Hutchinson. —Friday, April 5.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, April 6.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, April 7.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, April 8.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, April 9.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, April 10.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, April 11.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, April 12.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, April 13.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, April 14.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, April 15.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, April 16.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, April 17.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, April 18.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, April 19.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, April 20.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, April 21.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, April 22.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, April 23.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, April 24.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, April 25.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, April 26.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, April 27.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, April 28.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, April 29.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, April 30.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, May 1.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, May 2.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, May 3.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, May 4.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, May 5.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, May 6.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, May 7.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, May 8.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, May 9.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, May 10.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, May 11.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, May 12.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, May 13.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, May 14.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, May 15.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, May 16.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, May 17.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, May 18.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, May 19.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, May 20.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, May 21.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, May 22.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, May 23.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, May 24.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, May 25.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, May 26.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, May 27.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, May 28.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, May 29.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, May 30.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, June 1.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, June 2.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Sunday, June 3.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Monday, June 4.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Tuesday, June 5.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Wednesday, June 6.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Thursday, June 7.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Friday, June 8.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of Orléans, La.; Moses Clark, of Boston; William May, of Boston, to his father; Minnie Lacey, of New Orleans, La.; to her father; John Edridge Porter, to his father; Anna Robinson, of Stamford, Conn.; to her mother. —Saturday, June 9.—Invocation: Questions and Answers; Isaac Rich, of Boston; to his wife; to Miss T. of

Mediums in Boston.

OFFICE OF DR. H. B. STOREY, 137 Harrison Avenue, Boston. MANY PERSONS DESIRE CLAIRVOYANT EXAMINATIONS...

MRS. GEORGE W. FOLSOM, An excellent Clairvoyant and Medium, at No. 211 Harrison Avenue, on Wednesday, Thursday and Friday...

DR. C. W. KEITH, No. 9 Florence Street, Boston. BY reason of the great and increasing demands of his patients...

Mrs. A. E. Cutler, ELECTRO-MAGNETIC PHYSICIAN AND HEALER. DR. MAIN'S HEALTH INSTITUTE...

MRS. MYRA E. JOHNSON, MEDIUM FOR THE SICK, Communicator of the "Written Messages" given from 10 to 5 Ladies 81, Centre Street...

MRS. HARDY, No. 4 Concord Square, Boston. Hours from 9 to 4. Public sittings discontinued until further notice.

MAGNETIC, E. E. O'NEILL, formerly 67 Shawmut Avenue, Office hours from 9 to 5. June 22-24.

MRS. M. CARLISLE, Post, Business and Clairvoyant Physician, Hours from 9 A. M. to 9 P. M., No. 34 Cambridge Street, Boston.

MISS SEVERANCE, 74 East Brookline Street, 3 doors east of Harrison Avenue, Washington Street cars and coaches pass the street. Hours, 10 A. M. to 6 P. M.

MRS. MARSHALL, Spiritual Medium, 19 Temple Place, Boston, Hours, 10 A. M. to 12, and 5 to 8. May 18-20.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium, Hours from 9 to 12 and 2 to 6. 616 Washington Street, Boston. May 11.

SAMUEL GROVER, HEALING MEDIUM, No. 71 Dix Street (opposite Harvard Street). Dr. H. will attend to all cases of Rheumatism, Gout, Sciatica, etc.

MRS. MOORE, Spirit Medium and Magnetic Healer, Treatment, Manipulation, 8 Common Street, June 15-18.

MRS. M. A. CHARLIER, Post and Developing Medium, No. 17 Central Square, East Boston. June 22-24.

A. B. HAYWARD, Powerful Vital Magnetizer, 82 Dover Street, Boston. Mrs. BODGETT, Seer Medium, 10 Pleasant Street (near Washington) Boston. June 22-24.

Miscellaneous.

THE LADIES' OWN MAGAZINE, PRESENTS a higher and more progressive view of literature and more sensible views of life and its needs than any other literary publication...

A New Volume Begins July 1st. Those who subscribe before August, get SIX NUMBERS FREE.

DR. FRED. L. H. WILLIS, P. O. Box 362; Willimantic, Conn. OWING to ill health, Dr. Willis has been compelled to give up his medical practice...

CARTE DE VISITE PHOTOGRAPHS of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston...

PROF. WILLIAM DENTON, Cabinet size, 25 cents. GREAT HEART, Indian Medical Center of J. William Van Tassel, Large size \$1.00.

SOUL READING, Or Psychometry of characters. MRS. B. SEVERANCE would respectfully advise you to the public that those who wish, and will visit her in person...

A \$5.00 BOOK GIVEN AWAY FOR 25 CENTS. POSTAGE PREPAID. 350 pages bound in cloth. Illustrated with an engraving of Correggio's celebrated picture of the Victim of Torture...

Planchette Song, SET THE TRUTH-ECHOES HUMMING. Words by J. O. BARRETT, music by S. W. FOSTER. Price 30 cents.

MERCANTILE SAVING INSTITUTION, NEW BANK BUILDING, No. 387 Washington Street, Boston. This is the only saving bank in the State that pays interest on deposits for each and every full calendar month...

J. ROLLIN M. SQUIRE, ATTORNEY AND COUNSELOR AT LAW, No. 30 Court Street, Room 4, Boston. Address, Apr. 2-24.

MAGNETIC PAPER, DR. J. WILBUR, Magnetic Physician, 460 West Randolph Street, Chicago, Ill., cures diseases with Magnetic Paper. Trial paper 25 cents. 15th-Apr. 6.

Miscellaneous.

Testimony of a Physician. "I AM VERY ANXIOUS TO GET SOME MORE OF YOUR 'NUTRITIVE' [Dr. H. B. Storey's Nutritive Compound] AS I BELIEVE IT TO BE SUPERIOR TO ALL OTHER MEDICINES PUT TOGETHER FOR WHAT YOU CLAIM FOR IT...

IMPORTANT NOTICE! WANTED, IN EVERY CITY AND TOWN, AGENTS, TO CANNASS FOR THE BOOKS, "MENTAL CURE," (LIFE) "VITAL MAGNETIC CURE," (HEALTH) "NATURE'S LAWS IN HUMAN LIFE," (HAPPINESS)

Another beautiful picture. "Spirit Offering." This picture represents a half life-size figure of a most lovely child just blossoming into girlhood...

NEEDLES AND NEEDLE CASES. A Handsome Case and One Hundred of the Best Egg-Edge Needles, by mail, for 25 cents.

Rheumatism. TO ALL who are afflicted with RHEUMATISM, Sciatica, Paralysis, etc., they trouble, I can advise them from actual knowledge to try the MAGNETIC SULPHUR WATER...

PATENT OFFICE, 46 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

DUMONT C. DAKE, M. D., A LITHOLOGICAL PHYSICIAN, No. 15 Ellis Park, Chicago, Ill. The Doctor's Health Journal mailed free to any address.

HAVE YOU READ TUTTLE'S NEW BOOK, "ARCANA OF SPIRITUALISM"? Just this book to place in the hands of your inquiring neighbor. Just this book for every one who asks you what Spiritualism is...

THE CAREER OF THE CHRIST-IDEA IN HISTORY. BY HUDSON TUTTLE. (Companion volume to the God-Idea.) CONTENTS: I.—Introduction; Career of the Christ-Idea I. Hindustan; II.—The Jewish Christ; III.—The Christian Era; IV.—The Christian Era; V.—The Christian Era...

Three Pamphlets by the Same Author. SELF-CONTRADICTIONS OF THE BIBLE. 141 propositions proved, affirmatively and negatively, without comment. New edition, revised and enlarged, 71 pp. ABSTRACT OF COLEMAN ON THE PENITENTIARY SYSTEM. The substance of five volumes, proving that the two books of Moses were composed by later writers, and are historically false. With an Essay on the Nation and Country of the Jews; by W. H. B., considered by competent critics to be the most valuable part of the work.

THE NIGHT-SIDE OF NATURE; OR, GHOSTS AND GHOST-BEINGS. BY CATHERINE CROWE. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

THE EARLY SOCIAL LIFE OF MAN. Man in Geology; or, The Antiquity, Art and Social Life of Pre-Historic Man. BY DYER D. LUM. Price 25 cents, postage 2 cents. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

THE DEACON'S DREAM: A Radical Rhyme. BY J. H. POWELL, author of "Life Pictures," etc., etc. Price 5 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

New Books.

NEW BOOK JUST ISSUED. MAYWEED BLOSSOMS. BY LOIS WAISBROOKER. Author of "Alice Vale," "Helen Harlow's Vow," "Suffrage for Woman," etc. This is a fine volume of Prose and Poetry, including the highest moral principles. The author says in her address: "To the Reader."

HELEN HARLOW'S VOW. BY LOIS WAISBROOKER. Author of "Alice Vale," "Suffrage for Woman," etc., etc. All who have read Mrs. Waisbrooker's "Alice Vale" will be anxious to peruse this beautiful story, which the publishers have given the title of "Helen Harlow's Vow."

ALICE VALE: A STORY FOR THE TIMES. BY LOIS WAISBROOKER. This is one of the best books for general reading anywhere to be found. It should and no doubt will attain a popularity equal to "The Gates of Ark." Price \$1.25, postage 16 cents.

THE SPLENDID VOLUME, OF POEMS FROM THE INNER LIFE. BY MISS LIZZIE DOTEN. The exhaustion of the eighth edition of these beautiful poems shows how well they are appreciated by the public. The peculiarity and intrinsic merit of these poems are admirably shown in the following list.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge. This wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author herself, collected and written under the direct supervision and guidance of the Rev. J. H. W. HULL, Pastor of the Church of the Messiah, New York.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation. The names of the revelations are really wonderful, and will claim the attention of the reader from the first chapter to the last.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

THE HISTORY OF MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD. The Astonishing and Unprecedented Open Communion between Earth and the World of Spirits. BY Emma Hardinge.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM. BY J. M. PEBBLES. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phoenicia, Syria, Persia, Greece, Rome, and to Christ's time.

THE GOLDEN KEY; OR, MYSTERIES BEYOND THE VEIL. BY MISS NETTIE M. PEASE. This book, containing 400 octavo pages, is based upon the mysterious phenomena of Spiritualism, as revealed by automatic writing, and of many of which is given a philosophical explanation.

New Books.

PROF. WM. DENTON'S WORKS. THE SOUL OF THINGS, OR, PSYCHOMETRIC RESEARCHES AND DISCOVERIES. BY WILLIAM AND ELIZABETH M. F. DENTON. This truly valuable and extensively illustrated work, has been a place in the standard literature of the day, and is fast gaining in popularity. Every Spiritualist and all seekers after hidden truths should read it. Price 45 cents, postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Sold rapidly. Price, \$1.50, postage 20 cents. RADICAL RHYMES. A Poetical Work. Price \$1.25, postage 12 cents.

THE IRRECONCILABLE RECORDS; OR, GENEALOGY AND SCENOLOGY. Price, 25 cents, postage 4 cents. IS SPIRITUALISM TRUE? Price 15 cents, postage 2 cents.

WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 16th, 1871. Price 10 cents, postage 2 cents. COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense Students. Third edition—enlarged and revised. Price, 10 cents, postage 2 cents.

CHRISTIANITY NO FINALE, OR, SPIRITUALISM A ROAD TO CHRISTIANITY. Price 10 cents, postage 2 cents. ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents, postage 2 cents.

THE DELIGHT OF THE LIGHT OF MODERN SCIENCE. Price 10 cents, postage 2 cents. BE THYSELF. A Discourse. Price 10 cents, postage 2 cents.

DR. P. B. RANDOLPH'S WORKS. AFTER DEATH, or the Disembodiment of Man. THE PASSION, or the Curtail raised on Love, Woman, Courtship, Marriage, and the Laws of Beauty and Life Proprietions. Price \$2.50, postage 25 cents.

THE WASHINGTON LECTURE OF FRANK ALDRED. AND THE BOSTON LECTURE. Two volumes in one. An excellent work. Price \$1.50, postage 15 cents. SKEINSHIP: The Mysteries of the Magnetic Universe. Price \$1.00, postage 10 cents.

THE DIVINE PYRAMID. Price \$1.50, postage 15 cents. THE ROSHUCHIAN'S BOOK OF DREAMS. 3,000 solutions of dreams. Price 50 cents, postage 4 cents.

THE ASIATIC MYSTERY. LOVE AND ITS HIDDEN HISTORY. Price 10 cents, postage 2 cents. PNEUMATIC MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price \$1.50, postage 15 cents.

THE HERMES. Price 25 cents, postage 2 cents. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

DE. A. B. CHILD'S WORKS. ABC OF LIFE. Price 25 cents, postage 2 cents. BETTER VIEWS OF LIVING, OR, LIFE ACCORDING TO THE SCRIPTURES. "Whatever is, is Right." Price \$1.00, postage 10 cents.

CHRIST AND THE PEOPLE. Price \$1.25, postage 12 cents. MY AFFINITY. Price 20 cents, postage 2 cents.

WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 16th, 1871. Price 10 cents, postage 2 cents. THE BROTHERHOOD OF MAN, and what follows from it. In two lectures. Price 25 cents, postage 2 cents.

LOIS WAISBROOKER'S WORKS. ALICE VALE. A Story for the Times. Price \$1.25, postage 12 cents. HELEN HARLOW'S VOW. Price \$1.50, postage 15 cents.

MAYWEED BLOSSOMS, in prose and poetry. Price \$1.00, postage 10 cents. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

MORNING LECTURES. TWENTY DISCOURSES DELIVERED BEFORE THE FRIENDS OF PROGRESS IN NEW YORK BY ANDREW JACKSON DAVIS.

DEFEATS AND VICTORIES. THE WORLD'S TRUE REDEMPER. THE NEW BIRTH. THE SPIRITUAL ROAD TO THE KINGDOM OF HEAVEN.

THE REIGN OF ANTI-CHRIST. THE SPIRIT AND ITS CIRCUMSTANCES. ETERNAL VALUE OF PURE PURPOSES. WAIS OF THE BLOOD, BRAIN AND SPIRIT. TRUTH, FAITH AND FEAR.

THE QUALITIES AND INEQUALITIES OF HUMAN NATURE. SOCIAL CENTRES IN THE SUMMER-LAND. POVERTY AND RICHES. THE OBJECT OF LIFE.

EXPENSIVENESS OF ERROR IN RELIGION. WISDOM AND SUBSTITUTION. LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPIRITUAL WORKERS. ULTIMATES IN THE SUMMER-LAND. 1 vol., 12mo., price \$1.50; postage 20 cents.

NEW EDITION. Price Reduced from 25 Cents to 15 Cents! LIFE OF PROF. WILLIAM DENTON, THE GEOLOGIST AND RADICAL. BY J. H. POWELL.

This biographical sketch of one of the ablest lecturers in the field of reform, is published in a neat pamphlet, comprising 100 pages, and is a most interesting and instructive work. It is a work which every family in the land should have.

THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC. For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

Among the contents may be found the following named songs: "Song of Life," "Evergreen Shore," "Passing Away," "Let me go to the Better Land," "Our (Heavenly) Father," "Fading Light," "Thou art welcome as home." We shall meet beyond the river, "Gathering with the Angels," "Angel Care," etc., etc. A copy should be in every family in the land. Price 25 cents, postage 2 cents.

THE SONGS OF LIFE: A NEW COLLECTION OF SIXTEEN PAGES OF MOSTLY ORIGINAL WORDS AND MUSIC. For the Use of Spiritual Gatherings and Lyceums. BY S. W. TUCKER.

CHRISTIANITY: ITS ORIGIN, NATURE AND TENDENCY, considered in the light of astro-theology. BY REV. D. W. HULL. "Honest moved away from the home of the Gnostic, which he had never intended to leave, to every creature which is in heaven; whereas I, Paul, am made a minister." Col. 1:23. Price 25 cents, postage 2 cents.

GOD, OR NO GOD; OR, AN INFINITE GOD AND IMPOSSIBILITY. BY AUSTIN KENT. Price 10 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

GOD, OR NO GOD; OR, AN INFINITE GOD AND IMPOSSIBILITY. BY AUSTIN KENT. Price 10 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

New York Advertisements.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. THE magic control of the POSITIVE AND NEGATIVE POWDERS over diseases of all kinds, is well known to all who have used them. They do violence to the system, causing no purging, no nausea, no vomiting, no diarrhoea, no inflammation.

AGENTS WANTED EVERYWHERE. POSITIVE AND NEGATIVE POWDERS. Price, 50 cents, postage 5 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

PROF. PAYTON SPENCE, M. D., Box 5817, New York City. If your druggist has not the Powders, see your nearest druggist for your agent. For sale also at the Banner of Light Office, 158 Washington Street, Boston, Mass.

The Hahnemann Magnetic Movement Cure. Containing Vital Magnetism, Electricity, Baths, etc. A NEW, powerful, delicate and accurate method of credit curing diseases of the abdominal organs, such as Dyspepsia, indigestion, flatulency, etc. It is a most valuable and reliable remedy, and is now being used by several foreign countries, even by other physicians, but throughly cured here.

Dr. Caleb C. Dusenbury, Dr. Phoebe A. F. Dusenbury, American and Foreign Patent Office. ESTABLISHED 1852. PATENTS for new inventions secured in the United States and in all the principal countries of Europe, Asia, Africa, and Australia. Inventors' International Gazette, 10 cents per year.

PROF. LISTER, Astrologer. HAS removed from Boston to New York City, and can be consulted at 14 Lexington Avenue, between 27th and 28th Streets, Terms, \$1.00.

MRS. H. KNIGHTS has a NEW METHOD of treating chronic diseases, which has proved a very successful one. She has treated many cases of Rheumatism, Gout, Sciatica, etc., and has cured many who have been long and fruitlessly treated elsewhere. Terms, \$1.00.

THE UNITED STATES PATENT RIGHT ASSOCIATION, 91 Chambers Street, New York. Patents, Exhibitions, and Law Patents and Patented Inventions. PATENT RIGHT GAZETTE, 10 cents per year.

MRS. H. S. SEYMOUR, Business and Test Medium, 109 Fourth Avenue, east side, near 12th Street, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. June 29.

MRS. MILDRED, Magnetic Healing Physician, and Hypnotic Medium, No. 21 Seventh Street, New York. (Bell Street.) June 8.

MEDIUMS—BLASPHEMY—MORAVIA. THREE IMPORTANT PAMPHLETS BY THOMAS R. HAZARD.

MEDIUMS AND MEDIUMSHIP. A valuable treatise on the laws governing mediumship, and recounting some of the extraordinary physical manifestations witnessed by the writer through different media. Price 10 cents, postage free.

BLASPHEMY: Who are the Blasphemers?—the "Orthodox" Christians, or "Spiritualists"? A searching analysis of the subject of blasphemy, which will interest all. Price 10 cents, postage free.

ELEVEN DAYS AT MORAVIA. The wonderful experiences of the author at Moravia are here detailed at length. Price 10 cents, postage free.

THE "Three Sent Postpaid for 25 Cents." In order to meet the demand for these admirable articles, by Mrs. THOMAS R. HAZARD, they have been republished from the Banner of Light in pamphlet form, on good paper, and in every way adapted to make a favorable impression on the public. It is an opportunity, Spiritualists, to disseminate your views, at a comparatively nominal cost, and in a most effective manner. The price is 25 cents, and the work may be sent to the publisher, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington Street, Boston, Mass.

FOURTH EDITION—REVISED AND CORRECTED. With "Spool-Plate" Portrait of the Author. THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

This volume is startling in its originality of purpose, and is destined to make deeper impressions among sectarian bigots than any work that has hitherto appeared. THE VOICE OF NATURE represents a study in the light of Reason and Philosophy—in the metaphysical and scientific atmosphere. While others have often only pretended, this author has created a beautiful Temple on the ruins of Superstition. Judge Harlow, New York, in one of his lectures, has said for 25 cents, more than 100,000 copies of this work have been sold, and it is now being sold in twenty-five dollars' worth of less than a dozen copies.

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind—fraternal Charity and Love. THE VOICE OF SUPERSTITION is a study in the light of Reason and Philosophy, and is a most valuable and reliable work. It is a work which every family in the land should have.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

THE VOICES. Three Poems. VOICE OF NATURE. VOICE OF A PEBBLE. VOICE OF SUPERSTITION. BY WARREN SUMNER HARLOW.

