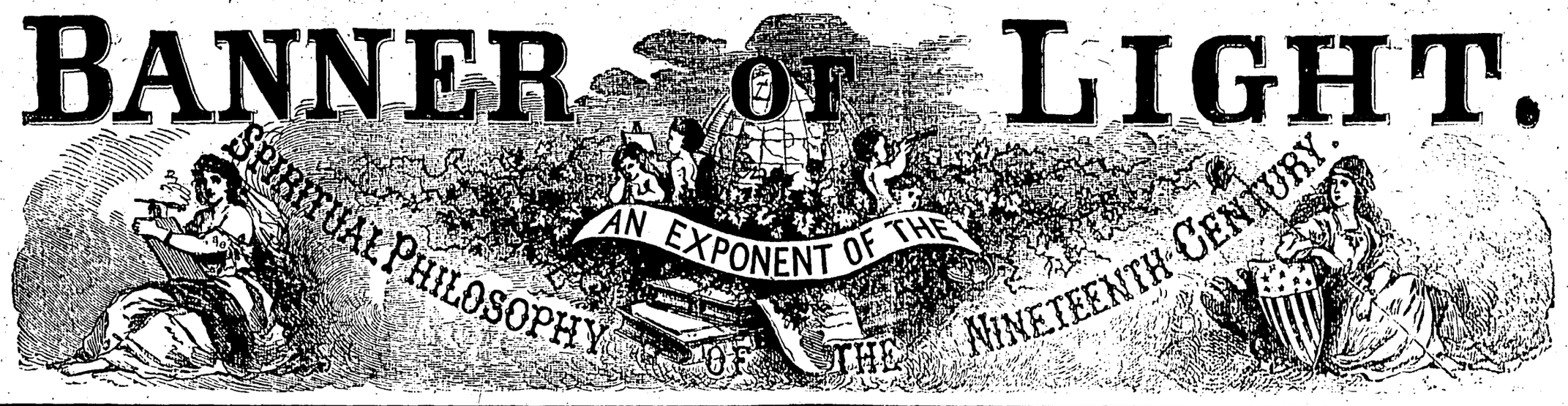
BANNER OF LIGHT.



VOL. XXXI. {WM. WHITE & CO., Publishers and Proprietors.} BOSTON, SATURDAY, MARCH 16, 1872. {$3,00 PER ANNUM, In Advance.} NO. 1.

Spiritual Phenomena.

ELEVEN DAYS AT MORAVIA.

BY THOMAS R. HAZARD.

On the 26th of December, 1871, I took an evening train on the New York Central Railroad, at Albany, for Syracuse. Next morning at six took the cars on the same road some twenty-six miles, to the depot at Auburn; thence by omnibus one-half mile, to the depot of the Southern Central Railroad; thence some seventeen miles to Moravia, where carriages were in waiting to take passengers to the far-famed "spirit-house" of Morris Keeler, three-quarters of a mile, for fifty cents each—the whole cost of railroad fare from Boston, omnibus and hack hire included, being less than eleven dollars.

Moravia is a pretty, cosy looking village of some twelve or fifteen hundred inhabitants, pleasantly situated on the southwesterly declivity and base of a range of hills running along the easterly side of the rich alluvial Owasco valley, which is several miles long and half a mile or more wide. Fortunately, I found a lodging-room vacant at Mr. Keeler's, there being less of a rush of visitors than usual, owing probably to the domestic festivities of the season. As a general rule, more or less new comers are necessitated to lodge at the village. Though not on the summit, Mr. Keeler's house stands high on the hill. It is nearly new, of two stories, and larger and more commodious and tastily finished than most farmhouses. On its western side or end is a slight projection or alcove, forming in part the base of a tower or cupola of moderate height, commanding a fine view of the surrounding country. An apartment of convenient dimensions in the second story, situated beneath this tower, is set apart exclusively for the "spirit-room." Like the rest of the house, this room is neatly finished and very prettily papered, with the exception I shall presently mention. Its furniture, all included, consists of an air-tight stove, a sofa, a kerosene lamp and candlestick, a small paper screen, a piano and some dozen chairs—a large part of which are broken, ricketty or disfigured, in consequence of an ill-bred habit to which some spirits in the form are addicted of tipping back, greatly to the injury of both chairs and carpets. The alcove, on which the cupola partly rests, is partitioned off with rough boards, rudely and scantily papered, thus making a cabinet some ten feet by four or five in size—an aperture about twelve by thirteen inches being made in the centre of the partition, some four feet above the floor. A piece of black broadcloth some fourteen inches square, fastened at the top only, on the inside of this aperture, excludes or admits the light, the spirits in attendance raising or dropping it themselves to suit their purposes. Four windows in the alcove within the cabinet are tightly boarded up, and rudely pasted over with old newspapers. A movable door, without hinges or latches, some seven feet high by two and a half wide, which, with the aid of list and buttons, it is rather difficult to adjust so as to exclude the light entirely from the interior of the cabinet, completes the meagre arrangement of a tiny room, in which more denizens of the angel-spheres have probably shown themselves to material eyes, within the last few years, than have ever made themselves visible in all the splendid cathedrals and costly churches of Christendom. The whole movable furniture or articles of any kind within the cabinet, consists of one common wooden chair and one battered tin trumpet. Except when séances are being actually conducted, the cabinet stands open at all times for inspection.

The medium, Mrs. Mary Andrews, by the aid of whose occult powers the spirits are enabled to make themselves visible to material eyes, is a rather stout, well-formed married woman, of medium height, apparently from twenty-five to thirty years of age. She is the mother of three nice little girls, the eldest of whom has been adopted by Mr. and Mrs. Keeler. Her husband owns a small house, where they reside, about half a mile away. Mrs. Andrews is comely in face and person, and bright-looking; and if Nature meant to affix the stamp of dishonesty or trickery to her features, it made a most transparent mistake. She is very amiable and conversable with those who approach her with respect and kindness, but cannot give any explanation of the why and wherefore of the wonderful phenomena that occur in her presence. Her antecedents are rather remarkable, and I regret that I neglected to obtain a full knowledge of the incidents that attended her early youth and mediumistic development. I understood in brief, however, that her parents are Irish, and that she went in early girlhood to live with an American family not far from Moravia, to whom she became much attached, but was removed by her Catholic parents by direction of their priest, who suspected that her religious faith might be shaken by living in contact with her Protestant friends. Mary, however, was not satisfied with the new arrangement, and suspecting that her parents meditated consigning her to a conventional prison, she absconded from home, and was seen some days after, bare-footed and half naked, wandering on the shores of the adjacent lake. She finally found employment in a family in Moravia, from whence she went to live as a domestic with Mrs. Keeler, under whose motherly care Mary's extraordinary medium powers were gradually developed.

Mrs. Keeler (as well as her husband) was born and bred in Connecticut, and is one of those modest, unassuming, pale-faced American women, who move about their houses with noiseless and apparently feeble step, and yet manage to accomplish more work, in the same time, than half a dozen of ordinary "*help*" could be hired to do. She always rises before day, and together with Hannah, her cook, (a remarkably handsome and efficient specimen of the Celtic race,) does the whole indoor work of the establishment, although there are generally some dozen or more lodgers in the house to be provided for, besides her own family. I marvelled how our hostess was enabled to accomplish so much, until I accidentally learned that her *spirit-mother* uniformly assists in performing the mundane duties of her daughter, without charge for wages or expense of board.

Mr. Morris Keeler, our *host*, is a candid, hearty, honest, outspoken specimen of the Yankee farmer of the old "Putnam" stamp, who has (with help of his wife) earned his well-drained and well-cultivated *broad* acres, and something considerable besides, by honest thrift and hard work. He is a pretty tall, large, rough-looking man, who always hangs up his coat when he enters the house, and sits in his shirt-sleeves, though the thermometer may be at zero. Though troubled with asthma, he is pretty fat and jolly, too, and fond of giving and taking a good-natured joke. He accommodates boarders in plain but substantial farmer's style, at one dollar per day, evidently more to please them and the spirits than from any pecuniary motives. [I understand that he did so *without charge*, until his hospitality was too much taxed for his means.] At first my impressions were not *strikingly* in Mr. Keeler's favor, but he wonderfully improved upon acquaintance. I soon discovered that whatever might have been his weaknesses or peccadilloes in by-gone days, his intimate relation and intercourse with the spirit-world (or something else) had wonderfully softened and developed his better and higher nature. The heart of the old man seems as big as an elephant's, and filled with love and kindness for all mankind, including even his ignorant and bigoted neighbors; some of whom, I learned, have threatened him with private injury, because of his spiritual proclivities. There is, too, a peculiar softness and tenderness of expression in his eye, rendered more striking by the roughness of its facial setting. When I regarded these fine traits, and listened to the noble though uncouth utterances that often fell unconsciously from his lips, and heard him speak of *calling* instead of *driving* his cows to and from pasture, I began to love the uncultured, unlearned man, and ceased to marvel why the angels from heaven had passed by the monarch on his throne, the priest at his altar, and the parson in his pulpit, to come and dwell with plain and rough, but true and spiritual-minded farmer Keeler, in the house that stands on the *magnetic* hill, overlooking the lovely valley and fair village of Moravia. There is something undefinable in the atmosphere of the place. Everybody under the roof seems cheerful, happy and contented. I think there may have been some sixty arrivals whilst I remained, and each and all, with scarce an exception, seemed to feel at home the moment they entered the door. Nor did I witness more than one unpleasant circumstance whilst under the roof, (and that was satisfactorily explained away.) During the eleven days I stayed I never left the house but once, further than the adjoining yard, and then only for an hour or two. *Terribly* contrary to my disposition and usual wont, I always got up in the morning, in a cold room in January, by candle-light, and lived on the plainest food; and yet can truly say that I never experienced a moment's *ennui* or depression of spirit at Moravia.

With the exception of an occasional private circle, Mary (as Mrs. Andrews is commonly called) generally holds a séance every forenoon and afternoon, including Sundays, at fifty cents for each person: If only four or less sit in private, her charge is two dollars for the whole. The séance begins with what is called a dark circle, the visitors, to the number of eight or ten, ranging themselves in a semi-circle some eight or ten feet from the cabinet (which is not used then) on the outside of the partition, of which, directly under the aperture, Mary sits facing the circle. Sometimes the number of visitors requires the making of two circles, one within the other. The chairs should be arranged in exact order, the feet of all the sitters kept flat on the floor, and the knees as nearly in a semi-circular line as practicable. The hands are then joined, and the light (a very primitive tallow candle) is extinguished. Harmony in the circle is indispensable to secure good manifestations, and this is greatly promoted by singing, in which it is better that all or a large portion of the circle should join. It seems to matter but little what the words are, provided they will admit, like "Old John Brown's Body," of being pronounced with a vim. This is probably because they receive closer attention from the members of the circle, and in that way promote harmony by concentrating the thoughts of all present at one point. Old-fashioned *witches* (probably without knowing why) used to produce a like effect by causing their votaries to look steadily at grounds of tea in a cup. It may be, too, that there is some element that goes forth from the organs of the singers, that is utilized by the spirits and made to contribute to the production of occult voices. In these dark circles the phenomena that occur are quite varied. The floor sometimes assumes a tremulous motion, or the partition of the cabinet is shaken, sometimes violently. Questions are answered by spirit-lights—three appearing as an affirmative—keys of the piano are occasionally struck—water is sprinkled in the faces of the sitters—cold breezes pass around the circle—stars or lights appear in various parts of the room, and sometimes engage in playful exhibitions, as if mingling in a dance. The flapping of something like the wings of a large bird is heard as if close by, and on two occasions I and some others were sprinkled with something that felt cold but not moist. Besides these manifestations, spirit voices (sometimes very distinct) generally join in the singing. The hands and persons of sitters are patted by spirit-friends, and generally some of these manifest themselves by speaking audibly or in distinct whispers, sometimes at considerable length. Once while I was present the tin trumpet was thrown out of the aperture in the cabinet on to the floor picked up and spoken through by a spirit, then dropped on the floor, and again taken up and thrown back into the cabinet. After some thirty or more minutes have expired, a spirit voice in a cheerful or jocose tone (and generally with a German or Indian accent, though not always) asks that a light may be struck—and the dark séance closes.

Mary now takes her seat in the cabinet opposite the door, which is closed so as to exclude the light. The kerosene lamp is next lighted and set on the piano, turned partly down, the candle extinguished and the lamp so adjusted by an *exceedingly* primitive screen as to reflect directly on the aperture in the cabinet. [If some visitor would present Mrs. Keeler with a score of wax or spermaceti candles it might be the means of improving the atmosphere of the room.] The members of the circle should sit as before, and again join in singing. Before the faces, arms or hands appear, the curtain is lifted by the spirits, sometimes in part, at other times in whole. At times the tin trumpet is used by them to speak with through the aperture—their faces not always being visible (though sometimes) on such occasions; more generally, however, they speak audibly without the aid of the trumpet, their faces being visible, and even the motion of the lips plainly discernible. After the light séance has continued some thirty minutes or more, a finger generally announces its close by pointing toward the door from the corner of the aperture; at other times, raps or shaking of the cabinet intimate that the medium should be let out. Perhaps this clumsy description may convey to uninitiated readers some idea of the mode that is pursued in obtaining spirit manifestations at Moravia, and of the phenomena that occur more or less at every séance, so that they can better comprehend what follows, as well as much that has before been published on the subject.

Upon my arrival on the 27th of December at Mr. Keeler's, I found but three or four visitors there, including a Mr. Livingston, who resided not many miles away, and Mrs. Kate Gibbs of Utica, N. Y., both of them highly mediumistic and friends of the family, and familiar with the phenomena that usually occur. At the first séance, held on the afternoon of the 27th inst., the manifestations were weak and unsatisfactory, yet in the dark and light circle. At the latter, two male faces appeared at the same time, but were too indistinct to be recognized or described. I was told by those present that for several weeks past the power had been daily decreasing and apparently dying out. Mr. Keeler himself told me that he was not expecting the usual manifestations to continue, as the *spirits* were about making a change. Mary, the medium, seemed also downhearted and discouraged, and I began to fear that the object of my visit to Moravia would prove a failure. Before leaving New York I had two sittings with Mrs. Staadt, 53 East 20th street, at which my wife and two daughters came among others, and reiterated their intention (as before conveyed through the mediumship of Mrs. Rockwood, 14 East Springfield street, Boston) of showing themselves to me at Moravia. My daughter Anna (who passed away in early womanhood) told me that she meant to hand me a lily (her favorite flower when in earth-life). The communications made through Mrs. Staadt were in writing, which I read and put in my valise, not knowing that I should ever refer to them again; but on learning the state of things at Moravia, I re-read them and was surprised to find how nearly some of the statements they contained tallied with what I found existing there; especially two communications purporting to emanate from the spirit of Theodore Parker, extracts from which I give below, word for word, exactly as written by the hand of Mrs. Staadt, Dec. 14th and 21st, 1871.

"My friend, I promise you, if you will remain to join the circle which will gather, to add another crowning proof to your faith. We know that you have the attracting power, and all we ask is the time. There are so many going there, that, as you are well aware, the place requires some change of magnetism, and the medium some instruction. Men and women who go entirely out of curiosity are very apt to carry with them an adulterated magnetism, which leaves sometimes an odor and a sphere very disagreeable to a more advanced spirit. The wonder is, that it has run so long as it has without an entire break-up. The medium seldom has a person sit down with her who regards her with the slightest degree of humanity. Indeed, they hold her responsible for all disappointments that may arise, and expect from her the greater manifestation, from the fact of their unbelief. We desire to have you give her some encouragement; and we ask also that you remain as long as possible, making some suggestions, which we will give you, to improve the condition of affairs there. The fact is, the medium is already in a transition state, and the control are undecided whether to remove or increase the manifestations. I want the cabinet simplified and made more convenient; for, as these manifestations increase there, they will spread everywhere, and the result will be, spirits talking face to face with man. I see great advancement and earnest investigation everywhere. One thing is certain: nothing else can make man a law to himself and a light to others, and there is but one thing to look for progress in, namely: individual reform—learning to think and act for one's self. I will not interfere with your family circle, but will show myself, if possible, to you. I await any question you may see fit to ask." [I will here just say that Mr. Keeler assured me before I left Moravia that he would rebuild the cabinet.]

At a second sitting, Dec. 21st, the same spirit said: "I come with you, my friend, to-night, and well pleased to meet you. I come to offer our congratulations, and ask you to go forward in the path of progress, being bold in the truth. The time has arrived when all material things point to a verification of what was told you so long ago. The great struggles for truth are still going on, the conflict still being waged; and heaven and earth are acting in concert to produce to man the proper evidences of life immortal. Your articles have made a better basis for mediums, and opened the way for us to do our work better. We ask that you go to Moravia. We promise to meet you there, and will talk face to face with you. Do not allow anything to interfere with you. Go alone, and be prepared to wait a few days, at least. Do not be hastened away, nor let those come in with you who are any way disagreeable. We shall advise you going in what we call the holiday week, for the reason that most persons will be at home at that time, and there will be less confusion there. In finishing this, we will give you a list of who will meet you there; and we ask that you throw off all external care, and wait patiently until we come. We promise, and will perform. Daniel Webster, Theodore Parker, your mother, wife and two daughters, plain—"

Here the control was suddenly broken by an interruption.

Both before going and whilst at Moravia, I frequently stated that I had seen and heard enough to satisfy me beyond doubt of a future state of existence, and that the object of my visit was not so much to obtain any new light for my own satisfaction as for that of others, believing that if I could see a spirit face so clearly as to be willing to affirm to its identity, it might be the means of causing some others to break away from the trammels of early education and habit, and investigate the subject for themselves. I was therefore careful to say nothing to compromise my object, and further than the bestowal of a few words of encouragement and sympathy upon the medium, I said nothing until several days after my arrival at Moravia in connection with the foregoing spirit communications. On the next day, the 28th, the manifestations were somewhat better, both in the dark and light circles, than they had been, as was said, for some weeks. A daughter of Mr. Livingston—who died in very early infancy—came and delivered quite a lengthy and highly instructive discourse. Several hands and arms were plainly exhibited, both outside and immediately within the cabinet, some of which were acknowledged as my wife's and daughters'. What purported to be my own mother, showed herself so that I could clearly see her plain Quaker bonnet, with cap beneath, but not her face distinctly enough to recognize it. Others present—whose eyesight was stronger than mine—described the features, however, as very much resembling hers. She also spoke for a minute or two very sensibly and characteristically—but not in her natural voice—but like one speaking through a trumpet, which might have been the case, as her face was not visible whilst speaking. Although I felt no doubt of her identity, and so expressed myself, she seemed disappointed that I could not see her more plainly, and made repeated efforts to bring her face further forward into the light. [I regretted that I had not brought an opera-glass with me, which might have assisted my vision.]

On the forenoon of the next day, the 29th, my mother showed herself again in the same bonnet and cap, but I was still unable to distinguish her features so as to recognize them, although I had no doubt, as before, of her identity. Several new comers had joined this morning circle, and among them G. E. Hoyt, of Chicago, who seemed to possess a magnetism wonderfully attractive to spirits. At this séance, several of his deceased relatives and friends showed themselves plainly, and conversed intelligently with him. I question whether there were any persons present who doubted their individual identity, though it would require a volume to describe the various shades and characters of phenomena that occur at only one of these sittings, so as to make them intelligible to readers who have never witnessed the manifestations. The following account, given me by a highly intelligent gentleman from Watkins, Schuyler Co., N. Y., who was present, will convey probably as good an idea of what generally occurs at one séance as can be given in equal space:

MORAVIA, N. Y., *Dec. 30th*, 1871.

MR. THOMAS R. HAZARD—*Dear Sir:* I consider it a pleasant duty to give my testimony as to what I saw at Mr. Morris Keeler's, Friday morning, Dec. 29th. The first face shown at the aperture was so indistinct I could not decide what it was, but upon the spirit being requested to make an effort to give us something we could recognize, the face was shown several times, each time a little more distinct than at former efforts, until we were convinced that it was a colored woman's face. The next face was rather indistinct, but I think some one recognized it. The third face was so plain that a gentleman at once, without any hesitation or equivocation, positively asserted it to be his mother, to which the old lady bowed assent, and seemed rejoiced that her son so promptly recognized her. The fourth face was that of my own dear sister Emily, every lineament of which was shown with the utmost and unmistakable distinctness. When young, she fell against the stove and cut quite a gash in her cheek, (and always carried the scar); the scar was now shown as plain as in the earth-life. I asked several questions, and in every instance got perfectly satisfactory and truthful answers, either by the nod of her head, or by the motion of the hands that were shown through the aperture in the partition. In spite of my best efforts to control my emotions, tears of joy and gratitude flowed, as I knew it was a reality. I felt as though heaven was very near earth. If all could see their friends as distinctly as I saw my sister, there would be no doubt of immortality. The fifth face was very distinct, and I should think thoroughly materialized; it was projected through the aperture far enough so all could see the motions of the lips as he spoke in an audible voice in answer to questions propounded to him by a lady from Utica; there was a mutual recognition between the lady and the spirit. In answer to one question, he said, "Thank God, it will be all right yet." The lady seemed pleased, and in fact quite overcome with joy. Audible voices were frequently heard during the séance. Arms and hands were shown plainly, distinctly too exhibiting arms above the elbow. Four hands were shown at one time. I have given a truthful statement of a portion of the wonders shown to myself and ten others. I presume the others present saw as plainly as I did.

If any portion of the above hastily drawn description is of any use to you, you are welcome to it.

Yours respectfully,
W. I. VESCELIUS, M. D.

At the afternoon séance no faces or hands were exhibited, one of the controlling spirits assigning as a reason that they were endeavoring to arrange to make the faces more distinct, so that those whose eyesight was not strong might see them plainer. This the spirits succeeded in doing, and for the remainder of the time that I attended the circles I could see the features of many of the faces that were exhibited, as clearly as if I had met them on the street at noonday. Still, greatly to my annoyance, my own mother never sufficiently succeeded in materializing her features so as to make them plain and absolutely recognizable to me, although at my request she would move her face from one side of the aperture to the other, and place it in other different points of view. On one occasion I remarked that although I could not distinctly see her features, I felt entirely sure it was my own mother! To which she rejoined in a distinct whisper, "Yes, Thomas, it is as true as that the sun rises." [I think this manifestation occurred at a private séance on Jan. 4th.] Besides showing her face in the light, my mother came several times in the dark circles and manifested her presence by patting my head or hand with hers, or by speaking sometimes at considerable length in an audible, though not her natural earth-voice. At one time she seemed to stand close by in front of where I was sitting, and with a mother's affectionate partiality said in a distinct whisper, "Thomas, my son, I am with you in all your good works." It would take too much space to describe even a moiety of the manifestations I witnessed at the score and more séances I attended at Moravia; I will therefore just refer to a few of the incidents that occurred, and hasten to conclude with the narrative of some that more particularly related to my own spirit family.

As before remarked, Mr. Hoyt (who was a most earnest and outspoken "Spiritualist," and, I should think, in every sense of the word, "a live man") seemed endued with an organism or magnetism singularly adapted to intercourse with the denizens of the "spirit world." He passed through New York, on his way to Moravia, where he had sittings with Charles H. Foster and Dr. Slade—before one or the other, or *both* of which mediums, I understood him to say, every individual friend who subsequently appeared at Moravia had announced their intention of so doing, and, among these, *Owasso*, an attendant Indian guide of Dr. Slade's. It seems that Mr. Hoyt has three wives in the spirit-world, each and all of whom showed themselves to him unmistakably at Moravia. One of these, who had died of consumption, appeared in her night-clothes, holding a handkerchief close to her chin. She anticipated Mr. Hoyt in giving an explanation, by putting it to her mouth, as with a feeble cough she expectorated upon it, and folded it up in her hand precisely as Mr. Hoyt said she had been accustomed to do for some weeks or months before her death. After this, another of Mr. Hoyt's wives, with two of her children, were successively passed by the inside of the aperture in the cabinet, in reclining attitudes, bundled up in what looked like bed-clothes, including, in the instance of one of the children, a red blanket. These manifestations seemed rather mysterious, until Mr. Hoyt stated that his wife and two children died of the small pox, and, to avoid spreading the infection, were wrapped up in their beds, and so buried. Several other of Mr. Hoyt's friends showed themselves distinctly, and conversed with him; and, among these, was the Indian, *Owasso*, who said he came to fulfill his promise made to Mr. Hoyt at the man Slade's. In answer to queries, *Owasso* said he came through the power of a magnetism he brought from Dr. Slade's, and should return to Dr. S. on the strength of what he would obtain from the circle at which he was then present.

One of the most active and efficient controlling spirits of both the dark and light circle at Moravia, is an Indian squaw called *Honto*. She frequently spoke very sensibly, though characteristically, of her Indian origin. On one occasion, while delivering quite a lengthy discourse in clear and forcible language, she took pride in exhibiting a beautiful scarlet blanket that was richly trimmed and ornamented with beads more brilliant than glass or even diamonds. Parts of the blanket were occasionally pushed some inches outside of the aperture, where they would remain for a minute or more, and then be drawn in (probably to rematerialize), and again put forth. In depth and richness of color I think the scarlet equaled anything I have ever seen, and, with the addition of the dazzling beads, produced a most pleasing and striking effect.

Mrs. Kate Gibbs (before alluded to) has a very intelligent and interesting angel-guide, whose spirit-name is *Rosa*. She has been thoroughly identified as the spirit of a young Indian girl named *Sukey*, who passed from earth-life some years ago in the neighborhood of Utica. It is customary to hold circles on almost every evening in the spirit-room at Moravia, apart from those for the usual manifestations, there generally being more or less mediums from a distance present. On these occasions the bright and ever cheerful little *Rosa* occupied a prominent position. Mr. Keeler seemed mischievously fond of teasing her, and on one occasion twitted her with not having so pretty a blanket as *Honto*. This brought out the childlike earth feelings of *Rosa*, who pettishly replied, "Yes Honto—Honto; nobody is anything but *Honto*; me got blanket as pretty as Honto!"

At a subsequent cabinet séance Rosa came and talked for some minutes, mostly with her *medy*, (as she called Mrs. Gibbs) during which time she pushed her red blanket (as Honto had done) out of the aperture for us to admire. It was very pretty, but not as deep a scarlet color as Honto's, nor was it ornamented with beads. In answer to a query trenching on theology, Rosa

gave us to understand that all that related to such matters might be summed up in six words, viz: "Goodness is godliness," and "happiness is heaven."

After the close of the cabinet séance, Rosa was too impatient to wait for the customary evening circle, but entranced Mrs. Gibbs in the common sitting-room, and asked how we liked her blanket. I replied that I thought it very pretty; but Mr. Keeler rather roughly reminded her that it had no heads like *Honto's*! At this Rosa showed a good deal of feeling, and said she was going to have some heads. When asked how she would string and fix them without anything to do it with, she replied that they did not need needle and thread to make such things where she was.

One of the most striking and vivid faces I saw at the aperture was that of a man who called his name George Butler. Nearly all the faces that are exhibited at Moravia have their eyes protected from the effects of the light, by spectacles. Butler, who, I learned, had manifested several times before, showed himself without them, and his eyes took a peculiar ghastly appearance, like one under the influence of extreme bodily pain or terror. He said that he was murdered by one W——, in a drunken brawl that recently occurred in a saloon at Syracuse; that he had no friends present, and well knew that all he said could have no legal effect, but that he was killed by a blow on the temple, inflicted by a billet of wood, and that his murderer would soon confess the crime. The whole scene was very graphic, and indicative that the time might come when the adage that "dead men tell no tales" may have to be modified to make it conform to the truth, and the saying that "murder will out" will be no longer a myth.

Some of the spirits who spoke had passed from earth under the belief that there was no future state of existence, while others were imbued with the theological idea of a fiery hell. All such gratefully acknowledged their mistake, and joined with others in bearing testimony to the fact, substantially, that no mere form of worship or belief can help to prepare any human being for a happy entrance into the spirit-world; and that the status mortals attain to on passing to the higher life is in conformity with the freedom and expansion of their minds—the good works they have done from unselfish motives, and the degrees of charity, sympathy and love they have manifested and exercised in their intercourse with their fellow-creatures on earth.

A few days before I left, there came to Moravia a trance medium from Rochester, by the name of Gilbert G. Eaton, one of whose controlling spirits professed to be the notorious Capt. Kidd, who did not seem inclined to say much about his earth career, but admitted that he had, when in earth-life, a hard, determined will. He further stated that he always thought he was condemned to death on insufficient testimony, and that the piracies for which he suffered were committed on Spanish vessels, with the approval or connivance of the British Government, until complications became so serious that it was deemed expedient to sacrifice his life to appease the Spaniards. In reply to a query concerning his entrance into spirit-life, he stated that when he came to consciousness he found himself wandering in a darksome, dreary desert, where no vegetation other than stinted, unsightly shrubs was to be found, and where the spirits he encountered were each and all so repulsive and loathsome to each other, that no two or more ever cared to meet or associate. In this forlorn condition he passed what to him seemed centuries of earth-life, when his spirit became so broken and overpowered with suffering, that in an agony of despair he threw *himself upon the ground* and cried earnestly on God for deliverance. Then for the first time he saw in the far-off distance a bright spot in the shape of a small anchor, from which trailed within his reach a thread of light. Guided by this he succeeded in reaching the anchor and from that point was enabled to see and communicate with his mother, through whose loving counsel and assistance he was started on the road of progress, and through the strength of the same strong will-power that had, when misdirected, sank him so low in hell, he was enabled—when this was rightly directed—the sooner to reach the place he now occupied in heaven. This was the substance of what Kidd stated, but whether true or false, or whether it may have been *some other spirit* personating Kidd or not, he certainly did subsequently give us a most graphic relation of the mode pursued by spirits in showing themselves at Moravia. He told us in terse and definite language, remarkably free from the redundancy that frequently characterizes mediumistic communications, that the spirits who show their limbs and faces at the aperture, are actually within the cabinet (though invisible to material eyes) in their own proper persons, and that the limbs and faces that are shown undergo a chemical process, analogous to that adopted by mortals in coating or galvanizing specimens of wood or other substances and metals, with the wash of another kind of metal. He stated that this material coating for the spirit-form is collected by the spirits and partially prepared during the dark circle, from the *aura* or effete particles that are constantly passing from the human body; the cold breeze that is so often felt by the persons present being a part of this *aura*, and that the consistency or efficiency of the material depends upon the degree of harmony that prevails in the circle.

He further stated that these effete particles cannot be used by the spirit chemists until they are vitalized so as to make them partake of the quality of living flesh; and, to do this, it is necessary to pass them *through*, or bring them in *contact* with, a human organism possessing certain qualities or properties such as appertain to Mrs. Andrews, who always sits opposite the aperture during the process of collecting, preparing and passing the material into the cabinet. Mr. Eaton's controlling spirit also asserted that the manufacturing of this occult material requires that certain elements should be abstracted from every organ of the medium; and that, on some occasions, where the manifestations required high coloring, the spirit artists had drawn as many as four ounces of actual blood from her veins. It was said, further, that, should any material substance—especially, if in a fluid or semi-fluid state—be brought in contact with the spirit-faces or limbs that are exhibited, the coarser particles of such substance will necessarily appear on the person of the medium, the pores of whose skin operate similarly to a fine sieve, or strainer, and, on the return of the elements that had been subtracted from her system, exclude the coarser particles of the foreign substance. This *coating* of the spirit, Eaton's controlling guardian stated, was of too delicate a quality to resist for any great length of time the chemical effects of light; though the spirits seemed confident that they should soon perfect and improve the processes so as to enable them to walk out of the doors of cabinets, and greet their earth-friends as naturally as when they were clothed with mortal flesh. The theory here put forth, if not substantially true, seems at least plausible, and, to my mind, is greatly strengthened by what follows.

[*To be concluded in our next.*]

DR. SLADE IN HARTFORD.

The visit of Dr. Slade to our city has resulted in a triumphant vindication of that much abused gentleman. Probably no event in the history of Spiritualism in Hartford ever produced greater results, except, perhaps, Mr. D. D. Home's manifestations many years ago. For two days Dr. Slade subjected himself to the closest scrutiny by the rankest skeptics in the city. The press for once has done the subject justice. All three of the dailies were well represented, and opportunity was given for the most thorough investigation; all became satisfied of the honesty of the doctor, and of the presence of an intelligent, directing force outside of himself. The report in the Daily Times was a frank statement of facts as witnessed by the reporter, and without comment. Not much was expected of the Evening Post, from its evident bias against Spiritualism, but the fact of the slate-writing was admitted as inexplicable.

The Daily Courant did itself credit by a straightforward, unequivocal admission of the whole phenomena—not, of course, admitting the spiritual hypothesis, but declaring the manifestations of invisible force genuine, and expressing doubts about scientists being able to wholly clear up the mystery. Let it be stated distinctly that, for once, the press of our city has done itself honor in the straightforward manner in which it has met the subject. The class of people who visited the Doctor were of the highest respectability—ladies and gentlemen who were perfectly capable of detecting fraud, had there been any. Many of them had never seen manifestations in any form, and received their first lesson in the grandest of all philosophies. The draught upon the Doctor's physical system was terrible, and he was utterly prostrated Sunday evening, being obliged to desist. After the sittings were closed, the Doctor was entranced by "Owassa," his Indian control, who requested me to inform the Banner that the Doctor would "*give no more sittings for physical* manifestations until after his return from California, where he was going shortly."

Among the remarkable incidents was the taking of a watch from a gentleman's pocket, and placing it in his right hand; the hand was visible three times; the third time it secured the watch and carried it the length of the chain, placing it in his hand, the Doctor's hands being both on the table in plain view. Another gentleman had two communications written simultaneously on the same slate, in two different hands, and running in opposite directions. Mr. E. P. Miller brought a folding slate, hoping to get a communication written inside; a trial was made with the folded slate under the table, which proved a failure, and the slate was laid aside, with the bit of pencil inside, and a common slate used, when writing was heard on both. Comparing the slates, two communications were found to have been written, that in the folding slate being an answer to a question previously asked.

A closed knife lying upon the table was thrown upwards, falling back on the table, open. A pencil laid on the slate under the table would describe a curved line, falling on the top and centre of the table. Chairs were moved in which persons were sitting, and others at several feet distant from any person would suddenly become endowed with motion. An accordion was repeatedly played in the hand of the Doctor, or visitors, it making but a trifle difference. Skepticism, for once, has met its match in Hartford—the "lion's mouth" has been closed, and our "spiritual Daniel" is all right. There is evidently a "troubling of the waters" here—more than one head has had an idea knocked into it that will germinate and "bring forth fruit meet for repentance."

Hartford, Conn. S. W. LINCOLN.

The Fine Arts.

SPIRITUALISM ON CANVAS.

BY CAROLINE A. CRIMES.

The State in which the glorious Banner of Light is molded into outer form, has just received within its folds, as a resident, one whose paintings illustrate most beautifully and forcibly the philosophy which your type places before the world so grandly. I allude to Mr. Joseph John, the artist whose "Changed Cross," through the chromo, has blessed so many homes through our land, as has also an engraving from his painting of the "Guardian Angel." The favor with which those spiritual ideas have been received proves that Orthodox art is yielding to a more correct interpretation of Nature. Heretofore angels have been depicted as beings created with totally distinct attributes and anatomical development from the human family, and placed as messengers from an arbitrary God.

Bro. John portrays their true character, as the embodied expression of the law of love and affection, as experienced by human beings, in the great family of spirits, in this and the other life, thus conferring additional knowledge of the vast storehouse of the Spiritual Philosophy; for a truthful conception of forms, as presented in pictures, is essential to a correct understanding of its sublime realities. All systems of thought have had their illustration by this method, and have exerted a marked influence toward the acceptance of the idea pictured, so that it is exceedingly important that placing erroneous impressions before the eye be avoided. Bro. John's latest production, "Scenes on Jordan's strand," reduces all spirit to one genus, and, as the immortal soul passes up out of the river of physical death, it is received by the shining ones on the other side. Another, entitled "Of such is the Kingdom of Heaven," represents the paradise of children, or "The Summer-Land." A large painting, "The Angelic Messengers," represents angels as spirits of departed friends, who, without wings, float upon the waves of love and light into the earthly homes of loved ones. Most beautifully has our spiritual brother illustrated that consolatory fact in a painting executed for a treasured friend of the writer, wherein her precious boy is represented as hovering above his mother, in an hour of passive reverie, amid the surroundings of her boudoir. The spiritual form and drapery is certainly most exquisite, whilst it is sufficiently material to be recognized by all who knew the lovely child when he dwelt in the physical body. It is surprising that a larger number of Spiritualists do not seek to *thus* present their living religion, especially those whom wealth allows the indulgence of art-galleries. One would imagine that the priceless fact of demonstrated continuity of life would stand in the foremost rank of subjects, speaking from the canvas, upon the walls of the grateful recipients of conscious angel-communion and protection. I trust that Bro. Joseph John, amid the natural beauties of the town of Northboro', Mass., may have so many demands upon his artistic skill and spiritual perception, that many homes, devoid of these silent-yet powerful witnesses for the truth of spirit-presence, may soon gleam with indexes of the glorious truth.

Philadelphia, Pa., 1872.

The Cape Ann Advertiser asks: "If a Bible in a devout man's pocket stops the bullet of the assassin and saves the life of the worthy individual, it is as clear a case of Providential interference as can easily be found; but how about the case which occurred in Chelsea, Mass., the other day? A burglar engaged in his nefarious professional pursuits, was saved from harm by precisely the same means." To which we would respectfully add our query.

[From Saint Paul's Magazine for February.]

THE BALLAD OF JUDAS ISCARIOT.

'T was the body of Judas Iscariot
Lay in the Field of Blood;
'T was the soul of Judas Iscariot
Beside the body stood.

Black was the earth by night,
And blacker was the sky;
Black, black were the broken clouds,
Though the red *moon* went by.

'T was the body of Judas Iscariot,
Strangled and dead, lay there;
'T was the soul of Judas Iscariot
Looked on it in despair.

The breath of the world came and went,
Like a sick man's in rest;
Drop by drop, on the world's eyes,
The dews fell, cool and blest.

Then the soul of Judas Iscariot
Did make a gentle *moan*:
"I will bury underneath the ground
My flesh and blood and bone.

I will bury deep beneath the soil,
Lest mortals look thereon;
And when the wolf and raven come,
The body will be gone!

The stones of the field are sharp as steel,
And hard and cold, God wot;
And I must bear my body hence
Until I find a spot!"

'T was the soul of Judas Iscariot,
So grim, and wild, and gray,
Raised the body of Judas Iscariot,
And carried it away.....

And, as he bare it from the field,
Its touch was cold as ice;
And the ivory teeth within the jaw
Rattled aloud like dice.

As the soul of Judas Iscariot
Carried its load with pain,
The eye of Heaven, like a lanthorn's eye,
Opened, and shut again.

Half he walked, and half he seemed
Lifted on the cold wind;
He did not turn, for chilly hands
Were pushing from behind.

The first place that he came unto,
It was the *open wold*;
And underneath were prickly whins,
And a wind that blew so cold.

The next place that he came unto,
It was a stagnant pool;
And when he threw the body in,
It floated light as wool.

He drew the body on his back,
And it was dripping chill;
And the next place he came unto
Was a cross upon a hill—

A cross upon a windy hill,
And a cross on either side;
Three skeletons that swung thereon,
Who had been crucified.

And on the middle cross-bar sat
A white dove, slumbering;
Dim it sat, in the dim light,
With its head beneath its wing.

And underneath the middle cross,
A grave yawned wide and vast;
But the soul of Judas Iscariot
Shivered, and glided past.

The fourth place that he came unto
It was the Brig of Dread,
And the great torrents rushing down
Were deep, and swift, and red.

He dared not fling the body in
For fear of faces dim,
And arms were waved in the wild water
To thrust it back to him.

'T was the soul of Judas Iscariot
Turned from the Brig of Dread,
And the dreadful foam of the wild water
Had splashed the body red.

For days and nights he wandered on
Upon an open plain,
And the days went by like blinding mist,
And the nights like rushing rain.

For days and nights he wandered on,
All throt the vale of woe;
And the nights went by like moaning wind,
And the days like drifting snow.

'T was the soul of Judas Iscariot
Came with a weary face,
Alone, alone, and all alone,
Alone in a lonely place!

He wandered east and he wandered west,
And heard no human sound;
For months and years, in grief and tears,
He wandered round and round.

For months and years, in grief and tears,
He walked the silent night;
Then the soul of Judas Iscariot
Perceived a far-off light.

A far-off light that went and came,
Small as the glow-worm's e'e;
That came and went like the lighthouse gleam
On a black night at sea.

'T was the soul of Judas Iscariot
Crawl'd to the distant gleam;
And the rain came down, and the rain was blown
Against him with a scream.

For days and nights he wandered on,
Push'd on by hands behind;
And the days went by like black, black rain,
And the nights like rushing wind.

'Twas the soul of Judas Iscariot,
Strange, and sad, and tall,
Stood all alone at dead of night
Before a lighted hall.

And the wold without was white with snow,
And his foot-marks black and damp,
And the ghost of the silvern moon arose,
Holding her yellow lamp.

And the icicles were on the eaves,
And the walls were deep with white,
And the shadows of the guests within
Pass'd on the window light.

The shadows of the wedding guests
Did strangely come and go,
And the body of Judas Iscariot
Lay stretched along the snow.

The body of Judas Iscariot
Lay stretched along the snow;
'T was the soul of Judas Iscariot
Ran swiftly to and fro.

To and fro, and up and down,
He ran so swiftly there,
As round and round the frozen Pole
Glideth the lean white bear.

'T was the Bridegroom sat at the table-head,
And the lights burnt bright and clear;
"Oh, who is that," the Bridegroom said,
"Whose weary feet I hear?"

'T was one look'd from the lighted hall,
And answered soft and low,
"It is a wolf runs up and down
With a black track in the snow."

The Bridegroom in his robe of white
Sat at the table-head.
"Oh, who is that who moans without?"
The blessed Bridegroom said.

'T was one looked from the lighted hall,
And answered fierce and low—
"'Tis the soul of Judas Iscariot
Gliding to and fro."

'T was the soul of Judas Iscariot
Did hush itself and stand,
And saw the Bridegroom at the door—
With a light in his hand.

The Bridegroom stood in the open door,
And he was clad in white,
And far within the Lord's Supper
Was spread so broad and bright.

The Bridegroom shaded his eyes and look'd,
And his face was bright to see.
"What dost thou here at the Lord's Supper
With thy body's sins?" said he.

'T was the soul of Judas Iscariot
Stood black, and sad, and bare.
"I have wandered many nights and days;
There is no light elsewhere."

'T was the wedding guests cried out within,
And their eyes were fierce and bright—
"Scourge the soul of Judas Iscariot
Away into the night!"

The Bridegroom stood in the open door,
And he waved hands still and slow,
And the *third time* that he waved his hands
The air was thick with snow.

And of every flake of falling snow,
Before it touched the ground,
There came a dove, and a thousand doves
Made sweet and gentle sound.

'T was the body of Judas Iscariot
Floated away full fleet,
And the wings of the doves that bare it off
Were like its winding-sheet.

'T was the Bridegroom stood at the open door,
And beckon'd, smiling sweet;
'T was the soul of Judas Iscariot
Stole in, and fell at his feet.

"The Holy Supper is spread within,
And the many candles shine,
And I have waited long for thee
Before I poured the wine!"

Free Thought.

DENTON ON THE DELUGE, REVIEWED! —HIS PROBLEMS SOLVED, ETC.

To Prof. Wm. Denton:

DEAR SIR—I have been reading your discourse on the Bible account of the deluge "in the light of modern science." Treating the subject in this light, and trying to separate the Bible and science, leads you into many doubts as to whether Noah actually did what the inspired history says he did, and, in fact, doubts as to the flood itself! I fear that you have been looking at the subject from the standpoint of the "carnal mind," which is said to be enmity to God and his Book; and, judging from some of the questions you propound, and the doubts you raise, your intellect has become foggy over the matter.

Reading your discourse and then the sacred historian on the subject, and then exercising a little common sense, I have found no such difficulties to overcome as you do, in a seeming effort to discredit the inspired record. After recounting the enormous number of one million five hundred and fifty-nine thousand one hundred and twenty-eight animals, insects, birds, reptiles, etc., including seven of every kind of living thing, which Noah had on board the ark—and the ark was only five hundred and fifty feet long, ninety-one feet eight inches wide, and *fifty-five feet high*, divided into three stories; it had only one door, and one window a cubit wide, which some theologians say was eighteen, and others twenty-two inches—you raise a doubt as to how this vast multitude was gathered together to put into the ark, as different kinds are found only in different parts of the globe, widely distant from each other—some only in the torrid, and others in the frigid zones. You calculate that it would have taken Noah, with a vast army of agents, at least forty years to send them to the ends of the earth, and bring in seven samples of all "living things" (and perhaps the time is too short). But your suggestions of the difficulty of getting the different kinds from America which are found only here, in view of the absence of steam and sailing craft on the "briny deep," I can explain away in a matter of fact, which is this: the flood took place over six months before Columbus discovered America. In your eagerness to find a conflict between the Bible and modern science, you evidently forgot this fact; therefore my solution does away with all your doubts resting upon this hypothesis, and your fallacies necessarily fall to the ground. As to who Noah's agents were, in gathering in his motley crew, or *how* they were got together—the bugs, birds, worms, snakes, animals, etc., etc.—I cannot speak with a degree of certainty in all cases, nor perhaps is it important; but, with regard to some of them, the "facts of history" warrant me in naming a few, and that will establish the credibility of the whole history. For instance: It is evident that the lions, tigers, elephants, baboons, monkeys, and all that brood, were caught by one Van Amburgh, who has a world-wide reputation for catching, taming and handling such animals, and running a large menagerie. He probably had some to spare, and sold them to Noah, in order to curtail his business during the flood, on account of bad roads and scarcity of forage.

The white polar bears, found only in the Arctic regions, were brought in by Sir John Franklin, Ross and Dr. Kane. Mr. Hall has gone after another load now, to be ready for market, in case of another flood. The celebrated grizzly bears, found only in the Rocky Mountains, were captured by one Kit Carson, out of pure love for the sport; and he put them in free of cost, refusing to take a cent from Noah for his trouble.

You refer to several species, found only in the jungles and deep recesses of Africa. These were contributed by one "Andy J.," the "Moses" of the African race; and the Hippopotami and Joyce Heath were captured by an agent named "Barnum." Noah disputed the price, and thought he was being "humbugged," but in order to have his collection complete, he paid the bill and took them at the agent's figures. Who brought in the great variety of the snake tribe—rattlesnakes, black, spotted, streaked and copperhead—there is no definite record; but as the last-named species are indigenous to the Northern States of America, and only discovered in these latter days, it is very doubtful whether they were in Noah's collection. As to the skunks, there is no doubt in my mind—corroborated by Josephus—that one Phalon, the great "perfumer to the crown" of Paris, was the agent who secured them. The smell of his fame and garments testifies to the fact.

You raise a doubt as to how all the animals were fed in the ark, which is not so easily disposed of, especially as Bechstien says that nightingales, when caged, will not live, unless fed on meal, worms or fresh ants' eggs. But a little common sense will dispose of this doubt. It is altogether probable that Noah had seven ants on board that laid fresh eggs by contract, especially for the nightingales, and took their pay in the "nightingale's *song*" to relieve the monotony of the ride. "It is a great difficulty," you assert, "to discover where the water went when the flood was over." Not at all, to a logical mind! When the storm was over, and the ark rested on Mount Ararat, and he did n't want the water any more to float his craft, Noah said to it, "dry up!" and it dried. In view of the ark having but one small window twenty-two inches large, and that closed up tight, you ask, "How did they breathe?" I think it is Shakspeare who says Noah had a patent bellows and a pump which he used to blow wind in to his passengers when they called for it. And then as to the question of light to enable the keepers to move among the ravenous beasts and poison reptiles with safety. It is evident that Noah, not being a fool, provided portable gas works before he started. That's common sense.

In your obtuse frame of mind, you can't see how eight persons could each attend to feeding, watering and cleaning out the stables and cages of 194,891 birds, reptiles, insects, oxen, horses, elephants, lions, tigers and other animals every day, which would be the average that each, including women, would have to look after. Easily enough explained on pure Christian and Bible theory. All of his passengers, like Noah and his family, are supposed to have been selected for their upright Christian characters, and were pious minded. This being the case, it may be supposed they exemplified their Christianity and piety by enjoying a "season of fasting, humiliation and prayer," and did n't take regular meals—only a cold lunch once in a month or three months.

After the ark rested, and this vast myriad of animate life went out upon the earth, which had been deluged for more than a year, and every kind of vegetation and living thing killed, you wonder how they all got something to live on, before a year or two, when the earth might again bring forth vegetation. From your *a priori* style of reasoning, the carniverous brood, who subsist only on flesh, must fall to devouring each other, in order to live, and thence the very object of saving some of each kind in the ark would be defeated. And the poor birds, who live on flies, insects and bugs, what would they do, except to devour their fellow-passengers as they spread forth over the land? The ox, horse, elephant, elk, giraffe, camel, dear, antelope, sheep, goat, zebra, rodent, marsupial and hundreds of other kinds that subsist on vegetables, what would they all do until the earth brought forth? Ah! your viewing things celestial with the "carnal eye" and digesting things with the "carnal *mind*" has led you into strange fantasies and damnable heresies. The problem is as clear as a double-refined diamond to the regenerate and converted, whose mind has been illumined with the drummond light of revelation and inspiration. It is very evident that the motley crowd, being imbued with pious thought and modern Christian theology, lived not on works, nor green pastures, nor fish, flesh nor fowl, but on "faith," as the one needful thing to save them. It was the "Providence of God" that gave them a safe ride and deliverance from the old ark, and the "Providence of God" kept them alive on "faith" until the grass grew again, and until they multiplied enough to devour each other again for subsistence. This is a *common-sense Christian view of the* problem, which can't be gainsayed.

In this brief review of your discourse, I cannot refer to more of your singular doubts and ideas. But I am glad you published your discourse in cheap pamphlet form, and hope it will be universally read, because it will only have to be read to have many and many more of your errors discovered by the reader, and your doubts and questions and problems as easily solved and dissipated as I have done regarding only a few of them.

With regard to your query why God, in deciding to destroy man, by the flood, from the face of the earth, for his wickedness, also destroyed the innocent birds and all other living things, and whether he included *them* in the general doom, on account of *their* sins and transgressions, I think the question raised is too ridiculous, idiotic, or impertinent in you, to require any solution. God probably knew what he was about; and it do n't become you to question his wisdom in the matter. I hope you will devote your talents to something more noble, and something that concerns man's present and eternal welfare. You probably know what the Bible says about "mischief-makers," and you should take warning. Search the "inspired word" with a desire and determination to find no flaws, contradictions or inconsistencies in it, and with an unfaltering confidence that it is "infallible," however inconsistent or incomprehensible. If you can't understand it, go to an "ordained" expounder for help.

Prayerfully yours, CRITIC.

Coshocton, O.

"ACCURACY" vs. EXAGGERATION!

W. W. HALL, M. D., *Editor of Hall's Journal of Health: Dear Sir*—In the March number of your journal (just received), I notice your article, "Accuracy should be considered a Cardinal Virtue," in which occurs the following: "Every child should be early educated to habits of accuracy of statement; to leave a margin, a liberal margin, instead of outrageous exaggerations. Let all statements be within the truth;" and you close the article with this sentence: "Be accurate in your statements, definite in your directions, and leave a margin for every declaration, considering always that *exaggeration is a lie*."

Your views, as expressed in said article, must be approved and endorsed by all your readers, as, in every community, there is a strong tendency to "*exaggeration*." Immediately following, and commencing on the same page on which "Accuracy" ends, you have an article headed "Catarrh," in which occurs the following sentence: "This is the ordinary catarrh, which may last for days, or weeks, or months, and about which so many certificates of 'cure' are flouted before the eyes of the public, in advertisements a mile long, in letters as tall as a court-house steeple, and as broad as a barn-door." Please harmonize your advice and practice as displayed in the above quotations.

Respectfully yours, DON QUIXOTE.

"Looking Beyond."

This "Souvenir of Love to the bereft of every home" meets with a sweet welcome wherever it is read. It is pronounced a "little gem," sunny with a soul of consolation. How much it is needed; and what can so uplift the sorrowing as such revelations from the spirit-world? The author has truly arranged in order some of the happiest evidences of a "Beautiful Hereafter." As Bro. Barrett designed, "it is truly a balm for every wounded heart." Many religionists have attempted to comfort the bereft from the standpoint of biblical faith. Let their works pass for what they are worth; but comparatively theirs is the dry shell, whilst "Looking Beyond" is the *soul*, infilled with fresh and vital fruits, serving as the bread of life.

The following are among the personages whose testimonies the author has used in corroboration of his "sunny philosophy":

Hudson Tuttle; Buzurgl, the Persian poet; Epes Sargent; Allan Kardec; A. A. Wheelock; Mrs. R. Robinson, Oswego, N. Y.; Jung-Stilling; Prof. George Bush; Dr. Underhill; Theodore Parker; Robert Dale Owen; George Jones, Burlington, Wis.; Prof. W. D. Gunning; H. Scott, Lancaster, O.; Alice and Phoebe Cary; Prof. Draper; Swedenborg; Margaret Fuller Ossoli; "Lockport Journal," N. Y.; Herman Snow; Julia Ward Howe; Harriet Hosmer; Scranton (Pa.) Republican; Judge Poston, Kentucky; S. B. Brittan; Prof. Helmholtz; Mrs. E. O. G. Willard; A. J. Davis; J. W. Seaver; Mary Carpenter; W. H. Barrett; Dr. Dewey; Grace Munson; Edward Haynes, Dorchester, Mass.; Olive C. Blomers, Colorado; Rev. J. W. Bailey; S. W. Jewett; E. J. Shellhouse; Mrs. Mary J. Featherolf; Edward L. Hilbourn; Rev. Samuel J. May; Rev. J. G. Bartholomew; Kitty Skinner, Ithaca, N. Y.; Wm. Shun, Cordova, Illinois; Rachael Colburn, Geneva, Wis.; Daniel W. Hull; J. G. Fish; Anna Hazard; Rev. W. H. Cudworth; Senator Foote; James A. Whipple; Judge Wheelock, Rockford, Ill.; John Wetherbee; Mrs. Joicy Sweet, Auburn, O.; Charles Barker, Exeter, Me.; Tilton's "Golden Age;" Catherine H. Fenno; Prof. Winchell, University, Mich.; Edmund H. Sears; Goff Moore; Kitty Townsend, Fond du Lac, Wis.; E. H. Stevens, Janesville, Wis.; Mrs. David Wilson; N. O. Pinkerton; James B. Buffington; Margaret Howitt; Victor Hugo; Mozart; Andrew Glendening, England.

Written for the Banner of Light.

ANGEL GUARDIANS.

BY MRS. MARY C. WOODARD.

How sweet to feel, in hours of grief and sadness,
When joy has fled and hope almost departs,
When hushed is every silvery note of gladness,
The kindly sympathy of kindred hearts.

But oh, to know that pure and loving angels—
What dearer, sweeter boon to mortals given—
Can come to us as eloquent evangels
Fresh from the verdant flowery plains of heaven.

They come to guard, to comfort, and to cheer us,
To guide our bark adown life's turbid stream;
When dangers threaten they are ever near us,
Dispelling darkness by some radiant beam.

They come to tell us of the life immortal,
The peaceful shore beyond this mortal breath,
To gild our pathway to the grave's dark portal,
And bear us o'er the narrow stream of death.

This is not all of life—oh sweet assurance!
The blessed knowledge nerves our souls to bear
The varied ills of life with calm endurance,
Till called by angels their delights to share.

To live and grow, expanding every power,
Fairer than spring shall every virtue beam,
Fresh knowledge gain with every passing hour,
And rise still higher in the life supreme.

How blest to know that on this night of sorrow,
The glorious morning light of heaven shall shine;
To know that there shall come a glad to-morrow,
Illumined with a radiance all Divine.

Sweet Summer-Land, how oft I long to sever
The chains that bind my fettered spirit here,
Thy beauty-blooming shores to roam forever,
With happy dwellers in that higher sphere.

Banner Correspondence.

Connecticut.

MISSIONARY REPORT.—*Dear Banner:* It has been some time since I have found an opportunity to write you a word concerning my missionary work in Connecticut. Now, however, I grasp the pen to say that our cause is steadily progressing throughout the State; in fact, there has been this winter an unusual demand for lectures. I commenced work this quarter in South Glastonbury, where I spoke three successive evenings to good audiences; thence to Hartford, where I lectured three Sundays. Of the results of our meetings there others have written previously. Thence I passed to Bloomfield, Windsor, Tariffville and Granby, places which I had never before visited, and which I now reached by the kindness, zeal and generosity of Mr. Chauncy Newbery. In these places, with one exception, I found people eager to listen. Many of them having heard for the first time, were favorably impressed with the reasoning and arguments presented. Next I came to Somers and Stafford, where I met with my usual cordial reception by the Spiritualists, both of which societies, notwithstanding I advertise to speak for collections, generously paid me the same as they usually pay their speakers, saying that they considered the missionary's work worth just as much as any other. In Willimantic I spoke one Sunday, and, in addition to my collection, was paid by the Society the usual price paid their speakers. New London, Mystic, Noank, and other places, I visited with good results. While at Noank I visited the bedside of Capt. Henry Lewis, a veteran in the cause of Spiritualism, and whose hall I occupied. Notwithstanding he was then so weak as to be only able to speak in a whisper, he made his usual subscription to the missionary cause. As I stood there, reflecting that he had sailed the seas and seen life in all its phases in other countries than our own, I caught the whispered words, "only waiting." Three weeks later a message flashed over the wires, saying, "Captain Lewis has gone; can you attend his funeral?" and I needed only to see that house crowded to its utmost capacity on one of the most severe days of this winter, and the long line of gray-headed men passing to take their last view of the rejected form, to tell me the appreciation in which he was held and the record he had left behind.

At New London I also officiated at the funeral of a son of Mr. Lewis Daniels, a lad whom I remembered as a bright, active boy; and it was truly wonderful to see how Spiritualism takes away the sting of death and the pang of separation, as was manifested by these friends.

Plainfield, Moosup, Jewett City and Tolland are among the places which I have visited this winter, and in which I have never before affected a hearing. In nearly all of these places I have had good attendance and appreciative listeners. Mr. Allen, from Westminster, donated about two hundred liberal tracts, to be distributed in the above-named localities, and also a package of free religious tracts put out by the "Index." I wish I had more of these tracts. Every missionary ought to be supplied with them. The poverty of our State Association is lamentable. They ought to have money enough in their treasury to be able to purchase and distribute not only tracts but papers.

Bethany, Norwalk and Middletown are places where I am especially anxious to go. Any one interested, who could open a way for me to visit these localities, would oblige me by conferring with me.

My thanks are due to those of my friends who generously remembered me Christmas, and to Ezra Morgan in particular, for the very substantial token of his appreciation, which came on New Year's day, in the shape of greenbacks; also to Messrs. Allen and Smith for like tokens, a few days later.

Spiritualists of Connecticut, send in your calls; keep the ball revolving.

Enclosed find a list of subscriptions and collections for the last quarter, ending Dec. 31st:

Subscriptions.—S. M. Lincoln, Hartford, $3,00; A. M. Rogers, do., $1,00; John Cook, do., $1,00; Mr. Rose, do., $1 00; James Wyllie, do., $1,00; E. A. Cook, do., $1,00; T. M. Allen, do., $10 00; Chauncy Newbery, Bloomfield, $6,00; Mary Gerould, Stafford, $11,00; Calvin Hall, do., $3,00; Mrs. Amos Harvey, do., $2,50; Lydia Lawrence, do., $1 00; L. G. Winters, do., $1,00; A. Woodhead, do., $1,00; Horatio Holmes, do., $1,00; William Fields, do., $1,00; John K. Lord, do., $2,00; Mrs. M. A. Gerould, do., $1,00; T. D. Tourtlelott, Tolland, $1,00; E. S. Ripley, Willimantic, $1,00; Mrs. J. A. R. King, do., $1,00; Charles Brown, Windsor, 50 cents; Frank Sisson, New London, $1,00; John Manier, Poquonock, $1,00; Alonzo Burdic, Somers, $2 00. Total, $46,00.

Collections.—Three lectures, Glastenbury, $17,43; six do, Hartford, $42 80; two do., Tolland, $2,32; four do., Somers Spiritualist Society paid, $30,00; four do., Stafford Society paid, $25,00; two do., Willimantic Society paid, $15,00; one collection also at Willimantic, $6,83; three lectures, Bloomfield, $7,31; two do., Windsor, $9,18; two do., Tariffville, $10,65; one do., Westford, $4,00; one do., Atwoodville, $5,18; two do., New London, $12 30; one do., Groton, $3,29; two do., Poquonock, $14,43. Total, $195,75. E. ANNIE HINMAN,

Agent Conn. Association of Spiritualists.

West-Winsted, Conn., Feb. 17th, 1872.

Ohio.

CLEVELAND.—A correspondent writes thus: "Hudson Tuttle lectured for the Germans, in the Cleveland Turnverein Hall, Feb. 18th. The editor of the German daily paper, 'The Watchman on Lake Erie,' (by the way, a materialist of deepest dye,) gave, a few days before the lecture, a very interesting account of his first personal meeting with Mr. Tuttle, saying that he considered him a fearless thinker, and a philosopher by organization—one of the stamp that make their own way into the ranks of the prominent authors. Although a Spiritualist, he had nothing in common with the phenomenal wonder-seekers, and confined himself chiefly to facts, and considering his course of education, as far as known to him, Tuttle's authorship must be pronounced as really miraculous.

After the lecture, the same editor stated that, considering the newness of spiritual lectures before the Germans, Mr. Tuttle had a large audience, and gave to the German readers of his paper an admirable synopsis of the lecture. He closes his remarks by saying: 'We see, by this sketch, that Mr. Tuttle is, as rumor has reported, a fearless thinker, who traverses his own and new pathways, as appears from the latter part of his lecture. Certainly, not all that he says is new; how could that be, in the state of our present civilization, which unconsciously influences every mind? Mr. Tuttle does not claim to be entirely original; on the contrary, he believes that German genius and German science are nearly related to him.'

Mr. Tuttle lectured on the 'Genesis and Evolution of Spirit,' building his Spiritualism on a strict material base; and, so well pleased were his German hearers with his success in throwing the gauntlet to the materialists, and offering them battle on their own ground, and so much have the materialists of the Büchner and Carl Vogt school been opposed to his method, that it has been decided to publish the lecture in German, as a tract for distribution."

Kansas.

AFFAIRS IN TOPEKA, &c., &c.—W. F. P. writes, Feb. 12th: So long a time has elapsed since anything has appeared in the columns of the Banner from this locality, that I feel it my duty to send you some items in regard to matters and things in this, the "head centre" of Spiritualism in Kansas. Our Society has been in existence about five years. For a year and a half we had as a settled speaker, Mrs. H. T. Thomas, who broke to us the bread of spiritual consolation, to the satisfaction and delight of all. But the call came "come up higher," and obediently she crossed the shining river, leaving us stricken with the consciousness of our irreparable loss. She was a most excellent inspirational speaker, and in the year and a half that she ministered unto us, the interest never flagged; her lectures were a continual feast of good things. Her long continued intercourse with the angel world seemed to have spiritualized her, so that she appeared almost an angel even before she burst the bars of her prison house. A character far above reproach, none knew her but to love and respect her, and they who knew her best, loved her most. It is impossible to contemplate her pure and exalted character without a feeling of love and veneration for the glorious religion that can so purify sordid human nature and raise mankind so far above the groveling instincts of the animal.

The departure of Mrs. Thomas was a severe blow to our Society, for we well knew that to supply her place would be nearly an impossibility. We however continued our meetings, securing the services of an occasional lecturer, and listening to the reading of essays, lectures, &c., by members of the Society. About two months ago, we secured the services of T. B Taylor, who is already widely known as the author of "Old Theology Turned Upside Down," and for which he was so summarily decapitated by the Methodist Episcopal Conference of this State, of which he was up to that time a prominent and honored minister. Dr. Taylor was a Methodist preacher for twenty-three years, and being one of the most learned men in that denomination, he was honored at various times with positions of trust and responsibility. Some three years ago his mind was attracted to the subject of spiritual manifestations; he at once entered, in conjunction with several men of learning and ability, into a close, careful and thorough investigation, the result of which was the conversion of not only Dr. Taylor, but of every member of the committee, to the truths of the spiritual philosophy. Leaven will work, and as a consequence, the Doctor's expanded views could not be contracted to suit the narrow limits of theological creeds and dogmas, and like a river too full for its banks to contain it, he would sometimes overflow, and as the priesthood cannot appreciate the waters of truth—no matter how pure they may be—unless they flow from some Orthodox spout, they concluded that that fountain should be dried up, which they proceeded to do, with how much success I leave the hundreds to testify who listen to Dr. Taylor's discourses from week to week. They cut off his head, but as the Doctor says, "It has grown out again, and I feel just as tall as before, and a *good deal bigger around.*" His long experience as a public speaker and teacher, and especially as a leader in the ranks of Orthodoxy, peculiarly fit him for the labors he has undertaken. Having "been there," he "knows how it is himself."

The reverend gentleman whose duty it is to minister to the spiritual wants of the Methodist congregation of this city, has taken it upon himself, on several occasions, while entrenched behind that "coward's castle," his own pulpit, to assail Mr. Taylor's personal character, and also to speak slightingly of his ability, attainments, etc. On the first occasion, Dr. Taylor wrote a challenge, and had it published in the daily newspaper, inviting Mr. Mitchell to meet him and debate any of the points of difference he might name; but Mr. Mitchell, as on a former occasion, deeming discretion the better part of valor, sticks to his own "dunghill," where he can crow to his heart's content, without the danger of having his feathers cut in a public discussion.

I wish to add, here, that the other ministers of the city have, I believe, without exception, refrained from abusing Mr. Taylor, and some of them have met him with the right hand of fellowship. They evidently do not consider it inconsistent with their profession to be gentlemen.

The Doctor speaks, every Sunday, to crowded houses and attentive audiences; and, being an eloquent and logical speaker, he delights the Spiritualists, and interests the Orthodox and the skeptic. We have engaged him for one year, as we are satisfied, from experience, that the plan of settled speakers is the best way to advance our cause and make ourselves a power in the land.

Our cause in Topeka is fortunate in numbering among its strongest adherents some of the most prominent citizens of the place—which, of course, enforces a certain amount of respect; and, as our people are acknowledged to be second to no class for morality and integrity, our opponents are disarmed of the slime and dirt which they are so prone to bestow so lavishly upon Spiritualists generally.

Owing to the liberality of our beloved President, F. L. Crane, and Mr. F. P. Baker, a nice hall has been fitted up, especially for our meetings, and furnished to us at a very moderate rent. Having a good choir and excellent music, a fine hall and eloquent speaker, altogether the "situation" is very satisfactory.

We have also a Progressive Lyceum, numbering about fifty children, and increasing in interest and numbers.

Before closing this letter, I cannot forbear mentioning a practical illustration of a happy combination of

FAITH AND WORKS,

as furnished, a short time since, in this city. It was on the occasion of a meeting of the ladies of the city, to devise ways and means to furnish aid to a charitable institution at Leavenworth, known as the "Home for Friendless Women and Children"—an excellent institution, by the way. The meeting was presided over by the wife of an Orthodox clergyman of the city. After a very fervent prayer by the Chairman, committees were appointed from the various churches to canvass the city and solicit donations. Finally, a lady arose, and stated that there were two ladies present who were members of the Spiritualist Society, and suggested that they be appointed as a committee from that Society—which was done; and, after another fervent prayer in behalf of the good cause, the meeting adjourned. Our good sisters, Mrs. B—— and Mrs. A——, proceeded to canvass their appointed district, and succeeded in collecting over forty dollars in money, and considerable quantities of clothing, provisions, etc. This they faithfully forwarded to the managers of the "Home," and that was all the benefit derived by the institution from the pious meeting. Not another one of the committees, so far as I can learn, ever did a thing to further the object for which they were appointed. They stayed at home and *prayed*, and of course they will be saved; while the despised Spiritualists braved the elements, and *worked*, and of course will "be damned!" Said I not truly that it was a happy combination of faith and works? Who would n't be a "Christian"?

South Carolina.

COLUMBIA.—D. White writes: For the first time, I believe, in the history of this city, the philosophy and religion of Spiritualism have been publicly proclaimed by an able lecturer. Bro. Dean Clark has just left us after a stay of ten days, during which time he delivered four lectures, two on week evenings and two on Sunday. Though the audiences were small, and the people generally were not reached, yet Bro. Clark went away feeling that he had sown good seed, and at least made a beginning in a field where others may some day follow to reap a large harvest. His lectures have called attention to the subject, and already I know of one circle formed for investigation of the phenomena, and others will probably be formed. The subject is being talked about, and people are recalling their experiences in the past, and I find that there are many people here who have, at some time, had wonderful things happen to them, but as it was considered sacrilegious to commune with "the devil," they were compelled to give up all future inquiry. It may now be possible to start a conference meeting for discussion and further investigation.

Bro. Clark is deserving of all praise for his courage in becoming the pioneer of the new gospel in this portion of the South, where Orthodoxy and prejudice against new ideas are so strong. He went from here to Columbus, Ga., and intends making his way to the southwest, and thence to the northwest, I believe.

Lecturers coming to this portion of the South will run the risk of pecuniary loss, unless they can make arrangements beforehand with persons who will sustain them for the good of the cause.

Massachusetts.

WORCESTER.—M. P. J. writes, Feb. 26th: Perhaps it may be gratifying to you and your numerous readers to learn that the Spiritualists of Worcester have at last awakened from a "Rip Van Winkle" sleep of four or five years—a slumber from which we had feared there was to be no awaking, not even by the sound of "Gabriel's trump." But Miss Jennie Leys has been speaking here the past four Sabbaths, through the agency of one or two good, earnest workers, and although the conditions were unfavorable, as we had no organized Society, and consequently no united effort to sustain meetings here, her labors have been greatly blessed, and she has succeeded in creating an interest and arousing us to renewed efforts in the good cause. We have now reorganized a Society, we think, as perfect as the needs of our gospel require, and with the determination to work in earnest.

Miss Leys is a very fine inspirational speaker, one of the very best. Her lectures have given perfect satisfaction, and her audiences increased every Sabbath. Mrs. Anna M. Middlebrook, one of the most profitable as well as entertaining lecturers in the field, speaks for us during the month of March; Mrs. C. Fannie Allyn during April; Mrs. Laura Cuppy Smith during May; and Mrs. Emma Hardinge-Britten during September. We hope soon to make arrangements with Mr. J. M. Peebles, and the noble reformer and President of the American Association of Spiritualists, Victoria C. Woodhull. We confidently feel that in this new effort we shall have the co-operation of the angel world, for we truly feel that they will stand by all who, knowing the right, have courage the right to do.

HARWICH PORT.—G. D. S. writes: "The Spiritual Association of this place held their annual meeting at Social Hall on Sunday the 25th. They were favored by addresses from the well-known talented exponent of their philosophy, L. P. Greenleaf of Boston. Business meeting called to order at one o'clock. W. B. Kelly was re-elected Secretary and Treasurer. A Business Committee of six was then chosen to obtain lecturers and transact all the business of the association for the year. The following were chosen: G. D. Smalley, T. B. Baker, B. G. Philips, G. Smith, C. Jenkins, S. Turner. Adjourned."

New York.

EAGLE HARBOR.—Allen Porter writes: "It is about fourteen years since I commenced taking the Banner of Light. I was very much taken up with its teachings, for within its folds I found some evidence of the existence of life after we pass from this mundane sphere.

I find the first law of my nature is the desire for life; and the next is the desire for happiness. And when I discovered the teachings of the Banner my soul was filled with joy; I said to my neighbors and friends, 'Have you seen the paper called the Banner of Light?' The answer came, 'We have not.' 'Well, this is the paper before all others, for it gives us the manifestations, so called, between the living and the supposed dead, and teaches us that man does not die, but passes to a higher state of being, and that there we can enjoy the society of those friends who have passed from this mundane sphere.'

I was the first one in this region who subscribed for the Banner, and so completely did its teachings accord with my desires, that, after reading it, I passed it round and presented it to public assemblies, and thereby obtained many subscribers."

BUFFALO.—A correspondent writes: As a constant reader of your valuable paper I have been interested in an article by Hudson Tuttle, published in your edition of the 24th ult.—'Call for a Convention—Shall Spiritualism assume a Political Aspect?' It is evident Mr. Tuttle deprecates any political action by Spiritualists as a body or organization in any direction, and fears the mixing up of Spiritualism with politics. If Spiritualism cannot stand the mix I shall be disappointed. An Orthodox clergyman once told the writer that Spiritualism was enough to "kill the devil!" and the response was that that was just what Spiritualists proposed to do. Religion is defined as "a system of faith and worship—piety," while politics is "the science of government;" and it seems clear that every true Spiritualist, acting up to his highest convictions of right, desires to kill both religious and political devils, and earnestly oppose wrong in any shape it may be presented. The writer has been much instructed by the expressed opinions of Hudson Tuttle, but cannot assent to the position that the glorious Harmonial Philosophy, taught by Spiritualism, is not broad enough to include politics and every act of man's life—"side issues" and all. It is self-evident that no man can be practically honest in his general opinions and dishonest in his politics. Let Mrs. Woodhull and the Troy Convention stand on their own merits, but let every true Spiritualist in the land or on all the earth rebuke dishonest politicians and unjust political measures with his vote, and all the means in his power consistent with truth and right. The writer has carefully watched the public course of Mrs. Woodhull, and thus far has failed to discover any overweening ambition for personal aggrandizement; but, on the contrary, she seems to be earnest, self-sacrificing and Christ like in her love for down-trodden and oppressed humanity.

I have no fears that Spiritualists will ever ask to have Spiritualism recognized by the Constitution, as it is of God, and needs no legislative acknowledgment or protection, being abundantly able to take care of itself.

Michigan.

UTICA.—George Wilkins writes, Feb. 20th: I send the Banner an item concerning the condition of spiritual things in this place. We are not dead or sleeping, and through the mediumship of Mrs. H. N. Hamilton, of Port Huron, we have found out that our loved ones—passed from our sight—are living. The tests given after her lectures are very fine, and have created an interest that nothing else has had the power to do. She has left a lasting impression upon the minds of the people, and we say God bless her; and we hope to see her in our midst soon again.

California.

LEXINGTON, SANTA CLARA CO.—Col. M. A. Misenheimer writes, Jan. 16th: There are some liberal minds in California, and some of them are in Santa Clara Co. You will see by reference to the Weekly San José Mercury, under General Notices, the names of seven of the prominent business men of San José, as a committee of arrangements for a Thomas Paine festival in aid of the Paine Monumental Hall, Boston, Mass. What will Elder Knapp say when he sees this Infidel notice? Verily, verily, there will be weeping and gnashing of teeth.

Kentucky.

LOUISVILLE.—T. W. Gibson writes, Feb. 15th: "We are having a goodly number of mediums developed here, from week to week. Last fall, a boy, some twelve years of age, promised to rival Home. He was repeatedly carried about the room, in broad daylight. His wise father took him to the family physician, who gravely informed him that the boy had lost his gravity, and prescribed ten grains of calomel."

The New York National Standard says: "Robert Dale Owen's 'Debatable Land' is a volume of much interest, and exhaustive in its treatment of the subject with which it deals."

"The right of woman to participate in the Government cannot be denied, and the Government will be made purer and better for her participation."—*Senator Trumbull, of Ill.*

Written for the Banner of Light.

AFTER NIGHT THERE COMETH DAY.

BY MATTIE MOORE.

I remember, I remember,
In the pleasant autumn weather,
Through fields of fragrant clover
We wandered hand in hand;
And a soft and dreamy feeling
Thrilled us with its mystic meaning,
And a psalm of peace and blessing
Seemed to rest upon the land.

I remember, I remember
The happy Indian summer,
When, in love's young dream, my lover
Seemed to me so grand and gay.
So we culled bright leaves and flowers
From the glowing autumn bowers,
Smiling, talking, while the hours
All so golden sped away.

But there came a day of waking,
And the sorrow of unmating,
When I found my idol breaking!
But I cast the clay away.
Then my spirit, upward springing,
Listened to the music ringing,
Of hope and wisdom singing—
After night there cometh day!

WISCONSIN PEBBLES.

BY J. O. BARRETT.

Cephas has already given a report of the Darien meeting, leaving out all of himself, except his "roaming valise." When Bro. Lynn has the experience of years added to his mother wit and ready speech, and, through all the coming vicissitudes, shall have treasured up a head full of science and a heart full of affections that make him so genial, he will find a compensation so ample for these times of self-sacrifice, nothing but showers of gratitude will then spring up wherever he treads. Let him not falter nor be disheartened whilst helping build the "highway of the Lord" through the howling wilderness we are in. We are sowing seed which quickens best by warm tears.

The Darien meeting was large, and bristling with salient points. Seeing how we were born, who our theological mothers were, and how we have been warped and twisted by the creed-bending business, it is a wonder the spirits can make much of us any way. Never before did I so well realize how easily a speaker's motive in speech will affect a whole audience. The question comes up, Are not the spiritual speakers—J. O. B., "the chief of sinners" here—greatly responsible for social angularities? But, withal, that meeting was a grand success; and how endeared are those many faithful Spiritualists to the long-suffering angels who, with us, all work for "the good time coming."

WOMAN'S FRANCHISE.

Agitation upon the reform involved in the Woman's Franchise Movement is steaming up in our State, but I cannot hear of its being sufficiently represented by woman on the rostrum, to bear it on to successful victory. It lacks in position for both. The idea or policy advanced by some of our speakers may be popular, but is certainly void of self-support or moral strength. We have those among us who love independence enough not to be slaves, but are so enslaved to custom and "respectable society" there is *no* independence. A "milk and water" pabulum is furnished the public after this style. Let woman be educated up to the standard of political independence ere she presumes to be free! What would the poor blacks have thought of such a policy as applied to them, when cramped, soul and body, under chains? There is no education without liberty. Break the chains of slavery and let consequences take care of themselves. We can trust the divine in the human at the expense of all political and churchal oppression. We need the uplifted standard, the positive position, the battle that secures a right to education and its fruitions of peace. There is no incentive to action of this kind until the door of woman's rights is opened. There are three things my soul abhorreth, yea, four, which my soul hateth—to wit: first, a bribe and bribable policy; second, the taxation of fashion; third, the heartless pride of personal conquest; fourth, the dodge of responsibility now that the battle is on us. Amen!

Susan B. Anthony threw her shawl off her shoulders, spitefully behind her, when opening a speech in Washington, at the late great woman's meeting. That was splendidly done. When women get indignant at fashions and compromises, and stand up, specimens in themselves of womanly simplicity, beautiful because unpretentious, powerful because brave-hearted, *then* comes their independence.

JEFFERSON UNIVERSALIST SEMINARY.

Stepping off the cars at Jefferson, I had a brief opportunity of scanning the Universalist Seminary, built by donations from liberal people, Spiritualists as well as Universalists. When all the little fishes are swallowed, they become one great fish—eh? The school languishes for want of money and sufficient patronage to keep it up in the high order intended—so I am informed. May it flourish, is my prayer. But, somehow or other, a dry rot gets into denominational schools. What is the matter? They are too much like the parlors of certain ladies I wot of, who think they are too nice for the common herd—"Spiritualists and other infidels." There is no danger but you will like our money, gentlemen; but our name—do n't let that be known within "these consecrated walls." Undenominationalize the institution; make it free; invite free criticism; sever creedal bands; establish the time-honored oracles to infill it with light; install in office the freest and best talent representing the various liberal ranks; and then mark the success. It is useless—this everlasting *sprouting of fossils!*

LAKE MILLS.

Sprawled out in an old wagon box, with other children, all under horse blankets, rode eight miles abreast a real nor'wester right from the Arctic zone. A freezing process, all for the *gospel's* sake. My driver evidently is Orthodox, for he demanded big pay for poor accommodations. But, then, Spiritualist lecturers have so much money; they are so economical, living in a "*valise!*"

Welcomed at Bro. Isaac Atwood's to a most genial hospitality, to thaw out and come to life again. This gentleman has an extensive nursery. Friends wishing any kind of ornamental trees, fruit trees, evergreens, strawberries, small fruit, send thither and get best qualities for these Northern latitudes. "The spirits have helped me," he says, "in a thousand ways to give me success." So I find it everywhere that Spiritualists are faithful to their high calling under practical industry; the desert even is made to "blossom as the rose."

Bro. Atwood and wife are mediumistic veteran Spiritualists. What vicissitudes have they not endured? Many years ago a dear Christian sister proposed to mob him for holding spirit circles in his house; but she could not rally fanatic force enough to do it. Mrs. A. is a promising medium; with culture and practice would succeed admirably. They are deeply interested in establishing an All-Cure Asylum on the bank of the beautiful lake here, to be under judicious discipline and supervision. Several most remarkable cures have been effected through her mediumship.

INDIAN MOUNDS.

A few miles east of Lake Mills—a town, through which I passed, called Aztalan—are a hundred or more Indian mounds, most of them lying near Crawfish river, a beautiful branch of the Rock. Several of these lie somewhat in shape of a fort. What their use is, is enveloped largely in mystery. They belong to ages gone, when this continent was inhabited by a race anterior to the white or copper-colored. Parties have dug into some of these, and in several found, under boulders piled up in grotesque order, as if under arches, what appeared to be damp, sticky ashes, supposed to be the burnt remains of human bodies. Mediums say an inferior race lived here, and that no village or city can flourish morally on that spot, owing to groveling magnetisms lingering among these mounds.

INCIDENTS OF MEDIUMISTIC LAW.

Though fiercely cold and stormy, had a meeting in the Temperance Hall. Found mind here, and an inquiring spirit. There is an expressed wish for more work. A brother came eight miles in the driving storm, and I was blessed indeed to see his eyes fill with tears as he heard the words of life so consoling now that his dear child is over there. An incident illustrative of a mediumistic law is here in point. After this "beautiful one" passed on, and another had blossomed in that domestic tree, this little child-angel, through Mrs. Atwood, informed the doting, trembling parents that their "darling is wanted up here to play with." The first child loved the babe so much as to express this wish. It was a natural expression of love untangled by wisdom. Without question, that loving angel would have enticed the "little beauty" into her heavenly bower, and left those parents in tears again, had not a wise spirit, comprehending the situation, found another playmate, just departed from our side of life, which perfectly satisfied the child.

Suppose that now happy child is not permitted to visit the baby at present, would it not be an evidence of higher wisdom? would it be a reason to doubt angel ministry or its fidelity? Often the wiser spirits decline to reveal themselves or prevent others from revealing themselves to certain friends because of dangers to the eventual peace of such homes. "Spirits that are strangers come to me," is the frequent remark of the questioning inquirer, "but never those I most seek and need." Is not the reason plain? Let us be patient. Our angel friends surely will come when we are wise and our joy is thus secured. If denied for the present, we need not complain. All will appear in light in due season.

REV. J. C. CRAWFORD.

At Lake Mills, Rev. J. C. Crawford labored years agone. This Universalist brother needs encouragement from Spiritualists. He is a Spiritualist in heart, and avows his belief in the cardinal law of this gospel—the ministry of angels in demonstrable revelations. A man of culture, ability and good life, he should be sought by our vacant societies, and lifted out of theological mud. Bear a hand to him, friends, for he can be instrumental in delivering those that are in bonds. His post-office address is Brodhead, Wis. Sometime ago Dr. Dunn and I lectured in the town of his residence. He cooperated with us most remarkably—endorsed us, prayed for us, gave us a cordial hand of fellowship in the presence of his friends; and for this frank and brotherly sympathy he was maligned by some of his would-be friends there—a few sectarian Universalists—who would not let him rest, but from that hour commenced a work to forestall his usefulness. Oh, well, that's nothing. Thank God, and take courage, apostle like; and "shake off the dust of thy feet" as a testimony against that delectable sect, for they are not worthy of thy high prerogative as a Spiritualist.

En route home, called at Watertown, on a brother—one of the elect in that city; for it is doubtful if the city can be saved, since it is so degraded by priestly rule. Bro. Nath. Straw is a healer of good success when the "spirit moves." This is the man who has saved the life of our young brother, J. W. Kenyon, whom the Universalists wanted to make a minister of. How grateful he is to the spirits! And well he may be; for he was "sick," as he says, "from the crown of his head to the sole of his foot," and he is now a "new man." Bro. Kenyon is now in the lecture field—a young man of promise, struggling manfully and confronting bravely the adversities common to the profession of spiritual itinerancy. Help him, friends! send for him—he will bless you; and pay him—pay liberally, for "the laborer is worthy of his hire."

☞ The Rev. Edward C. Towne, writing in "The Index," says he is opposed to modern Spiritualism, but believes in spirits. Of course he does, for every Christian has this faith; but it seems contradictory, or a distinction without any difference. As thus: The spirits in which Christians believe are located over Jordan, doing nothing and are inaccessible. The spirits of the Spiritualists come to this side of that river, and by their "communications" make themselves useful. Such is the faith of both parties, as they define it. Both believe in spirits.

But it is evident that the modern Spiritualists have got the better faith of the two, for they insist upon it that *their* spirits do come back and communicate. Now this is just what is wanted in the premises. Who would know or believe that there is such a city as Timbuctoo, unless somebody had been there and came back and convinced us of its existence? So of the New Jerusalem and the "Summer-Land." The faith that provides for the return of the travelers from the hitherto supposed "undiscovered country," is certainly to be preferred to the faith that does not allow of their return, but always keeps them *non est inventus.* Don't you think so, Brother Towne?—[*Boston Investigator.*

The thanksgiving services for the restoration of the health of the Prince of Wales at the English church in Berlin, Feb. 27th, were attended by Emperor William, all members of the royal family in Berlin, and different foreign ministers accredited to the Government.

A widow, being cautioned by her minister about flirting, said that she knew it was wrong for unmarried ladies to flirt, but the Bible said "Widow's mite."

Passed to Spirit-Life:

On Tuesday morning, Feb. 13th, from his residence of many years in Palmyra, Wayne County, N. Y., Samuel C. Cuyler, aged 64 years.

It has seldom been our pleasure to meet the venerable and sweet-tempered subject of this notice, who has been so long a resident of Palmyra. He was born in Aurora, Cayuga County, N. Y., in 1808. He joined the Presbyterian church, holding honorable relations with that society until its proscriptive attitude compelled him, from a sense of justice, to withdraw. From that date Bro. Cuyler's religious views were manifestly modified to the crippling by church creeds.

Early in the anti-slavery movement he enlisted with the Abolitionists, and by manly effort and inspiriting words, uttered in school house and grove, he lived, with many other noble workers, to see the triumph of that glorious cause. He carried his convictions of justice and equal rights into the State Senate, where his district sent him as their representative in 1864.

Relative to his decease, the county paper says: "Probably no man in Wayne County was more widely known or more universally esteemed, and in every town and hamlet in the county will his death be mourned. In politics, in religion, and in all the walks of life, he was prominent, earnest and consistent."

In the temperance movement he was formerly Chaplain of the Good Templars' Lodge of Palmyra—of which his family were members—he was, as counselor and lecturer, is deeply mourned.

For fifteen years he had been a professed Spiritualist; and how well he a friend that "death hath no sealed hearts of his loving wife and son and of his component and townsmen can most fittingly tell. Nothing so brightened his face in his last earthly moments, as the fact that at Alton, a few miles away, the spirit forms of dearly loved friends were seen and recognized.

The funeral services were largely attended, on Sunday, Feb. 18th, at the village church, in which so often his voice had been lifted in behalf of goodness and truth. As the day was soft as Lealm, the entire congregation followed the remains to the beautiful cemetery, close on the shore of Lake Ontario; and we said, let the blue waves sigh his requiem, if they must, but in our human hearts there breathes a sweeter music, awakened by the deeds of his pure and noble life.

GEORGE W. TAYLOR.

From Waltham, Mass., on the 22d of February, Dr. Newell A. Sherman, aged 66 years.

First in all reform movements, and earnest in his advocacy of truth, he won the respect of his most bitter opponents. When a great penalty was attached to such an act of humanity, he and his angel wife kept many a poor fugitive slave beneath their roof, safe from the human bloodhounds who were upon his track. When angels placed the gates ajar, they were among the first to seek communion with the dear ones gone before. Many a time has the writer been as one of their own family for a season, in her wanderings, and long years ago promised to officiate should he go first. With gratitude for the privilege of granting his request, I met his children, a son and two noble daughters, with a very large congregation of people, on Monday, at two o'clock, in Rumford Hall, where the last tribute of respect and love was paid to his mortal dust. The closing of business places in town expressed the sympathy and respect of the people. He has left the cross to wear the crown. M. S. TOWNSEND HOADLEY.

From South Boston, Feb. 20th, Emma W. Stallcamer, aged 20 years 8 months.

During her sickness (consumption) she was made happy by her belief in Spiritualism, and but to her sister passed over the Unseen River, she saw her spirit friends about her. Her parents, brother and sisters have the assurance that they shall meet her again in the home where there is "rest for the weary." The writer was called upon to speak words of comfort to the sorrowing, and to strengthen their trust in our beautiful belief. SAMUEL GROVER.

From Watertown, Mass., Feb. 26th, Dudley T. Bond, aged 75 years and 2 months.

He was a firm and true Spiritualist, and felt strongly the influence of the Summer-Land. He leaves a daughter with three children.

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

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

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

Banner of Light.

BOSTON, SATURDAY, MARCH 16, 1872.

Office in the "Parker Building,"
No. 158 WASHINGTON STREET,
Room No. 4, Up Stairs.

AGENCY IN NEW YORK.
THE AMERICAN NEWS COMPANY, 121 NASSAU ST.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH.

LUTHER COLBY ..... EDITOR.
LAURA H. WILSON ..... ASSISTANT.

☞ All letters and communications appertaining to the Editorial Department should be addressed to the editor.

Volume Thirty-One.

Fifteen years have elapsed since we sent out to a skeptical world the first number of the BANNER OF LIGHT. What mighty changes in theologic beliefs have overthrown the globe have occurred since then! At that time we were ostracised by seven-eighths of the community, persecuted in various ways, and our motives impugned by many good people who—instead of ourselves—saw through a glass darkly; but, with aid from the higher life, which we fully acknowledge with the deepest gratitude, we from year to year surmounted all obstacles—though their number was legion—and today we are blessed with the knowledge that the mighty truths we have sent out to the world of mind have borne ample fruit; for Spiritualism has become a fixed fact. Therefore we have great reason to rejoice that the efforts we have put forth in behalf of truth have been, in so great a degree, crowned with success. There is opening up, in the immediate future, a larger field of operations, wherein Spiritualists will be called to labor: all the great reform subjects demand our attention and co-operation, to the end that humanity may in time rise out of its present degraded condition and stand upon a more spiritual plane, and to that end our efforts will be untiringly directed.

We are happy to state to our tens of thousands of readers that the BANNER is established on a firm basis; but, notwithstanding, we urgently appeal to all our friends to continue to exert themselves in our behalf. More than ever, a paper like ours should circulate in every household of the land. Those who would avail themselves, therefore, of an established organ of the broadest liberalism and of regular spirit intercourse, may subscribe to the BANNER with a perfect certainty that they are working with high spirit power, not merely for their own personal exaltation and advancement, but for the building up and spreading wider and wider of the noble cause of Spiritualism.

With this brief review, we open Volume Thirty-one of the BANNER OF LIGHT.

The Portents of the Hour.

Those who have endeavored by observation to render themselves at all conversant with events as they are daily transpiring among men, must be fully satisfied that, in the world of political life, as well as that of theologic inculcation, great changes are impending, whose magnitude may not at this early stage be grasped, but whose forecast shadows are as threatening to "established" things of a fossiliferous order, as was the mystic "Upharsin" to the trembling Belshazzar. Signs of uneasiness at and active inquiry as to the justice of their state, are perceivable everywhere among the great, toiling masses, who give their lives but for a pittance which is to support (?) or, rather, keep from starvation their beloved families; signs of distrust for the future by the capitalist, who guards his treasures with a jealous eye; signs of fraudulent dealing and gigantic "ring" speculations, and soulless corporational operations, are about on every hand, and the hour of change must come; the guard on the dial of time is even now—to the quick, prescient ear—clicking its warning of the last step ere the stroke shall sound!

While we have not turned our attention to treading the crooked paths of political caucuses, or joining the exciting struggle of current election campaigns, yet, in common with all lovers of humanity, our prayer is, and ever has been, for the sustenance of a free government, unharnessed by creed, unbound by any privileged order on this continent of North America; and as we belong to a class whose prayers are measured by their works, rather than their words, we have ever tried to match our deeds with our professions. And holding such views, it is with a feeling of melancholy that we look across the seething bosom of the land to-day, and mark everywhere the outcropping tokens of disintegration, which will, if not curbed, precipitate all that has yet been gained for political freedom in the New World either into the arms of a military despotism, or the ranks of that frail sisterhood typified by Mexico and the South American republics.

What are the necessities of the hour? It is comparatively easy to enumerate them—but where are the unselfish, patriotic souls who are ready to sacrifice all in their attainment? We want undisturbable guarantees of religious liberty, the enactment and enforcement of just laws, the purity of the ballot-box, proper qualifications in candidates for office, popular education in its most all-embracing sense, an impartial Executive, an incorruptible Congress, a fearless judiciary, and a steadfast opposition to all sorts of corruption and evil practices in politics or social life, no matter among what people or in what party.

No one, not blinded by animosity or culpable ignorance, can deny these propositions—in fact, the various rallying cries of the party organizations express a determination—not, however, coupled, we are sorry to say, with execution when they are successful—to inaugurate in a broader degree the reign of these much-desired principles, which are the crowning nimbus of the republic.

There are also many writers and speakers who, from individual standpoints, are teaching what they believe to be panaceas for all political wrongs, and their ideas and plans, as well as those of the dominant party; must be received and considered by every one who desires to take in the range of the great questions which time seems at last, Sphinx-like, to propound to the statesmen of America.

Mrs. Victoria C. Woodhull, who through her able journal, as well as by her eloquent utterances, has done brave work for truth, and whose course, in all good acts, we have ever commended, has set on foot, in common with other earnest workers, a project for a grand Combination Convention, to be holden in New York City about the first of the coming month of May, where all branches of radicalism and reform may meet together to discuss plans of union against a common outside pressure. Its movers intend to construct a platform and nominate candidates for President and Vice President—the first so broad as to be susceptible of including every human right, and the latter the best possible exponents of every branch of reform.

With regard to this enterprise, we have, as before stated, an anxiety to perceive the line of operations on which it will be founded, as the problem to be dealt with is one of more than usual magnitude, calling for its treatment cool heads and steady hands. Mrs. Woodhull, in the course of her editorial in her Weekly of March 23, has succinctly given the history of the rise of the present dominant party, in the following words:

"The Republican party grew into power, not because it was the representative of freedom as an abstract principle, but because freedom was right, and its application demanded to cure an existing ill. It sprung into existence, boldly undertook its task and as grandly accomplished it."

But she impeaches that party, as having supinely ceased its labors for human advancement, when its first great work was done, and declares that:

"The recent actions and avowals of the leaders of the Republican party make it impossible for any citizen of liberal tendencies to any longer maintain or affiliate with it. In its self consciousness of the power of position, and having the control of all the patronage of the Government, it ignores the demands of a large body of its adherents. It imagines it can stand and defy them. It thinks they will not desert from its folds. It does not believe there can be another party organized of sufficient strength to endanger its success in the next election."

Looking at the case from her position, she maintains that the people cannot remain in a state of quiescent lassitude; that other needed reforms are coming to the surface demanding attention, and that those who defend and promulgate these helps to human amelioration, though ostracised and downtrodden by the party in power, even as *its* friends were sneered at and opposed in the days preceding the late civil war, will, when properly concentred, move on to certain victory:

"The Republican party was the consolidation of all the more radical elements of the country. It conquered political power and the defeated party rebelled, from which followed a terrible conflict, such as was never before known. The new party, whose organization is now under consideration, has the same elements of success for its foundation, and the same promise of triumph that the Republican party had."

Upon this view of the case she issues the call for the several reformatory elements of the country to come determinedly together—the great laboring class; the emancipationists from tyranny of every kind and character; the people of progressive tendencies, whose hearts entertain liberal and expansive sentiments, that they may organize their forces for successful operation, under the broad designation of a "Human Rights Party." The issue of this call has already attracted wide attention. The Boston Daily Advertiser, as one of the advocates of the present order of things, in a lugubrious editorial article, commencing with the name of Mrs. Woodhull, practically confesses, before the close of it, that the threatening combination of parties and people for reform and progress and liberal government presents initial characteristics not to be contemplated with perfect satisfaction. The Woodhull banner is inscribed with what the Advertiser and its hunkerish class do not relish the reading of. This year is to witness a pretty thorough shaking up of the dry bones of old fossilism, and the more sagacious of that side of the house begin to scent out the fact already.

We shall watch the development of the new party movement with great interest, hoping that its adherents on coming together will clearly state the views entertained and the ground occupied by themselves, that no ambiguity may mislead the general public as to their intention, and no reformer of any shade be left in doubt and uncertainty as to the course he should pursue concerning it. As we have frequently said, the forward movement is inevitable—the only question arising is the practicability of the plans now and then presented for the furtherance of the ends desired.

The Great Anniversary.

The twenty-fourth anniversary of the dawn of modern Spiritualism will occur on the 31st of March, and the event will be properly observed by the Spiritualists of Boston, New York, Chicago, and various other cities and towns in the United States.

The Executive Committee which has in charge the Boston Spiritualist Free Meetings at Music Hall, announce that, as the 31st of March occurs on Sunday, the anniversary will be celebrated on Monday evening, April 1st. The exercises, which will take place at Music Hall, will consist of brief addresses from some of the best speakers in our ranks, interspersed with singing by competent artists, till nine o'clock, when the hall will be cleared for dancing, which will commence at ten, and continue till one o'clock.

The first part of the exercises will probably be presided over by Daniel Farrar, Esq., a well-known prominent merchant and highly respected citizen, and one of the early investigators of the Spiritual Philosophy, who since has ever been among the most liberal contributors to sustain financially our public meetings and the cause generally.

The entire proceeds of the celebration, over the expenses, are to be appropriated to defraying the costs of the free spiritual meetings in Music Hall, Sunday afternoons. Of the thousands who attend these meetings, probably all feel an interest in having them continued, and will be willing to contribute a small fee to help them on, especially when they are to receive so rich a return for the outlay. We shall be able to give further particulars in our next issue.

Within the limit of a quarter of a century what a vast work of emancipation has been accomplished for the human mind by the blessed influences of our holy faith! No man can begin to compute the value of this New Dispensation as the freedom-giving agent of this wonderful age. It has done more, by its silent, steady and irresistible testimonies of fact, to dissolve the fabric of iron-bound bigotry in which the common mind has so long been incarcerated by Old Theology, than could have been done by mere logic and persuasion in a whole century—yes, or in several centuries; for here is its secret: that it has divulged the *facts* about which the priests have made such a mystery, and brought people to see and know for themselves that which it was before denied them to be familiar with. We could not employ a better or more expressive word to embody the work of modern Spiritualism than EMANCIPATION;—and let the twenty-fourth anniversary of its appearance on earth be celebrated by all with such evidences of joy and brotherly feeling as the contemplation of so great an event ought to excite.

The National Commissioner of Education gives information that there are in this country 5,669,074 persons over ten years of age who can neither read nor write.

Liberal Thought at Horticultural Hall.

On Sunday afternoon, March 31, Col. T. W. Higginson delivered the ninth lecture in the regular course at this hall, his theme being "The Life and Character of Buddha." A larger audience than has heretofore attended this course of lectures was present, and the speaker was listened to with profound attention by all.

After explaining the sources from which his information was drawn, the lecturer gave a long and highly interesting sketch of the life of Siddartha the Buddha, or Sakya-Muni, who died more than two thousand years ago. No religion, he said, had done so much for the Asiatic races as Buddhism.

It has always been a question whether it is a nobler thing for a reformer to rise from the common people to his work, than for a man in lofty station to descend and lay aside the advantage of his position. The author of Christianity was of the former, the author of Buddhism of the latter class.

Buddha was the son of an Indian king, and for the first sixteen years of his life was reared in all the luxury of a palace, special care being taken to keep every disagreeable object from his sight. At that age he was made prince royal and married. He then began to show a great aptitude for study, and, although still quartered in the palace, happened on three occasions, according to the stories, to meet first an aged man, then a sick man, then a corpse, neither of which objects had ever met his eye before. By these he was induced to reflect, and determined to give up his life of luxury, and, in spite of the power of caste, to assume the yellow robe, the hatchet, needle and filter of the mendicant monk. An enthusiastic seeker after spiritual truth, he begged his bread in strange cities, going to Brahmin after Brahmin in his search, but never finding it. He then joined a band of ardent religious enthusiasts, practicing their austerities for six years, leaving them so suddenly as to be deemed an apostate by them, and, after passing through an experience symbolized under the form of a contest with demons, who shook the mountains but not him, and whose weapons turned to garlands of flowers when they touched him, while the whole universe rejoiced at his victory, he at last resolved to teach the doctrine which had been revealed to him, although half fearful that men would not strive to understand it.

He commenced preaching at the age of thirty-five, and died peacefully after forty-five years of preaching self-denial and forbearance among all classes, bidding his followers not to be concerned about his remains after his spirit should have entered Nirvana, but rather to be solicitous to practice the virtues which lead men to perfection.

Various particulars of Buddhist doctrine tending to more clearly show the character of the founder of the sect were stated at some length, by Colonel Higginson. The four principal points of the Buddhist doctrine, those which constitute "The Wheel of the Law," as it is called, are the existence of pain, the source of pain in unregulated desires, the destruction of pain by destroying these desires, and the means of effecting this work. Upon these four points, around this wheel, revolves the whole system of Buddhism. When first beginning to teach, Sakya-Muni found that not only spiritual but moral forces were arrayed against him; the doctrine of caste was deeply rooted in all life. Public execution or the direst torture was a trifling penalty compared to that which he incurred who violated caste, for he condemned himself to eternal degradation, from which no form of transmigration could raise him. This the Buddha destroyed, not by saying anything against it, but simply crushing it by the force of his example, and to-day, in all the East, Hindostan is the only country where caste remains in force. Buddhism, wherever it goes, elevates the condition of women; its founder hesitated at first about admitting them to be his disciples, lest they should impair the stability of those institutions which have, after all, endured for two thousand two hundred years.

Christianity presents love and renunciation, while Buddhism presents renunciation and love. Both fail in the Greek elements of beauty. The human race, the speaker thought, had got beyond the point where any single channel of religious belief would satisfy it. One great teacher was not enough for all the world. All must exist, and all, though unequal, must be accepted. Buddha is but one man, and must be taken for what he is worth, while we are only careful to give him all the credit which is his due.

Spirit Rapping vs. "Roman Firmness."

It is frequently our lot to meet, in the columns of the secular press, well-defined specimens of spirit manifestations, just as clearly cut as are the polished sides of the crystal by Nature's lapidary; the tale is told with earnestness—the conclusion is irresistibly arrived at in the mind of the reader, but for "respectability's" sake a saving clause is inserted, either by the narrator, the writer or the editor, lest somebody's sanity should be held at a discount "in our set." When will the *truth*—whatever form it may take—be welcome to the hearts of men, unopposed by benumbing bigotry or the stupefying spell of early education? Read this paragraph—(a test case)—from a late issue of the Boston Herald—the italics are our own:

"SINGULAR MANIFESTATIONS.—The New Haven Palladium relates the following:

A gentleman was recently called to this city on account of the imminent death of a child of his brother. The evening of his arrival the child was found to be very low, but it was expected that she would live through the night. The gentleman was to spend the night at another brother's, and, not apprehending the death of the child before morning, retired. He was awakened in the night by a tapping at the window, which continued long enough to annoy him. Thinking that it was caused by the wind blowing a branch against the window pane, he arose and opened the window, intending to break off the branch. He was surprised to find nothing which could in any way touch the window, and retired. The tapping was continued, however, and with such regularity as to suggest some one's doing it. The gentleman watched, but could find no one. He was not nervous, and did not believe in supernatural manifestations, but merely for experiment said: 'Is that a spirit tapping? if yes, tap twice; if no, three times.' To his surprise two taps followed. He then named his former acquaintances who were dead, and asked if it was any of them. Three taps followed until he mentioned the name of a relative, and then he was answered by two taps. *He asked if the little child was dead, and three taps* followed, and on asking *if she was dying, two taps. Only a few moments after a messenger came from the house where the little girl lay, to announce that she was dying.* The gentleman went just in time to be present at the last moments. The gentleman is an honored resident of another town in Connecticut, and, moreover, a man of high character and principle. *He regards the event as singular, but refuses still to believe that it was the work of any supernatural agency.*"

☞ A portion of the secular press of this city contained, on Wednesday last, a strange account of spiritual manifestations at the South End. We shall ascertain whether the printed statements are correct before giving them currency through our columns.

Mr. Voysey and the Unitarians.

We find the following mention of the Rev. Charles Voysey in a letter in the Transcript, from a Brookfield, Mass., correspondent, signed B., whose true place no doubt should be with the "Orthodox," though, we suppose, he would style himself a "liberal Christian":

"I heard Voysey preach in the beautiful Unitarian Church in Liverpool, and I do not wonder that he was not acceptable in the English Church. He would not be in the better class of Unitarian pulpits. I am sorry to say that he showed the same weakness too many others reveal when they go over from one faith to another, swing to the opposite extreme. He is a slender, mild, youngish man, quiet in manner, hardly interesting or attractive; but full of bitter sarcasm and unfair statements, and denunciations of his former Orthodox associates and tenets; he repels you, and you pity his weakness, and feel for the cause which, in trying to advocate, he casts reproach upon.

Mr. Voysey will find himself among the Radicals, who fail at least in this, that in tearing down the theological shelter under which people make out to live comfortably if not in perfect ease, they forget to erect any kind of covering, but leave all to the wide prairie of free thought, and the cold embrace of reason and naturalism. The middle ground in theology is always the safest; and true liberal thought will lead one to embrace every truth from every source, in every age, and while conservative enough to cling to the good and true in the past, and in all creeds, will be progressive enough to move with the progress of the age, and welcome all truth and light that the future has in reserve. Thus shall we hasten the time when all churches shall be reckoned as branches of the one true church, with one faith, one Christ, one destiny."

"The middle ground in theology is always the safest." That phrase gives the writer's measure better than could any comments of our own; as if safety, not truth, were the main consideration! As for Mr. Voysey, he is one of the noblest plain-speakers of the day in theology; and it is for uttering such sentiments as the following that he offends those conservative Unitarians who go in for a "safe middle course":

"If there is one thing more than another that ought always to set you on your guard against a teacher of religion, it is when he comes to you with the assertion of his own spiritual authority, and either bribes you with promises of eternal happiness or threatens you with the penalties of eternal misery in order to persuade you to think as he does. No man has a right to be listened to for a moment who dares to set himself up as the spokesman of God, as having the right to dictate to you what you shall or shall not believe. If any minister, or any church, or any book should presume to make this arrogant claim over your mind and consciences, you are bound to reject it as men. Your loyalty to God in heaven, and your fealty to his voice in your consciences, command you to resist and to reject the insolent usurper of the divine throne in your hearts."

This may not suit Unitarians, but it will suit Spiritualists very well, we believe. We have read every printed sermon of Mr. Voysey's that has come into our hands, and, though we find much in them to scare such weak brothers as the correspondent of the Transcript, we find nothing that will not be welcomed by every free, sincere and devout thinker, whose mind is not cabined and hemmed in by the upholstery of the thirty-nine articles, and similar musty rubbish. Mr. Voysey is a noble and gifted writer, and we heartily bid him God speed.

The Rarity of Christian Charity.

The account given below, which we copy from the secular press, records to our mind one of the legitimate fruits of that system of the theological education which places faith above works, and loud-mouthed pretensions above the interior promptings of the heart. The story has the true ring in it:

"It is with a grim smile that the 'Table Talker' chronicles the worldly wisdom of a preacher at Elmira, N. Y., one of whose congregation marked a four dollar castor twelve dollars, and sought to secure eight dollars' worth of praise for his liberality, on false pretenses. The shepherd then walked down to his sheep's store next day, and found the sheep with his foot on the scale on which he was weighing some salt fish for a poor widow. The shepherd said that he was plain and humble, and mortified his flesh by avoiding vainglorious display. So, if the sheep had no objection, he would return the twelve dollar castor, and take twelve dollars' worth of assorted groceries. The sheep couldn't help himself, and submitted with a good grace, and his customers must expect short weight and scant measure until he has made up the eight dollars."

We are forcibly reminded, by the above, of that ancient store-keeper in Maine, who is represented as having a customer—a deacon—on a certain occasion, who purchased from him a quantity of wool at forty-five cents per pound. While he was apparently engaged in looking another way, the sharp (?) buyer caught up a skim-milk cheese of solid dimensions and dropped it in the sack containing the wool. The shop-keeper, who had perceived the whole transaction, suddenly remarked: "Why, I neglected to put down the amount which that wool weighed; I shall be obliged to try it *again*;" and, to the discomfiture of his patron, he dumped it on the scale. Consequence: the paying of forty-five cents per pound for the cheese, which could have honestly been purchased for perhaps seven cents—as the deacon dare not make mention of the cause for the added weight, and settled the bill without a murmur.

How do such examples of worldly wisdom among the saints compare with the following, which is told, also by the secular press, concerning a man whom the clergy at his death denounced as 'an unbeliever," etc, etc.:

A MOURNER INDEED.—"For six months he has kept me and my child from starvation, and I have never seen his face," said a weeping woman, holding a little girl by the hand, as she pushed through the throng up to James Fisk's coffin, in the vestibule of the Grand Opera House. "Kept us from starvation," she repeated; "and I want to look upon my benefactor!"

"The evil that men do lives after them;
The good is oft interred with their bones,"

is not always the fact, for when a "bad man" dies, whose good deeds have been many, Time often plays the *role* of Justice, and by degrees makes them perceptible through the dark and thick clouds of obloquy, even as we behold the slowly kindling flame within some darkened vase.

The Atlantic and Spiritualism.

It is amusing to read a metaphysical argument against Spiritualism, even though written by so clear a thinker as Henry James, and deemed worthy of a place in the Atlantic, when the *people* are studying plainly the best arguments that can be offered of its truth, the undeniable facts and phenomena of spirit production. Harmless amusement it may be for these scholarly gentlemen, who like nothing so well as evolving metaphysical problems, but when they imagine that any real obstacle is presented by them to the progress of truth based upon and illustrated by demonstrated facts, they entirely overestimate the importance of their employment.

Dean Clark.

This worthy worker in the vineyard of Spiritualism is doing good service in a new field, namely, Columbus, Ga. He is making quite a sensation in the South. The "ministers" snarl at him, but the people applaud the fresh thought given through this excellent inspirational medium. We shall publish a letter from Mr. Clark in our next issue.

The Constitutional Amendment Dogma.

We have forwarded thousands of protesting signatures to Washington against the bigoted religious movement for revolutionizing our free Constitution by making it an ecclesiastical machine; and Congress has been already made aware of the deep and steady ground-swell of popular sentiment that is setting in more and more strongly against it. Senator Sumner has presented one of these popular protests, cast in the form of a petition; and although he stated that it was his habitual custom to present every sort of petition that was forwarded to him by the sovereign people for that purpose, yet he offered this one to Congress *with undisguised feelings of pleasure and sympathy.* No man could have supposed that a statesman of the large and comprehensive views and broad and healthy sympathies of Mr. Sumner was likely to take position on any other side in relation to this question. Different things were to have been looked for, of course, in the case of Gov. Washburne, who follows the old rut of dogma where those who dug it traveled on before him. He is narrow of view, and therefore constitutionally bigoted. Unlike Sumner, he wants religion all tightly walled in, while the Senator courts the free air and sunshine of heaven, in which all healthy growths of the spirit thrive and do their best. The Governor's record on this matter will by no means be forgotten or misinterpreted.

Music Hall Free Spiritual Meetings.

On Sunday afternoon, March 31, a good audience, notwithstanding the severe snow storm of Saturday, greeted the reappearance of Miss Lizzie Doten at this hall. Her lecture was devoted to the treatment of "Human Possibilities." In the course of it she referred to the tunneling of Mt. Cenis, and the Atlantic Ocean telegraph, and compared with them the grander avenue, opened by spirit-communion, from one side to the other of the ridge of physical change—the sublimer messages which flash from the supernal to the material side of life. She spoke of the inevitable development of the race to higher aims and powers; and closed her eloquent and pertinent remarks with a brief inspirational poem. Good music was furnished by the quartette. She speaks at the same hall, Sunday afternoon, March 10th, upon "A New Revelation, or a Religion for Spiritualists."

Spirit Photography.

We learn from the Boston Herald of a recent date, that there is a gentleman living at the Commonwealth Hotel, who is a believer in spirit intercourse, and who has frequently received communications from some intelligence representing itself to be the spirit of Franklin. The account further goes on to state:

"At one of these interviews, the gentleman in the flesh asked for some manifestation tending to prove the identity of the spirit, and was directed to go to Mr. Mumler, spiritual photographer, sit for a picture, and the spirit of Franklin, bearing an image of the key with which he drew electricity from the clouds, would appear upon the plate, in company with the sitter. The gentleman did as directed, and the promise was fulfilled. The picture has been seen by scores, including the writer of this paragraph; and we have the assurance of the photographic artist that he had no knowledge of the contract between the gentleman and the shade of the great philosopher."

"Mediumship"—"Blasphemy"—"Moravia."

We desire to call the attention of our readers to the first page of the present number, where will be found the opening installment of Thos. R. Hazard's experiences in Moravia. At the conclusion of its publication it will be issued in pamphlet form, when it will be sold, together with that on "Mediumship" and "Who are the Blasphemers?" (by the same author) at the low price of 25 cts. for the three. Here is an opportunity to purchase for a small sum as much information on spiritual matters, as can be obtained in some other quarters for $25.

Notice to Subscribers.

We mail this issue—No. 1 of our new volume (31)—to those of our patrons whose subscription expired with No. 26, Vol. 30, hoping that they will renew on receipt of it. The names of those who do not will of course be taken from the mail list (under the rule of payment in advance, from which we never deviate,) and the paper discontinued. Names forwarded to us should be clearly written, giving town, State, county; and if change in location is desired, in addition to the new direction, the one to which the paper was previously mailed should be given.

Philadelphia.

D. S. Cadwallader has removed his Temple of Light bookstore and periodical depot from Race street to 241 North Eleventh street (cor. of Morgan street), where all radical and spiritualistic books and periodicals can be obtained. In connection with the bookstore will be opened a Spiritualists' Home, where media, lecturers and Spiritualists generally may find a pleasant and congenial home, either permanently or transiently.

J. M. Peebles.

We have on hand, and shall print in our next issue, a lengthy letter from this enterprising brother, giving an account of his New Orleans experiences. Bro. Peebles is now in Troy, N. Y., astonishing the bigots of that locality by the trenchant "sword of the spirit" which is ever within his mental grasp. Rev. Dr. Baldwin, of "Witch of Endor" notoriety, for one, has cause to know to his cost that "the Pilgrim" is in Troy.

☞ A worthy correspondent writes: "I shall be glad to procure as many subscribers as I can for the glorious old Banner. You would have three times as many subscribers as you have, if the Spiritualists were true to the beautiful faith they believe in. Many of them take two or three local papers, and neglect to subscribe to the spiritual papers, which have within their folds the real food for the soul." There is too much truth in the above remarks. There are thousands of well-to-do Spiritualists in this country who had rather, it would seem, patronize the secular press than their own organs. Our fifteen years' experience has taught us that the most really liberal-minded people in our ranks are those of the poorer classes—those not possessed of a superabundance of this world's goods. The rich Spiritualists—with now and then a few *blessed* exceptions—generally hoard the "almighty dollar," and are satisfied to let the *workers* in the vineyard toil on in poverty, unmindful of the glorious harvest that they might reap were they ready and willing to aid financially in building up and strengthening the glorious scientific religion of the nineteenth century—SPIRITUALISM.

Geo. W. Smith, wife, and daughter Ida, who have been spending some time in Europe, arrived at this port in the steamship "Siberia," last Monday.

ALL SORTS OF PARAGRAPHS.

☞ All mediums who desire their biographies given in these columns, will please address us to this effect at once. We have long contemplated carrying out this project, and requested correspondents, more than a year ago, by private letter and otherwise, to aid us in this particular. Western mediums had better communicate with our agent in the West, Mr. Cephas B. Lynn.

☞ Dr. H. T. Child, of Philadelphia, has been dangerously ill, of late, but we are gratified to learn that he is recovering.

On Thursday, Feb. 29th, a young Irishman, named O'Connor, created intense excitement in England by an assault upon the Queen—he presenting a pistol (though it afterward proved to be empty) at her breast, and demanding her to sign certain papers giving pardon to Fenian prisoners. He was arrested and held for examination.

A case of shocking cruelty to a child has been developed in Jersey City. The child lived with a Methodist minister who almost starved her to death, and turned her out of the house one night without protection from the cold. The child has also been terribly beaten, and was covered with bruises. The case is to be investigated.

"GREAT CRY AND LITTLE WOOL, AS THE DEVIL SAID WHEN HE SHEARED THE HOG."—One George P. Seymour, who hails from Boston, has a spread-eagle letter in the Boston Investigator, in regard to the alleged *exposé* of Dr. Slade, of New York, the physical medium, basing his remarks upon a telegram in the dailies, which he quotes. The only trouble with such *exposés* is that the parties "exposed" by these self-righteous people are, nine times in ten, vindicated by reliable evidence. But we will turn Mr. Seymour over to Warren Chase, who is quite able to take care of such prejudiced people, whose minds are made up, in advance, to condemn *all* media, no matter how much and how reliable evidence may be adduced in favor of the genuineness of their mediumship.

We have had a letter from Mr. Powell, written, he says, "lying on my back in weakness and pain, in Middlesex Hospital." He refers to Mrs. Hardinge's allusion to the little aid she has received in her mission from American Spiritualist papers, and defends the Banner of Light, as having devoted much space to a publication of that lady's lectures. Mr. Powell also testifies to the good grace with which the Banner treats English Spiritualism and English lecturers.—*London Medium and Daybreak.*

The Revolution, a newspaper devoted to woman suffrage, and published in New York City, has ceased to appear—its subscription list being merged in that of the Liberal Christian.

An Eastern paper has in it that a poor little Sunday school scholar in Wisconsin was deluded into learning 3,720 verses of the Bible in four weeks by a promise of a book. They gave him "Hitchcock's Analysis of the Bible." He swapped it for a three-bladed knife and a peck of hickory nuts.

The Banner of Light—of the
"light that was never on land or sea"—
startles the reader with the apothegm: "An honest God is the noblest work of man." What oceans more of wisdom in this reading than in the original! It suggests the grand idea of mutual creation. The great and inscrutable God who could create humanity, with its infinite possibilities, can in turn only be recognized and apprehended as humanity reciprocates his love and interest, by sharing in his holy works, and conceiving God as God first conceived humanity. It is a happy turn.—*The Boston Commonwealth.*

An exchange says: "An American doctor at Marseilles is making a fortune by 'wonderful cures.' He gives nothing to his patients but pure water, which he magnetizes by a few passes of his hand; and it is said to be a curious sight to witness hundreds of persons, of all conditions, waiting their turn at his door, each with a pitcher or decanter of water. The number who call daily is estimated at an average of nine hundred.

THE GUARDIAN is the title of a very neatly printed weekly sheet, published in New York. Its object is to discuss the question of labor and capital. Its position is well defined in the following extract from its columns:

"The Guardian admits the views and proceedings of all parties into its columns, as information interesting to its readers, but identifies itself with none, its sole object being, by discussion, to bring to a clearly defined issue the relation of labor with capital. It adopts nothing in its columns inconsistent with this attitude."

How simple was the origin of Yale College. Bancroft says that ten worthy farmers, in 1699, assembled at Bradford, and each one, laying a few volumes on the table, said—"I give these books for the founding of a college in this colony." What grand results have flowed from this humble source!

MUMLER'S FIRE-ENGINE TELEGRAPH.—The application of electricity to the more complete working of the steam fire engine has just been put into practical application as a further adjunct to the fire-alarm telegraph. An exhibition of a new invention, called Mumler's Fire-Engine Telegraph, was given in Court Square yesterday afternoon, in the presence of Chief-Engineer Damrell and other officers of the Fire Department. The invention consists in attaching a compact electrical battery to the engine, and by means of an insulated wire passing through the hose the hosemen are enabled to give their orders instantaneously to the engineer, simply by pressing a small key affixed to the pipe and ringing a bell on the engine, which signals when to stop, when to put on a light stream and when a heavy stream, and this wherever the hose may be. It is so arranged that each section of pipe is independent of the rest, and, in case of accident, one or more sections can be thrown out and the connection maintained. At the trial, yesterday afternoon, Chief Engineer Damrell pronounced it a complete success. An effort is to be made to have the city adopt it.—*Evening Transcript, Feb. 24.*

The Mr. Mumler referred to is the noted spirit-photographist, Wm. H. Mumler, of this city. He informs us that the useful invention alluded to above was given him by his spirit-friends.

D. W. Hull has been doing good service of late hereabouts. He called to see us last week, and expressed himself full of hope for our cause.

A FIVE-DOLLAR BOOK GIVEN AWAY FOR ONE DOLLAR AND TWENTY-FIVE CENTS, postage prepaid—350 pages, bound in cloth. Illustrated with a costly engraving of Corregio's celebrated painting of the Victim of Temptation, and twenty-five other most instructive cuts. "Marasmus, or Self-Immolation." The perusal of this section alone will save millions from a premature grave. Send to Dr. Andrew Stone, physician to the Lung and Hygienic Institute, Troy, N. Y.

"THE EARLY SOCIAL LIFE OF MAN," by Dyer D. Lum, is a little volume replete with thoughts for the thoughtful. Published by Wm. White & Co., Boston.—*Cape Ann Advertiser.*

NOTE FROM AUSTIN KENT.—*Editors Banner:* I report the receipt of $3,25 from W. D. Holbrook, Waukesha, Wis. This is the result of a small meeting, Feb. 11th, in response to Mr. Davis's call. As the latter is mislaid, I cannot add the name of the lecturer. Each shall have my thanks.
AUSTIN KENT.

Movements of Lecturers and Mediums.

Mrs. Abbie Morse is lecturing once a month in Morrell, Me. Mr. Samuel Kingsbury inaugurated the meetings six years ago, and they have been kept up regularly ever since.

Miss R. Augusta Whiting, (sister of the late A. B. Whiting,) of Albion, Mich., is coming east on a lecturing tour. She is engaged by the Spiritualist Society in Albany, N. Y., the Sundays in May, and would like engagements for June and September in the vicinity of Boston. She is said to be a fine speaker. Address her as above.

W. Brunton will lecture the last three Sundays in this month at Plymouth.

Prof. William Denton addressed the liberal element at North Bridgewater and Abington, Mass., Sunday, March 3d. He will speak in Portland, Me., Sundays March 10th and 17th, and during the week intervening—from the 11th to the 15th inclusive—he will lecture at Skowhegan.

Mrs. J. J. Clark lectured in Music Hall, New Bedford, to a full house, afternoon and evening, March 3d. She is engaged to speak in Middleboro', on the 17th; in South Easton, Mass., March 31st.

A. E. Carpenter will speak in Harwichport, Sunday, March 10th, at half-past ten A. M., and half-past one P. M. He also proposes to lecture in Chatham, Monday eve, March 11th; in Dennisport, Tuesday 12th; Barnstable, Wednesday 13th, and Wareham, Thursday 14th. Those desiring his services as a lecturer should address him at 1567 Washington street, Boston, Mass.

Giles B. Stebbins, the popular lecturer, will be in Massachusetts in May. He will accept engagements to speak Sundays, May 19th and 26th. His address till the 20th of March will be 502 E street, N. W., Washington, D. C.

Moses Hull is to stay in Louisville, Ky., until the first of May. The Spiritualists of that city have organized a "Young People's Spiritual Association."

Mrs. S. A. Rogers, a fine lecturer, test medium and healer, lectured in Manchester, N. H., Feb. 25th, and a correspondent assures us the audience was well pleased. She also spoke in Lyceum hall on Thursday and Friday evenings and March 3d. She speaks in Plymouth, Mass., March 10th. She would like to make engagements through April and May. Permanent address, No. 50 Pearl street, Manchester, N. H.

Miss Helen Grover, of Bloomington, Ill., an inspirational lecturer on spiritual philosophy and phenomena, has been interesting excellent audiences in Princeville and Peoria, Ill., for some two months past, by the plain and comprehensive manner in which she adapts the great truths of Spiritualism to every-day life and personal improvement. She has also wisely adopted the plan of giving private lectures to ladies, seeking to arouse women to earnest thought and interest in physical and moral health, as the only means of elevating the race. Miss Grover is accompanied by Miss L. L. Crosby, a clairvoyant and test medium. These ladies will move Eastward on the first of April, *via* the I. B. & W. R. R., to Indianapolis; thence *via* Pan Handle route and Pennsylvania Central R. R. to Philadelphia; afterward to Boston. Friends in any place on their route wishing their services, should at once address Miss Helen Grover, Bloomington, Ill., Drawer 28.

Spiritualist Lyceums and Lectures.

MEETINGS IN BOSTON.—*Music Hall.—Free admission.*—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall last October, and will be continued every Sunday, at 2¾ PRECISELY (except April 28.) Miss Lizzie Doten will lecture March 3 and 10, to be followed by A. A. Wheelock, Miss Jennie Leys, Prof. Wm. Denton and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations solicited.

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

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

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

BOSTON.—*Eliot Hall.*—A good attendance characterized the Children's Progressive Lyceum session Sunday morning, March 3d. Singing by the scholars, one of the DeWolf sisters and Cora Stone, answers to questions, and a dialogue representing "the Seasons," and "Love," "Charity" and "Progression," ending with a chant, which was arranged by Mrs. Maria Adams, and participated in by Misses Carrie Downs, Mamie A. Richardson, Maria Adams, Cora Stone and Etta Bragdon, constituted the exercises.

Sacred Concert.—On Sunday evening, March 10th, a grand orchestra from Carter's Band, assisted by several solo performers, and the vocal services of Charles W. Sullivan and a chorus of children from the Progressive Lyceum, will give a concert at this hall, for the benefit of the Spiritualist Fair fund. A good attendance is hoped for.

CHARLESTOWN.—*Lincoln Hall.*—The course of circles and conferences so successfully carried out during the winter, at Evening Star Hall, under the management of C. B. Marsh, has been removed therefrom, and inaugurated at Lincoln Hall, No. 7 Charlestown square, (next building to City Hall.) The meetings will commence at the new place—which is much more commodious than the former—at three o'clock of Sunday afternoon, March 10th, with a circle; conference in the evening, at half-past seven—these hours holding good till further notice. The public are invited to attend, free—the only requisite being an obedience to prescribed rules of order. Horse cars pass the door.

LAWRENCE.—*Webster Hall.*—John P. Guild writes: "There is a growing interest in the meetings held at this hall. J. Wm. Fletcher, a young trance speaker, gave a sketch of the history of Christianity, on Feb. 25th. He speaks here again, April 7th. We hope the coldness and criticisms which Spiritualists have too often given to the prophets of this age, will not dampen his courage.

D. W. Hull gave a fine lecture, March 3d, upon the good wrought by Spiritualism.

Mrs. Abbie N. Burnham, of Charlestown, has, of late, given us some superior psychometric readings. She speaks and psychometrizes, Saturday evening, 9th inst., and Sunday afternoon and evening, 10th inst., at 2½ and 7."

Grand Spiritualist Fair.

The late fair at Eliot Hall proved a grand success, and left many pleasant memories among its patrons. Of course, among the multitude of donors and workers, the account given in our issue of last week could only specify a certain proportion, but *all* who interested themselves in the movement are worthy of the highest praise. In this connection our reporter desires to acknowledge the receipt of the following additional information: The "Lyceum" Table No. 6, (carried on by Miss Mary A. Sanborn, Mrs. Geo. A. Bacon, Mrs. Ed. S. Wheeler and Mrs. Hartson,) in addition to the musical donations noticed last week, contained a fine doll, valued at $20, (the gift of Mrs. Roop, of South Boston,) a ring nut tree, $20, (given by Mrs. Atkins, of East Boston,) and a choice supply of fancy articles, bestowed by various friends of the Lyceum. On the left hand side of the hall, on entering, and over tables 11 and 12, was suspended a large album quilt, containing the names of Lyceum officers, prominent Spiritualists, etc., donated by Mrs. M. R. Hubbard, whose son, George D. R., was active in disposing of the shares. Near the head of the hall was placed an improved washing-machine—wringer attached—the gift of N. B. Cloudman.

We give the following summary of the principal articles drawn, and those who gained their possession: $100 gold watch on season ticket combination, Seldom Dunton; folding chair, $15, also gold watch, $60, F. H. Stickney, East Cambridge; silver castor, $8,50, H. E. Joslyn, Boston; shell bouquet, $15, fancy doll, Mrs. A. F. DeWitt; silver fruit dish, Nellie W. Bonney; silver cake basket, $10, Miss E. Stickney, East Cambridge; folding chair, $35, Phineas E. Gay; fruit basket, F. Wheeler; picture, $10, Mrs. H. S. Williams; Ætna sewing machine, (contributed by H. S. Williams,) $80, M. T. Dole, Charlestown; wax flowers, A. B. Penniman, Cambridgeport; ditto, $18, Mrs. Elizabeth A. Denton, Wellesley; ditto, $18, J. Proctor, South Boston; order for pair of $12 pants, Luther Stone, South Boston; chromo, $20, Fred. H. Henshaw; vases and bust of Dickens, Mrs. Holmes; toilet set, Miss Nellie M. King; a group of four pictures, $15, S. K. Adams; wax cross and frame, $13, J. B. Hatch, Charlestown; silver knives, $10, Dr. H. F. Gardner; shell wreath, $10, Sophronia Handy, Charlestown; album quilt, (donated by Mrs. M. R. Hubbard,) Mrs. H. A. Downes; silver set, $75, Mrs. E. S. Dodge, Chelsea; silver set, $60, Paul Brick; wax flowers, Mrs. Diamond; silver water-pitcher, J. A. Libbey, Chelsea; cake basket, Belle Bacon.

At a meeting of the Committee held Tuesday evening, March 5th, partial reports were made by the Secretary and Treasurer, and a call was issued for all members who had received subscription books to return them before Tuesday, March 12th, to M. T. Dole, Secretary—whether there were any subscriptions marked upon them or not—in order that a final report might be rendered.

Contents of this Number of the Banner.

First Page: "Eleven Days at Moravia," by Thomas R. Hazard. *Second:* "Dr. Slade in Hartford," by S. W. Lincoln; "Spiritualism on Canvas," by Caroline A. Grimes; Poem—"The Ballad of Judas Iscariot;" "Denton on the Deluge, Reviewed!—His Problems Solved, etc.," "Accuracy *vs.* Exaggeration;" "Looking Beyond." *Third:* Poem—"Angel Guardians," by Mrs. Mary E. Woodard; Banner Correspondence from various localities; Poem—"After Night there cometh Day," by Mattie Moore; "Wisconsin Pebbles," by J. O. Barrett; Obituaries. *Fourth and Fifth:* Usual editorial matters, etc., etc. *Sixth:* Message Department; "Senator Wilson and the Buffaloes;" New Publications. *Seventh:* Advertisements. *Eighth:* "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn; "New York Matters."

PREMIUM TO SUBSCRIBERS.

A BEAUTIFUL SPIRIT PORTRAIT,

THE SPIRIT BRIDE.

An Extra Inducement to Subscribe for the

Banner of Light.

All persons who will send us $3,00 previous to the first of April next, shall receive the BANNER OF LIGHT one year, and, in addition, a Card Photograph, entitled

THE SPIRIT BRIDE,

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

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

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

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

To Correspondents.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, as a guaranty of good faith. We cannot undertake to return or preserve communications that are not used.

O. B., CLAY, N. Y.—Foster is an excellent medium; so is Mansfield. The former manifests orally, the latter by answering sealed letters. Each has his own specialty. Don't know the doctor you refer to.

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which the friends have our warmest thanks:

J. J. Brown	$2,80	Friend	$ 50
E. S. Byers	2,00	Friend	25
J. B. White	2,00	C. Bryan	1,00
Friend	1,00	B. F. Ashton	50
S. A. H.	1,00		

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents.

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

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

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

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cents.

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

RATES OF ADVERTISING.

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

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

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

Payment in all cases in advance.

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

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

SPECIAL NOTICES.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. J6.

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

ANNA KIMBALL and FRANK CROCKER, Clairvoyants and Mediums, 257 West 15th street, New York. M16.

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

J. WILLIAM VAN NAMEE, M. D., will examine by lock of hair until further notice for $1,00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5120, New York City. J6.

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

J. WILLIAM VAN NAMEE, M. D., Eclectic Clairvoyant and Magnetic Physician, 404 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. J27.

SEALED LETTERS ANSWERED by R. W. Flint 34 Clinton place, New York. Terms $2 and 3 stamps. Money refunded when not answered. F24.

Example for the Ladies.

MRS. E. E. NORTON, Newcastle, Pa., has used her Wheeler & Wilson Machine almost constantly since 1863; has earned and made the clothing of her family (nine children) with it, earning $2,50 a day the year round, besides attending to her household duties; has done every description of sewing, even to piecing quilts; has made three fine shirts a day, or three pairs of pantaloons in a day; and used the same needle a year at a time; and the machine now is as good as new.

BUSINESS CARDS.

Ragged Stockings and protruding toes are not seen on feet where SILVER TIPS are worn. Parents, remember this—they last twice as long.
For sale by all Dealers. 5w—Feb. 24.

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

ROCHESTER, N. Y.

D. M. DEWEY,

Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the **Spiritual and Reform Works** published by William White & Co. Give him a call.

DENVER, COLORADO, BOOKSTORE.

S. A. GRANT & CO.,

183 Larimer street, Denver, Col., keep for sale a supply of the **Spiritual and Reform Books** published by William White & Co. Also the BANNER OF LIGHT.

HERMAN SNOW,

319 Kearney street (up stairs), San Francisco, Cal., keeps for sale the BANNER OF LIGHT, and a general variety of **Spiritualist and Reform Books**, at Eastern prices. Also **Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparation, Dr. Storer's Nutritive Compound**, etc. Catalogues and Circulars mailed free. ☞ Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT, and all **Liberal and Spiritual Books, Papers and Magazines.** Also, Adams & Co.'s *GOLDEN PENS AND PARLOR GAMES*, the Magic Comb, and Voltaic Armor Soles, DR. STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c.

WARREN CHASE & CO.,
No. 614 North Fifth street, St. Louis, Mo.

GEORGE ELLIS,

Bookseller, No. 7 Old Levee street, New Orleans, La., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **SPIRITUAL AND REFORM WORKS** published by William White & Co.

FREE PROGRESSIVE BOOKSTORE.

D. S. CADWALLADER,

241 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT, and a general assortment of **SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphlets**, Spence's Positive and Negative Powders, and Dr. Storer's Nutritive Compound. Also, Librarian for **The Connecting Link Library**, a Circulating Library of Spiritual Books.

AUSTRALIAN DEPOT

For **Liberal and Reform Books**, and Agency for the BANNER OF LIGHT.

W. H. TERRY,

No. 96 Russell Street, Melbourne, Australia, has for sale all the works on **Spiritualism.** *LIBERAL AND REFORM WORKS*, published by William White & Co., Boston, U. S., may at all times be found there.

J. BURNS,

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other **Spiritual Publications.**

RICHARD ROBERTS,

Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Spiritual and Reform Works** published by William White & Co.

ADVERTISEMENTS.

EGYPTIAN CORN!

Auspicium melioris ævi. Bona fide Quid pro quo!

THE SUBSCRIBER offers to farmers throughout the country the

EGYPTIAN CORN,

which, upon trial, was found to ripen planted even the last of July. It is estimated, from its very prolific qualities, to yield 150 bushels per acre, and weighs by sealed measure sixty-five pounds to the bushel. This corn was produced by some procured direct from Mr. JONES, our Consular Agent, directly on his return from Egypt.

It needs no different culture from that of other varieties, and in the South two crops can be raised in one season on the same ground. It grows in the form of a tree, and thirty-four ears have grown upon one stalk—average from five to fifteen. For domestic use it is unparalleled. When ground and properly bolted, it is equal in color and fineness to wheaten flour. As a forage crop, by sowing in drills or broadcast, for early feed, there is no kind of corn so well adapted to milch cows, and none that will yield half the value in stalk or corn.

It can be successfully grown in any State.

I give the most satisfactory references that the corn is, in every respect, what I represent it to be; and, further, I am the only person throughout the country who has this variety of corn. Having secured a quantity, I am now able to fill all orders for those desirous of testing it.

TERMS.—In order that all may receive seed, we have reduced the price to one dollar and fifty cents a package. Any person who will get up a club of five will receive a package gratis. Fifteen packages for $10; fifty packages for $20. One hundred packages for $30. One package will contain enough to plant the following season from 20 to 30 acres. Also, directions for planting and cultivating.

Address, F. E. G. LINDSEY,
Holston, Washington Co., Va.

INDORSEMENTS.

We, the undersigned, citizens of Washington County, Va., having examined some Egyptian Corn, grown on this soil in this county, do hereby certify that some of the stalks produced thirty-four spikes. The longest spike we noticed measured 10½ inches in length and 6½ inches around.

This corn likewise grew in the form of a tree and presented a very healthy appearance.

R. B. HAMILTON, ESQ., Raven's Nest P. O., Va.
CAPT. T. M. CORRELL, Craig's Mills.
CAPT. J. C. STANFIELD, Holston.

We, the undersigned, certify that the above gentlemen are actually residents of Washington County, Va., men of truth, whose veracity, purity from falsehood, fidelity and honesty none dare question, enjoying an eminent, moral, social and political position in society.

JOHN PHILLIPS, P. M., Craig's Mills P. O., Va.
JOHN M. HAMILTON, Ex Sheriff of Washington Co., Va.
JABEL D. LINDER, Acting Justice of the Peace.

THE PRESS.

F. E. G. LINDSEY has presented us an ear of his "Egyptian Corn," heretofore advertised in our paper. The ear is about the size of INDIAN MAIZE, and has a solid grain. A lady who raised some of it last year sends us a certificate stating that she saw some that had not been plowed. It was sown broadcast and produced twelve ears to the stalk.—*Abingdon Virginian.*

Egyptian Corn.

In another column appears the advertisement of the Egyptian Corn. It is something new for this section, and is worthy of attention. Mr. Pace, of [illegible], is personally acquainted with Mr. Lindsey, the proprietor, and will vouch for the statements made. He has seen the corn grow, and thinks it would prove a success in Western Missouri. Try it.—*Clinton (Mo.) Advocate.*

"EGYPTIAN CORN."—F. E. G. LINDSEY, of Holston, Va., has the genuine "Egyptian Corn," which a great many farmers are delighted with. This is a new corn to this country, and has many merits that do not appertain to other breadstuffs. It will ripen as far north as Boston, even when planted by the last of July. On rich land it will yield 150 bushels to the acre, and weighs 65 pounds to the bushel, and for domestic use it is unparalleled. It resembles flour, and contains 95 per cent. of nutriment matter. In the South two crops a year can be sown. A package can be had of Lindsey for $1.50.—*Washington Constitutional Union.* 3w—Mar. 16.

DR. JNO. A. ELLIOTT,

THE HEALER,

WILL cease to prescribe free for the poor from the first of June. All those who wish a clairvoyant diagnosis with instructions for cure free, can send lock of hair, age, or leading symptom to 35 Bond street, New York, before that time. All forms of disease successfully treated. *Not one failure to cure this winter.* 1w*—Mar. 16.

SPIRITUALISTS' HOME.

D. S. CADWALLADER having removed his Spiritualistic Bookstore from 1005 Race street to 241 North Eleventh street, Philadelphia, Pa., has opened in connection therewith a Spiritualists' Home, where MEDIA, LECTURERS and other Spiritualists can be accommodated, either transiently or permanently. Media afforded facilities for giving private sittings and public circles. He also continues to diagnose disease and give hygienic advice, &c., from a lock of hair. Terms $2,00. 4w—Mar. 16.

DR. J. S. BEAN,

MAGNETIC PHYSICIAN, of Natick, Mass., will be in Marlboro' Mondays and Tuesdays until further notice. Office at W. H. Lee's, Rowland street. Hudson, Wednesdays. Office at Mrs. Stratton's. 1w*—Mar. 16.

DISCUSSIONS!

ANY minister within the Mississippi Valley wishing to demonstrate Christianity's superiority to Modern Spiritualism can be accommodated with an *opponent* by addressing R. G. ECCLES, Kansas City, Mo. 4w*—Mar. 16.

BESSIE M. GOODELL,

PSYCHOMETRIST and Medical Clairvoyant, gives delineations of character, advice in regard to the future, correct diagnosis of disease, and prescribes remedies, by sending lock of hair, stating leading symptom, age and sex. Enclose $2,00. Address Springfield, Mass. 3w*—Mar. 16.

W. A. IRELAND, Magnetic Physician.

DR. BENJAMIN RUSH through this medium prescribes for and cures disease. The afflicted, by describing one or two leading symptoms and enclosing $1,00 with a portion of their handwriting, will have prescription returned, or medicines if desired will be sent for $2,00. Address 325 West 15th street, New York. 1w*—Mar. 16.

SPIRITUALIST BOARDING HOUSE.

ROOMS TO LET, by the day or week. Meals on the European plan, at MRS. WESTON'S, 46 Beach street, corner of Harrison avenue, Boston. Good mediums always in attendance. 4w*—Mar. 16.

DUMONT C. DAKE, M. D.,

ANALYTICAL PHYSICIAN, No. 61 24th street, Chicago, Ill. The Doctor's Health Journal mailed free to any address. Mar. 16.

HEADACHE AND NEURALGIA—Pain immediately relieved and complaint permanently cured. Remedy sent for One Dollar. G. COFFIN BARNEY, No. 28 West Twelfth street, New York, and for sale by WILLIAM WHITE & CO., 158 Washington street, Boston, Mass.
Mar. 16.

A. HODGES, Test Medium, 46 Beach street, Boston. Private sittings from 1 to 5 P. M. Circles Thursday afternoons, at 3 P. M., and Sunday evenings at 7½ o'clock. 1w*—Mar. 16

SARAH E. SOMERBY, Clairvoyant and Magnetic Physician, 749 Sixth avenue, New York.
Mar. 16.

A MAN OF A THOUSAND.

A CONSUMPTIVE CURED!

DR. JAMES, a retired Physician, (and by nature a Chemist,) discovered, while in the East Indies, a certain cure for **Consumption, Asthma, Bronchitis, General Debility**, when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting humanity, he will send the receipt, containing full directions for making the remedy, free, on receipt of two stamps to pay expenses. There is not a single symptom of **Consumption** that it does not at once take hold of and dissipate. Night sweats, peevishness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, and wasting away of the muscles.

Address, **CRADDOCK & CO., 1032 Race St., Philadelphia, Penn.**, giving name of this paper.
Mar. 16.—13w

Three Magazines of Nitro-Glycerine by the Same Author.

SELF-CONTRADICTIONS OF THE BIBLE. 144 propositions proved affirmatively and negatively, without comment.

ABSTRACT OF COLENSO ON THE PENTATEUCH. The substance of his work, proving that the five books of Moses were composed by later writers, and are historically false. With an Essay on the National Cemetery of the Jews, considered by competent critics to be the most valuable part of the pamphlet.

SUNDAY NOT THE SABBATH: ALL DAYS ALIKE HOLY. A Controversy between Rev. Dr. Sunderland, of Washington, D. C., and Wm. Henry Burr; with other valuable matter, making this the best work on the Sunday question.

Price 25 cents each. For sale at this office. Mar. 16.

SPIRIT PHOTOGRAPHS

BY

W. H. MUMLER.

Information how to proceed by those desiring a picture, without being present, and a beautiful specimen sent to any part of the world on receipt of 25 CENTS.

Address, W. H. MUMLER,
Mar. 9.—2wis* 170 West Springfield street, Boston, Mass.

J. T. GILMAN PIKE,

PHYSICIAN,

Pavilion, No. 57 Tremont street, (Room No. 5,)
BOSTON.

JUNIUS UNMASKED, or Thomas Paine the author of the LETTERS OF JUNIUS and the DECLARATION OF INDEPENDENCE. Price $1.50. Sent on receipt of price. Address JOHN S. GRAY & CO., BOX 860, Washington, D. C. 3m—Mar. 2.

MEDICAL ELECTRICITY scientifically applied for the relief of acute and chronic diseases by DR. O. K. CHAMBERLIN, 7 West 10th street, New York. Nine numbers of the *Electrical Era* forwarded, 50 cents.
Nov. 25.—17wis

In Pamphlet Form:

BLASPHEMY:

WHO ARE THE BLASPHEMERS?

The "Orthodox" Christians, or "Spiritualists"?

BY THOMAS R. HAZARD.

This searching analysis of the above question met with such universal approbation while running through the Banner, that we are induced to reprint it in pamphlet form. It is a capital article for general circulation, and will prove to be an eye-opener to the truth, and do good.

Price 10 cents, postage free.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

SECOND EDITION—JUST ISSUED.

SKETCHES FROM NATURE,

FOR MY

JUVENILE FRIENDS.

BY MRS. H. F. M. BROWN.

A new edition of this fine book for children (which has been out of print for some years) has just been issued by Wm. White & Co. It is full of charming stories and sketches for the little ones, written in attractive style, by Mrs. Brown, editor of the Lyceum Banner. We give the titles of the various articles, that the reader may have some idea of the "good things" the book contains.

The Christmas Present; An Epistle to My Pen; My Baby Brother; The Child and the Angel; Our Minister; Donation Party; Hop and Jump; Mrs. Andrews's Soliloquy; The Peddler; My Visit in Boston; Tom Everand; The Pop Corn Peddler; Willie Walker; Girls' Rights; Boys' Rights; Life of Lilly, My Kitten; My White Rose Bush; A Visit to Colby's Springs; Our May; Little Katy; Robin Redbreast; A Charity Child; The Country Cousin; Maggie Martin; Annie's Pets; The Fortune Teller; What is the Difference? The Flower Girl; Hatty, the Orphan; The Sunbeam and Beggar; Why don't we Die? One, Two, Three; Lilly Bud; We'll Make the Most of Life; Thanksgiving Song; Letter to Louisa Conger; The Paper Peddler; Little Flora Hewa.

Price 75 cents, postage 12 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

A WORK OF EXTRAORDINARY INTEREST.

THE SECRET REVEALED.

JUST PUBLISHED,

JUNIUS UNMASKED:

OR,

THOMAS PAINE

THE AUTHOR OF

THE LETTERS OF JUNIUS,

AND THE

Declaration of Independence.

The authorship of "The Letters of Junius" has for many years been a vexed question, but the compiler of this book adduces voluminous proof to show that

THOMAS PAINE,

"The Author-Hero of the Revolution,"

was the writer of the famous "Letters," and also the Declaration of Independence.

Price $1,50, postage free.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

SUNDAY NOT THE SABBATH:

ALL DAYS ALIKE HOLY,

A Controversy between the Rev. Dr. Sunderland, William Henry Burr, and others. How the Early Fathers, Reformers, and other Eminent Christian Writers regarded Sunday and the Sabbath. Origin of the Christian Sabbath. Origin and Abrogation of the Jewish Sabbath.

Price 25 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

MEDIUMS AND MEDIUMSHIP.

BY THOMAS R. HAZARD.

This fine production, which attracted so much attention in the columns of the Banner of Light, has been issued in pamphlet form for general circulation. It should be placed in the hands of all Spiritualists and investigators.

Price 10 cents, postage free.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

LECTURES BY MRS. WOODHULL.

A SPEECH ON THE GREAT SOCIAL PROBLEM OF LABOR AND CAPITAL,

Delivered at Cooper Institute, New York City, on Monday, May 8th, 1871, before the Labor Reform League, by Victoria C. Woodhull.

A LECTURE ON CONSTITUTIONAL EQUALITY,

Delivered at Lincoln Hall, Washington, D. C., Thursday, February 16th, 1871, by Victoria C. Woodhull.

A SPEECH ON THE PRINCIPLES OF SOCIAL FREEDOM,

Delivered in Steinway Hall, New York, Monday, Nov. 20th, 1871, and Music Hall, Boston, Wednesday, Jan. 31, 1872, by Victoria C. Woodhull, to audiences of 3,000 people in each place.

Price 10 cents each, postage free.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THE SUNDAY QUESTION,

AND

SELF-CONTRADICTIONS OF THE BIBLE.

This Work also Contains a Lecture by Parker Pillsbury on "The Sabbath."

BY S. S. JONES.

Price 50 cents, postage 4 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

Message Department.

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

Mrs. J. H. Conant,

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

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

MRS. CONANT receives visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

☞ Donations of flowers for our Circle-Room are solicited.

☞ The questions answered at these seances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

SEALED LETTERS.—Visitors at our Free Circles have the privilege of placing a sealed letter on the table *for answer by the spirits*. First, write one of two proper questions, signing full name to the same; put the same in an envelope, seal it, and address to the spirit with whom communication is desired. At the close of the seance the Chairman will return the letter to the writer, with the answer (if one is given) on the envelope.

Invocation.

Thou Infinite Presence, thou Divine Life, before whom angels veil their faces because of thy glory, on the opening of this newly-born year, we come to thee to take counsel by prayer and praise, remembering our mistakes that we have made, and earnestly praying that we may be wiser in future, that we may come nearer to thee. We remember that dear humanity that is scattered broadcast everywhere in thy many universes, and we plead for it. We ask, oh Mighty Spirit, that the soul, in its greatness, in its beauty, in its nearness to thee, may comprehend enough of thee to know that it is ever safe, ever secure in life. We bow our heads in shame, in view of the many doubts which we have allowed to creep between ourselves and thee. We ask, for the future, strength, oh Mighty Source of Strength, for all our weakness. We ask that we may ever be able to overcome all our evil with thy good; that we may ever be watchful to criticise all our own failures, and to resolve, and keep our resolves fresh in memory, so that we may come, each day, nearer to thee. We thank thee, oh Mighty Spirit of Life, for all thy loving kindness toward us. We praise thee for the wondrous highways which thou hast opened between the world of mind and the world of matter; for that glorious bridge with which thou hast spanned the world of spirit and the world of matter. And for thy children who seek for truth, we ask an abundant supply. For those who come to the altar of life, laying their offerings thereon, imploring thy blessing, we ask thy blessing; and we believe, oh Mighty Spirit of Loving Kindness, that thou wilt hear us, that thou wilt answer us. Amen. Jan. 1.

Question and Answer.

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

QUES.—Is it time for the Spiritualists of Boston to organize, on the basis offered at Eliot Hall last night?

ANS.—Organization, certainly, is desirable where it is possible; but it is my opinion that, at present, it is not possible for Spiritualists to organize, inasmuch as there are no two who think alike on any one subject pertaining to the theory. Jan. 1.

Samuel Wingate.

My name was Samuel Wingate. I lived in Boston, and I died there. I was a ship-builder by trade. I was fifty-six years old at the time of my death, which occurred twenty-seven years ago. At that time, I left a son and a daughter—Henry and Alice. I desire, if possible, to reach them—to make some communication with them that shall assure them of another life—of a real, tangible being after death—of the power of the spirit who has passed through death to return and communicate with those who have not.

My son is in one of your large western cities—I cannot give the name; my daughter is in the East. Now, I am not much acquainted with the way which spirits seek out to reach their friends; but I do desire, if they shall see my message, that they will respond, either for or against. If they desire light, say so; if not, say they do not desire it, and I shall trouble them no more. Good-day, sir. Jan. 1.

Mary Furber.

My name was Mary Furber. I lived in Great Falls, N. H. I was born in Newmarket, but I died in Great Falls, where I was working to earn my living. I was forty-nine years old.

My brother's children have got the notion into their heads that I was worth a good deal of property, and as they are my heirs-at-law, they are anxious to find out something about it. I left enough for a decent burial, not much more; and all their efforts to learn to the contrary will be of no avail. I had no means of accumulating much money, for most of the time I had my aged mother to support, and I was sick a good deal. I was a weaver in the mills. I hope they will abandon that project, and if they want to know anything about spiritual truth, I shall be glad to put that kind of coin into their pockets. They can use it then, when they go into the next life, and they will find it worth a good deal more than greenbacks, or gold and silver. Jan. 1.

Nettie Locke.

My name was Nettie Locke. I am from Manchester, N. H. I come here to ask my brother Ned to come home and help my mother. He is in California, and is pretty well off. Father's dead, and I am dead, and mother's all alone and sick, and she has written to him to come home. He says he will, but he don't come, and I want him to come right away, as soon as he gets my letter, and see to mother. [Do you think he will get your letter?] Yes, sir. Mother sends him papers. I was ten years old, and have been gone four months. Jan. 1.

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

Invocation.

Our Father Wisdom, and our Mother Love, we would flee away from our own ignorance for the hour, and come nearer to thee who art the all of wisdom and the all of love, to thee who art the inspiration of the flowers and of our souls. Thou, who deckest the earth with beauty and the heavens with glory, to thee, our Father and our Mother, we would come, and would bring thee the aspirations of our souls. Thou knowest them well. We shall cast them upon Time's sacred altar, that they may be blessed of thee, that they may return unto us bearing olive branches of peace, of rest to our souls. We pray thee, oh, Father and Mother Spirit, for those who are in sadness. Change thou their sadness into joy. We pray thee for those who are sick and in bodily affliction. Oh give them strength and patience to bear their cross of flesh; and when their hour of change comes, send loving angels to gently unlock the door with the golden key of life that shall set them free, that they may enjoy the beauty of the better, the grander life in heaven. We praise thee beyond all praise, oh, Mighty Spirit, for thy loving kindness and tender mercy displayed everywhere toward humanity, and upon the world of Nature. As it meets us at every turn it becomes a blessing unto us. And oh, Father and Mother, since we live, and move, and have our being in thee, we shall trust thee, for thou wilt care for us. Amen. Jan. 2.

Questions and Answers.

QUE.—(From Mankato, Minn., comes the following inquiry:) "I noticed, not long since, that the question was asked at the circle, if there was not an antidote for every poison. And it was replied that there is. And there it ended. There are many people at this day who are addicted to the use of opium; and if the intelligence at the circle can reveal to us the antidote for that poison, and enable those who are victims of the habit to cure themselves, it would be a priceless boon to the world."

ANS.—Your correspondent says, "there are many who are addicted to the use of opium," meaning many who are slaves to this habit. The antidote must come alone from the exercise of the human will. Keep, if possible, within the human mind, first, a desire to be free from this kind of slavery; next, a determination that you will be free. Keep the will steadily fixed upon this determination, and this, together with plenty of bathing, plenty of fresh air and good wholesome food, will be all that is necessary. All the various antidotes for this narcotic—when it has been taken in overdoses—will avail nothing in such a case—nothing whatever; the antidote must come through the exercise of the human will.

Q.—As there are lying spirits, who try to pass themselves off for our departed friends, how can we tell when communications, said to come from such friends, are reliable?

A.—Absolutely speaking, nothing with you is reliable. These spiritual phenomena, or these spiritual manifestations, are at present in their childhood—in the incipient stages of unfoldment. You are novices in the science; returning spirits are also novices in the science, but all of you are struggling to gain more and more knowledge. By-and-by you will obtain enough in this certain direction of identifying spirits to overcome, in a great measure, this present difficulty, but it will be a slow growth.

Q.—(From the audience.) Can we have any proof in ourselves of the truth of the doctrine of re-incarnation?

A.—Yes, every one of you.

Q.—What is it?

A.—The soul carries with itself records of all the conditions through which it has passed. That is proof enough, and yet the soul is not able to project into objective existence one tithe of what it knows itself. So, then, the proof amounts to nothing to you in human life. The soul has it; your external senses have it not.

Q.—Is it natural to suppose that friends of ours who have passed away, and who were educated in ideas of the old school, should come back and be interested in the new ideas which are occupying the minds of their children to-day?

A.—Yes, why not?

Q.—Would they be likely to throw the influence of their old ideas upon us, or would they be likely to come into our way of thinking?

A.—They are not bound to follow in the wake of their children any more than their children are bound to follow in their wake. They follow out the native instincts and peculiarities of their own souls.

Q.—Cannot spirits haunt every house through the emanations of ordinary individuals, as well as by means of physical mediums?

A.—Yes.

Q.—Why don't they do it, then, and thereby give to the world widespread evidence of the truth of Spiritualism?

A.—Spirits don't always do everything you might suppose they would want to do. Perhaps they have better business. This Spiritualism is growing full fast enough, with what you already have. It has already outstripped every religion on the earth. It has given more revelation which is divine revelation, than anything else has ever given, and yet, properly speaking, it is but twenty-three years old. Jan. 2.

Eddie Clarkson.

(The spirit grasped the medium's shoulder as if in pain.) [Did you have trouble with your shoulder?] Yes; I wanted to see if this one was all right. I was shot there. My shoulder was shattered all to pieces at Gettysburg, in battle. I was a drummer-boy. Eddie Clarkson was my name. I was thirteen years old. My mother, I expect, will be glad to hear from me. I want to tell her I didn't suffer only from noon till about four o'clock in the afternoon. I was shot about noon, and I died about four o'clock in the afternoon. I went from Nashville, Tenn. I was Union. My father was killed in battle. I stuck to the army after he was killed; I didn't expect I'd ever come out. [You had a forewarning, then?] Yes, sir; mother did, too. But you tell her that it's all right with us now. I'm going to school, and I shall grow here just as well as if I'd stayed on earth, and I think it's best I went.

Uncle Thomas was in the Confederate Army; my father was in the Union Army; they both were in the same battle, and were both killed on the same day. Mother thinks it was a dreadful thing, and so it was; but it has resulted in a great deal of good, if the country did have to pay dear for it. Tell mother that father thinks she had better accept Aunt Alice's invitation, and go to Ohio. He thinks it will be better for her; so do I. I'd stay longer, but this arm aches so. Jan. 2.

Betsey Marston.

I never was here before. I want to send a message to my children. My name was Marston—Betsey Marston. I lived in Exeter, N. H., and I was eighty-nine years old. The girls said I was ninety-two, but I wasn't. I've been thinking for a good while what a pleasant thing it would be if I could only speak a word to my children, to assure them that there is another life, and that the happiness of the soul in that life depends entirely upon your good deeds here, not upon what church you belong to, but upon how much good you do.

My daughter Sally is pretty rigid in her belief. She don't think anybody can be saved except they belong to her church. Oh, tell her from me that I am ashamed to know that my child has such an unnatural faith. Just as though God has made all the beautiful heavens for that little crowd, and shut all the others out into misery! Oh, such things seem to me like telling lies about God! I think so. I want Sally Ann to make up her mind that she'd better give what little she has to give to the poor—to the poor, not to the church, to the poor! It don't make any difference whether it is God's poor or the Devil's poor. If she don't do it she'll be sorry when she comes here—dreadful sorry. She says now she gives always to God's poor. Better turn round and give a little *something* to the Devil's poor; that's my advice. Good-day, sir. Jan. 2.

John Withington.

My name was John Withington. I hail just now from Stockton, Cal., though I was born in Missouri. I have been out of the body eighteen days. I was a horse thief by profession. [That's a frank confession.] I may as well tell my own story as to leave it for somebody else to tell. I'm not above doing my part of the business. I was a horse thief. I tried for thirty-odd years to make a living in this world honestly, but I could not do it without stepping aside from honesty. I could not get enough to keep soul and body together. Then I took counsel with myself. I said, "Here, now, John! God—if there is one—has made enough for you, as well as for everybody else in the world. Go in, and get your share." And I went in. I chose the occupation I was best adapted to, and was always successful in it. The old adage, that "the devil gets us into scrapes, but he never gets us out of them," did n't prove true in my case—that is, if he ever got me into any; but I rather think I did n't have anything to do with him.

I never stole a horse from a person who could not well afford to lose him. I had once set my mind on a mighty good piece of horse-flesh. I laid all my plans, and I was sure of getting him; but, just as I was about to grasp the bridle, I learned from one of my confederates that he was a pet with the old man who owned him, and about as dear to him as the apple of his eye. Says I, "John, let that horse alone. He don't belong to you." So, for all me, the old man has him to this day.

Well, I don't feel any worse for what I did here on earth in this new life. An unlucky chap never came to me seeking favors in vain. After I took up my new trade, I always had something to spare. I never stole a horse I could n't sell to advantage, and I carried on quite a good business down in Texas for a while. There's many a man there now who owns mighty good horse-flesh that I stole and sold to him.

One of my confederates, whose name I shall give here as Abe Williams—he'll understand it—has lately been investigating this new business, and I began the business with him. I tried to learn what I could about it, though I did not have many advantages. I know he's honest in seeking to know if this thing is true or false; and I thought it would be about the right thing for me to come back and enlighten him a little. He'll know it's me. Now, I say, Abe, abide by your conscience; keep that conscience always clean. I did it, and I feel all right in this new life. If you do it, you will feel all right. Join that church, and stick to it, and stick to your business as a horse thief. [Rather curious advice you give.] It may not suit you, but it suits me, and it will suit him, and he won't be any the worse for it. [It would n't suit my conscience.] Because your conscience is strung up different from mine.

(To the chairman.) May you be as happy when you come to this new life as I am. [I hope to enjoy something.] I do n't doubt but that you will. It is an honest wish I've given for you. Jan. 2.

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

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 4.—Invocation; Questions and Answers; Annie Louisa Smith, of Tarrytown, Penn., to her mother; Georgie Lewis, of Detroit, Mich.; Deborah Alden, of Boston; Thomas Merriam.

Monday, Jan. 8.—Invocation; Questions and Answers; Margaret Dennet, of Pittsfield, N. H., to Elizabeth Dennet; Richard Jennings, of Minnesota, to his brother; Mary Eagan, of Boston; Nellie French.

Tuesday, Jan. 9.—Invocation; Questions and Answers; Ruth Odione, of Portsmouth, N. H.; Dr. Stephen Ball, of Boston.

Thursday, Jan. 11.—Invocation; Questions and Answers; Elias Howe; Ricardo Gonzales, to his son, in Boston; Peter Crocker, of Boston; Henry Wright; John Roberts.

Monday, Jan. 15.—Invocation; Questions and Answers; Benjamin Edmonds, of Montpelier, Vt.; Alice Hendricks, of New York City, to her father; James Barlowe, of Boston; Encmenides, to the Circle of the Western Star.

Tuesday, Jan. 16.—Invocation; Questions and Answers; Miriam Jones, of Lawrence, Mass., to her mother; Col. J. A. Wainwright, to his son, Lieut. Robert Wainwright, of Charlestown Navy Yard; Ella Weldon, to her mother.

Thursday, Jan. 18.—Invocation; Questions and Answers; Helen Robinson, alias "Helen Jewett"; Michael Connelly, of Boston, to friends; Nellie Parkhurst, of Boston, to her mother; Cornelius Winne; Rev. Lemuel Porter.

Monday, Jan. 22.—Invocation; Questions and Answers; Frank Miller, to his murderers; Annie Brown, of Boston, to her mother; Martha Hutchinson of Boston; Edmund Denny, of Bath, Me.

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

Tuesday, Feb. 13.—Invocation; Questions and Answers; Anson Burlingame; Nina Stevens, of Philadelphia, Pa., to her mother; James MacGowan, of Glasgow, Scotland, to his son; Dorcas Prescott, of Concord, N. H.; Ann Caswell, of Keene, N. H.

Thursday, Feb. 15.—Invocation; Questions and Answers; Jane Perkins, of Portsmouth, N. H., to her daughter; Harry Hazeltine, to his mother; John Barnes, to his son James; Emma Taylor, of St. Louis, to her brother; Gen. Robert McCook.

Monday, Feb. 19.—Invocation; Questions and Answers; Clara Powers, of New York City, to her mother; Jack Harney, of Galveston, Tex.; Margaret Tummings, of Boston, to her brother; Samuel Rogers; Ethel Percival, to her mother.

Tuesday, Feb. 20.—Invocation; Questions and Answers; John Moore, of Manchester, Eng., to his son; Jack Everly, of New Orleans, to his mother; Sally Mason, of Portsmouth, N. H.; Emily Crane, of Windsor, Vt., to her father.

Monday, Feb. 26.—Invocation; Questions and Answers; James Madison Percy, of Memphis, Tenn., to his mother; Ellen Read of Boston, to her children; Prof. Farnday; Francis A. Kirby, to his mother; Patrick Murphy; Annie Clementina Edwards, of New York City, to her mother.

Tuesday, Feb. 27.—Invocation; Questions and Answers; Leo Rogers, of Boston Highlands, to Mrs. Mary Rogers; James Baxter, of Boston; Albro Finnetti, of Boston, to his brothers; Theresa Gillespie, to her mother.

Thursday, Feb. 29.—Invocation; Questions and Answers; Dr. Newell A. Sherman, of Waltham, Mass.; Hattie Emery, of Chicago, to her mother; L. Judd Pardee; Mary Mackenzie, to her sister Elizabeth.

Monday, March 4.—Invocation; Questions and Answers; Patrick Burns, of Portsmouth, N. H., to his daughter; Jane Elliott, of Canaan, N. H., to her children; Captain Enoch Bailey, of Barnstable, Mass.; Gen. Robert Todd, to friends in Lexington, Ky.; "White Antelope," to Col. Chivington.

Senator Wilson and the Buffaloes.

This well-known Massachusetts statesman has introduced a bill into the United States Upper House for the purpose of preventing, by legal enactment, the wholesale slaughter of these valuable animals upon the plains for the purposes of sport—the introduction of railroads into and across the wilds of our country having made the vast herds of wild buffalo of the plains accessible to all classes of people—or merely for their hides, which net only one dollar each. We are glad to see this movement on the part of our Senator. To use the words of Gen. Hazen, Fort Scott, Kansas: "The buffalo is a noble and harmless animal, timid, and as easily taken as a cow, and very valuable as food for man. It lives upon a short grass which grows luxuriously upon the high, arid plains of this middle region, that is from dryness unfit for agriculture. *The theory that the buffalo should be killed to deprive the Indians of food is fallacy, as these people are becoming harmless under a rule of justice.*"

It will be seen that this officer of the army has actually hinted that there is a *theory* (if not an organized system of practice) in existence, whereby those who think the Indian ought not to be allowed to breathe the same air with his white brother, have aimed to deprive him of his supply of food that he may be starved either out of life or into war, for which many of the "sturdy borderers" seem to be praying. All honor, therefore, to Senator Wilson for his timely action in the premises.

New Publications.

THE BASIC OUTLINE OF UNIVERSOLOGY: An Introduction to the newly discovered Science of the Universe; its Elementary Principles, and the First Stages of their Development in the Special Sciences: together with preliminary notices of Alwato, the newly discovered Scientific Universal Language, resulting from the Principles of Universology. By Stephen Pearl Andrews. New York: Dion Thomas, 141 Fulton street. 8 vo; pp. 89.

This book, bulky as it is, is only the abridgement and condensation of not less than seven volumes of the same size, which contain the author's exposition of a science discovered by him, somewhat more than five years ago. He designates this new science as Universology, a name that is suggestive of a very wide scope. The present work contains an outline, not of the whole science, only of its foundation; but the author intimates that a subsequent volume will present a sketch of a suitable superstructure.

Mr. Andrews claims that there must be a science of the universe, *as such*, as distinguished from the special sciences. Particular sciences pertain only to parts or spheres of the universe, and are, therefore, only parts of a wider, or the *universal field of knowledge*. He illustrates his idea by supposing a colony of learned ants to undertake the investigation of the human body: while one section of the little community devotes itself to an exhaustive examination of a finger-nail, and another to the lobe of an ear, and another to the beard, each section confining its researches to particular organs, none of them would learn the general contour and design of the body they were at work upon. All of the ants might become eminent scientific specialists, yet they, without exception, would be ignorant of the human body. Just as fragmentary, and by that circumstance limited in their usefulness, are the special sciences among men. Another science is needed to arrange, harmonize and unify them. That work is a function of Universology.

The author's treatise is preceded by an introduction which comprises papers from persons acquainted with the new science, expressive of their views of its nature and usefulness. They describe it as "the science of universal analogy," "the one and only science, of which all other sciences, whether physical or mental, are only twigs and branches;" "they are to it what the distinct parts of the body—head, arms, legs, fingers, etc.—are to the body, as a unit or whole;" "it is a scientific demonstration of the universal unity of plan in the universe," "the science of the correspondential or analogical relation of mind and matter," and "it discovers and demonstrates the oppositeness of basic truth in its origin, and accepts, as equally true, in an absolute sense, principles of divergent tendency." Mr. Andrews denominates it "The science of the whole universe."

Emerson remarks that the greatest man is he who is most greatly indebted. Accepting the magnitude of obligation, as a test of greatness among the sciences, Mr. Andrews ingeniously insists that Universology is the greatest of sciences, for it borrows from all other systems of knowledge, and superadds its own discoveries. It is interesting to observe the enormous claims that he makes in its behalf. He says it is competent to descend into the arcana of being, and to disperse all mystery, *except the mystery of being itself;* that it will reconcile all schools and sects; will convert radicals to conservatism, and conservatives to radicalism; will make morality a positive science; will regulate industry; that it is analogous with the human body, can alone interpret Swedenborg; will glorify Christ; will reconcile the diverse views of the nature and *being of God*, and itself is based on UNISM, DUISM, and TRINISM. These mystical words are significant of the spirit of certain mental impressions or types, which on a crucial analysis may be found in all our mental conceptions. One (1) is the type of *simple* unity, two (2) is the type of variety, and three (3) is the type of *compound* unity, or a new principle resulting from the union of the first two types. These types, enwrapped in different clothings, are in every sphere of being. Poets beautifully express the formal variety of essential identities. Thus, architecture is called "frozen music." A Gothic church, to some minds, suggests a "petrified religion." Dancing has been called the "poetry of motion;" and Bettina's letters to Goethe have been described as "the metaphysics of kissing." Essential types repeat or echo themselves in every sphere of life. They are the basis of Universology; and the knowledge of it is the key to the universe.

The main subject treated by Mr. Andrews is of too abstruse a character, and his lines of argument are too subtile to be interesting except to acute and prepared minds. Such persons would be better satisfied in studying the treatise itself, than in taking its ideas at second hand. Therefore no further attempt will here be made to state them. There are, *however, topics touched upon by the author, which are part* and portion of modern Spiritualism, and it may gratify many readers to learn the opinions on that subject entertained by an accomplished scholar, and a thinker so singularly farsighted, keen and discriminating in his perceptions as is Stephen Pearl Andrews.

Early in his work he mentions the spirit-world; he alludes to it as a department of being almost wholly omitted by Comte, *and by the scientific world at large, but asserts that* there is such a world, and that both it and its inhabitants are susceptible of scientific inquiry and treatment. Subsequently he bids "narrow scientists and bigoted sectarians, whose fears or prejudices have hindered them from knowing, to be modest in judging of the nature or claims of modern Spiritism," reminding them to judge not that they be not judged.

He prefers, it seems, to designate modern Spiritualists as Spiritists, because that they hold that spirit is an exceedingly attenuated form of matter. Spiritualism he defines as "a real supernaturalism, a doctrine which makes spirit to be something distinct from matter. But he classes Swedenborg as a Spiritualist—not Spiritist—though he concedes that the logical deduction of certain of his doctrines is "that the granite rock is only a consolidation of spiritual entities or forces—thoughts, ideas, feelings," and acknowledges that "Swedenborg boldly affirms that Love and Wisdom, the aggregation of affections and thoughts, are *real substances*." Certainly Mr. Andrews does not make it very clear why he withholds the name—Spiritualist—from Andrew Jackson Davis and the receivers of modern Spiritualism, and yet yields it to Swedenborg and his followers. The fact appears to be, that the term, Spiritualism, since the advent of the phenomena often designated by that name, has broadened in its significance, and now includes not only certain states of mind or the affections, but also their proximate causes and material correlations. For instance, A. J. Davis mentions in his Magic Staff, p. 210, that he clairvoyantly saw in the higher portion of the brain of certain by-standers "flames which looked like the breath of diamonds," and afterwards discovered that those "flames" were the "thoughts of the individual." He did not cease to be spiritually minded because he discovered and announced that fact, nor do other *persons cease to be Spiritualists, and become more Spiritists,* because they believe it. However, Mr. Andrews, in using these two terms, takes pains, by a note in the margin of his page, to disclaim any purpose of pronouncing upon the superior truth or greater excellence of one form of doctrine over the other, and remarks that he does not assign to any person an exclusive position in either rank.

He refers to the phenomena of trance, as the image and *prophecy of the nearness of the spirit-world to the material* world, and as illustrating their capacity to coexist in the experiences of the same individual. He affirms that a trance-subject is a real *medium*, and says he does not feel inclined to apologize to the conservative portion of the scientific world for assuming that trance and mediumship are real phenomena, and that it does not become those who have satisfactory knowledge of these occurrences to refer to the *voluntary or prejudiced ignorance of others.*

Following an allusion which he makes to the final judgment witnessed by Swedenborg in the spirit-world somewhere more than a century ago, and to the expected influx from that world, and to the vast changes which have occurred among mankind since, and as a consequence of that event—he remarks:

"Certainly the intervening century has been, in some sense, a *remarkable fulfillment of the expectations of the* seer. Some twenty years ago Andrew Jackson Davis witnessed, in one of his interior states, a somewhat similar transaction—a Congress of Representative Spirits in the spirit-world, and a formal preparation for a more definitive intervention in the affairs of this outer sphere. The outburst of modern Spiritualism, with its conversion of millions and its influence over all minds, has followed, and is not an ordinary event."

The following paragraph is interesting, and conveys his estimate of the writings of modern Spiritualism:

"Modern spiritual literature is already an immense body of writing, covering a great variety of subjects. No more distinctive and remarkable assemblage of literary productions ever existed. It is characterized on the whole by some monotony and even platitude of style and conception; but within and among it are treasures and gems of the rarest value. There is an unparalleled breadth and daring in the scope of its speculations. It is penetrating and critical in its philosophy, humanitarian and prophetic in its tendency, and utterly novel and surprising in the method of its production. The writings of Andrew Jackson Davis, considered merely in this latter respect, are a standing miracle. The poems of Lizzie Doten are enough to puzzle a conclave of sages, who should begin *by not admitting* the simple profession of the authoress to be a seeress or a medium for the inspiration of deceased poets, whose styles of writing she so marvelously reproduces."

Just before the recent civil war a book appeared with the title "The Impending Crisis of the South." That foreshadowed a conflict between the slave States and the free States. Many persons now-a-days of every variety of religious belief—not confined to Second Adventists in the United States, or to the followers of Dr. Cumming in England, *hearing within their souls the sough and murmur of the* coming storm—are more or less conscious that other revolutions, peaceful or warlike in human affairs, involving fundamental matters of social life, government, religion and commerce—are close at hand. More than once does Mr. Andrews allude to the incoming flood. In his second annotation, on page 307, he hints at the possible return of individual spirits into the earth-life during the present and coming crisis—and at the higher spiritualization of those who will remain in the body, and at the probable germination from these two sources of a new and superior humanity on the planet. He remarks that some have died whom he should not be surprised to greet again in material bodies *of a superior mold*, and that there are some persons—few it may be—unflinching truth-seekers and truth-obeyers in this crisis-age of the world's destiny, from whom the curse of death may be averted.

On the title-page of Mr. Andrews's book, appears, in extra black letters, the sombre name, ALWATO. That designates the new language which he has discovered, and means the *All-Speech*. Language, he says, is a mirror and type of the *universe*, and is, itself, an *echoing and corresponding* universe. The idea, at first obscure, is very subtile and profound. It arises from the truth that, to each and every sound in Nature, there intrinsically pertains an exact and definite meaning. A. J. Davis, in his "Society in the Summer-Land," has hinted at the root-vitality and immortality there is in language. Its sound goeth forth to all the earth, but few can interpret it. Even "silence is vocal to him who listens well." Though Mr. Andrews has discovered this wondrous fact, he is not

"the first that ever burst
Into that silent sea."

Fabre D'Olivet, a scholar skilled in Oriental languages, published in Paris, in 1815, a folio work entitled *La Langue Hébraique Restituée, et Le Veritable sens des Mots Hébreux Retabli et Prouvé par leur Analyse Radicale.* He analyzed Hebrew words into their elementary sounds, and in those sounds perceived necessary inhering significations. To illustrate that truth, he translated into English the first ten chapters of the book of Genesis, not as an *ordinary* Hebrew or Christian linguist would translate them, by rendering them into their corresponding equivalent words, but by transferring the mystic ideas which he perceived inhered in the elementary sounds that composed the Hebrew words. His translation may properly be styled a transcendental one; yet it is an intensely literal one. As a curiosity, take his rendering (omitting certain explanations) of the first three verses of the first chapter of Genesis:

1. At first, in principle, He, the Gods, the Being of Beings, created the self-sameness of heavens and the self-sameness of earth.

2. And the earth was contingent potentiality, in a potentiality of being; and darkness (a hard-working power) was on the face of the deep (fathomless contingent potentiality of being), and the breath of him, the Gods, (a light-making power,) was pregnantly moving upon the face of the waters (universal passiveness).

3. And He, the Being of Beings, said, There shall be light. And there became light (intellectual elementization).

This, for want of a better illustration, from Mr. Andrews's book, may present some notion of the nature of ALWATO to the general reader, and be not without some interest to a student of Universology.

Spiritualists are aware of the intimate relations into which disembodied spirits sometimes come with dwellers on the earth. The Bible and modern Spiritualistic literature abound with illustrations of this fact. The spiritual student of the Basic Outline of Universology, will find in its pages ample evidence tending to prove that its author has been in communion with, perhaps inspired by, some of the *giant minds of the by-gone ages.* If Moses and Elijah talked with Jesus, if A. J. Davis has conversed with Solon and Swedenborg, it is not improbable that to S. P. Andrews have come ideas and impressions from

"him who the tetractys found,
Whence all our wisdom springs, and which contains
Perennial Nature's fountain cause and root."

Mr Andrews has explored new fields of thought, and his book, notwithstanding the somewhat repelling front it carries in its abstruseness and *frequent use of a novel terminology*, is a valuable addition to Science, but will be appreciated only by initiates.

It would not be just to close this notice without adverting to the thorough, exhaustive and systematic method which characterizes the author's work. Its digested index is a model. He has done all that exact analysis, convenient arrangement, varied learning and immense toil could do, to facilitate to the student the labor of apprehending a new and obscure science. He has also made a free use of the "mechanics of literature," that is, diagrams, capital and italic letters, and other typographical aids to bring out and illustrate the Protean subject. *But notwithstanding* all his efforts it is not improbable that for a long time to come his work will be to most people a Sealed Book.

Boston. ALFRED E. GILES.

CRITICISM ON THE APOSTLE PAUL, in Defence of Woman's Rights. Intemperance, War and Biblical Theology the three great Obstructions to Christianity. By M. B. Craven, author of Criticism on the Theological Idea of Deity, Mediators of the World, etc., etc. Barclay & Co., Philadelphia, Pa., publishers.

The above is the significant title to a fifty page pamphlet, by one of the clearest thinkers and ablest writers of the day. *All should peruse it.*

SKETCHES FROM NATURE, for My Juvenile Friends. By Mrs. H. F. M. Brown. Second Edition. William White & Co., Boston.

This is a gem book of over one hundred and fifty pages, containing about thirty different articles. Although intended for young readers, older heads cannot but be interested in their perusal. It should be in every library of the Children's Lyceum.

LETTER TO JAMES W. MCKENZIE, Superintendent of the George Hill Sunday School, Grafton, Mass., is the title of a small pamphlet, written by Thorndike Leonard, of Grafton, containing many telling points against some of the absurd statements which the believers in church theology have to "gape and swallow" without questioning. Mr. Leonard is now classed with that large and still growing portion of community called "infidels" or free thinkers.

THE LADY'S FRIEND FOR MARCH.—The steel plate in this number is charming—a bright, sweet face, "The Tambourine Girl." There is a handsome colored fashion plate, and a pleasant family group singing "The Evening Hymn." Music—"We'd Better Bide a Wee." The illustrations of fashions look stylish, and there are patterns for fancy work in variety. The literary matter keeps up the high reputation of this magazine. Published by Deacon & Peterson, Philadelphia.

THE AMERICAN ODD FELLOW for March is up to its usual standard of excellence. Aside from its speciality it contains literary matter enough to make it an interesting monthly.

We are indebted to Capt. E. H. Savage, Chief of the Boston Police, for a printed copy of his report for the year 1871

ALDINE.—B. H. Smith, 23 Court street, agent for this elegantly illustrated and beautifully printed monthly journal, has furnished us with the March number, and a superb number it is, truly.

INLAND FISHERIES.—The State Printers of Massachusetts (Wright & Potter) have sent us the Sixth Annual Report of the Commissioners on Inland Fisheries, ending Jan. 1st, 1872.

THE HERALD OF HEALTH for March contains many valuable articles full of instruction for all classes. Every parent who would rear healthy and beautiful children and preserve them from early decay, should have this journal. The Scientific American says: "It contains more sensible articles than any magazine that comes to our sanctum."

Mediums' and Speakers' Convention at Lockport, N. Y.

A Quarterly Convention of Mediums, Speakers and others will be held at Lockport, N. Y., Saturday and Sunday, March 16th and 17th, commencing at 10 o'clock, and holding three sessions each day.

Our Lockport friends extend a cordial invitation to *all* in attendance from abroad to share the hospitalities of their *homes*.

Able speakers and other sources of interest and profit may be expected.

J. W. SEAVER, GEORGE W. TAYLOR, A. E. TILDEN, } *Committee.*

Feb. 10, 1872.

New Hampshire—Quarterly Convention of Hillsborough and Cheshire Counties.

The Spiritualists of Hillsborough and Cheshire Counties are requested to meet in Quarterly Convention at Lyceum Hall, in the city of Manchester, N. H., on Friday, Saturday and Sunday, April 5th, 6th and 7th. The Spiritualists of these two Counties are expected to be present, as the Convention is for their especial benefit; but we wish it distinctly understood that *all Spiritualists* in this country are cordially invited, without regard to geographical lines.

Per order Executive Committee,

—ALBERT STORY, *Secretary.*

Mediums in Boston.

DR. J. R. NEWTON,

Practical Physician for Chronic Diseases,
No. 35 HARRISON AVENUE,
(One door north of Beach street,)
BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neuralgia, Heart Disease, Nervous Debility, Diabetis, Liver Complaint, Dyspepsia, Weak Eyes, Failing of the Womb and all kinds of Sexual Weakness, Weak Spines, Ulcers, Loss of Voice, Rheumatism, Bronchitis, Hemorrhoids, Felons, and all kinds of Lameness and Weakness of Limbs. Jan. 6.

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 312 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose $1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. Jan. 6

SPIRITUAL CLAIRVOYANCE.

MRS. J. M. CARPENTER (formerly Julia M. Friend), well known for her remarkable success during many years practice in examination and treatment of the sick, may be consulted at her office, **1567** Washington street, Boston, Mass. Hours from 10 to 4.

Examinations spoken or written through the medium's hand, $2,00. People at a distance enclose lock of hair and $2,00 for complete diagnosis of case and prescription of remedies. Sealed letters to spirit friends answered. Terms $2,00 Dec. 30.

ALBERT MORTON, Magnetic Healer.

MRS. MORTON,
Medical and Business Clairvoyant,
Mar. 2. No. 26 Hanson street. tf—

MRS. HARDY,

NO. 4 Concord Square, Boston. Public séances Sunday and Wednesday evenings. 13w—Feb. 10.

MRS. NEWELL,

CLAIRVOYANT, Trance, Healing and Business Medium, No. 12 Tremont street, Boston. 4w*—Feb. 24.

MISS SEVERANCE will be at her office, 268 Washington st., Room 6, Boston, on Mondays, Wednesdays and Fridays, from 10 A. M. to 6 P. M.; other days, 3 to 6 P. M. Mar. 9.—4w*

MRS. R. COLLINS, Clairvoyant Physician and Healing Medium, No. 9 East Canton street, Boston. Feb. 3.—13w*

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

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. Mar. 16.

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

MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 7½ o'clock. 4w*—Mar. 2.

MRS. F. C. DEXTER, Clairvoyant and Test Medium, 494 Tremont, corner of Dover street, Boston. Hours from 9 A. M. to 4 P. M. 13w*—Mar. 9.

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5. Feb. 10—13w*

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Mar. 9.—13w*

DR. F. HATCH, Magnetic Physician, 8 Hayward place, Boston. Office hours from 8 A. M. to 4 P. M. Feb. 24.—4w*

Miscellaneous.

CATARRH CAN BE CURED!

Dr. J. E. Briggs's Throat Remedy
IS A
SPECIFIC
IN ALL CASES OF
CATARRH.

DIRECTIONS FOR USE.—The mode of administration in CATARRH is to reduce the Throat Remedy one-half to two-thirds with soft water, and snuffing it up into the nose every night and morning, from the hand, (or, what is much better, use DR. BRIGGS'S **Inhaler** for snuffing it through, "the price of which is only twenty-five cents each.") Also use the medicine CLEAR as a Gargle two or three times a day for **Cold in the Head or Throat**—it will be found invaluable. Also cures the **Bites** of Bugs, Mosquitoes and all venomous Insects; allaying **any Inflammation** affecting either the **External Skin or the Internal Mucous Membrane.**

The THROAT REMEDY is WARRANTED TO CURE **Quinsy, Common Sore Throat, Diphtheria, Croup,** and any form of the very disagreeable and distressing disease,

CATARRH.

Beware of Base Imitations. Get the Original and Genuine.

For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, Mass. Sent by express. Price **50 cts.** Mar. 2.

Agents Wanted

$75 to $250 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only $15. Fully licensed and warranted for five years. We will pay $1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from $75 to $250 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO., *No. 334 Washington street, Boston, Mass.; Pittsburgh, Pa.; Chicago, Ill.; or St. Louis, Mo.* Mar. 2.—13w

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00; Brief delineation, $1,00 and two 3-cent stamps.

Address, MRS. A. B. SEVERANCE,
Jan. 6 White Water, Walworth Co., Wis.

NEW EDITION.

Planchette Song,

SET THE TRUTH-ECHOES HUMMING.

Words by J. O. BARRETT, music by S. W. FOSTER.
Price 30 cents.

For sale wholesale and retail by the publishers, WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

Rheumatism.

TO all who are afflicted with RHEUMATISM, Sciatica, Paralysis and Kidney Troubles, I can advise them from actual knowledge to try the MAGNETIC SULPHUR WATERS, of Alpena, Mich. They will surely be benefited, if not cured, and will there find good Hotels, and all the attendants of a summer resort, without the danger of fever and ague. Send for Circular to W. J. ROE, Attendant Physician.

Mar. 9. WILLIAM WHITE.

PHOTOGRAPHS OF N. FRANK WHITE.

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

Price, Carte de Visite size, 25 cents; Imperial, 50 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

SNOW'S PENS.

A box of Snow's School Pens—Fine—sent by mail upon receipt of price, $1,00, and postage, 12 cents.

Snow's Pens have been before the public a long time, and have earned the reputation of being always good.

For sale by WM. WHITE & CO., at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, Mass. Mar. 25.—eow

Religio-Philosophical Journal.

THE above-named weekly newspaper (same size and type of the BANNER OF LIGHT) is offered to all new subscribers, between now and the first of April, at $1,50 PER ANNUM. Address S. S. JONES, No. 150 Fourth Avenue, Chicago, Ill. Mar. 9

MAGNETIC PAPER.

DR. J. WILBUR, Magnetic Physician, 460 Randolph street, Chicago, Ill., cures all diseases by Magnetic Paper. Send stamp and receive trial paper free. 15w*—Dec. 9.

ELECTRICITY

APPLIED by MISS E. J. GOODING, 81 West Brookline St., Boston. Also medical examinations and attendance. Feb. 24.—4w*

A WELL-KNOWN CLAIRVOYANT.

INCLOSE $1,00, lock of hair and handwriting, with age and sex of patient, for clairvoyant examination and prescription. Address RACHEL LUKENS MOORE, care Warren Chase & Co., 614 North 5th street, St. Louis, Mo. June 17.—tf

MRS. S. H. PUTNAM, Clairvoyant and Magnetic Healing Physician, assisted by L. H. Stone and wife, is ready to receive patients. Terms cash. Office hours from nine o'clock A. M. until five P. M. Greenfield, Mass. 13w—Jan. 13.

THE MAGNETIC TREATMENT.

SEND TEN CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated Book on this system of vitalizing treatment. Jan. 6.

N. P. ALLEN is successfully curing disease by manipulations, at 37 Turner st., Salem, Mass. Office hours, from 8 A. M. to 1 P. M. Patients visited at their residences if desired. 8w*—Feb. 17.

Miscellaneous.

TRACTS FOR THE TIMES!

"THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY

PUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Bible a False Witness," by Wm. Denton;
" 2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'";
" 3, "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe;
" 4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
" 5, "Catechumen." Translation from Voltaire;
" 6, "Humanity vs. Christianity," by Henry C. Wright;
" 7, "The Bible a False Witness," No. 2, by Wm. Denton;
" 8, "The Bible—is it the Word of God?" by M. T. Dole;
" 9, "Spirit Manifestations," by Wm. Howitt;
" 10, "History of David," Extract from "Exeter Hall";
" 11, "Modern Phenomena," by Wm. Lloyd Garrison;
" 12, "Christianity—What is it?" by E. S. Wheeler;
" 13, "The Bible Plan of Salvation," by Rev. H. Harrison;
" 14, "The Protestant Inquisition," by Rev. Charles Beecher;
" 15, "The Persecuting Spirit of our Sunday Laws," by Rev. W. Cathcart;
" 16, "The Church of Christ a Dead Weight and Disturber of the Public Peace," by Rev. L. L. Briggs;
" 17, "Orthodox Blasphemy," by Rev. J. L. Hatch;
" 18, "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;
" 19, "The Corrupting Influence of Revivals," by Rev. T. Starr King;
" 20, "Who Are the Saints?" by the author of "Exeter Hall";
" 21, "The Great Physician only a Quack," by William Denton;
" 22, "Peter McGuire, or Nature and Grace," by Lizzie Doten.

Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society. A sample package of twenty-two assorted or selected tracts will be sent postpaid on receipt of twenty-five cents.

Price of tracts, 50 cents per 100, $5,00 per 1000, postage paid. A discount of 20 per cent. made on all orders amounting to $10 and upwards. No orders will be filled unless cash for tracts is enclosed. Make P. O. Orders payable to order of Secretary. Send orders to "AMERICAN LIBERAL TRACT SOCIETY," P. O. Box No. 518, Boston, Mass.

WILLIAM DENTON, PRESIDENT.
ALBERT MORTON, SECRETARY.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. cow

CREAM OF LILIES.

WITH all its simplicity and purity there is no article that will compare with it as a Preserver of the Skin. The toilet is imperfect without this delightful and harmless preparation. It positively removes Birth Marks, Wrinkles and all cutaneous diseases from the skin, producing a soft and white satin-like texture. In all cases of chapped and brittle skin it works like magic. It is different from anything of the kind ever offered to the public, and is free from all poisonous substances. It has given entire satisfaction in every instance, and many are the certificates expressing unqualified admiration, from which are copied the following:

Greenfield, Mass., Aug. 23, 1870.

DEAR MADAME—In reply to your request to know how I liked the *Cream of Lilies*, I would say it has taken the moth from my face that had marred my looks for over five years, leaving my skin soft and white.

Yours with gratitude, MRS. SARAH A. BAKER.

Northampton, Mass., Sept. 8, 1870.

DEAR MADAME—About six months ago I purchased a box of your *Cream of Lilies*, that I had heard highly recommended for removing Small Pox Pits, and of which I was afflicted. After using three boxes I could perceive that the Pits were gradually wearing away. I sent for three more, used them as before, and I could plainly see that they were fast disappearing. I sent for three more, and before using them half up they had nearly disappeared. I feel very grateful, and cheerfully recommend it to all who are afflicted with Small Pox Pits.

Yours with respect, W. M. PAIGE.

Worcester, Mass., Oct. 17, 1870.

DEAR MADAME—Having used your *Cream of Lilies*, I would certify that it has taken off my face a scar that was made in the army, and left the skin smooth and clear like that of a child. I consider the *Cream of Lilies* invaluable.

Yours respectfully, JAMES B. ANDERSON.

For sale by MADAME BODINES, at No. 37 East Brookline street, Boston, Mass. Price, One Dollar per box. Sent by mail, post-paid, to any address cow—Jan. 6.

CARTE DE VISITE PHOTOGRAPHS

Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, for 25 CENTS EACH:

REV. JOHN PIERPONT,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDREW JACKSON DAVIS,
MRS. MARY F. DAVIS,
MRS. J. H. CONANT,
J. M. PEEBLES,
D. D. HOME,
MOSES HULL,
WARREN CHASE,
LUTHER COLBY,
WILLIAM WHITE,
ISAAC B. RICH,
DR. H. F. GARDNER,
PROF. WILLIAM DENTON,
N. FRANK WHITE,
DR. F. L. H. WILLIS,
MRS. LOVE M. WILLIS,
Dr. Willis's DAUGHTER,
J. WM. VAN NAMEE,
ONIETA,
HOBART,
GREAT HEART, } Controls of J. Wm. Van Namee.
JOAN OF ARC,
THE THREE BROTHERS,
WHITE FEATHER,
ROSE,
LILY.

D. D. HOME, cabinet size, 35 cents.
PROF. WILLIAM DENTON, cabinet size, 50 cents.
N. FRANK WHITE, imperial, 50 cents.
GREAT HEART, Indian Medical Control of J. William Van Namee, large size, $1,00.
THE SPIRIT OFFERING, 50 cents.
THE SPIRIT BRIDE, 25 cents; do. 8x10, 50 cents.
PINKIE, the Indian Maiden, 50 cents.
☞ Sent by mail to any address on receipt of price.

ANOTHER BEAUTIFUL PICTURE.

THE

"Spirit Offering."

This picture represents a half life-size figure of a most lovely child just blooming into girlhood. On her head, which is enveloped in a white veil, is a wreath of white roses, and in her hand she holds a cluster of lilies.

Card Photograph copies, 10 by 12 inches size, carefully enveloped in cardboard, mailed to any address on receipt of **50 cents.**

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

MERCANTILE

SAVINGS INSTITUTION,

Removed to 387 Washington street, Boston.

Six per cent. Interest paid on Deposits

REMAINING in Bank from April 1st to October 1st, or from October 1st to April 1st. All other deposits will draw interest at the rate of five per cent. for every full calendar month they remain in Bank. This is the only Savings Bank in the State that pays interest on deposits for every month they remain in Bank. The Institution has a guarantee fund of $205,000, and a large surplus in addition thereto. All deposits made before April 1st, 1872, remaining until April 1st, 1873, will have a full year's share of the extra dividends then to be declared. 13w—Feb. 10.

DO THE EFFECTS LAST?

[The original of every certificate, with name of writer, in all cases voluntarily sent to Dr. Storer, can be seen at his office.]

DR. H. B. STORER—*Dear Sir:* It is now near three months since I took the fourth package of your **Nutritive Compound,** and I have not experienced the slightest symptom of a return of the disease of which it cured me—**a most distressing case of Leucorrhœa.** It is easy to say, "It acted like a charm," but *that* would not convey the half I would say for it. I wish that I could make known to every suffering woman in the world what it has done for me. I can heartily say that in my case it has done all that you claim for it.—*Mrs. C. I. K., Dayton, O.* Dec. 23.

WANTED AGENTS.

$80 to $200 per month, by selling

GREAT FORTUNES,

AND HOW THEY WERE MADE; OR, THE STRUGGLES AND TRIUMPHS OF OUR SELF MADE MEN, by J. D. McCabe, Jr. By forty eminent examples, it teaches how to succeed in life, and at the same time benefit mankind. For particulars, notices of the press and extra terms, address,

GEORGE MACLEAN, PUBLISHER,
Jan. 20.—3m 3 School street, Boston.

DO YOUR OWN PRINTING!

CHEAPEST AND BEST PORTABLE PRESSES.
MEN AND BOYS MAKING MONEY!

PRICE of Presses, $8, $12, $16. Offices, $15, $20, $30. Send for a circular to
LOWE PRESS CO., 15 Spring Lane, Boston, Mass.
Feb. 10.—4teow*

THE DEBATABLE LAND

BETWEEN

THIS WORLD AND THE NEXT.

BY ROBERT DALE OWEN,
Author of "Footfalls on the Boundary of Another World," &c.

A Large, Handsome Volume, Beautifully Printed and Bound. Price $2,00.

CONTENTS:

Prefatory Address to the Protestant Clergy.
Book I.—Touching Communication of Religious Knowledge to Man.
Book II.—Some Characteristics of the Phenomena.
Book III.—Physical Manifestations.
Book IV.—Identity of Spirits.
Book V.—The Crowning Proof of Immortality.
Book VI.—Spiritual Gifts of the First Century Appearing in our Times.

*.*Copies sent by mail, *postage free*, on receipt of price, $2,00, by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

CHRISTIANITY:

Its origin, nature and tendency, considered in the light of astro-theology. By REV. D. W. HULL.

"Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister."—Col. 1: 23.

Price 25 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

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 exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, $1,50; postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Selling rapidly. Price, $1,50; postage 20 cents.

RADICAL RHYMES. A Poetical Work. Price $1,25, postage 12 cents.

THE IRRECONCILABLE RECORDS; or, Genesis and Geology. 80 pp. Price: paper, 25 cents, postage 4 cents; cloth, 50 cents, postage 8 cents.

IS SPIRITUALISM TRUE? Price 15 cents, postage 2 cents.

WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868. Price 10 cents; postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition—enlarged and revised. Price, 10 cents; postage 2 cents.

CHRISTIANITY NO FINALITY; OR, SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage 2 cents.

ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents; postage 2 cents.

THE DELUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents.

BE THYSELF. A Discourse. 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. tf

DR. P. B. RANDOLPH'S WORKS.

AFTER DEATH, or the Disembodiment of Man. Price $2,00, postage 24 cents.

THE MASTER PASSION, or the Curtain raised on Love, Woman, Courtship, Marriage, and the Laws of Beauty and Life Prolongations. Price $2,50, postage 28 cts.

THE WONDERFUL STORY OF RAVALETTE, and the Rosicrucian's Story. Two volumes in one. An extraordinary book. Price $1,50, postage 16 cents.

SEERSHIP: The Mysteries of the Magnetic Universe. A complete guide to self-development in clairvoyance. Price $3,00, postage free.

THE DIVINE PYMANDER. Price $1,50, postage 16 cents.

THE ROSICRUCIAN'S BOOK OF DREAMS. 3,000 solutions of dreams. Price 50 cents, postage 4 cents.

THE ASIATIC MYSTERY. Price 25 cents.

LOVE AND ITS HIDDEN HISTORY. Price $1,50, postage 16 cents.

PRE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price $1,50, postage 16 cents.

THE RIDDLE OF HERMES. Price 25 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

MRS. MARIA M. KING'S WORKS.

THE PRINCIPLES OF NATURE, as discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, History of its Development; Exposition of the Spiritual Universe. Price reduced to $1,75, postage 24 cents.

REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price $1,00, postage 16 cents.

SOCIAL EVILS: Their Causes and Cure. Being a brief discussion of the social status, with reference to methods of reform. Price 25 cents, postage free.

THE SPIRITUAL PHILOSOPHY VS. DIABOLISM. In two lectures. Price 25 cents, postage free.

WHAT IS SPIRITUALISM? and SHALL SPIRITUALISTS HAVE A CREED? In two lectures. Price 25 cents, postage free.

GOD THE FATHER, AND MAN THE IMAGE OF GOD. In two lectures. Price 25 cents, postage free.

THE BROTHERHOOD OF MAN, and what follows from it. In two lectures. Price 25 cents, postage free.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

DR. A. B. CHILD'S WORKS.

A B C OF LIFE. Price 25 cents, postage 2 cents.

BETTER VIEWS OF LIVING; or, Life according to the doctrine "Whatever Is, is Right." Price $1,00, postage 12 cents.

CHRIST AND THE PEOPLE. Price $1,25, postage 16 cents.

SOUL AFFINITY. Price 20 cents, postage 2 cents.

WHATEVER IS, IS RIGHT. Price $1,00, postage 16 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

LOIS WAISBROOKER'S WORKS.

ALICE VALE. A Story for the Times. Price $1,25, postage 16 cents.

HELEN HARLOW'S VOW. Price $1,50, postage 20 cents.

MAYWEED BLOSSOMS, in prose and poetry. Price $1,50, postage 20 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.

CONTENTS.

DEFEATS AND VICTORIES.
THE WORLD'S TRUE REDEEMER.
THE END OF THE WORLD.
THE NEW BIRTH.
THE SHORTEST ROAD TO THE KINGDOM OF HEAVEN.
THE REIGN OF ANTI-CHRIST.
THE SPIRIT AND ITS CIRCUMSTANCES.
ETERNAL VALUE OF PURE PURPOSES.
WARS OF THE BLOOD, BRAIN AND SPIRIT.
TRUTHS, MALE AND FEMALE.
FALSE AND TRUE EDUCATION.
THE EQUALITIES AND INEQUALITIES OF HUMAN NATURE.
SOCIAL CENTRES IN THE SUMMER-LAND.
POVERTY AND RICHES.
THE OBJECT OF LIFE.
EXPENSIVENESS OF ERROR IN RELIGION.
WINTER-LAND AND SUMMER-LAND.
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.

For sale wholesale and retail by the publishers, WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

THIRD EDITION—REVISED AND CORRECTED,
With Steel-Plate Portrait of the Author.

THE VOICES.

Three Poems.

VOICE OF NATURE.
VOICE OF A PEBBLE.
VOICE OF SUPERSTITION.

By Warren Sumner Barlow.

This volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their *word*, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

Printed in large, clear type, on beautiful tinted paper, bound in beveled boards, nearly 200 pages.

Price $1,25; full gilt $1,50; postage 16 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. eow

THE CAREER
OF THE

CHRIST-IDEA IN HISTORY.

BY HUDSON TUTTLE.
(Companion volume to the God-Idea.)

CONTENTS—Introduction; Career of the Christ-Idea in Hindoostan, Persia and the West; Jesus of Nazareth; the Prophecies of the Messiah; Conception and Genealogy; Birth and Youth of Jesus; John the Baptist and his Relations to Jesus; the Sermon on the Mount; the Miracles; the Apostles sent forth; the Death of Jesus; Burial and Resurrection of Jesus; Descent into Hell; the Gospels; the Extension of Christianity; Resumé of the Life and Character of Jesus; the Ultimate of the Christ Idea.

☞ Price $1,25, postage 16 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. eow

THE NIGHT-SIDE OF NATURE;

OR,

GHOSTS AND GHOST-SEERS.

BY CATHERINE CROWE.

Price $1,25; postage 16 cents.

For sale wholesale and retail by the publishers, WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE 158 Washington street, Boston, Mass. tf

New Books.

SECOND EDITION

Of the Most Elegant Book of the Season,
entitled,

POEMS

OF

PROGRESS.

BY

MISS LIZZIE DOTEN,

Author of the justly celebrated "Poems from the Inner Life," which have been read and admired by thousands in Europe and America. In this book will be found all the new and beautiful

Inspirational Poems

Given by Miss Doten since the publication of her popular "Poems from the Inner Life." The new volume is

ILLUSTRATED

WITH A

FINE STEEL ENGRAVING

OF THE

TALENTED AUTHORESS.

Price $1,50, postage 20 cents.
Full gilt, $2,00, " 20 "

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass., and by their New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE FEDERATI OF ITALY.

A ROMANCE OF

CAUCASIAN CAPTIVITY.

BY G. L. DITSON, M. D.,
Member of the American Oriental Society, New York Historical Society, Albany Institute, &c., &c.

This is a romance of the most exciting character, and full of stirring incidents. The FEDERATI were a band or association of individuals in Sardinia, when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system. They chose their moment for action when Austria was about to engage in an expedition against Naples. Beset with spies, the victims of the omnipresent inquisitorial spirit, afraid to speak even in a whisper of politics, they were compelled to throw all their thoughts into the forms of sentiment. The tale carries one beyond the kingdom's boundaries, and the seas. It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost like the poetic vision of the tripping of the rosy hours. As a piece of romantic and sentimental characterization, it is worthy of special remark and will provoke a favorable comparison with some of the most praised romances of the time.

Price $1,50, postage 20 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

FIFTH EDITION.

THE SPIRITUAL HARP,

The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BARRETT.
E. H. BAILEY, Musical Editor.

This work has been prepared for the press at great expense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the country. It need only be examined to merit commendation.

Over one third of its poetry and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly for it.

The SPIRITUAL HARP is a work of over three hundred pages, comprising SONGS, DUETS and QUARTETS, with PIANO, ORGAN or MELODEON accompaniment.

Single copy.......................... $2,00
Full gilt................................. 3,00
6 copies................................. 10,00
12 " 19,00

When sent by mail 24 cents additional required on each copy.

An Abridged Edition of the Spiritual Harp

Has just been issued, containing one hundred and four pages. Price $1,00, postage 16 cents.

The above books are for sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. cow

COSMOLOGY.

By George M'Ilvaine Ramsay, M. D.

This work is purely scientific, and the subjects treated upon are handled with care and great ability.

CONTENTS.

CHAPTER 1—Matter without Origin; 2—Properties of Matter; 3—Nebulous Theory; 4—Old Theory of Planetary Motion; 5—Planetary Motions; 6—Origin of Motion; 7—Cause and Origin of Orbital Motion; 8—Special Laws of Orbital Motion; 9—Eccentricity, Helion and Equinoctial Points; 10—Limit and Results of Axial Inclination; 11—Result of a Perpendicular Axis; 12—Old Polar Centers; 13—Cause and Origin of Ice-Caps and Glacier Periods; 14—Ocean and River Currents; 15—Geological Strata Indicate Reconstruction of Axis; 16—Sudden Reconstruction of Axis Inevitable; 17—Ethnology; 18—Axial Period of Rotation Variable; 19—Moons, and their Motions; 20—Meteors, Comets, etc.—their Origin, Motions and Destiny; 21—Orbital Configuration of Comets; 22—Planets are Old Comets; 23—Infinity.

The book is elegantly printed and superbly bound.

Price $1,50; postage 20 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. cow

THE

SPIRITUAL PILGRIM,

A BIOGRAPHY OF

James M. Peebles,

BY J. O. BARRETT.

"My name is 'Pilgrim;' my religion is love; my home is the Universe; my soul effort is to educate and elevate humanity."

The book contains

A Fine Steel Portrait of Mr. Peebles,

Engraved in London.

Price $1,50, postage 20 cents.

For sale wholesale and retail by the publishers, WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass., and by their New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

LOOKING BEYOND.

BY J. O. BARRETT.

A most beautiful book, written in the author's usual finished style, aflash with spiritual illuminations and affections. It contains the testimony of the departed respecting what they see and hear of the "better land;" the philosophy of life, the moral ratio of worlds, the brighter views of the transition called death, the true uses of funerals on a more attractive scale, and visions of the "Beyond." It is a casket of sweet immortelles, and a Bethlehem star in every bereft home.

Price 75 cents, postage 12 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass., and by their New York Agents, THE AMERICAN NEWS COMPANY, 119 Nassau street; also by the Author, at Glen Beulah, Wis.

THE HOLLOW GLOBE;

OR,

The World's Agitator and Reconciler.

A TREATISE ON THE PHYSICAL CONFORMATION OF THE EARTH.

Presented through the Organism of
M. L. SHERMAN, M. D.,
And written by
PROF. WILLIAM F. LYON.

Price $2,00, postage 24 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

PRAYERS,

BY THEODORE PARKER.

A collection of forty of the most beautiful prayers by this noble man, delivered in Music Hall and the Melodeon, Boston, from 1850 to 1859, including the last one delivered by him in public.

201 pp., tinted paper. Price $1,25, postage 12 cents.

For sale wholesale and retail by 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.

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 **wonderful beyond all precedent.** They do no violence to the system, causing **no purging, no nauseating, no vomiting, no narcotizing.**

The **POSITIVES** cure **Neuralgia,** Headache, **Rheumatism,** Pains of all kinds, Diarrhœa, **Dysentery,** Vomiting, **Dyspepsia,** Flatulence, Worms; all **Female Weaknesses** and derangements; **Fits,** Cramps, **St. Vitus' Dance,** Spasms; all high grades of **Fever, Small Pox,** Measles, Scarlatina, Erysipelas; all **Inflammations, acute** or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; **Catarrh,** Consumption, **Bronchitis,** Coughs, Colds, **Scrofula, Nervousness, Asthma, Sleeplessness,** &c.

The **NEGATIVES** cure **Paralysis,** or Palsy, whether of the muscles or of the senses, as in **Blindness, Deafness,** loss of taste, smell, feeling or motion; all Low Fevers, such as the **Typhoid** and the **Typhus.**

Both the **POSITIVE AND NEGATIVE** are needed in **Chills and Fever.**

AGENTS WANTED EVERYWHERE.

Mailed postpaid at these **PRICES:**	1 Box, 44 Pos. Powders,	$1,00
	1 " 44 Neg. "	1,00
	1 " 22 Pos. & 22 Neg.	1,00
	6 Boxes - - - -	5,00
	12 " - - - -	9,00

OFFICE, 37½ ST. MARKS PLACE, NEW YORK.

Address,
PROF. PAYTON SPENCE, M. D.,
Box 5817, New York City.

☞ **If your druggist hasn't the Powders, send your money at once to PROF. SPENCE.**

For sale also at the Banner of Light Office, 158 Washington street, Boston, Mass. Mar 16.

DRS. WILLIS AND PALMER,

213 West 23d St., New York,
(New York Office of The Present Age,)
CLAIRVOYANT, HOMŒOPATHIC AND MAGNETIC PHYSICIANS.

DR. FRED. L. H. WILLIS, late Professor of Materia Medica in the Woman's Medical College of this city, after two years absence from the duties of his profession, has resumed practice as above, and has associated with him a Magnetic Physician of great power.

Dr. Willis, while in Europe, gave special attention to Cancers and the worst forms of Blood Disease. Since his return he has made positive and radical cures of Cancers, certificates of which will be mailed to all desiring them.

Dr. Willis's Clairvoyant Examinations, either from a lock of hair or simply from the hand writing of the patient, stating age and sex, are unrivaled, for he not only brings to his diagnosis the aid of rare clairvoyant perceptions, but also a thorough medical education.

Though making a specialty of Cancers and Blood Diseases, Dr. W. is unrivaled in his success with all forms of Chronic Nervous Disease, General Debility and Impaired Vital Force, from whatever cause.

Our remedies are exceedingly concentrated, and can be sent in a letter all over the country.

FRED. L. H. WILLIS, M. D.
Jan. 13. F. A. PALMER.

PATENTS

Solicited by MUNN & CO., Publishers of Scientific American, 37 Park Row, New York.

Twenty-five years' experience.

Pamphlets containing **Patent Laws,** with full directions how to obtain Patents, free.

A bound volume of 118 pages, containing the New Census by counties and all large cities. 140 Engravings of Mechanical Movements, Patent Laws and rules for obtaining Patents, mailed on receipt of 25 cents. 3m—Dec. 30.

"THE INVENTORS' EXHIBITION AND PATENT RIGHT ASSOCIATION," No. 12 Warren street, New York, solicits Patents, exhibits, sells and buys Patents and Patented Goods. "PATENT RIGHT GAZETTE," price 10 cents. AGENTS WANTED. Aug. 12.

MISS BLANCHE FOLEY, Medical and Business Clairvoyant, 275 Sixth avenue, between 17th and 18th streets, New York. Ladies, $1,00, Gents $2,00. Seances Monday and Friday evenings, 8 o'clock. Admission 50 cents. Feb. 3. 13w*

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. Feb. 24.

JEANNIE WATERMAN DANFORTH, Medical Clairvoyant, magnetizes and cures disease in the trance state, and will examine by hair. No. 14 Clinton place, near Broadway, New York. 13w—Jan. 6.

MRS. A. DEXTER, Clairvoyant. Business, Character and Test Communications, 216 West 17th street, near 7th avenue, New York. 4w*—Mar. 2.

SPIRITUALISM

ARRAIGNED BY ORTHODOXY:

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

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

Price 10 cents, postage free.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

HAVE YOU READ

TUTTLE'S NEW BOOK,

"ARCANA OF SPIRITUALISM"?

JUST THE BOOK to place in the hands of your inquiring neighbor.

JUST THE BOOK for every one who asks you what Spiritualism is.

JUST THE BOOK to be read at your public meetings.

JUST THE BOOK for a "doubting Thomas" and a hesitating Nicodemus.

JUST THE BOOK for those who grope in darkness seeking for light.

In one vol., cloth, with portrait. Price $2,00, postage 24 cts.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. cow

THE GOSPEL OF GOOD AND EVIL.

"I CREATED LIGHT AND DARKNESS, AND I CREATE GOOD AND EVIL, SAITH THE LORD."

BY JAMES S. SILVER.
INSPIRED BY THOMAS PAINE.

This book treats in an able manner of Physical and Moral Evils, and the Religious Aspect of Good and Evil—subjects of great interest to the whole human family. The reader cannot well help following the author to the end of his book for his illustrations are apt and forcible.

Price $1,50; postage 20 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. cow

The Illustrated Practical MESMERIST,

CURATIVE AND SCIENTIFIC.

BY WILLIAM DAVEY.

Here the student will find his guide, the sick man his hope, the healthy man his sanative power, the physician an important aid, the philantropist a new field for labor, and the man of science materials to rear the most sublime structure the world has ever seen.

Price 50 cents, postage 8 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

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 thirty-six pages. Those who would know more of this erudite scholar, bold thinker and radical reformer, should peruse its contents.

Price 25 cents, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

BRANCHES OF PALM.

BY MRS. J. S. ADAMS.

Under various religious and poetical headings the writer has given short meditations, aphorisms and sentences, interspersed with some quite musical verses. They are all bathed in a pure and modest feeling; nothing strained or affected, nothing ambitious, mars the gentle page. A true woman's heart, that has apparently passed through much suffering unscathed, pours out its riches of humility, reliance upon God, and fervid hopes. Every utterance is sweet and healthy.—REV. JOHN WEISS, *in the Radical, Boston.*

Price: cloth, plain, $1,25; cloth, full gilt, $1,75; postage 16 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

APOCRYPHAL NEW TESTAMENT.

Being all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Price $1,25; postage 16c.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. tf

GOD, OR NO GOD; or, An Infinite God an 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.

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at the Spiritual, Reform and Liberal Bookstore, 614 North Fifth Street, St. Louis, Mo.

☞ Copies of the Banner of Light, including back numbers, can always be had at the office.

DESERTERS.

There are deserters in every cause in religion as well as politics, in social as well as military organizations; and why should we expect to make an exception of Spiritualism? We have less than most other causes, and good reasons for those we have. There are two departments recognized in man by all metaphysical writers: the head, representing the intellect, and the heart, representing the passions or feelings. If a person is only half convinced of the truth of our philosophy, or has only engaged in it from the feelings or passions, he or she can be easily made to desert it by a counter irritant, however zealous he or she may have been in the cause. Most of the deserters from our ranks have been from this class—persons who had no intellectual appreciation of its truth or importance, and could give it up as they would give up any project in which they had been engaged, under an excitement of the feelings. A variety of passional attractions have served to lead people into Spiritualism, and out of it also; and the same is true of the churches. Religious revivals and social revivals have brought them in, and a relapse has taken them out.

A few have been converted in the head, and not the heart, and may have been drawn out of it by the passions or social relations, which had not been enlisted in the cause; but these are few, compared to those who came in only with the heart, and went out by the same door, because the head was not brought into the cause. No person with ordinary intellect ever deserts our cause, if he or she has been wholly converted, or has both head and heart in the work. One who knows the truth, and feels it, cannot leave it, nor desert the ranks of those who defend it. We have not been mistaken in our judgment upon those who would not desert us; but some are yet with us whom we have considered liable to leave us at any time.

A thorough Spiritualist is one who has the rational philosophy in the head and the soul, stirring truth in the heart—one who reasons with its philosophy, and sympathizes with the partakers of the blessed messages of love and devotion that come so frequently and so sweetly to the suffering and afflicted, lifting them as the gentle showers do the plants in the parched earth. If the heart is fully enlisted in this, and the head clear in the rational philosophy of spiritual life, there is no gateway for desertion. To such, the cause is paramount to all others; and we could not desert it, even if we willed or wished to do so. Converted all over, all through, both the head and heart are in the work. We could name at least a thousand such, known more or less to the public, but refrain from naming even one, to avoid any distinctions; and we could also name some few who, if not suitably sustained, as they feel that they deserve, would desert us on a louder call to other fields of labor, and some who might leave, as others have, out of sheer spite and ill-will. Occasionally, one falls back into the flesh-pots of sectarianism; but such were only heart converts to us, as to the church which required no other conversion, having no use for the head and its reasoning powers in Christianity. A few have gone off with a Christ attraction, like Bro. T. L. Harris, who had a special calling to be a "special messenger of the Lord"—*his Lord*, not ours. We bid such good-by and God-speed. We have no use for them in a rational Spiritualism which has its God incarnate now in the whole race of man. Those Spiritualists who never get beyond the phenomena, and care nothing for its literature or lectures, are in the heart-sphere, and liable to desert after having scores of the best tests, because the head has not the philosophy of their causes and origin. All should make themselves acquainted with the philosophy of spirit-life as well as its phenomena, and feed the head as well as heart with food appropriate to a growth and permanence in the good cause.

A WICKED PRACTICE.

Amid the evils of our social system is one that has seldom been attacked, and yet has a wide range of injurious effects. Young men are often afflicted with diseases which unfit them for enjoying social life, and especially unfit them for husbands that can make a wife happy. Such diseases are not few nor are such cases rare, and in nine cases out of ten such persons are recommended to marry as the best remedy, and to marry the purest and healthiest girl they can get, and take her of course as a medicine. The girls who are trained only for marriage are numerous, and society is so constituted that they can scarcely get food and clothes to be decent by industry, and hence they are ever ready to be duped and kept ignorant by our shallow system of education, which is, in the main, only to fit them for housekeeping, or for parlor ornaments if rich. The hundreds of poor ignorant victims annually sacrificed in this way, (as medicine) for the men who are not fit for husbands, shows the need of a better education for females, and of such change that girls shall not be driven to such resort for subsistence. The physician cannot be blamed, as his patient is his client, and he must do the best he can for him regardless of the sufferings of others, but we never find one of these physicians recommending his own daughter or niece for the subject. He would as soon see her body go to the grave; but there are plenty of others to be found. In most of these cases where men take a wife for medicine to cure a disease, the wife soon finds it out and regrets the bargain, and if she does not leave him and seek divorce, leads a miserable life, and perhaps gives painful birth to children that are diseased and unfit to live even if they escape an early death. The extent of the wretchedness arising from this evil is very great, and runs into nearly every avenue of our social system. Our attention is called to it at this time by a letter from one of these suffering young men who cannot marry the woman he loves and is advised to marry or do what he considers worse, and he asks to know if he shall marry, and if ever the time comes that he can marry the one he loves, get a divorce and marry? The very nature of the question shows the wrong estimation placed on females, but it is the common one that they are only for man's convenience. The theological history is, that woman was made of a man's rib, and for a "help-meet to him," so of course she may be made into a medicine to cure his diseases at the expense of her life. To us this seems the most sacreligious use of marriage and of woman, and not much less reprehensible than burning wives on the funeral pile of their husbands. We hope the day is near when females will constitute a part of society equal in every respect to men, and when marriage will be sacred, mutual and voluntary on both sides without deception.

MUDDY POLITICS.

We do not often read the political speeches—not even those made in the United States Senate—because they are latterly almost entirely devoted to personal or party abuse. It is, indeed, a pity to see men with such talents and position as Senators Conkling, Morton and Schurz prostituting their powers and position almost entirely to party purposes and personal attacks, instead of looking after the interests and welfare of the country. It would seem by some of the speeches that our national welfare, or even existence, depended on the continued control of the republican party and the support of the present administration; and by others as if one, or both, depended on their defeat. There are intelligent people in this country who would be glad to see men, when elevated to a seat in the Senate, rise above personal and party demagogues, and above all political parties and intrigues, and look only after our country and its interests, its honor and its welfare; but it seems, unfortunately, to be the case that most men get to the Senate by personal bribes, party obligations and political intrigues—and of course we cannot expect such men—elevated by such means and under such obligations as they are—to look less after the personal and party interests than those of the country at large. If all the intelligent citizens of our country would discountenance this kind of legislation, and use their influence to prevent such kind of gambling operations as are carried on in legislatures to elect Senators, we might have a political reform and more dignity in the Senate; but as it now is, it seems to us fast sinking into a petty political arena for scheming politicians.

ST. LOUIS THAWING OUT.

We have had a severe winter, and river choked up with ice an unusually long time, but it is at last thawing out, and the streets are almost uncrossable for the accumulations of the winter. Our streets are rarely cleaned even in summer, and never in winter, consequently St. Louis has the name of being the dirtiest of the large cities of our nation, a name which it richly deserves. As an evidence of this, a man was drowned in the mud of the streets a few days ago, and the inquest held over his body found by testimony that he was not drunk but weak from sickness, and while walking alone fell into a mud hole in the street, and no one seeing him, and being unable to get out, he perished there. Some years ago we heard of a child drowning in the mud and water of a street in Fond du Lac, Wis., in attempting to cross, but the above is the first instance we ever heard of a man perishing in the mud of a city street; but there is plenty of mud to drown a regiment in our streets.

If any one doubts St. Louis being the "future great city" of this country, however slowly it grows, he or she can have it proved by sending us twenty-five cents for a book of 214 pages,* well filled with statistical and other information about the city, the State and the West generally, the resources of which are as yet mainly untouched by human hands. Those who want information about the West will find this work of L. U. Reavis is the best and by far the most comprehensive work in print, and if dependent on sales for its cost would sell at least for one dollar. Address Warren Chase, No. 611 North 5th street.

*The reader must bear in mind that this book cannot be had at the office in Boston, but at Mr. Chase's store, in St. Louis. Mistakes are often made in this particular, hence we allude to it thus pointedly.—Ed. B. of L.

CHEAP MONEY.

H. H. Day, of New York, sends us a circular on the subject of money, and urging political action to secure the issue of a large amount of long bonds bearing low rate of interest, between three and four per cent., and the redemption of all our national bonds with them, and thus cutting off the usurious interest and the immense speculations of those who bank on the nation's debts. Perhaps this is the most direct way to provide cheap money, but whether it is or not we are sure the demand of the people for cheaper capital to *work* with, not to speculate on, must soon be met by some policy. If the credit of the nation is to be used for bankers, stock-jobbers and gold-rings exclusively, it is time we had a change and the great mass of the laborers had some share in the benefits of our government and its credit. If ten men can open a bank and make money with the bonds of the government, we do not see why ten working-men cannot open a shop and make shoes or hats profitably on the same kind of capital, and if there is a special law for banking we would have it a general law to allow of manufacturing and farming on the credit of the nation as a capital. Let us have a national currency on which we pay no interest, and low rates for all.

TEMPERANCE.

By especial invitation we enjoyed a pleasant and profitable meeting with the friends of temperance, who crowded Avenue Hall on the evening of Feb. 20th, at the crowning of the king and queen and installing of officers of the Mt. Vernon Chapter of the Temple of Honor, by the officers of the State Organization, and had an opportunity to say some words of encouragement and hope for the faithful workers in this noble and important cause. The ceremonies and speeches, with the music of the evening, were of the choicest quality, and the large meeting composed of some of the most earnest and faithful workers in the cause.

If there is a city in our country where the work is needed, it is St. Louis, where well dressed young men can be found drunk in the streets at any hour of the day or night, and many of them belonging to wealthy families who keep these dissipated youth in good standing socially, although morally and physically broken down. We hope ere long to see all the friends of temperance unite in an effort to put the distillation and sale of alcohol into the hands of the Government, and prohibit all else.

GOOD NEWS FOR EXPRESS COMPANIES.

We had a case of books shipped in Boston, Feb. 13th, through to St. Louis, by FAST FREIGHT, and up to time of writing (March 2nd), it has not been heard from at this end of the route; while we have never had an express package over five days (and seldom over four) in reaching our store from Boston. St. Louis citizens complain that the railroads switch off the goods and cars marked for our city, to make way for freight destined to other towns and cities in the West, and there is not enterprise enough here to correct it.

The Emperor Francis Joseph has issued an imperial decree declining to recognize old Catholic bishops or opponents of the dogma of infallibility as a part of the Roman Catholic ecclesiastical hierarchy of Austria.

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

Spiritual Fellowship—What the Battle Creek (Mich.) Spiritualists Believe—Miscellaneous Matters.

The true Spiritualist has fellowship with every one who, in the least degree, protests against supernaturalism; and this unity of the spirit, now gradually dawning upon liberals, will, in a few years, progress into such sterling activity that the so-called spiritual fellowship of the sectarian world shall fade into insignificance before its divine light.

These are troublous times. It takes brains to comprehend the situation. Superficial observers stand aghast at the destruction of old idols—images that have been revered for ages. Gouty clergymen, disturbed in their Rip Van Winkle sleep, declare that the morality of society is undermined, just because their pet plan of salvation is rejected by modern thinkers. But the world still jogs on; and those who are truly awake see that all this discord but leads the way to a grander unity in the coming time.

How thankful we should be for that system of thought which inducts us into the holy of holies, and reveals to us the splendors of progress!

Spiritualism does this very thing. It takes one to the sphere of causation. We see the processes involved in the law of evolution as applied to theological change. Herein lies the secret of the contentment of the Spiritualist. Though tumultuous jangling reigns without, he is undisturbed. He gets this idea of unity; his spirit senses the strains of a divine melody; he is conscious that his sympathies are enlarging the circumference of their activities; he realizes that, by some mystic influence, his whole inner being is undergoing the sublime changes of a spiritual transfiguration, and he becomes supremely happy.

But what is the peculiar feature of this coming unity? It is this: *a spiritual fellowship on the basis of principle.*

The sects have made the dogma stand as the basis of fellowship. That is contrary to the modern idea.

Spiritualists deserve the commendation of the world for the course they are pursuing. While they possess a dogma that is dear to them, a dogma that is susceptible of scientific demonstration, yet, in their efforts for organization, they soar above the methods of the past, and absolutely make their cardinal idea, the special element of their system, a matter of secondary consideration. The main question with the Spiritualist is not, Do you believe in spirit communion? but, on the other hand, Do you believe in progress?—are you willing to investigate?

This, reader, is the basis of principle; this is the ground of our fellowship. Is it not a glorious one? Do you not find inspiration in it? Within its folds *all* can come.

WHAT THEY THINK ABOUT IT.

Battle Creek, Mich., is a centre of rationalism. J. M. Peebles preached the progressive gospel here for many years. This was the home of E. C. Dunn, who, under the kind guidance of Bro. Peebles, has become such an eloquent speaker and effective laborer for humanity. Not long ago the First Spiritualist Society adopted the following statements:

"As members of the First Society of Spiritualists of Battle Creek, we declare, as our object in organization, a desire to aid each other in outgrowing the errors and advancing in the moral excellences of life, inducing us to have a watchful care over each other, and to labor for advancement in truth, harmony and moral purity, thus to become fitted for happy and useful lives here, and be prepared for more perfect happiness in the coming future. We accept, as embracing in part our declaration of principles:

"1st—God as an infinite Father.

"2d—Man as a great brotherhood, not divided by death, but occupying two conditions of being, in one clothed with corporeal, in the other with spiritual bodies.

"3d—The communion between the two parts of this great family of man.

"4th—The unlimited possibilities of the human soul as developed by culture and education.

"5th—In the natural purity and nobleness of human nature.

"6th—The capacity of progress here and hereafter.

"7th—In the law of compensation or the principle of justice, by which all are made happy or unhappy according to deeds done or characters formed.

"8th—That ignorance and vice necessarily cause unhappiness and misery, while knowledge and virtue bring harmony and happiness to the soul.

"We declare our determination to strive to live in harmony with these principles, with the avowed purpose of keeping open on all sides for the discovery and acceptance of new truths, and to so adjust our organization to the growing needs of the soul as to keep fully up to the spirit of the age, and so become an ever-increasing power in the world."

NOTES.

April 20th the Davenport Brothers intend to elevate their cabinet in Sturgis, Mich.

J. K. Bailey lectured in Breedsville, Mich., Feb. 18th. He had a large audience. His theme was, "What I know about Phenomenal Spiritualism." He talked well.

The American Spiritualist, dated Feb. 24th, comes out in a new dress, which is a sign of enterprise on the part of the editors of that independent and radical sheet. We are sorry to learn that Mr. Wheelock, the managing editor, has been sick. He has hosts of friends all over the West, who, with us, rejoice in his successes, and sorrow over his defeats—when he has any.

Mrs. Mattie Hulett Parry, of Beloit, Wis., is busily engaged in the lecture field. Her appointments are in this wise: East Delavan, Wis., March 10th; Spring Prairie, March 17th; McHenry, March 24th; Richmond, March 31st; in Chicago during April. She will receive calls from Eastern societies. We most cheerfully recommend her to lecture committees as an attractive and earnest speaker.

The Troy Times of Feb. 19th contains a synopsis of a discourse by the Rev. Dr. Baldwin, (Baptist,) upon "Saul and the Witch." It was a base sermon. Mr. Peebles is to publicly review it. The lash will sting. Though Bro. P. is usually very mild, yet, when aroused, there is a lion inside, somewhere. Mr. Peebles's friends—and they are legion—rejoice to know that a second edition of "The Pilgrim" will soon appear.

F. E. Abbot, of The Index, talks to the point, always. The effort now is being made, on the part of liberal Christians, to divest the term Christianity of its old-time special significance, and make it synonymous with goodness, truth, love and progress, wherever found. Therefore, this class of Christians accuse radicals and Spiritualists of a willful disregard of facts, when the old definition is insisted on by these modern heretics. Can Christianity adapt itself to the progressive demands of the times? It is an open question. Mr. Abbot says *No!* And in saying that word he adds several others. Here they are:

"He who cannot discern in the history of modern times the gradual crumbling to pieces of the great Christian system, ecclesiastical, and doctrinal, and religious, and the cotemporary growth of a greater secular system, scientific, industrial, social, political, and moral, is blind to what future historians will unanimously declare to be the one dominant and overshadowing characteristic of the entire epoch in which we live. It is the bewildering complexity of these two simultaneous and omnipresent processes, one of decay, the other of development, and the difficulty which most minds experience in reaching a point of view high enough to command a comprehensive prospect of a field so vast, that must be taken as the explanation of the delusion we have referred to.

"But the delusion is none the less a fact. Christianity is nothing, if not 'Orthodox.' What these good critics fancy to be their own superior penetration into the true nature of Christianity, a finer and rarer appreciation of its spirituality, a more delicate and subtle insight into its capability of endless progress and ever-fresh adaptation to humanity's needs, is nothing but dense muddiness of mind. Being themselves in rapid motion, they sink back on the cushioned seats of the railway car, and complacently exclaim: 'He does not perceive how rapidly the trees are moving!' It is true; we do not. We yield the credit of such superfine perception to Unitarianism.

* * * * * * * * *

"Meanwhile it is absolutely necessary to recognize the fact that Christianity is necessarily 'Orthodox,' and loses all right to call itself Christian *in the exact proportion* that it surrenders 'Ortho loxy.' The great body of the Christian Church clings to its old formulæ with desperate tenacity; and sooner than yield them, it will desperately fight. The nebulous border or ragged fringe of the Christian Church which calls itself 'Liberal Christianity,' because it has nearly abandoned Ortho loxy, has no claim to be considered at all in this connection, on account of its numerical and doctrinal insignificance. It has no future."

East Saginaw, Mich.: Advices from this thriving city inform us that Mr. Frank White is giving excellent lectures to the Spiritualist Society, which is a very pleasant, though not at all uncommon fact to record. Frank is doing that same thing most of the time. In May he edifies the Port Huron liberalists and Spiritualists.

Chicago: Susie M. Johnson is addressing the Spiritualists of this famous city. Her discourses are much admired by the people. The latest Chicago sensations have been the visit of the Japanese Embassy, and the defeat of the Chicago gambling fraternity by a delegation of the "swell-mob" of St. Louis. This last is hard to bear. Chicagoans never will forget it. Robert Collyer will undoubtedly preach in relation to the matter. Each grade of society has its resources in time of trouble. Collyer is comforted, as he peruses the choice books sent him by sympathizing friends; the merchants grow happy as "orders" come rolling in, and so on through the list. But alas! the poor gambler! He seeks comfort in playing a little game of "stand off" at some favorite bar, for frequent dose of invigorating punch, or delightful draughts of that delectable beverage, the artistic Bourbon-sour. [Copyright secured by law.]

CEPHAS.

New York Matters.

(From Our Special Correspondent.)

TAMMANY AND THE CHURCH.

DEAR BANNER—The overthrow of Tammany revealed to the astonished gaze of our people a mass of corruption fearful to contemplate, a vile system of bribery and expenditure that if it had continued longer, would have involved our great city in bankruptcy and irretrievable ruin. "The Lords of the Ring" made themselves strong by involving all they could, especially the several religious denominations, as partners in their crime; also some members of the opposite party, Republicans, were sought out, and interested in their infernal scheme of plunder, all for a price. The churches had some shrewdness in managing their affairs, which they did very adroitly, for the reason that they had a minority who objected and protested against the entire proceedings. For instance, a majority of the church would plan a campaign against the City Treasury, and it now appears that in nearly all of the Protestant churches implicated, a small minority protested, but to no avail. Then the dark, damp and dismal cellars of their "places of worship," full of poisonous vapors, only fit for the habitation of vermin that can subsist upon foul air, would be fitted up with what they called "school-rooms," badly lighted and not properly ventilated. Into these pest holes the children of the poor would be gathered in the "sacred name of the Lord," and instructed after the manner of the church, for which the city corporation was charged enormously for rent of room, pay of teachers, fuel, etc., etc. Then again, some real estate belonging to the city would be envied, some eligible lots worth thousands of dollars, and to get them it was an easy matter for the church-members to meet and organize a "benevolent society for the benefit of the church," ostensibly for the needy and destitute, and the city authorities memoralized to donate the land, which was generally done, providing the parties making the request had or represented sufficient influence. In this and other ways, the tax-payers have been robbed of nearly two millions of dollars, and we know not how much real estate, during the last three years, and as stated in my last, the Catholics getting the lion's share. This entire proceeding on the part of the different religious denominations is in direct violation of the Constitution of the United States, and of the State of New York, and in violation of all law, civil and moral. That colossal church corporation, estimated to have property valued at fifty millions, known as Trinity, appears in the list as among those "asking alms of the city," also the Unitarians, in a small way, but nevertheless as guilty. Mr. Dexter Hawkins, a lawyer of this city, member and one of the trustees of the church of the Messiah—formerly Mr. Hepworth's—has taken a leading part in this exposure, and says of the Baptists in answer to a question, "Yes, they got ten lots valued at one hundred thousand dollars, for the use of the Ladies' Home Society of the Baptist church. It was done in a peculiar way. A committee was formed in the Brick church to raise subscriptions for the erection of this Home, a corporate society was formed, and none allowed to be shareholders who did not subscribe. Some of the members said, 'Let us get some land from the city; the Catholics are getting a good deal, and we ought to have some.' Other members objected and said, 'No, that will not do; don't let us disgrace ourselves; the Catholics are in, and we want to get them out.' The decent men," continues Mr. Hawkins, "were overruled, and the Baptists took the land."

Mr. Hawkins also accuses his own church, the Unitarians, of evil designs and practices upon the city treasury, even against the protest of a minority. So, of several of the other church organizations, all of whom are now arrayed before the public with unclean hands. They each had a protesting minority, but the crime was consummated notwithstanding. Take this whole matter into contemplation, bad and infamous as it is, the most humiliating spectacle is that of the protesting minority still remaining members of churches guilty of these crimes, not one having the courage and manhood to leave them in their frauds and corruptions, but consenting to remain, seduced into the support of the majority, no matter what they may do. This sort of negative honesty is a farce, degrading to human nature; better be a thief, and done with it. Voltaire said, "The great difficulty with honest people is, they are so timid"—too timid to have any self-respect, and so complacent as to become the ready dupes of the bold and unscrupulous—a convenient cover for the commission of great crimes. It is evident that the city of New York has been robbed of its money, of its credit and of its land, and the guilty parties exposed to the scorn and contempt of the world. Now let us watch the "protesting minorities," and see what they will do about it. Let us hear what answer the "overruling majorities" may make to these authentic charges. Let us hope that they will repent of their evil deeds, and make restitution of their ill gotten gains to the legitimate owners, the people of New York; if "the lords of the ring" are made to suffer, that they all may be made to suffer with them; if Sing Sing prison opens to one, it may be opened to all. Let the law take its course, and the guilty be made to suffer, whoever they may be. Let us prove that, if corporations have no souls to be saved, they have bodies to be kicked, and, in a measure, reverse the truth of the old maxim; and, above all, let us earnestly and persistently protest against any organization, cosmopolitan, national or State, upon the basis of a religious belief. The world has had too many already. These "protesting minorities" will avoid the slavery, crimes and disgrace of "overruling majorities," and then will religion become a matter of the individual instead of corporations, and of the person instead of the church-member.

That great and good man, the Socrates of this age, the heroic and devoted teacher, Theodore Parker, was content to express his best thought and highest aspiration, do his work and pass from earth without promulgating a creed or establishing a church, to hang like a mill-stone about the necks of any who should survive or come after him. His noble example is worthy of commendation and imitation by every one who desires the freedom of humanity and the highest good of all. Let each one, if they wish, make affirmation of their belief, and each one, if they see fit, also make affirmation of their approval or condemnation of the thought, and there let the matter rest without further controversy. Let our religion be one of affirmation instead of negation, of progression instead of limitation, and of a larger growth instead of crystallization into a dead institution; and, above all, of entire freedom from "overruling majorities," and of protesting minorities as well.

"The many forms of thought,
Religions, faiths, beliefs,
Are but the grains of sand
Broken from truth's great rock."

From Hesperia.

"THE INFERNO."

Reading Dante's great poem, and, in spirit, wandering with him through Hell, Purgatory and Paradise, and conversing with those whom he met, and whose sayings, joys and sorrows he has so faithfully reported, we are forced to the conclusion that he did not get far away from earth to find the Hell and Purgatory he so graphically describes, and that here, if we get in sympathy with those who suffer in spirit, the inmates of our prison-houses, asylums, marts of trade, court-rooms, and, in fact, with every phase of human life, we shall find exact counterparts to all the artist has painted. Ay, and even here, among men and women, all the delights and wisdom of Paradise. The poet, in making his senses conscious of what he had seen and heard in spirit, often imagined that he had been far away from earth, to another sphere, instead of among the children of men here on the earth. As one of our well and popularly known writers, a learned judge, who, in spirit, came in "*rapport*" or sympathy with a woman at the wash-tub, it may have been in his own kitchen, on awakening to consciousness, confounded and confused his senses to such an extent as to believe that, in the spirit-world, they had dirty linen and all the appliances of a laundry, excepting the modern improvements for washing. The senses often make such mistakes in attempting to understand the great over-soul, and comprehend it too literally. The poet Dante talked with those who were then in possession of earthly bodies, and some who had laid them aside, and with some who were conscious of having inhabited more than one mortal temple, and expected to possess, sooner or later, others before completing their earth-life. One spirit confronted him with the words:

"Cæsar I was,
And am Justinian; destined by the will
Of that prime love, whose influence I feel,
From vain excess to clear the encumbered laws"—

who in the first had enough of war, and in the second was content that his Lieutenant Belisarius should command the army, gain conquests and the glory of victory, while he had a more sublime mission, a greater work to perform in the simplification and codification of the laws of his realm, proving of more endurance and service to mankind than anything the mere conflict of arms could bring.

It is easy to imagine Cæsar, dissatisfied with his earth-life, untimely cut off by "Brutus and the rest," as he had taken the sword and perished by it, and of his having an earnest and intense desire to return again to earth to complete his work, consummate his dream of an empire of law instead of mere force, and make amends for what he had done and what he had failed to do, and benefit himself by serving his kind—a desire that Nature has certainly provided a way to gratify. Our own army, during the war, furnished examples of officers high in rank, as indifferent to the glare, glitter and mere glory of military service, as a full-grown man is of the trinkets of his infancy, evidently satiated if not nauseated at some time with such things, while others did not seem to care for anything else. The former were content to do their duty, indifferent to praise or blame, while the latter were uneasy if their names and deeds did not constantly fill the public ear. One was as natural a sentiment as the other, only one had outgrown, as Cæsar had, such things, while the others had not. Such contrasts are presented in every condition of human life, and furnished the ancients with the evidence of their belief in preëxistence or re-incarnation, neither of which words fully express the idea. The ultimate of every soul is completeness, only gained by actual personal experience, and not by proxy; and if Cæsar had got all that war could give, he needed that which could only be obtained in another and different condition of human life and human activity, and must return to earth in another physical organization to get it. This doctrine is rejected by the materialist, who assumes and maintains that the soul is the outgrowth of matter—the creation of human flesh—and this single life its ultimate; while, on the contrary, the soul is absolute and eternal—without beginning and without end. Matter is simply its means of outward expression, and each earth-life only a series of one of the steps in its unfolding into perfection, the ultimate of every human soul. If it is less, it is nothing.

"And the divine stability of heaven,
(That assured seat for good men after death,)
Is but a transient cloud, displayed so fair
To cherish virtuous hope, but at our need
Eludes the sense, and fools our honest faith,
Vanishing in a lie."

New York, March 3d, 1872. X.