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BOSTON, SATURDAY, MARCH 30, 1872.

to be juferred yours is.

to tyranny,

less to compel him.

vou admit.

The Social Question. THE PRINCIPLES OF SOCIAL FREEDOM. A REJOINDER.

TO A. E. NEWTON:

desire to know and speak the highest truth in all legal enactments; it belongs to the department ing that truth is all high. With me, truth, whether high or low, is one and the same thing, only dif- solution,

fering in degree. But Lattempted to point that out in "The Principles of Social Freedom;" if I view your remarks on regeneration, since they failed to make it clear there, it were useless to at- are mostly similar to my own convictions. The tempt to elucidate it here. But the non-comprehension by you of what I think I do understand, of the necessity of outgrowing inherited deformifarnishes the entire basis for your criticism. I ties, whether physical, mental, or moral. I hold. assume that a person has the right to do whatever that children begotten under the perfect condihe can do; since the capacity to perform a thing tions of marriage will have nothing to outgrow, is the prophecy of the right to perform it. You | since they would be the result of the best natural will not dispute that the tiger has the right to kill a man, but you must, else you have no right to assume that a tiger man has no right to do the same. In either case, God endows the capacity, The reason you think I did is, because you use and furnishes the object .----

It is not, therefore, a "useless refinement" to which I resorted. I am not given to useless refinements; but if to anything, to quite the contrary. I am not half so anxious to make nice distinctions as I am to attract attention to the widest range of truth. I speak with no regard, whatever, list, and will premise by saying that a failure to to existing customs, from which you seem indis- observe both sides of what is involved, and to apposed to break away. No luquiry after truth ply the rule of individual freedom and right to should be made under the formula laid down by protection, make all the confusion into which my what that truth is to supersede. Hence, when we discuss contracts, we must find the natural principles which undefile contracts.-Everything in Nature contracts to perform what it has the capacity to perform. We do, not expect "figs of thorns, nor grapes from thistles." Now for a moment adopt the natural law of contracts, and by it try human contracts; and then affirm that you. I, or any hody else, can perform a contract which we have not the canacity to perform.

All our rules of right and wrong are founded upon the false basis of arbitrary power, which would compel people against their natural capacities. Therefore when you say one person inflicts a wrong upon another, or upon society, when he fails to perform a contract, you are assuming a higher power than Nature has invested you with to exercise over others. "Judge not lest ye be indged." is the great law. Notody can by any possible means determine for another what is right and what wrong.

But I see you have not yet obtained the full meaning of freedom. There is no such thing as true and false freedom. It is either freedom, or it is slavery and despotism. You give a dilute

wear, and what they may do in all directions; since these have even a more direct influence upon what children will be, than the mere fact of the parents being held married by My Dear Sir-You are just one-half right when | legal constraint has. The difficulty in these you say, in your criticism in the Banner, that I | matters is not to be, indeed cannot be, solved by things; since, beside all that, I also desire to know of general education. We have both the right and speak the lowest truth. It is almost a fatal and the duty to educate, and if we could only mistake that almost everybody makes, in assum- | legally exact that people should be educated all our difficulties would soon be in a fair way for

interest it has in the children which may result

from it, it also has the right to determine what

the persons about to marry shall eat, dr.nk and

I have neither the time nor inclination to reterm regeneration was used by me in the sense conditions obtainable,

I do not think I "failed to set forth" my views of love and freedom with "desirable precision," the words love, right, freedom and some others with variant and sometimes incongruous senses' -in fact, it seems to me that what has already been said can leave no doubt as to what I mean by freedom and right, since I have endeavored to be precise and clear. I will now add love to the critics fall. Because a person has the right to and does love, it by no means follows that sexual relations must ensue; that depends not only upon the person loving, but upon the object loved as well, whether it consent to such relations. Dismissing all other forms of love, then I relissert that there is no natural right existing anywhere outside of two individuals, which can rightfully determine whether they shall maintain sexual relations. If there be, will some wise one please inform me where it resides? I have never been

able to discover it. And suppose their " hetter. intuitions do condemn"? Can law enforce them in favor of the individual? If so, I may have used "unguarded anguage": if not, your discriminations, instead of mine, are rather finely drawn. It matters little to me what I am understood to say-I am only anxious to state truths so broadly that, I need never he obliged to modify them, that the whole may be included.

But I am really surprised that, you should have made to fatal an illustration as to put love-or li- to enforce could not save Chicago or Peshitgo. cense, if you please to call it so-in comparison And are you prepared to say that Gol's laws. theft and swindling. But I fear to lose the effect of your position unless I quote your words: "Were any argument needed to show the tra-mendous mistake of this "-my-" position, it would be sufficient to ask, Why not apply the same safe curative principle to the ovil manifes tions of every other passion and desire? Take coverousness, for example: why interform with robbery, swindling, embezzlement or fraud in any shape? Why not leave the thievery of Pive Polots and the rapacity of Tammany quite free, ebane? quite free, since, as evils, they will thus hest be cured ?" I repeat, I am surprised that you should set uch a trap in which to catch me, and think you have caught me, while it must be palpable to everyhody else that it is yourself who is entrapned; and I think I can convince you of it. Let us examine these positions. If I commit a heft, if I rob, swindle, or embezzle, or otherwise. fraudulently obtain anything, I take something from somebody without their knowledge or consent: indeed against their wish and will-to which have no right. If I love, under the "fullest liconso to every phase of the passion or instinct. over called or miscalled love." I only do with other persons what they, equally with me, consent to and join me in. To make your comparison hold, you should have described a rape, when one compels another to endure that which is rehelled against, as is sometimes the case outside, but frequently so inside, marriage; and for that crime the law provides a more stringent penalty, even, than it does against either of the crimes you site. Therefore I unhesitatingly aspert that you have demonstrated the fallaciousness of your own, but not my argument. I chose to define love, in the natural order of the subject, as evolved by a continuous line of argumentation; and I still think the analysis of the various phases of love should follow instead of precede the definition of love itself. So, again, I am compelled to think your criticism weak, when you assume I was inconsequent, and that I Lick discrimination, which I neither deny or affirm. But, if I do, I am not so indiscreet as to call things by wrong names. And now, from the defensive, I change to the offensive, and charge that you neither acknowledge the facts of Nature nor the deductions of logic. You speak of right and wrong, of love and ust, as if they were different things, instead of different conditions of the same thing. I thought I had made this so plain, in my speech, that no one could fail to perceive it; but it appears I was again wrong. The love you are capable of is your own. It belongs to nobody else, and probably nobody else in the world can love just as you can love. The same is true of me, and of everybody elso in the whole world. The different degrees of love, thus represented, cover all the space, from the very lowest and most undeveloped exhibitions of love-or lust, if you pleaseup to the most spiritually refined and intellecrually subordinated lust-or love, if you-please. Every shade and variety of sexual attraction is represented in this progressive chain; but the higher conditions have no more right to assume control over and attempt to force the lower conevery fact of life. Hence I say if society has ditions to conform to their law, than the lower

Sec. Constant

It is the failure to be able to separate the idea the various degrees of constraint which you conof restraint from the true idea of freedom, that sider proper, under the impression that you were distinguishes almost overshedy who has at defining freedom. I do not desire to review the tempted to criticise my "Social Freedom." It is remaining parts of your article; they have no reimpossible for me to determine what is right for lation to freedom. The question to be determined another to do; therefore I repeat that "you can "is, What is freedom? and has the individual a never do right until you are free to do wrong " right to it? After granting that every one is en-What my judgment may be regarding what you "tilled to freedom, we have only to repeat Anna" should do, to be right, might differ essentially. Dickinson's reply to her pro-slavery querists, who from your own conception of right; so it is im-were fearful as to whit, the negroes would, do possil lo for me to croot a standard of right and with their freedom; that " if is none of our bustwrong for you. It is equally impossible for so- ness, so that they do not eneroach upon our clety to erect such a standard, and compel its rights," But she is now asking of me, in reference. members to conform thereto. Hence, your stric- to social slavery the same question she answered tures on my presentment of right have no mean- so well about negto slavery. Am I free socially? ing, and your illustration of the right to use in- Then it is nobody's business what I do with that toxicating drink is a clear admission of what I freedom, unless I attempt to impose it in anothsay; since who shall cuforce the restraint? I am er's sphere; when, as I have already said, it sure you do not infor a us-you do not even at- obanges from freedom into tyranny, and then the tempt to do so; unless, indeed, we are to suppose meed for legal protection supervenes. you would have the better sense of the individual . On the other hand, dony freedom, and you as

do it-which, again, would be a clear admissionsort the right of night; and that might may be of my theory, and a denial of what you leave it exercised by one person over the whole world, since there is no place to stop between the right And the same analysis equally deposes of of every individual to freedom and the right of your three statements, one of which ou assume one individual to control all the rest if he can ac-I must mean by free love. What is a legitidiate quire the power to enforce it; and that is just as exercise of the functions of love? Car, you decide rue socially as it is politically.

that for-society or for me" If you make the at-Did I not think I know the motive of your crittempt to do so, that moment you are encroaching upon the rights of others, and from freedom sink dam, I should be compelled to think it an attempt to make my position appear ridiculous; while in fact your argument, if it mean anything, means last what I mean. I maintain freedom, you do But you re state my own position so we'l in this not assert despotism; but you question freedom, regard, that, for the life of me, [am unable to see, or appear to do so, offering no substitute for what what it is that you conceive you are criticising; yon arraign. It is the same fault I found with since to admit of my argument what you state it. Hadson Tattle; I showed my colors, he said they to be, admits away all chance for criticism, and were false. I asked him to run up his; but has leaves the whole matter, as I leave it, with the in-Teaves me to think he has none. You call legal dividual, who ought to live the best possible life; ownership "a barbarism," and certain things ", lewhich, for his own good, I freely grant, but, if he gal prostitution." Abolish these, and what have do not choose to do so, both you and Lare poweryou left but freedom. Stripped of well turned As you: say, "this principle is a two edged sentences and reduced to "Freedom for good in

the broadest sphere," it means neither more nor sword; it is, indeed, the word of Gol piercing less than that. even to the dividing asunder of soul and snirit. "And if the "centrifugal force" increases in the and is a discerner of the thoughts and intents of

individual, it must be met and counterparted by the heart.". But your intimation that, as a social an Increase of the "centripetal" force, also, in reformer; I bring discepute upon the cause by its the individual, and not in to nebody else, as you non comprehension, is scarcely compatible with leave it to be inferred it should; since nobody your own statement that I do both understand can supply, for the use of another, what belongs and enforce that plain rule or law of freedom, to blinself as an individual. That s upply, if it Even "freiduat," when audjust to this becomes be furnished at all, must be in the form of devela harmless terror," which is what I contend and opment in the individual himself, through the

efforts of others or of society, in their , rendition In regard to your "higher law" paragraph, it is of the duty they owe to those lower than themnnecessary to reply, except to say! If you can selves in the scale of human advancement. 'And improve upon God's lavs, I presume anybody this is the difference between the freedom to eduwill be happy to substitute the one for the other cate and the tyranny of compulsion - between in practice; but again I ask: Who shall enforce them? All the restrictions that men attempted the rights and duties of individuals and the rights and duties of government; or, to state it still more specifically, individuals have the duty to metarm what they have the right to merform

Free Thought. CHURCH AND STATE, LAW AND PHYSIC.

NO. 3.

"Will they never have done ?" I see by the " Banner," that while the Doctors of Divinity have been contriving in Cincinnati how they may, by a uplon of civil and ecclesia-tiat law, regain dominion over the souls and conclences of Americans, the Medical Sangrados are also at their dirty work again in Albany, inrighing with the legislature of the Empire State. to compet by statute all New Yorkers to submit heir bodies to their control, and by no means to? shift off the "mortal coil" but in accordance with the rules that with slight modifications were pracfield by "the profession" in the dark ages, most or all of which these back and dead stillion learned ignorationses have been forced to submit to and unwillingly adopt, by the common-sense portion of mankind.

In my youth I knew scores, yea, hundreds of strong and healthy young men and women, who were as unmistakably murdered by the lancet of these blood-sucking leeches as if their throats had been cut by a Initelier's knife or their hearts_ proceed with an assassin's dagger, if this is doubted I will pledge myself to point the New York Judiciary Committee to an "M. D." doctor of my acquaintance, now living, who I know from what I have beard him and his neighbors say will testify under oath, that in the early days of his practice he was in his ignorance, made the medical instrument by which not scores only, but, tens of scores of human beings were launched prematurely later eternity, and this because be felt himself constrained to treat patients in accordance with the blood atoning doctrines laid down in the medical books, to depart from which would have subjected him to the penalty of disulses from the ranks of the diplomated M. D.s. and to be branded with the epithet of quark 1 Thank God that I was the first, to my knowledge, who dared to condemn, both in private and public, the system of wholesale medical slaughter that was then in vogne, in spite of being denounced by the regular M. D. quacks and fools as a " meddlesome ignorances " who knew nothing of the subject he was talking about. Still I have lived to see the day, when there is not a doctor of medicine in the land, who would dare to return to the diabolical blood-letting and thirst-forturing practice then pursued, and I hope (though now in my last quarter of life's century) to live (2.866 the time when no regular hred M. D. quack will dare to kill his patients in congestive maladies, by the substitution of morphine or other preparations of onium or narcotte drugs for the lancet, as is now so generally done in fevers and other congestive

complaints. It is one of the most atrocious features in mod

admixture of all three, and call it true freedom, or freedom with limitations. I will endeavor. once more, to give you my idea of freedom. A person is absolutely free to do whatever he has the capacity to perform; but, in the pursuit of that freedom, he must not encroach upon the rights of another, since the very instant he proceeds within the rights of another, against his will, that moment his freedom is changed into despotism, because he would enforce conditions within the province of another person. Hence it is that I have asserted, over and over again; that it is the sphere of government to protect individuals in the possession and exercise of their rights among which is the right to freedom. This is so plain to me, that I wonder any thoughtful mind fails to comprehend it. In it lies the whole question of "the principles of social freedom."

Admit my statement of freedom to be the true one, and I see no way of escape from my deductions. Deny my statement of freedom, and the divine right of might is the only alternative. It is either every individual governing himself, and the general government protecting that government, or it may be one individual having absolute control over all the rest; since there is no legiti mate halting ground between the divine right of a king and the human right of every individual. I am glad you touch upon the rights of children but it seems to me that even with them you carry an admixture of the same character to which ref erence has beeu made; since you state one propo sition, but leave the inference that you do not mean it. You state it is the duty of society to protect the ante-natal and post-natal rights of children; but leave it to be inferred that it is the parents who are responsible. Is not that contradictory? If it be the duty of society, it cannot also he the duty of the parents, since that would entail a conflict of duty. And under the rule of freedom society cannot compel the individual to do what he chooses not to perform. While children are in that stage of development in which they belong by Nature to the mother, she, and not rociety, is the sole governing power. But the moment that stage is passed, then the power is changed to society. True, different mothers will perform the duties of maternity with different degrees of perfectness, and society cannot compel them to perform them alike; but when society becomes the responsible party then similar advantages can be extended to all children. And this is one of the plain duties which society should perform.

If it be contended that society should control the relations of the sexes from which children result, because it has an interest in children as the future constituents of itself, a line of discrimination is opened which will extend to overy act of life; sluce the conditions of children depend not only upon the circumstances immediately attending their begetting, birth and education', but upon the previous lives of the parents, upon their pecuniary conditions, upon the food and drink they use, the labor they perform, and in short upon the right to control marriage on account of the have to do the same by the higher.

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vere at fault that they were destroyed? or that, in the grand economy of the universe, their de struction was a calamity? How can our fluite minds measure the wisdom of creation, to as to be competent to decide that a very low and promiscuous exhibition of sexualism is wrong-is even to be deprecated? Who are we that are wher than God? So, you see, in whatever direction we look, we come back to a common point of departure, to wit: to the right to individual free dom, and to the sphere of o ganizations of the neople to protect the exercise of it. Therefore 1 am at a loss to know what the difference is hetween restrictions and "rectified restrictions." since it would be restrictions after all the rectifi-

cation of which they are possible were made. I think, after more mature consideration, you will adopt the term protection, as I have, and drop the use of restriction, as what ought to he enforced. I most thoroughly agree with you as to what that is which is "the thing most needed," and use no opportunity to impress it wherever I go. both in speech and writing. But I domot claim that I have the right touver enforce that, except in teaching it. I cannot compel a person to accept any proposition, but I may convluce him of its truth. And that is the duty I owe humanity; yet the whole of them could not compel me to fulfill it against my will. Hente I do not see the terrible importance of enforcing the counterpart of rights. Then, again, you fall when you assumethat I fail. I can state the ,right of freedom for the individual, but I carnot inform him of his duty. I may state what I think it to be, but if I proceed beyond that I should be enerolelling up on freedom. All the multiplication of terms which must necessarily always be used in a rola tive sense, if used at all, suly befog the points at issue in the discussion of social freedom, Icis the principle at which we must arrive, after reaching which, its application must be rigidly adhered to in all things. " Complex love," " duty rersus [leasure,"" laws of harmony," " personal love," Se,, have nothing to do with the principle of freedom, and their use only prilongs the controversy. How far these are involved each individual case determines for itself. They are thy names for of fects, following from the exercise of inherent fects, following from the exercise of inherent powers, whose principle we are seeking to find out. That principle lendawored to clearly lay down, and, as you acknowlidge, successfully; but you depart from it at everystep in your analysis, you depart from it at everystep in your analysis,

at the same time assuming that I wandered from it. I do not think you can find a single paragraph in my speech, in whith sight of the plain declaration of freedom is lost I did show the various degrees of love, and deprecated the existence of the lower as ultimate conditions; but I did not say they were wrong to the individuals epresenting them, but wrong to me.

On the contrary, you have not given one senenco of criticism of my definition of freedom untinctured with the idea of constraint; just as hough there could be a constrained freedom. A constrained despotism there may be, and that is what is always mistak m for freedom. You must pardon me if I'sal you have not crite- or 30 000 miles of submarine cable now in success-cised social freedom at all, buyyou have criticised ' ful operation.

while governments have the right to perform what it is their duty to perform. Governments are the creations of individuals, and have no inherent rights; but the people who frame them impose duties upon them. The reverse is true of individuals; and if you pursue the question to its last analysis, rights and duties are synonymous terms, to h meaning freedom. It is the failure to make this discrimination, that leads governments to be despotie-to encroach upon the freedom of the people; and we shall never have a truly republican government until the organic law is replaced by one erected upon the principles of individual human rights.

Yours for the whole truth. VICTORIA C. WOODHULLS 41 Broad street, N. Y, March 8, 1872.

> Written for the Banner of Light. THE PUBLIC DEFAMER. A Life Sketch. BY E. R PLACE.

In put lie ball I've seen the talker alm. With furious zeal, to blacken o'er the name Of some rare soul who dared to face a lle.7 Rebuke corruption, or the vile defy, He painted woll-far better than he knew: Each touch he gave was multiplied by two: At every blotch his dashing brush threw down Another fell-to paint a fool or clown! And when at last he deems the work complete, Smilling complacent in superh conceit, Not fow are thinking of the ass that vaulted More than of him so rampantly assaulted!

LOST WOMEN .- Has it ever occurred to you what a commentary upon our civilization are these lost women, and the attitude of society to-ward them? A little child strays from the home enclosure, and the whole community is on the alere to find the wanderer, and restore it to its mother's arms. Whice rejucing when it is found, what tearful sympathy, what hearliness of con-granulation! There are no harsh comments upon poor, tred feet, ba they ever so miry, to reprimand for the solied and torn garments; he lack of kisses for the tear-stained face. But lot the child be grown to womant only let her he led from it by her against wandering again? Far from it. At the first step she is deconneed as lo t-loss! echo friends and relatives... se discown you; don't ever remain and reactives a state of a system of the component of the system Ab, will not these lo t ones be required at our hauds hereafter?-Mrs. Burleigh.

Europe has 450 000 nicles of telegraph wire, and 12 000 stations: America, 180,000 miles of wire, and 6 (60 stations; India 14,000 miles, and 200 stations; Australia, 10 000 miles, and 270 stations; and the extension throughout the world is at the rate of 100 000 miles of wire per annum; to say to hing

rn society, that whilst there is scarce a man of werage againen and ability, including even the M. D.s themselves, but what classes the science of medicine, as taught in the schools and practiced by the regular professions, among the grossest of heats and humbugs-still there is scare . one of them who does not, in case of sickness in his family, consign the lives of his duarest relatives and connections into the hands of one or more cf. these death-dealing doctors. And why is this? Simply for the reason that "Mother Grundy," has decided that all individual responsibility is removed from the friends of the murdered patient, provided they are sent out of the world in a respectable way, by doses of arsenic, strychnine, quining morphing, and other poisonous drugs and narcoties prescribed by a requiar M. D. under the regular past-human understanding-finding out names, and furnished by the regular licensed poison venders to be found at every other corner of streets-ycloped apothecaries. I can remember, in the good of I times, (when doctors went mounted on the highest kind of horse,) that these corners, in some cities, were about equally divided between the potecaries and phichotemists-the latter hearing the same relation to the lordly doctor as Jack Ketch does to the sheriff.

I may say that I not only believe but know, so far as a pretty wide practical experience enables mo to know, that full nine-tenths of the thousands of individuals who die annually in the United States, from what are called brain favor. pleurisy, dysentery, bilious cholic, and other acute congestive and digestive maladies, owo their deaths more to the mal-practice of the drug and narcolic dispensing doctors than to the diseases themselves. Noc do'I stand unsupported in this assertion, even by the regular M. D.s. I have now before me a step, on which a diplomatic (D. C Dake, M. D) has compiled the honest confessions of a number of the most distinguished heads of the profession, such as the following, accompanied with the remark that he could fill "every column of a newspaper with like testimony :"

" Dr. Jamieson, of Etinburgh, affirms that "The present practice of medicine is a reproach to the bame of science, while its professors give svidence of an almost total want of true knowldge of the nature or proper-treatment of disease. Nine times out of ten, our miscalled remeties are absolutely jojurious to our patients suffering under disease, of whose real character and cause we are culpably ignorant '

we are curpany ignorant." The following is from Dr. Ramage, a Fellow of the Royal College of Physicians of London, tho-highest medical authority known to the British schoolst'It cannot be dedied that the present system of medicine is a burning reproach to its nrofessorys, if, indeed, a series of vague and uncer-tain incompountes deserve to The called by that mane. How marriy do our medicities do good! 'dow often do they make our patients really worse! I fearlessly ascert that in most cases, the sufferer would be safer without a physician than with one. I have seen enough of the matpractice of my professional brethren to warrant

the strong language 1 employ. Professor Gregory said: 'Gentlemen, ninety-nine out of every bundred medical facts are medical lics, and medical doctrines are, for the most part, staring nonsens

Dr. Campbell, Physician in Chief to the Phila-

OF LIGHT. BANNER

delphia Hospital, gave utterance to the following: * Nature, Nature curs a discase, gentlemen. Novor forget that - When you get into practice and he-gin to prescribe largety, you will fegue to overlook that fact, and to think that you yourselves and your meatigmes cure. As soon as you do so, you begin as kill."

With such evidence as this staring our lawmakers in the tabe coupled with the fact that the very angels themselves, as if, horrifled by the countles enurders committed by the regular doctors, have descended from their blessed abodes in these latter days, and as all bonest inquirers noist-be aware, are alleviating and removing suffering and disease, and the premature approach of death through compless mediamistic healers in every State and Territory in the Union- is it not, I say, under such encounstances, perfectly altocious, that it of only the regular-bred D.D.s are seeking to regain by force of Constitutional law infinited 2 mirid over the souls of men, but that their brothers to unipaty, the regular-bred M. D.s. are also staving to regain through legislative enactments exclusive dominion over our bodies?

It is to be hoped that all Sprimalists, as well as other liberally minifol ettizens of the " Empire State,", will exact themselves to the utmost to defeat their nefarious attempts 1 would like to suggest to the opponents of the measure, that if a l means to prevent the passage of the Dictor's hill of "beense to kill" should fail, an amendment be added if possible, making it a criminal offence divisitable with the same penalties that " ment so far from tending to a union of Church ! thoroughly seenlar government, that these Chrisare to be indicted on spirit budients and others. who pre-time to cure the sick and alling, whom the regular M.D.s by right diving are privileged to kill) for any requir bred doctor to conspire with any require licensed paterary to go shares in the profits of all or any poisons, narcoti s or other drugs furnished by the latter to patients on the prescriptions of the former, whether written in readable or infreadable English in unintelligible Latin or in any other signs, ways, or languagewhatever. I do not know that such a law would have any ciffer, but I have an idea that if it could he strictly enforced in every instance where it, might he violated, the symptoms of thousands of afflicted patients that now change so sufficienty t at almost overy visit of the doctor, and thereby necessitate the strawling of a new prescription to the filled by some special and fiscary, would change but very seldom, if ever, and that at heast onehalf the number both of druggists and doctors would; per force of lack of employment; be disc poniol with. If the amendment 1-propose is pressed, I think there can be but little doubt, (esspecially if there he a mightly of M Dison the committee having the matter in charge) that some similar sensible report will be made to the New York Legislature as was recently made on the same mapper (as I see by the Religio Philosophi cal Journal) in the Legislature of Jowa, by a committee composed whet y of regular M. D.s. namely, "It thuse who have no diplomas can cleah out the 'regulars," let them do it!" Three cheers for the glorious, progressive young State of Iowa. T. R. HAZARD.

South Portsmouth, R. 1, March 12th, 1872.

GOD IN THE CONSTITUTION. BY CEPHAS B LYSS.

Conversation with the Man that: Presented the Pro-Cost (white Chernopati Construction - What He Thinks, about the Object of the Convention - What He Jug Done about it -- What the is Lining, to do about it --Swake, Laberats! Sour Liberties are Endangered ! -The Coming Conflict-A Glorious Vision of the Entury, etc., etc.,

Ou Wednesday; Jan. 31st and Thursday, Ech. 1st, the National Convention, to secure the Religlous Amendment of the United States Constitution, was held in Thom's Hall, Cincinnati. The Spiritualist journals, for many years, have warned Liberals and Spiritualists that, in time, efforts would be made, on the part of conservative Christians, to crush trim-thought by legislation. That time has come ? The superficial and easy going may way, Pshaw! Nonsense! and the like; but such things do not destroy facts.

The Banner of Light has had many stirring edi-

WHAT THE CHRISTIAN CONVENTIONISTS AF-ŤIRM. In realy to the question, "What resolutions

core passad?" Mr. Abbot presented a copy of them, as follows: "Remired That the State as a power claiming and exercising supreme jurisdiction over millions of human beings, as the solemn arbitra of life and death, and as an educating jower, has necessarily a moral character and accountability of its own "Resolved, That it is the right and largy of the United States, as a nation settled by Christians, a nation with Christian laws and insages, and with Christianity as its greatest social force, to acknowledge itself, in its written Constitution, to be a Christian nation,

"Realed. That as the disregard of sound theory always leads to mischievous practical results, so in this case the future of our partion to acknowl elige, in its organic law, its relation to God and his moral laws, as a Christian nation, has fostered

and we maintain that the true way to effect this undoubted barmony is not to expel the Bible and all itea of God and religion from our schools, abrogge laws enforcing Christian morality, and all, abolish all devon observances in connection with covernment, but to insert, an explicit acknowlof God and the Bible in our faudamontal law.

Resideed, That the proposed religious amendand State, is directly opened to such mion, in- thans advocate this so-called reform assume as it recognizes the nation's own rela-tions to God, and insists that the nation should for the max bat many Ecangelical (acknowledge these relations for itself, and not through the modium of any Church establishment.

THE " PROTEST." L-How was your " Protest " received?

 $Mr, A \rightarrow 1$ had a respectful hearing. My first idea was to hand in a written remonstrance; but, permission being pnexpectedly granted me to speak, I presented the "Protest "orally, I here-subjoin, Messrs, Editors, a few extracts said " Protect," that the friends of liberal thought may mark the drift and scope of its argu-

" Without casting any reflections upon the motives which have led to this attempt to Christianize the United States Constitution, I wish to enter-Constitution, their necessary result will be to pro-vent all persons except Christian' heliovers from holding any office, civil or mulitary under the Christian believers and dishonest disbelievers lieve, the doctrines thus incorporated."

"Now Lurge you to consider well the temerity of your proposed astronom of political power. I warn you against the peril of instigating the Christian part of our population to attempt, this matricial is a strong the second strong transform strong the second strong transform strong transform strong the second strong transform stron usurpation. I caution you against the fully of supposing that the majority of the people will finally consent to this subversion of their com-

Fous to the fact that Christianity and freedom | shall be whipped if we are not careful. are incompatible. But because you are not only THE PHILOSOPHY OF THE STRIFE-A VISION 'Christians, but also fellow-eltizens, fell is-men OF THE FUTURE. and brothers, I appeal to you most carnesdly to BE CONTEST WITH THE EQUAL HOUTS YOU NOW ENDOY BEFORE THE LAW, without seeking to destroy the rights of those who are not. Chris-tians in belief. I appeal to you, to make no further efforts to fau tuto a flame the daugerous fires of religious bigory; for the conflagration, once kindled, you will be powerless to control. Rise above the temptation to seek the triumph of your creed by political strife, and trust your caus I trust mine, to the power of truth over the hu-

make public confession of allegiance to Jesus Christ, and, holding that the State is a person, they argue, very consistently, that it is the duty of the State itself to make the same public con-custion. Then they make an annual to the sent

fession They thus make an appeal to the senti-ment of Christian duty, and every Christian who comes to understand this appeal must admit that it is a rolld and it is a valid one. THE LOGIC OF CHRISTIANITY.

L-Then the movement has the logic of the Christian system to sustain it

 $Mr_{c}A_{c}$ - Yes. The logicof Christianity supports these "amending" Christians; and I only wish the people at large realized that important fact. A LUCID STATEMENT.

L-You think we should not regard this "Godnethe Constitution" movement, as a thing of little for no significance?

Mr. A .- The movement, instead of being a visionary or impractical one, has most practical and tangible objects to accomplish. The increase of the theory that government las nothing to do with religion but let it alone, and that conse-quently State laws in favor_of the Sabbath. Christian marriage, and the use of the Bible in "Resolved, That we recognize the necessity of "Resolved, That we recognize the necessity of complete harmony between our written Consel- can have public liw to appeal to, on their side "fiftion and the actual facts of our national life; when these questions are carried up to the United when these questions are carried up to the United States Supreme Coart, all the Christian observauces and advantages, will be lost and that the liberals will finally succeed in abolishing them

> A BATTLE FOR LIFE. L-The contest, then, with the Christians, acording to your idea, is one of solf-preservation. Mr_{c} , 1 - Yes, it is an effort to preserve the ad-

valitiges of Christianity over the principles * ANOTHER CLEAR STATEMENT

L-I see that many Evangelical Christians oppose this movement of their brethren.

Mr. 1 - I know it; and yet it is plain that the alm of the Cincinnati Conventionists is most strictly in the interests of Evangelical Christian-

ty; and, of the illegal advantages which Christianity now enjoys in the administration of our Government. Every Christian who is resolved not to give up Sunday laws, Bible reading in schools, etc., must ultin ately be convinced, if this agitation continues, that there is no possibility of accomplishing his purpose but by advocating this very measure. Hence, I say, that these men sooner or later, succeed in enlisting all must, st unch Orthodox believers on their side.

THE GROUND OF UNITY AMONG LIBERALISTS.

Mr. A — I respect the Spiritualists for that very mng. No man who does not hold that the genbolding any office, civil or military, under the Mr, A - I respect the Spiritualists for that very thing. No man who does not hold that the gen-the newly incorporated doctrines will be able of all principle of religious liberty is of infinitely take, the oath of allegiance, required from greater moment than any special belief, even con-United States officials and soldiers, Oaly corning the existence of God or the immortality of the soul, is not worthy the name of "Liberal" L —That is all very true. Spiritualists have Constitute on the other is an entropy of the principal set in the set of the duty to study-a special element that is blassing mukind. Spiritualists love the idea of unity

Among likerals. Mr. A.-I rejoice to see that both Sniritualists and materialists, and people of all shades of opin-jion, are coming to its animated by a new spirit of unity; and I believe the day is approaching when they will all work together harmoniously, ATTITUDE OF THE PRESS.

man liberties. I begyon to count the cost of this L_{-} Mr. Abbot, I find a great many people agitation before you carry it further. It is a wild who are led to have no feats of this "Chrisand insane definion to expect that the great hody than Amendment" movement, from the fact that of freedom-lovers will ever submit voluntarily, or so many of the secular papers oppose it. can be made to submit by force, to any such outra-geous oppression, whether in the name of God or thinker. Less that the Christian Register reaman. I make no threat whatever, but I state a sons as do the superficial masses on this subject, truth fixed as the hills when I say that, be calling it an insignificant movement, declaring fore you can carry this measure and trample on that the leaders are, obscure mon- inst because the freedom of the people, you will have to wade they are unknown to that journal. The ideas of through seas of blood. Every man who favors it these so-called Obristian reformers, who are la-Though each of the light of the liberals as portion of the substrate of the substrate of the liberals as portion of the country. No matter though ob-threatening war, ' You threaten war when so were the orthodox are as present identified with the source men, are at present identified with the source men, are at present identified with the inverse of the constitution of the result of the traverse figious rights now guaranteed by the Constitu-ton to all American citizens. On the assailant of the press is of no vital significance. The more in the struggle be all the responsibility of its re-shrewd of the journals are very eareful, already, aults!" "aults!" "If I wished to destroy. Christianity in this country by unscrupulous means, I should en-action you will erate will open the eyes of mil-forces lies the strongth of constants. We press will be divided in the same proportion. The Christians, at the outer, will have the ad-action you will erate will open the eyes of mil-forces lies the strongth of conservatism. We

I. -The contest, you think, is inevitable

some suggestions as to the aim and spirit and conduct of public and private effort of Spiritualists and others.

Going to the foundation, it seems to me the idea is to look at men and things in the light of higher ethics-to test sects and parties and institutions by ideas and principles, and bring to this task the light within—the truths of the soul.

A public meeting of seekers for truth should have its plat orm open for the best words and thoughts and inspirations of the best men and women, welcome to utter their deepest convictions on all that pertains to human life. Getting to discuss the living issues and present questions | that by some might be deemed premature? of this life. In this spirit, suffrage for woman, marriage, in view of its highest sanctity, education, the treatment of criminals, the prevention of crime, and like topics, are not only in due the and order, but they give depth and power, living interest and growth to public meetings. or most musical thyme, either from spirits in or valists therefore involves a supposed recognition out of the boly, can ever give without them.

There might well be written, in golden letters, over the platform of every free ball in our land, in reference to the Convention at Troy: "These the noble words of the Roman slave, Terence: "I delegates assumed the responsibility of her elecam a man, and nothing human is alien from me." tion, and, so far as possible, allowed her to repre-In this spirit, too, the platforms and measures (1) sent themselves and Spiritualists to the world. political parties may be examined, not with parti. They virtually endorsed her position by her eleczan heat or zeal, but to know if living truth be tion." there, or only sham and pretence, and to act accordingly.

A word as to political parties of Spiritualists or ¹³reformers.'

The Methodists are a large deromination. Suppose they and other "evangelicals" should form a party in politics. Would it not be held prescriptive, narrow and Pharisaical? Certainly it would; but why more than such a party of "radicals" in religion? Would it not create a reaction, and defeat itself? Of course it would, as would any such effort, in any quarter.

The Spiritualists, and others who seek liberty of thought and conscience, are powerful, in numbers as well as intelligence. Let them watch and wait, keep from all entangling alliances, act cor dially with all others in all political measures on which they agree, but be ready to repudiate and defiat had measures, and the men of whatever party who would sustain them.

For instance; this absurd and Pharisaical move ment "to put. God into the Constitution of the United States," if it ever reaches any weight of power or danger, should be opposed, and every politician who favors it should be buried in his political grave, beyond all hope of resurrection, by the votes of all lovers of spiritual liberty and of justice.

It is not well to be greatly moved by too much impulsive talk about revolutions and in pending convulsions, and to look for remady to the external machinery of new parties, forgetful of the great truth that the spiritual culture of the people, lifting us up to a height in which we can peacefully put aside, the old, and reach up to the new, is the saving "means of grace" of the New Dispensation.

Let us he self-nossessed and serene, as well as plain of speech." Let us have fair and earnest examination, and to id, practical work for all the living issues of the day; fir, in the 1 fi that is and that is to be forever. "Truth above all thir es beareth away the victory," as Georg + Fox truly said, in the martyr days of Quakerism; and wisdom and true freedom can make that victory sweet and pleasant as the growth of bud to blos som in spring time, and as the ripening of the fruit in the golden days of the harvest season. Washington, D. C., Feb. 28, 1872.

WHO SHALL REPRESENT US?

DEAR BANNER-It Strikes mo that the time

have gone up, bearing breaking hearts to the homes of our angel friends, and they have taken our cause into their han is and are pouring out to

the listening multitudes from rostrum and press their sympathy and determination to aid in the work of reform; if this is not so, and it is not wise to "thrust" these views or subjects upon the

public, why does Mrs. Hardings-Britten herself who takes exception to the introduction of these themes upon our pla form) lecture upon "The New Social Order," as she was advertised to do in New York in the same number of the Binner, as that which contains her article against Mrs. gleams of light from beyond the veil, imbued with Woodhull's views? Has not Mrs. Woodhull. the warmth and strength, the hope and growth of who feels called to do her work of reform, quite a real and vital immortality, besped thereto by as good a right to do that work in her way, as facts tangible to both soul and senses, speaker Mrs. Hardinge-Britten, myself or any other perand audience are to turn to their daily work, and son, even though we all may entertain ideas

There is another point in Mrs. Britten's article not to be overlooked, and which, to the astonishment of many, was set forth in the Religio-Philosophical Journal as the sentiments of that able advocate of reform, Hudson Tuttle. Mrs. Britten says: "Mrs. Woodhull's election as the President which no tinest rhetorie, most flowery eloquence of the National Association of American Spirit-

of her principles and procedures, on the part of every American Spiritualist," ' Mr. Tuttle says,

Now, is it not understoo I that the great body of Spiritualists is made up of persons who olaim that degree of "individual sovereignty" that admits of no representation by proxy? Did all citizans of our country virtually endorse in full the private opinions of Mr. Grant, in electing him as President of the United States? And if he is a Methodist, do we all become Methodists by his election? Supposing Mrs Britten had been elected President of the American Association of Spiritualists, instead of Mrs. Woodbull. Would all the Spiritualists of America have become Episcopalians because she was married by that coremony? Yet Mr. Tuttle would have us infer that all the Spiritualists are committed to Mrs, Woodhull's views on marriage, simply by her election as the chief officer of our Association. The election of President stands for one year, and full five months have already passed; and it seems to me late in the day to call a convention with the intention of appointing a President to supersede our present one, in the hope of finding another who will better represent the great body of Spiritualists. Why were not these croakers present at the Convention, to see that wise appointments were made, instead of waiting until now, and attempting to create a division in our ranks, merely from the ignoble cause of personal prejudice? To me, Spiritualism is broad enough to take in all the questions of life here and hereafter, or it is nothing. And I am more than thankful that we have in our ranks one who is as fearless and brave to strike home to the root of evils as our loved and honored Presklent; and I was glad when I saw the promise of practical work.

I do not understand that kind of Spiritualism that ignores woman suffrage, social reform, labor reform, and kindred topics; and I should be ashamed to be identified with a cause that did not mean work for suffering humanity through these channels. Those who are not broad enough for this can find their proper sphere among the Catholic Christians, who, while they believe in the "communion of saints," still keep the masses in ignorance.

It ought to be understood, now as well as later. that there are these among the public workers in our great cause, that are dead in carnest in this work of reform; that do not intend to be "lawabiding citizens" so long as, they have no voice in making the laws; that mean revolution in just this way: that, if our National Constitution is not brond enough to give "equal and exact justice" has to no when those who are public workers in to all its citizens, we will help break do wn that onstitution, and establish anotner that will p broad enough. More than this: we will use our influence to turn from office those traitors that profess but do not practice Republican or Democratic principles, It is a part of our religion to do this, and no one whose Spiritualism is too narrow for justice can represent us. ANNA M. MIDDLEBROOK.

torials against this plan of the Christians, to destroy the grand idea of our Constitution, which guarantees is I gious freedom to all. Petitions, against the "Religious, Amendment" have been circulated in Spritualist Conventions all over the country, and thousands of believers in Spiritualism have appointed their names to such doenmente. Prominent among the opponents of the

Christian scheme is F. E. Abter, of Toledo, who, - man soul." of fate, has gained a world-wide totoriety as a radical, in matters pertaining to theological behef. and conviction. This gentleman wended his way to the Cincinnati Convention, and there, surrounded by the Christian aspirants for the political supremacy of the Christian religion, presented. a "Protest."

While stopping me Toledo recently, it was my ntivilere to meet with Mr. Abbut and a conversation ensued concerning the court of the Christians to seenre a religious amendment to the Constitution. The gentleman assured me that the theme was a live one, and one also about which he should be happy to talk. The interview continued much after the following manuer:

Lynn-You niet the lion in his den, at Cincinnati, I understand?

Mr. 1.-Yes, I attended the Cincinnati Convention.

In-I was glad that some one had the courage to put in a "Protest." Mr. .1.-1 went to that meeting because I considered it the opening up of a big movement. I wanted to goage the spirit and quality of the Convention. Of course I did not expect to see the eminant personages present whose names were signed to the "Call." I know those names were but a " blind."

L - Were the audiences in sympathy with the robject of the Convention?

SIG. $C \rightarrow 1$ he audiences were in full, sympathy with the object of the Convention, if frequent and toud applause is a trustworthy sign of sympathy although it was evident that a minority of those present were attracted only by curiosity. The spirit of the Convention was that of deep earnest-ness, and impressed the attentive observer as indicative of strong convictions very sincerely held To carry of strong convectors very successfy field. At was a note worthy circumstance that, "compara-dively speaking, very flow women were present? " L_{-} How extensive is the organic effort of the Ohristians in this novement for amending the Constraint?" Constitution?

Mr. A -From the introductory speech and Report of the General Secretary, is appeared that the National Association (by which the Conventhe National Association (by which the Conven-stion was catted) has at least thirty auxiliary as-sociations, each with a membership ranging from twenty to three hundred. Within the past year nearly two hundred public meetings have been bold. held.

L-What do you learn about the work of the

Association? Mr = A. — From the Report of the Executive Committee it appeared that ten thousand copies of the proceedings of the Philadelphia conven-General Secretary (Rev. D. McAllister) has been appointed with a salary 52 500; that a long and elaborate paper by Prof. Taylor Lewis of Union College, in advocacy of the ideas and objects of the Association, will soon be published; that the number of the Executive Combittee is recommanded to be increased to twenty-five, braides including all presidents of Auxiliary associations; that \$2177 have been raised the past year by the Association, and that a balance of over \$90 re-mains in the treasury. Nearly \$1800 were raised at the Cincinnati Convention.

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DEV. A. D. MAYO'S DEPRAVITY. -I understand that Mr. Mayo replied to you.

Mr, A - Yes, he attempted to do so. L - Let me see; he made a point on you with regard to the Constitution of the Sure of Ohio. He stated; I believe, that a'l, the Chris-United States Constitution what was already recognized by several State Constitutions-Ohio among the number. What do you think of Mc. Mayo's statement in this connection?

Mr. A.-Mr. Mayo told a falsehood! The Chris-Convention aims to have a recognition in the United States Constitution, not only of God but also of Jesus Christ, as the Ruler of Na-tions, and his revealed will as of supreme authority. In the Constitution of the State of Ohlo there is simply a recognition—and that an in-direct one--of God. There is in it no recognidirect one--of God. There is in it no recogni-tion of Jeons Christ, of the Bible, or of Chris-itanity. Mr. Mayo was deeply interested in the Bible-in-the-schools controversy in Cincinnati, and must-have been perfectly well acquainted with these facts. Hence, I say, he has not told the truth. Another point: Mr. Mayo refers to the fact. that in those States where Christianity is fully recognized—as in Missonri—there is no per-countion and he inform that of the desired change secution; and he infers that, if the desired change is made in the United States Constitution, then there will be no more persecution. The truth is, that it is the influence of the National Constin-tion which prevents persecution under the State Constitution; and if these Christians succeed in putting their dogmas into the National Constitution, there will be no protection any where against persecution for opinion's sake.

PROFOUNDLY BLIND.

L-Free-thinkers do not seem to realize the

 L_{-} reactining of a bot seein to realize the innormance of this issue. $Mr. A_{-}$ No! the people are profoundly blind in relation to the matter. Those of us who see the danger, and warn our tellow-beings of ir; are accused of fanaticism. Some people have thought that in making so much of this movement, I have only been anxious to make a new argument against Christianity, and that I do not really attach to the subject the importance that I profess to attach to it in my speeches and writings. This is uttenly untrue; I have too much respect, both for myself and the truth, to se any such methods as these, even in the cause of freedom.

CONSISTENT CHRISTIANS.

-The Christians are logical, to say the least, in this matter of amending the Constitution; they The true to their premises. Mr. A—Most assuredly. The liberals—many of them-do not see the real power inherent in the ideas for 'which these so called reformers are

working. The Christians have a most consistent theory, which is substantially believed in by every stocere Evangelical Christian in the land. They do but apply the Orthodox bellef-that Jesus is Lord of all-to the living problems of American politics. The theory of Christlanity demands that the recognition of Jeaus, as Lord and Master shall be as complete in political as in ecolesiastical matters. These Christians proceed on the as aumption that the State is a person, with a per-sonal conscience, and a personal accountability to God. They assert what no Christian can deny, that it is the duty of every-man and woman to

Mr. 1 -- Yes, it must come: and it is simply the carrying up, to a higher plane, of the same battle for political liberty which, in the past, has been so gloriously fought and won. America can never enter upon the resplendent career which is destined for her in the nature of things, until the triumph of free lom over Christianity shall be uttorly and absolutely assured. I sincerely believe that there is no prospect of a general dissemina-tion of the highest religious truth, and the evolu-tion of a really noble and pure civilization, until that day shall have dawned.

SPIRITUALISTS AND THEIR WORK.

BY G. B. STEBBINS.

DEAR BANNER-Coming here from my home in Detroit for a month, I look on and read and think, and am impelled to write you a word on some new aspects of the spiritual and liberal field of free thought-

Your correspondents keep you informed of matters here, and it need only be said that the public meetings of Spiritualists are well attended, and that evidences grow of emancipation from authority, larger range of thought, more catholic charity, and an upward outlook among the best people, irrespective of sectarian name or profession.

But the "concern," as a good Quaker would call it-which is especially on my mind-is, touching the discussions in your own and other like journals and in private circles, of the work of Spiritualists, their position and action in reforms and in politics, and the aim and conduct of their public meetings.

Years ago it was felt by many - naturally enough in the first flash of their enthusiasm-thatthe looking through the "Gates Ajar" for the investigation of phenomena that might help to awaken and confirm the idea of the future life,

should be the great absorbing theme-and no doubt that feeling yet lingers. But, if carried too far, it fends to an glect and indifference of life's daily duties, and a forgetfulness of vital questions of reform.

The Church has long excused itself from reformatory effort on the plea that its mission was to preach^a Chris and him crucified;" but it is now beginning to cirry something of the humanity and active charity of its Great Teacher into the life of the world.

For us to pmach only Spiritualism and it glorifiel, will be spiritual coldness and disaster; as the other has been to the Church: but for us to seek

for the warmth and light and freedom of spirit. and upward impulse and wisdom which transfig-

tre.

permit and a set of the

ure this life as seen and felt in its nearness to the life beyond and to bring these heightened and awakened rowers to our daily acts and our private and public duties, will culist us in every good word and vork, and help to lift up reforms and politics inte a higher and wiser realm.

I see wonan's suffrage and other vital questions, that used to be considered unwelcome "side issue," discussed in jouruals and public meetings, and even suggestions made for forming a political party of Spiritualists and " reformers' of variouskinds.

Let me nake this new state of things a text for

the spiritual ranks can do no less than to be out spoken, and show their true colors.

Spiritualism has taken a new move forward and every one must see that it means some thing more than an evening's conversation withthe spirit of our graudfather-something more than the mere fact of spirit communion. If the croakings of the timid, and the protests of the conservatives against the introduction of certain subjects into our spiritual meetings by the brave President of the American Association are any evidences that the great step forward is understood, then we may be sure that the car of progress is well under way.

When our late war broke out and the nation became convulsed with excitement, our invisible friends caught the spirit and pourel out through their media their own principles of true loyalty. agleties then attompted to muzzle their speakers, and prevent them from mentioning political themes, fearing it would cause divisions by kindling into a flame smothered feelings. But for all this, the boldest words were spoken for liberty, and we were taught never to rest until all slavery should be abolished. The listeners to spiritual truths were obliged to hear these things, for our wise teachers in the other world would not withhold their utterances to please those who were afraid of public opinion.

It seems to me the masses are more ready now o hear discussed the living subjects of the age, among which are "Woman Suffrage," " The Libor Question" and the great "Social Problem," than they were in 1861 to hear of the emancipation of he negroes. 🖊

- All spiritual speakers have something of an op-portunity to learn the general soutiment entertained by Spiritualists upon these questions, and I have been astonished to find the public, individually and collectively; inside and outside of the cal reforms. Having been much in public life Woodhull, my experience has been entirely different from that expressed by Mrs. Erma Hardinge-Britten in a late issue of the Banner.

Those persons among Spiritualists who are afraid of Mrs. Woodhull's views, and who protest against them, after they have really become in-formed what those views are, are the exception and not the rule, in my experience; while nearly all admit that our social system is corrupt and needs some radical reform.

It is strange to me that any one can ask what this has m do with Spiritualism. I understand our relizion to be as broad as the interests of the human spirit, and no question that deeply concorns the progress and happiness of individuals should be kept from our rostrums by simple prej udice.

I think Mrs. Britten's question is easily answered, "Why are our spiritual papers, rostrums, speakers and speeches to be so filled with these views that the entire ranks of Spiritualism can find no representation except in allegiance with these doutrines?"

Because the sorrow and misery caused by the inequality, injustice and slavery in our social life MATTER AND SPIRIT.

A large portion of the disputation and difference of opinion that prevails among mankind results, I am persnaded, from defective definition of words. In discoursing of matter and spirit, it is proper, therefore, that I should first represent, definitely, the ideas that I attach to these words: When we think of the tangible constituents of our bodies, and of the earth on which we live, as also of the various celestial bodies which constitute the visible universe, we represent our idea by the term matter; and the word used is sufficiently definite, for our thought is comprehended. But, on the other hand, if it should be atti. med that the tangible constituents of our bodies and of the earth which we inhabit, together with the visible universe which surrounds us, constitute the while of the material universe within the limits of our vision, we know that the affirmation would be incorrect; for we have learned by experience that

matter undergoes cortain changes of condition, whereby the tangible becomes intangible, and the visible invisible. In the most extreme change from its, tangible condition of which matter is susceptible, and in which it remains generally re-

cognizable, it can only be recognized by one of our senses-the sense of smell. It does not follow, however, that tangible matter is not capable of change, in which it is not directly cognizable by any of the senses; for, as the atmosphere is in. ferentially recognizable through the sense of spiritual ranks, so thoroughly alive to these radi- hearing, so the ether is inferentially known only through the sense of sight. Although the chemsince these subjects received an impetus by Mrs. ist cannot analyze and make tangible the ether as he can the atmosphere, yet neither can he sos-1920 matter in the form of odor. It is, therefore, in accordance with all analogy to conclude that the luminiferous other is an attenuated form of matter. I therefore include the luminiferous

ether, and all other "ethers and essences" that may exist, in my definition of the term maller. I may now proceed to define my idea of the term spirit.

As all tangible matter, including all organiza tions, consists of detached particles (the mole cules) which are constantly in rapid motion among themselves, it is, therefore, no har to cut conception of an organization to admit that the matter composing it consists of mobile particles. as a fluid, or eyen a gas. It is therefore, possible, and entirely accordant with analogy, that there

should be ethereal organizations; but, if so, we should expect them to be entirely intangille 10 our present physical senses. My idea of spirit such an organization.

The foregoing definitions have been given the I may say a few words in relation to Robert Dal Owen's new book, "The Debatable Land." In the first place I will say that I think ever 1

MARCH 30, 1872.

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person who can read, and who feels any interest whatever in a future state of existence, and is not entirely satisfied with his present knowledge on the subject, should read the book. For to whatever phase of religious belief he may belong, I feel assured that he will conclude, when he has read it, that he has been abundantly repaid for his time and expense. I will also here say, that, having read the book, I would not barter the information and assurance of a future life thence obtained, for any consideration that could be named. And I take this opportunity to publicly and most sincerely thank the author for the great service he has performed for humanity.

I do not propose, in this note, to attemp' any review of the book, but will simply indicate what I think the author has sufficiently established, and also what has been my individual status in the author's classification of religious beliefs.

On page 214 we find the following table: " CHIEF PHASES OF RELIGIOUS BELIEF IN

CHRISTENDOM."

School of Secularism, namely: Radical: Materialists denying a Hereafter. Conservatives: Skeptics doubting a Hereafter 11.

School of Infallibility, namely: Pure: Catholics, metuding Greek and Latin Churches. b. M xed: Main Body of Protestints.

 b. prixed: Main body or rocestants.
 HI. School of Spiritualism namely:

 a. Exclusive: Orthodox Quakers and Swedenborgians, rotaining elements of infallibility.
 b. Universal: Modern Epiphanists, rejecting

 eléments of infa-libility, -A person may easily class himself in the above

table; and I do not besitate to say, that, aside from the evidence of modern Spiritualism, I, together with a large number of my acquaintances, belong to division b. in Class I.

I am happy to believe, however, that, according with the toregoing definition of spirit, the existence of a spiritual body, philosophically speaking, is as possible and as natural as is that of our physical hodies. And, to my mind, Mr. Owen has shown that modern Spiritualism has demonstrated not only the organization of such a spiritual hody contemporaneously with the organization of the physical body, but that such spiritual organization continues to live after the separation from the physical body, retaining a personal identity with its conscious existence before the separation.

But the book is not only adapted to the necessities of Class I, and its perusal cannot fail to be equally interesting and profitable to Classes II and III, for the author has clearly pointed out the error of Catholicism, and the defects of Protestautism, and has made the way clear for a rational belief in the Christian religion as taught by Christ, and as set forth in the gospels of the J. E. HENDRICKS. New Testament. Des Moines, Iowa.

> fFrom the Religio-Philosophical Journal.) "THE NEW DISGRACE."

HUDSON TUTTLE-My friend: I have read with great surprise the articles from your pen, entitled "A Protest" and "The New Disgrace," published in the Religio Philosophical Journal, and my sur-In the reason rational softmar, and my sur-prise increases when I reflect that the same hand that held the pen which wrote these effasions gave to the world those excellent books, "The Arcana of Nature," and the "Arcana of Spiritualism.

alism." Why do you feel disgraced, my brother, at Mrs. Woodhu'l's election, if it is, as you say, that the American Association of Spiritualists is repre-sentative only of the few score, more or less, of delegates, and "as a delegated body, organized to represent the millions of Spiritualists on the con-tinent, it is the veriest sham the light of day ever shone upon" Abone how long since this Association became

About how long since this Association became About how long since this Association' became, a sham? Was it such in 1868, when the Fourth National Conversion assembled in Cleveland? If so, who comprised the "ring" that then and there ran the concur, and who the "manage-ment" that gave you time to deliver one of 'your. "orations" which falled to awaken such enthusi-asm among the andience as you credit Mis. Wood-hull's short spiech to have done at Troy? If I have hearing my leaven of fifteen you?"

nur senor speech to have dobb at Troy? If I have learned my lesson of fifteen yeafs' study of S, siritualism corres by the botto n plank in the pla form of that faith is: "Let every tub stand on its own bottom." Was any one disgraced by any of Mrs. Wood-

hull's predecessors in officer or were they all patterns of proprie You assisted in the "management" of the Cleveland Convention; why were you not at Troy, that, by your vote, you might have broken "tie," and prevented the "disgrace" which

BANNER OF LIGHT.

gion.

THE BREWING OF SOMA. BY JOHN G. WHITTIER.

The fagots blazed, the caldron's smoke Up through the green wood curled;
 Bring honey from the hollow o.k.,
 Bring milky s m," the brewers spoke... In the childhood of the world.

And browed they well or browed they ill, The priests thrust in their rols, First tasted, and then drank their fill, And should with a in voice and will, ' Behold the drink of gods!"

They drank, and lo! in heart and brain A new, glast life began; The gray of hair grees young again, The sick man laughed away his pain,

The cripple leaped and ran, " Drink, mortals, what the gods have sent, Forget your long annoy," So many the priests. From tent to tent. The Soma's mered madness wont,

A storm of drunken joy. Then knew each rapt inebriate

A winged and glorious birth. Soared upward, with strange joy elate, Beat, with dazed head, Varuna's gate, And, sobered, sank to earth.

The land with Soma's praises rang; On Gillon's banks of shade Its hymns the dusky maiden's sang; In joy of life or mottal pang

All men to Soma prayed, The morning twilight of the race Sends down these matin psalms; And still with wondering eyes we trace The simple prayers to Soma's grace,

That Vedic verse embalms. As in that child-world's early year, E ich after age has striven

Or lift man up to heaven! Some fever of the blood and brain,

Some self-exalting spell, The scourger's keen delight of pain, The D-rytsh dance, the Orphye strain, The wild-haired Bacchant's yell,

The desert's hair grown hermit[®]sunk The saner brute below; Tee naked Santon, hashish-drunk, The closter madness of the monk,

The fakir's torture show! And yet the past comes round again, And new doth old fulfill; In sensual transports, wild as vain, We brow in many a Christian fano

The heathen Soma still! Dear Lord and Father of mankind,

Forgive our foolish ways! Reclothe us in our rightful mind, In purer lives thy service flud,

In deeper reverence, praise.

In simple trust, like theirs who heard, Beside the Syrian sea, The gracious calling of the Lord, Let us, like them, without a word, Rise up and follow thee.

Oh Babbath rest of Galileo! Oh caim of hills above, Where Jesus knett to share with thee The silence of eternity Interpreted by love!

With that deep bush subduing all Our words and works that drown The tender whisper of thy call, As noiseless let thy blessing fall

As fell thy manua down: Drop thy still dews of quietness, Till all our strivings cease; Take from our souls the strain and stress, And lat our ordered lives couless

The beauty of thy pence.

Breathe through the heats of our desire Thy coolness and thy balm; Let sense be dumb, let flesh rotire;

Speak through the earthquake, wind and fire, Ob, still, small voice of calls.! -[Atlantic for April.

ENGLAND.

Manifestations in the Light.

To the Editor of the Medium and Dupbreak in SIR-Messis, Herne & Williams have asked me T_{0}

the movement of different articles of furniture the movement of onerent articles of furniture, without contact (in bright light, of course). The table—an unusually solid oyal table, standing on a pedestal with four supplementary legs—was strongly filted several funcs, twice while I was sitting underneath it. When it was desired to be light, I lifted it on my-side with an exertion of force equal to about balf a pound; when told to be heavy it required a force of ninety or a him-dr-d pounds to move it (as I since found, experimentally, with weights). The rofa was twice brought over to the table with a rush, from a disfinges of about these fails with a rush from a char-finges of about these fests...A. chair about five feet beldfill Mr. Washel several chars three and four feet behind Mr. H., were also brought up to the table. Those movements were sudden and violent, such as m'ght be produced by letting go a violent, such as m'ght be produced by letting go a powerful india-rubber door-spring which ad been previously stretched between the articles moved and the legs of the table if the latter were fixed to the floor. But of the door-springs or any other machinery there was not a trace, and the table was not fastened to the floor. The guitar and two speaking these were now placed under the table, and these moved and touched my legs; and, while looking under the table, I saw the go far jump, and the trumpets to I backwards and forwards, without any apparent motive force. I afterwards caught hold of a tube that was touch-ing me, and this was pulled away with great force. A tube which Mr. H. held downwards over the edge of the table, opposite to me (bis hand being above the table), was taken from him and instantly put in my hand, held in a similar po-sition, (I may mention that the two tubes used were dis-imitar in several respects, and I noticed that the same tube came to my hand that left Mr. H.'s; moreover, there was no noise of a tube having been dropped by Mr. H.). Two rings were conveyed from Mr. H's hand, held just under the edge of the table, to Mr. W 's hand, held in a simflar position (a distance of about six feet). My overcoat and hat, which I thought I had deposited in a safe corner, (the hat being a new one) were In a sale corner, (the hat being a new one) were thrown violently across the room, and my un-brella made a vicious dash at Mr. II from another corner. A cloth having been put on the table, and the mediums having approached their chairs to mine, the cloth was raised at the edge some four inques high, by what purported to be a hand, the point raised being at least two and a half feet beyond the reach of either medium's foot. * * In this account of my scance I have rather un-derstated the phenomena for fear of being led derstated the phenomena for fear of being led into unwitting exaggeration, and I have no remark to make except this, that it is a surprising thing that the opportunity afforded by the strange and rare power, or git, possessed by Messes. Herne and Wilhams's not greedily served upon by men who have made the observation of phe-nomena and the estimation of evidence a speciaity, even if for no other object than to seek for some clue to the liberto upex; lamed marvels of magic, witcher of, Sc. Yours obediently, February 22, 1872. R. HARTE. [If all investigators adopted the common-sense precautions of our correspondent, two evils would be averted—to wir, it would be no longer ne cessary to slander mediums as cheats, and if would be impossible for mediums to impose upon their clients, even if willing to to do. glad to hear of the further development of Messre, Horne and Williams's mediumship, (D, is the highest testimony to their faithfulness.—ED, M.]

ably. One editor said " Spiritualism has reached the names of Spiritualists' living at different such dimensions that it cannot be now treated as points in the State, so that he can correspond a humbur, a defusion, and a snaro." a humbug, a defasion, and a suaro." We have taken possession of the "Secularists"

Minucsota.

Hall," in which we held our first anniversary, [] J. L. POTTLE'S REPORT - My report for Febru-Some of the best-thinkers' among Miterialists I'ry is a rollows: Places visited: Le Rice, E na, Baye J due I due society. Their Chairman came. Grangers Bog Sorings W. son Creek, Spring Val-lage and Le Rice, E na, her chairman came. Grangers Bog Sorings W. son Creek, Spring Valbaye [joined duy society. Their Chairman came Grange-Shiez Springs W coon Creek, Spring Val-forward last evening (Fob. 201) it out maching and joined our society. He said the views held by the Spirit mists were rotionel, and he was de-termined to investigate Spiritualism theroughly. All furee dollars and seventy the cents, a first flocking to the side of Spiritualism, and he was der him were said as the side of Spiritualism (a first side sevents). The state of the state of the side of Spiritualism, and he was der him were stattling developments are taking place, a first flocking to the side of Spiritualism, and the him mathematical discussion of the state of the side of Spiritualism.

alists flocking to the side of Spiritualism, and to h in mediumship and th opposition. At Cherry adopting it as their salvation, while the Christians – Grove a Miss Myres has been developed as a me stand aloof and are afcaid of it, but are ready to – drum. – She was brought out very rapidly. – Rebe dram. Sho was brought out very rapidly. Being brought up under the tutelage of the Dutch Re-form Church, her control was at once promotized to be of the devil. Their minister coal i rot preach or pray him out. The solution coal i rot preach or pray him out. The solution of the asymptotic Dutch as the priest. So the girl was torsed to leave home; she found an abding place at Charles Hanson's, where her control wirs, heng turned to was fabroase. The atmostion work herms to utter Being put upon it every abuse, instead of hailing it as the harbinger of truth; and an auxiliary to reli-The Medium and Daybreak is doing a great work in England. It is a spiritual weekly paper, and is sent to every quarter of our island, and it usefulness. The opposition soon to ind a willing tool in one Peter McCracking, a member of the is much read among the people. By it, thousands State Legislature, helping to frame Laws to govern the people of Minnesota. Said Peter came with and advised the girl's father to take her bone. have been attracted to the light, which has just ; begun to break upon us. Some of the best scien-

Thyself," At Big Springs we had some startling manifest atons. A young lady vas developed at the first sitting, the spirit of a Miss Stark taking control and giving her no ber some splendid fests. Go-ing to a foot-ring, the spirit said, "I minde this," Stor caresed her parants as tenderly as when with them. This young lady is in root-hands, and I hope to hear from her soon. The cause of Spiritualism cannot prosper without circles and tests, any more than a watch can keen the with the still. tests, any more than a watch can keen time witho it is inalia-spring or balance wheel. Every phase of mediumship must be developed. How hitle it costs to sit an 'rourt with' friends, destring angel presence through such means!. Thousands have been made to see the light whese genial airs are shi omering with humortal beauty. The above is respectfully submitted to the Spir-itoalists of Munneson,

"Mushford, Minn., March 1: 1872.

Canada West.

OSHAWA .- H C. Whiting writes: "I see oversionally, in the Dunner, notices of letters from correspondents in Canada, which show that Spir trualisin has some foothold here, althoug 1 I can not convince myself that it has a stong, b.14. Some few are investigating in this place, and the matter is g thing slowly; but there are but few who make an open profession. Mr. O, Stone, of whom you have seen notice in A. J. Davis's last book, entitled. The Temple, has made some very successful experiments in the treatment of the sick by his? Atmospheric Air, Bath? His cures have been really wonderful. I am sure the world will get recognize his discovery as one of the most important of the present age?

Vermont.

alde of his own State. Alde of his own State. Allis investigations in the prophotic field are deeply and jutensely interesting, not-msly in the modern, but in the ancient inspirations. His ap-plication of the ancient prophecies to this day and SPRINGFIELD, - F. G. Dickerman writes-March 602 "Wo were highly tayored, during the month of February, with a course of very inter-esting and mistingive lectures, given at the rest-dence of D. M. Smith, Eq., by Mcs. Sitah. Rolen plication of the ancient prophecies to this day and country is not better calculated to please this Christian hearers than were the teachings of Josus the Jows, yel it is made perfectly clear that if there is any significance at all to them they portend just what he says they do. During the progress of the lectures, Bro. Sutiff made an engagement for the next week at Edmes ton. N. Y., where he gave three lectures with the same great success and interest, full houses at tending upon bin. "Surely," he says, "the fields or a lready ripe for the harvest," From Edmes-tion he went to New Berlin, and gave two lectures.

are already ripe for the harvest. From remus-ton he went to New Berlin, and gave two lectures, the interested unabated. He then returned to West Winfield, where the people were waiting for two nore lectures, voted by the last meeting which, leke their predecessors, were listened to with great and absorbing interest. No vour stores, with great and absorbing interest. No vour stores, have regular discussions. There are here and your paper is highly to investigate the subject, and on Sunday they have regular discussions. There are here and wo drive fault

Fr. m. Weythrook, Me., Feb. 241, Mrs. Curoline Cham, wife and Md. Andrew Cram, aged 61 years,

(b) Mi Andrew Cram, need 64 years. Out what table was a woman of rate of when on a true brand device works and needed works of ones in our brand device. At the the rate and a did to be a constant of a did to be a did to be a set of the set of the set of the provide We be a did the provide of ones in our works of the did to be a did to be a set of the minor both. We we do not that the set of a did to be a did

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Anniversary Meeting in Walkins, N. Y.

Anishs ervery Mooting in Weiking, N. Y. - Concerns of three set in a with he head at real Contribution, in Watking, Schuler Courts, N. Y. on the Used March, in erlebring the Twenty Courts Annie straty of Madern spirit-itism. It is headed that the friend-set from the product, and it setting its where reals in the scheme in the scheme is and in the present of the concentration of the scheme is and with the to be present of the neurophysics of with it means are believed by the neurophysics of with its Mission are believed by the inclusion with a better in the attributions of the present of the result, with a better in the attributions of the respective are not test. The Spectral disks of Watkins & reference to the houses, all pervension who may come from a distance. Filtermanners, by Mission, p for fight.

New Humpshire, Quarterly Convention of Hill b rough and Cueshire Countries, The Sprittualities of Hildsborowsh and Conselve Countries, its representation of Hildsborowsh and Conselve Countries, are represented to meet in quarterly convertion in two un-field in the city of Marchaeter, N.H. on Fritzer statistics and sunday. April 5 he fin and 7th. The Sprit for these three is a countries are expected for the present as the Countries of these is a countries of expected for the present as the Countries of the state that all Spraches estimated and a detended in order stude that all Spraches estimated in the Proposed Executive Conductive, Area Start Science and Start Science and

BANNER OF LIGHT AN EXPONENT

BEIRITUAL PHILOBOPHY OF THE NINETEENTH CENTURY. PUBLISHED WEEKLY

AT NO. 158 WASHINGTON NTIRET, PARKER RULL ING. DOSTON, MASS WILLIAM, WULTR, A. CO. Propriots WILLIAM, WHITE, J. LUTRER COLDY, ISAAC, B. RICH.

LUTING COLUT A STREAMER. 1 ABORD BY A LABOR FORPS OF VALE WRITERS,

THE BANNEROF Libert to a dest class elect 1 200 faint y Newspaper, containing yourn could work out anti-stellistic erryr at vorto, class dias totlows.

LITERARY DEPARTMENT --- Orneitani Novel-ettes of reformatory tendencies, and occasionally transfa-tions from French and German, outpers

REPORTS OF APRICATION OF THE APRIL OF THE APPIL OF THE AP ORIGINAL ESSAYS.-Upon Spiritual, Philo-

EDITORIAL DEPARTMENT - Buljeets of

General interest, the Sonswith Philosophy, its Lienomenn, etc., Current Events, Edictioning, Miscoham, Norless of New Publications, etc. Wiscows Enricolds, Pokars Reinspick, is Winnessenders, St. Loard, Mor. Wischen Loruns, by Criness, B. Lassie,

MESSAGE DEPARTMENT -A page of Spirit.

Passed to Spirit-Life :

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d differkind relefinition spirit, it epresent, so words: tuents of e live, as h oonstiar idea by ficiently ed. But, med that und of the he visible the while its of our uld be inience that condition, le, and the oe change matter ! nerally rehy one of es not folot capable cognizable ohere is insense of nown only the chemthe other an he ana. , therefore, iclude that ed form of miniferous -1. Ces" that n matter. ides of the il organiza (he mole pid motion

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Has fallen upon you? Had you been at Troy, you might, perhaps, have saved yourself the "disgrace" of speaking thus unkindly of a woman who bears upon her brow the imprint of a kiss from Lucretia Mott, brow the imprint of a kiss from Lucretia Mott, and whom Lanbella Hooker addresses as her "darling queen;" for you would have known the assartion faise, that Mrs. W. "spoke in a tono of well-affected martyrdom for principle;" since, if you are the honest and spiritual man I have been led to believe you to be, you must have fell and known that her words were the spontaneous out-guhings of a truthful and sincere soul. However that may be Lasarra you that your initiation that may be, I assure you that your intimation that the ballot was stuffed at Troy is untrue, There were three tellers appointed by the President, consisting of Miss E. Annie Hinnan, Dr. L. K. Goonley and myself. I acted as chairman of the tellers, and consequently I ought to know what studing was done. If you say it was I who stuffed the ballot, I reply that I had two as true and honest Spiritualists as America affords, to Watch me and assist me in counting the votes, You ask "how it was known that only dele-

s voted, or that they did not cast more than ballot. Was there the least care taken to prevent?-but, by the looseness with which the whole business was conducted, was not every fa-cllity afforded for ballot-stuffing?"

cllity afforded for ballot-studing?" I answer, that, on the final ballot, every dele-gate voted at the call of his or her name by the Secretary, the votes being put into hats held by, the tellers. When all had deposited their votes, e tellers retired to an ante-room, and co them. The result was announced from the plat-

I did think I would say something of your re-mark upon "Joan of Arc"; but every Spiritualiat in the land can see how weak you are thera, Once deny that Joan of Are or Mrs. Woodhull have been inspired by spirits, and, by the same process of reasoning, I will convict of fraud every inspirational medium on earth.

What man of straw is this you set up when you say: "The grand flood of angel ministrations has not for its sole aim to give the ballot to wo-man or to make Mrs. Woodhull President of the man or to make Mrs. Woodhull President or the United States of the World, nor to make men temperate, nor to free the slave, nor to break down the churches." Who said it had? Certain-ly, not the American Association of Spiritualists, nor Mrs. Woodhull. On the contary, when con-servatives cry out against side issues, Mrs. Wood-hull, with numerous radicals to back her, pro-claims the mission of Spirifualism to be so catholic that it ought to and must permeate every department of human life.

Brother, let us have no more bickerings. The Orthodox world are laughing at us. Let us cease internal contention, while the common enemy is thundering at our gales with his "Gud-in-the-Constitution" programme. Let us have peace within, and unite against the common for

CHARLES HOLT.

Dr. Guthrie, in a recent address, told a story which was as suggestive of a moral as it was annsing. A friend of his, questioning a little by, said: "Whon your father and motifier forsake you. Johniy, do you know who will take you up?" "Yes sir," spid he. "And who?" asked the friend. "I'ne police," was Johniy's answer.— Congregationalist. Congregationalist.

'I hope nothing serious is the matter." said Roy, Mr. Harness to a young curate, apparently suffering from violent mental agreation. "Serious I'm in love; I'm in debt; and I've doubts about the doctrine of the Trinity!"

Lefter from Liverpool.

DEAR BANNER-I am glad to record again that Spiritualism is making headway in Liverpool We have been favored with a visit from Mr. Morse a trance medium from London, who gave us three splendid addresses while in a trance state. All the papers in the town reported pretty full and favoi-

taverns, shops, and all places where "setters congregate, are scenes of interesting and amusing liscussions. The condition of the old "landmarks" is that of bees, which are being robbed of their store. There is great agit tion and trepldation, and in some cases roal grief manifested. "Pol-oned arrow-Sere shot at some of us, and any be-mas are burled at us. All this we bear with proper nieckness, still pressing toward the light.

good fortune and this good fortune consists main

good fortune and this good fortune consists main by in what 6 lowed as a direct result of entrine t-ing in awakening so great an interpret that the p-ople must-hear more without delay. Conse-quently, Mr. O. L. Sutiff, of Wooster, O. who was with us, was solicited to come back to us; after fulfilling an engagement at Deansville, N.

Y, of ten lectures, and give us a course of six or-more as the occasion see ned to warrant. He con-sented to the arrangement, and after a very suc-cossful time at Deanswille, began his course on the 8th inst. The six lectures were given during

two weeks, and the interest seemed to increase

with overy successful to interest section to increase with overy successful lecture. The large and comfortable ball was nicely filled every evening with extrest and intelligent/sectors after spiritu-al truths. Orthodoxy was much agitated also,

and whispered a great many warning works to its votaries to provent their attendance upon the lec-ingree, but they would hear, and many have been saved from bondage. Que for wonvert said, "Bro. Suttiff has lifted me out of hell"—the hell of ter-rors which Orthodexy had taught him, and he re-ions the one boots of her attend to here the of here.

need as one who breathed the breath of heaven

Although making no prefension to great scho

lastic attainments. Bro. Sutlit's well-defined thoughts, clear and foreible utterances and kindly

and gentlemanly demeanor, sustained by a mind and memory well stored with principles and facts.

and a heart full of fraternal impulses beating in

and the applications of humanity, go to make up a character, which should be better known, and therefore appreciated by the spiritual public out-sides of the own State.

E V. WILSON IN OGDENSBURG -J, B. Armstrong writes, March 12 b: Tuis great chample) of troth and Spiritualism has delivered four lec-tures here in one of our best halls, packed to overflowing. Now this is one of the old couser could take a long nor full hreath, owing to the density of this atmosphere. But Mr. Wilson has taken the cld-town by storm, and I venture to say if he could have stopped and 1-ctured here for one month he would have empired some of our sev enty thousand dollar churches down to their for sil strata. His lectures here have been a per for sortal. First features here have been a per-fect success, and hundreds are seeking to know more of our beautiful Philosophy. Indeed, any of our hest speakers would draw big audiences if they were here now. Mr. Wilson has also spoken in several places in Northern New York, and at avery place with perfect and entire success. I beg

one that would like or desire to see the caus placed upon a firmer basis in their midst. He is the man you want.

Pennsylvaula.

TITUSVILLE, -- Veritas writes, March 6 h, thus: We have a society here numerous and strong, composed, in the main, of the best elements of our neople, both as regards position and wealth, and this society is steadily increasing. We have heretofore been favored with such speakers as Rev. J. C. Hull and others hardly inferior in, point of talent and eloquence, hut our chief reliance—the life and soul of our whole organization-is our gifted sister, Mrs. E. L. Wat-son. This lady is one of the best lecturers I have ever listened to, and I have had many opportunities of judging. Deservingly popular, possessing a mind of originality and rare culture, clo nent and convincing in argument, she never fails

great difficulty has been to obtain a 11 ice of suffi etent capacity to contain the numbers who are auro to assemble when she is autounced to lecture. To be fully appreciated, Sister Watson should be heard. Her lectures originate reflec-tion, they abound in a variety of metaphors, sug-gested by beautiful flowers, among which she ap-pears to reign like the hiv—sole queen.

In addition to the almost regular weekly lee to know that the devotes a considerable portion of her time and much of her ample means in deeds of charity-that true, unostentations chari ry that springs naturally from a losing and pure heart, and fall th 'I ke the gentle dew from heaven upon the place beneath."

Техач.

LINDEN.-Alexander King writes: I have lately received a letter from Miss Lydia H. Ba

having reference a perior how make point if, by \ker_{r} of Lancaster, Texas, informing me that the Spiritualists of this State are trying to set up a State Association; and also that they are endeav-oring to get the services of Dr. J. R. Doty, of Cov-uggton, La. as a lecturer. I have also just receiv-ed a letter from Bro Doty, informing me that he interpole to make to get one on a lecturing to be

"intends to visit fexas soon on a lecturing tour." Will not all of the friends of Spiritualism in Texas write to the Doctor at Covington, St Tam many Parish, Ls, and just him up in regard to where lectures are wanted, and also give him

mediums here. I know of two boys who are raifidly developing; one is quite a remarkable write ing medium."

"In Union is Strength."

COLUMBUS, PA.—Mrs. N. H., Ewer, says: Why will not those physicians who are 'kicking ag dust the pricks,' and bindering their own progression, units with the clairvoyants, who seen to possess superior power in examining disease, and, with their united efforts, prove a greater. blessing to humanity than by trying to put down the power that seems, so substity pyrnoating the

minds of many persons at the present? Many of our clairyovants and mediums are poor, weak women, so fall and slender that it eems almost impossible to do the work they are called up in to perform; and we would willing'y remain at our homes and examine disease, and lat our practitioners do the labor, as they do now. They would succeed much better with their pa-tients when they know in what direction to work. than to guess at the matter as they now do with strides up the hill of science and progression.

A " Cheap and Vagrant" Ministry. DEAR BANNER-The (late) Rev. E. O. Towne, in a recent article in the ladex, sneers at the minisry of Spiritualism as "cheap and vagrant." How much better is the ministry of that phase of Chris-tianity to which he belongs—the radical Unitari-

ans? Did he not find preaching among them so poorly paying that he betook himself to another, calling for a livelihood? Perhaps by this time be has affitiated with the Free Religionists. If so, can they be set of a more stable and well paid ministry than the Spiritualists? Did not Mr. Abhot, also a late reversuil, but now the head centre of the Free Religious movement, suspend his Sunay services in Toledo, while he visited Boston? A spiritual society, in such a case, would have filled the desk with some one from its own number, rather than suspend its meetings. All new religious movements have a "cheap and va-grant" ministry until they have accomplished heir work, and when, having done it, they seek to draw crowded houses, and to enchain her large to become 'respectable,' it is about time for their andience, spell-hound, to the close; indeed, our to clear the track.

Washington, D. C., March 11, 1872.

A Challenge Accepted.

D. W. HULL, Sir-Having just read your "challenge" for a controversy with Miles Grant per-mit me to say that" the friends" of the above-gentleman have neither "lost confidence" in him gentleman have betther "lost cannotes of minis" as a gentleman and a man nor in his "positions" as "true, "eitheg. on "Spiritualism, Adventism or the Bible," and, although Laor's lady. I will fake up the gainflet in defence of our rodtlonk. To quote your own words, this acceptance may be mitless, but to hold good so long as I have breath to speak, to meet you or your brother in debate, upon any reas mable notice, upon the above named issues between us. Let your friends and-mine take notice. Controversially yours. Mus. N. M. HENRY. MRS N. M. HENRY.

Bunker Hall; Ill.; March 10, 1872.

New Hampshire.

...

 $\sum_{i=1}^{n-1} c_i = \frac{1}{2} \sum_{i=1}^{n-1} c_i = \frac{1}{2}$

MANCHESTER -Mes S. A Rogers writes us fron this city March 31, requesting confiss of the petition against the "God-to-the-Constitution not the elist area which also in American hearts of the elist area which also in American hearts to day to prevent the vietory of priesteraft over liberty.

> A drop of the blackest ink may diffuse as bright as the light of day.

Messages from bac legated to their fatends in sarin-file, given through these molecularity of Mass J. H. Clocks T, proving direct spirit intercourse between the McCould and Super Anidane Weight.

ORIGINAL CONTRIBUTIONS from the most talented writers in the world?

tatented writers in the world. All which features render this journal a popular Paintly is agree, and at the same time the Harbinger of a Giorious Scintific Religion.

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

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250 In quoting from the Banner of Light, care should be taken to distinguish letween editorial articles and the communications recondended or otherwise) of correspondents. Our, columns are optimistic expression of free thought, when not too person is, but of course we cannot undertake when not too personal, but of course we cannot undertake to endorse the Carled shades of opticion to which our correspondents give utterative.



Enterial Department should be addressed to the editor.

Political Parties.

Nothing less needs demonstration than the fact, patent to every close and careful observer, that the old political parties are both in process of disintegration, and will soon be entirely broken np. This is not occurring from any special earthquake or explosion within them, but simply because they have gone just as far as they can, and now find themselves at the end of the rope. They .need recruiting from entirely new forces. Their: old dog nas and schemes are worn out. What is unfitted for the current times, is: by common consont, discarded. Nobody seems exactly to understand how it is done, but it is somehow done, nevertheless. There is no use in trying to keep the machinery at work after the life and inspiration are gone out of it, any more than there is in trying to heat and cook with old stoves after a new kind of fuel is in universal demand. Politles, to state the fact, more nearly as it is, have become a different affir from what they were once, by reason of the larger room which, of late: years, has been given to the public consideration of humane, benevolent, social, religious and economic questions. The old slang-whang style of things has gone out, and will not return again. People are to-day putting themselves very different questions from those which they asked not many years ago; and parties have found themselves compelled to adopt them; also, as a part of their pursuit.

As Spiritualists, we cannot disguise the profound satisfaction with which we view these changes, because we know that they portend a broader field for public discussion and investigation, and open up to the mind an entirely new departure for the people of the country. The questions raised may indeed be questions of tariff and finance, of banking and taxation, just as they were thirty years ago and more; but any penetrating observer can at once see that even these are lufused with a different spirit from the oldone, and overlaid with altogether larger and more liberal considerations. Moral sentiment is in the air. Humanity shows itself at every turn of the discussion'; progress, physical, mental, spiritual and social, is as much a part, if not more so, of the public questions of to-day as anything else. So that it is absolutely essential that this marked and deep development in the public mind should find an answering voice in the current political organizations; and, inasmuch as both throld ones have served their turn, as their inability to go on any further proves to every comprehension, the natural result is a general reorganization, such as we actually see going on. Individuals may stop and accuse one another of treachery to party obligations, but they fail to see that, even while doing it, they are fulfilling the law of change and securing the destined progress. A Modera Jail. The mode of treating debtors and witnesses and such like parties in Ludlow-street Jail, New York, is not only a standing scandal to all modern professions of humanity and justice, but to decided an outrage in itself that we wonder there is not a physical revolt of society against the continuance of its abuses. Any man can be arrested on bare suspicion of a creditor, let the debt he as small as it may, and on his single assertion, in the form of testimony, he thrown into Ludlow-street Jail. The worst of it is, this is not the end of it. As soon as the other creditors know what has been done, they start up and rush around the doomed victim like a pack of ravening wolves, put all life business inty the hands of the sheriff, destroy his prospects and clean him out pretty thoroughly. before he regains his freedom. Such an instance has recently been brought to light in New York by the death of a man who, because one of his amallest creditors acquired a notion that he intended to leave the country, procured the poor man's limmediate arrest and incarceration, and let him free himself after a long time only to find that his affairs were all gone to destruction. The sheriff's sale had stripped him in the two weeks of his/ involuntary incarceration. With but a feeble constitution, his occupation gone, his spirits sank, his health gave way, and in a short time he was in his grave, leaving a family without provision. The case of another of the unfortunate inmates of this same Ludlow-street fail is given on this wise: A man was seized and carried away from his wife and family, on a charge of having assumed to be the proprietor of 'a sewing-machine, which, according to the contract, was to remain at the disposal of the maker until the last installment should have been paid. Another case was that of a man who had, with perfectly good intentions, endorsed a note for a friend, but because he way not able to pay, was torn from his bride and a position that paid him two thousand dollars a year. What happened to the maker of the us paid note does not appear. Another stated that he had been pounced upon by his creditors without the slighest hint of their intention, and inconsequence his wife and three children were driven from a respectable home to become the occupants of a wretched tenement, where they did what they could to eke dut a living by making wax flowers for milliners. Said the poor victim-"If they had only given me a chance, T-would have paid them all; but now I am utterly broken down, and can never hope to recover my former position in society." So that a had law gives revengeful natures every chance to satiate their passion upon incodent persons, and under pretence of securing a paliry debt to break up their business, beggar their families, destroy their reputation, blast their hopes, and end their lives in abject wretchedness. Ludlow-street Jail clearly needs a general delivery at the hands of humanity and justice.

In Memoriam-Faunie B. Felton.

This well-known and indefatigable worker. who for twenty years has been connected with the cause of Spiritualism as a medium and speak- ligious Association at this hall, closed by a lecer, passed from her mortal body, which the slowbut sure advances of disease had made untenable, to join in the pleasures of spirit-life, on Thursday, March 14th, at the age of forty-three. physically inferior to man, and maintained her On the affernoon of Monday, 18th, services of re-Spect were field at her residence in Everett, the speakers on the occasion being Drs. John H. Currier, of Boston, and A. H. Richardson, of Charlestown. A large concourse of friends from Boston, Chelsea, Charlestown and the immediate | noblest daughters; there was proof of immortalivicinity, gathered to participate in the solemn and yet joyous exercises-for solemnity will over acts as coupling and connects the whole, train. attend on funeral rites, but Spiritualisms has Conjugality and not seem, to the student, the chief taught undoubtable immortality, and therefore end of a woman's life; there were not men enough loving hearts can but be cheerful when a spirit to go round, in the first place. He dwelt upon passes the bounds of mortal suffering into the broader liberty of the land of souls.

The body was placed in an elegant rosewood casket, and the most beautiful floral decorations were displayed in the room where it was deposited. The restful repose. The funeral obsequies commenced by singing, from the Charlestown choir, after which Dr. J. H. Currier gave a fine address, in which brevity and pointedness were happily blended. Referring to the history of her whose form hysbefore him, he pictured the theologic darkness which reigned twenty years ago, and hore willing and grateful testimony to the work she had donel, the emancipation of souls from the boudage of error. By the life-work of such as she, progression, the great law which Orthodoxy so strenuusly opposed, had found a representative even in Park-street Church, in the person of the Rev. W. H. H. Murray. The creedists then solves, on funeral occasions to-day, are wont to shut up the "Thirty-nine articles " and grasp the assurance be generalized. There was that in the di-given by "otherwise despised Spiritualism that which life did not take on or death put off 'him ye seek is not here-he-has gone-he has arisen." In comparison with the past, he said, enlogy enough. Words were inadequate to express the feelings called forth by the occasion, and silence, golden silence, while the angels around spoke to the hearts of those assembled. was her most fitting onlogy. To the relatives and friends present he would say in conclusion that for them and for the advancement of the cause

she to deeply loved. The "Evergreen Shore." (from the Spiritual Harp) was then sung, after which Dr. A. H. Rich- bat not ardson made a few remarks touching upon the patient endurance of suffering and the firmness of the faith of her who had been called to experience such great trials both of mental and phys'cal type. He bore witness to the light and comfort which on many occasions her words had given him, and spoke of her as calmity and sleeplessly waiting for death night after night, refusing companionship, until obliged to yield to the necessity of attendance; because when alone the a igel world seemed more near. To her parting from earth-life could every Spiritualist confidently point as an evidence of the sustaining power of our glorious philosophy in the hour of physical change. The ceremonies then concluded.

Thus another of the pioneers of the spiritual movement has departed from labor to claim the reward of well-doing. Her remains were taken for interment to Binghamton, N. Y., where her aged mother still resides. We shall print soon a biographical sketch of her life-labors and achievements, for truly "the memory of the just-is blessed."

میں سیارڈ ایک کے یہ اسان الشار The Celebration in Boston.

As we announced in the last issue of the Banier, the Committee of Arrangements are making preparations to celebrate the Twenty-Fourth Anniversary of Modern Spiritualism (which oc-curs the list of March on a grand scale in Music Hall, Monday evening, April 1st. The exercises will consist of brief speeches, from seven to nine velock, by five of the most talented speakers ad-oclock, by five of the most talented speakers advocating the Spiritual Philosophy, who have generously volunteered their valuable services namely:

BANNER Sex?' at Horticultural Hall, Boston. On Sunday aftertoon, March 17th, the course

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for the present season, carried on by the Free Reture from the Rev. Dr. Cyrus A. Bartol, on the above subject. He began by saying that we should accept the patent fact that woman was superiority, as she was the next step from which natural selection was to evolve the angel, who, by the rule of the survival of the fittest, would most resemble her in organization. If marriage were her highest duty, God failed in some of his ty in this power which does not pair itself off, but the power of man's love for woman, and said polygamy wawa misnomer; it way not inarriage to be married to more than one. The question of the injustice of one sex to the other way consider./ d, the speaker saying that neither sex could be

just to itself, but only each to the other. displayed in the room white it was deposited, the post woman had been influence; man, deceased i y with a pleasant sinile on her feap power; and now she asked to be to ver or person, tures, seeming rather to be enjoying a deep and and the two would approach and blend. This may be done in three ways: first, by equal and impartial education. The time would come when the barring of woman from any field of education vould be considered as a relic of the savage . He spoke of the mingling of the sexes in educational alls, and said the association would supply exsting defects in the academic course. It would not do away with any salutary, social conven-tion. The second mode was industrial, and wo-man was finding that her hand was for something more than to give away to whoever should de-sire. She should be taught to draw and become an artisan or an artist. She would then become the peer of man The third method of her deliverrights. He batted the day when woman should would come her vote Men and women would never do the same thing in the same way; they could not be generalized. There was that, in the diversity ever considered sex a mere costume were self ig-norant. It was a union in separation, if man was ever, manly and woman ever womanly there how glorious is the change. To have lived and would be no opposition. God was no trutologist, worked for twenty years in a cause like this was and when he made woman he was not making man over again. The first distinctive trait of the womaply na-

turo was sensibility. If man reflects and magni-fles this world, her mind is a telescope directed to the stars. She was incarnate sentiment. Miss Evans wrate: "Woman never forgets coldness, even as the mask of love," and in this she reveal-when a the mask of love." and in this she revealfriends present he would say in conclusion that her work was not done, but that with added power she would labor still more effectually, both for their and for the advisement of the cause State. Genins was often accounted for by the Mrs. Stowe stilkes down slavery will mother. Mrs. Stowe strikes down slovery will story, but she did not, convict Lord Byron of chat Lucy Stone convinces us of woman's rights bat not her Syripture excession. Mrs. Howe's reply to Mr Wasson has emotion more than ar gument. Logic was not the chief instrument of truth fect of AIrs. Komble's recitations Charles Dickens did not surpass. Another element of woman's character was privacy. The Oriental mask was not feeded if, modesty was worn as a vell. Woman was the best of teachers, and should she not heal? The nurse had done vastly more than the octor in all ages. Should she not preach? She could not do it worse than some men. Ambitious to multiply one's public continence was montal prostitution. If a won an falls from her promiteproklimiton. If a won-khomis from her promit-ty, it hurts her more, because she falls from a greater height. The third element of her consti-tution was purity. The scale of virtue was abso-lute, and sanctity was undivided property, and yet virgin was a word which has no masculine synonym. A good wonan was the best thing that breathed: what a had one was he wond dot that breathed: what a bad one was he would for say. Where sister was hely. Woman forgave wrongs which seemed too great for God to pardon. There was no parting woman from man. Men do not hate women as bad-as women hate ach other.

It was a shame to call a government a republic in which women were not allowed to yots. Why should they not? Because they could not fight? Joan of Arc answore I that argument. Were jollties too dirty for them? Were the nillars of the Republic wreathed with tobacco smoke and plant-We were, most probably, ed on expectorations? entering upon a period of disturbed gestal rela-tions, which would not, however, prevent our onof chivalry for the recognition of their rights.

Spiritualism in New York City-The Twenty-fourth Anniversary.

LIGHT.

D. Doubleday informs us, March 16th, that at the Annual Meeting of the Progressive Spiritualists of New York City, the following gentlemen were unanimously elected trustees for the ensuing year: J. J. Tyler, Dr. O. R. Gross, F. M. Clarke, John Keyser, William Barnard, J. A. Cozeno, E. S. Creamer, Dr. F. E. Andrews, H. J. Newton; and at a subsequent meeting, J. J. Tyler was reelected President, Dr. O. R. Gross was chosen Secretary, and John Keyser, Treasurer.

The Twenty-fourth Anniversary of the advent of modern Spiritualism, will be celebrated at Apollo Hall, Sunday afternoon, March 31st, 1872. at two o'clock. Margaret Fox Kane, one of the matters, etc. Sinth : Message Department; "Acoriginal "Fox Sister," will be in attendance, and the following eminent speakers will deliver short Spirit Messages;" "The Cause in Philadelphia." addresses: Hon. J/W. Edmonds, Dr. R. T. Hallock, Victoria C. Woodhull, C. Fannie Allyn, Correspondence," by Warren Chase; "Mark He-Anna M. Middlebrook, Nettle C. Maynard, Warron S. Barlow, A. A. Wheelock, Fred. L. H. Wil-

lis, Thomas Gales Forster- Music and singing by the society's choir. ----

Troy, N. Y.

We learn from a correspondent that Mr. J. M. Peobles's lectures are creating a general and increased interest in the subject of Spiritualism. Full audiences attend_each session. The Society-feel strong enough to hold meetings the year round, and desire to have Mr. Peebles remain for nine months, Mrs. Nellie J. T. Brigham being engaged for the other three. And that is the way Spiritualism is dying out in Troy!

Another correspondent, W. H. V., says:

"Resolved That soiritual manifestations are proven by the Bible," Bros. Peobles and Sutliff took the affirmative. and J. Decker, Rev. Mr. Wondall, of Albany, and Rev. Ezra D. Simons, the hegative, Five years ago it would have been impossible

to get anything of a spiritual nature before this institution, but now the demands of the people call for investigation, and even the clergy cannot longer shirk the responsibility. Great throngs rushed to hear, and so the good work moves on.

Street Railroad Track Cleauer.

Mr. Augustus Day, of Detroit, Mich., has a patent for a device which is believed to be the simplest and most effective for the purpose named which has yet been produced, for clearing horse railroad tracks. It not only clears the track from snow, but is equally useful in removing mud and other obstructions, at all seasons of the year. It consists of a curved scraper, resting on the top of the iron, and extending diagonally across it, in front of the wheel. Ope of these scrapers is placed in front of each wheel, and can be easily and quickly applied to or removed from the track by the driver. It is now in use on two South Boston horse cars, and also two Lynn and Boston cars. This is accounted, by competent judges, to be one of the most useful patents extant; and we have no doubt, when its merits become generally. known, but that the patenthe will realize, as he should, a fortune by the invention. The cleaner should be placed upon every horse car in the United States. It is already upon several roads, in the West.

Fast Day.

It of course matters very little to us, as Spirit. ualists, whether the Governor's Fast is appointed for the same day with the church's Good Friday, or not; but it is a matter of some little interest to note that our Massachusetts governors are so set on the Orthodox side, that they persistently refuse to allow the State Fast to fall on the day of the church Fast, when they could just as well do it as not. Last year, Gov. Claflin appointed it on the very day before Good Friday. This year,-Gov. Washburn appoints it for the week following Good Friday week, and in Easter week, when the church is in the midst of its rejoicings over a

" risen Redgemer " There is an evident obstinacy this wh h ia I

MARCH 30, 1872.

Contents of this Number of the Banner. First page: "The Principles of Social Freedom," by Victoria C. Woodhull; "The Public Defamer," by E. R. Place; "Church and State, Law and Physic," by T. R. Hazard. Second : "God in the Constitution," by Cephas B Lynn; Spiritualists and their Work," by G. B. Stebbins; "Who Shall Represent us?" by Anna M. Middlebrook; "Matter and Spirit," by J. E. Hendricks. Third : "The New Disgrace," by Charles Holt; Poom-"The Brewing of Soma," by John G. Whittier; "England-Manifestations in the Light;" "Letter from Liverpool;" Banner Correspondence from various localities; Obituaries; Prospectus. Fourth and Fifth : Usual editorial knowledgments;" "Remarkable Verifications of Seventh : Advertisements. Eighth : "Editorial ber's Luck."

Spiritualist Lycenus and Lectures. MEETINGS IN ROSTON. - Masie Hall. - Free admission. - The Firth Series of Eccures on the Spiritual Philosophy com-menced in this elegant and spacelous hall last October, and will be continued every shunday, at 24 FREGISTLY, (except April 23.) Miss Jeanle Loys will lecture March 24, to be followed by Prot. Win. Denton and Mrs. Emma Hardingo. Eliot Hall.-The Children's Progressive Lyceum meets at 102 A. M.

John A. Andreit Hall, corner of Chauney and Essex streets -Test circle at 10 A. N. Mrs. Mary Carlisle, medium. Lec ure and answering questions at 2% and 7 P. M., by Mrs. B. A

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

BOSTON .- Eliot Hall -- The Children's Lyceum met ar this place Sunday morning, March 17th, with full ranks, out missing the genial presence of the Conductor, D. N. The interest manifested here is intense and in-creasing every day. The following question has been debated the last two weeks before the "Young Men's Literary Association " of this city: son and Laura Hunt, and a musical selection was executed by Alice Cayvan.

.inniversary Party .- The friends of Dr. Samuel Grover, o the number of about fifty, surprised him at his residence, 2) Dix Place, on the evening of Wednesday, March 13ththat date being the sixteenth anniversary of his first comnencement as a medium. Music by Mrs. Emma Fosson den Brackett, a scance by Mrs. II. W. Cushman, the musical nedlum, remarks by Judge Ladd, Mrs. Roundy, Dr. Grover and others, and a fine collation gave interest and pleasure to the occasion. During the evening J. J. Glover, of Quincy, who was in attendance, was made the instrument of demonstrating the presence of the Doctor's deceased wife. Olive, she controlling his hand and writing :

Grieve not that I have passed away, Rejoice at my release; For here I great you all, and bring An Olice branch of peace.

CHEISEA .- Granile Hall .- A. A. Wheelock addressed the ipiritualists of this city at the above-named hall on Sunday evening, March 17th. His lecture was listened to with evident satisfaction, and created a marked impression upon he audience.

NORTH SCITUATE .- Good Templars' Hall .- D. J. Batos, in lotter enclosing forty signatures of citizens of Beltuate and vicinity to the "counter-petition" against the Constitutionamending bigots, so lately in ression in Cincinnati, O., says with regard to the Children's Lyccum : "Its meetings are as fully attended as at any previous time, and the member take a lively interest in the movement. Golden Chain recitations and the other exercises were creditably performed on March 17th, and the question, "How can we best advance the interest of the Lycoum ?" was proporty discussed. We intend celebrating the twenty-fourth auniversary of modern. Spiritualism by a sociable and an entertainment suited to the occasion, on Monday evening, April 1st."

EAST ADINGTON .- Phanix Hall .- The Quardian, Lilla II. Shaw, reports: "The ever-welcome Lyceum Banner furnished us Bilver Chain Recitation, Sunday morning, March 7th. Recitations were given by Harry Leo Fish, Nellio Dunn, Minnie V. Lowell, Olive Holbrook, Daisy A. Trumbull, Ellen Groce, Cora Beal, The Assistant Conductor then gave us a very instructive talk on "Temperance." He described the manufacture of alcohol, quoted medical authority relative to its injurious and poisonous effects, related several personal experiences, and exhibited specimons of gin, whiskey, brandy, beer, barley, ryo and juniper berries. The Conductor gave a recipe for London porter, to illustrate the subject. These explanations taught an important losson. The Grand March was then performed. and the interesting session closed by singing."

New Publications.

THE ATLANTIC for Abril presents a fine array of original ithors whose no the nens c

At Birmingham (Eogland,) a rope has been made, which is more than six miles' long, and weighs more than sixty tons.

MRS. EMMA HARDINGE-BRITTEN, PROF. WILLIAM DENTON, MISS-LIZZIE DOTEN, MRS. NELLIE PALMER, MISS JENNIE LEYS. Between the speeches the favorite Music Hall

Quartette, (Miss Loud, Miss Thomas, Messre Metzger and Turner) having volunteered their ser rices, will execute choice pieces of music. At half-past nine the floor will be ready for promenade and dancing. A programme of ten dances will be arranged, and Carter's splendid-Quadritle Band will furnish the music. Altogether, the en tertainment is equal to any ever offered on simi lar occasions, and should be appreciated by a full attendance; and more especially should this be the case, as there is another commendable object in view-the support of free spiritual meetings in Music Hall Sunday afternoons. Every dollar realized over the expenses will be appropriated to that generous enterprise.

Prices of admission-Single ticket for gentlenan; S1,00; single ticket for Ja-1y, 75 cents; ticket for gentleman and lady, \$1,50; package of ten tickets, S7,50. Tickets and for sale at the Banner of Light office; and at Music Hall Sunday afternoon

Crookes versus Carpenter.

We learn from the London Spiritual Magazine. that Mr. Crookes has issued a temperate, dignified and able reply to the calumnious f-last oods of the Quarterly Review and the smaller critics and detractors who have followed its injurious lead. The-public may now learn from the pamphlet under notice how their misplaced confidence in the veracity of the Quarterly Review has been" abused: and if Dr. Carpenter has any sense of honor or shame, he must whice under this scathstyle. ing exposure of his heedless or willful misrepresentations. Mr. Crookes shows that in ten distinct instances the Review has deliberately calumniated him. We need not follow Mr. Crookes. for the superficial character of the Quarterly Review article and the spiteful nature of the attack on Mr. Crookes and other eminent men of science b too obvious to dwell upon. It is only the scientifi : position of the writer, and the literary reputation of the Quarterly Review which has given to it an ephemeral and factitions importance.

We hope that what has befallen Dr. Carpenter will operate as a salutary warning against that it seems to have fallen flat, and to have become a spirit of rash and reckless assertion so common failure. Dr. Hedge, of Brookline, near Boston, among journalists in writing on Spiritualism and breached a very powerful and impressive disof those who certify to the genuineness of its phenomena, and that it will also be a lesson to Dr. Carpenter himself, bringing home to his mind the prompt protests of tene of thousands of the people, wholesome conviction that even he may not with who may well congratulate themselves for having impunity violate the commandment—" Thou shalt moved in the matter so early. We should be not bear false witness against thy neighbor."

DP Thanks to Hon. Charles Sumner for a copy of speeches of Hon. Carl Schutz.

Music Hall Spiritualist Free Meetings.

Last Sunday, March 17th, Addison A. Wheelock, Esq., of New York, addressed (for the first time) a large audience in the above hall, in this city, on the subject of "The Soul's Destiny; or, Here and Hereafter." The speaker soon enlisted the attention of his au lience, and the interest kept increasing until it attained a high pitch of enthusiasm. He gave a clear, and rational picture of the soul's need in the earth-life; and then, lifting the yeil-that shu's from view the spiritworld-the bereafter-he traced in an unbroken line the conditions that, per necessity, must contique and pervade in the other life, in obedience to the demands and destiny of the soul. In doing so, he dissipated all fear of "death" and the 'torments of hell," so persistently preached by theologians. His affirmations and facts regarding the truthfulness of Spiritualism were strong and decidedly effective. In the course of his discourse, he referred, with telling effect, 41 the habit Spiritualis's had, of allowing their children to go o the various sectarian, Sunday schools for their early religious training, where their minds hecome imbued with false and perpicious ideas that may last them a lifetime. He denounced the system as unwise and unjust, and a wrong done to children by parents, whose daty it was to protect them from such a blight to their spiritual growth. He earnestly urged the continuance and support of the Children's Lyceums. Improve the present

system, if necessary; but, at all events, keen up a system of Sunday schools where the great and important truths of the Spiritual Philosophy shall be taught the children, and the result will prove a blessing to the whole human family. Altogether, the discourse was able and satisfactory, and was delivered in an eloquent and foreible Miss Jennie Leys, who made so decided and

favorable an impression here in December, has been secured for next.Sunday (March 24th) afternoon's lecture in the above hall. She is one of the best speakers in our ranks.

The God Constitution.

The scheme for turning our free government over to the ecclasia-ties does not appear to work very favorably and we do not hear that it is making any perceptible headway. On the contrary, course against it last Sunday. In Congress it has been practically knocked in the head by the much more glad to read Gov. Washburn's refusal to have any connection with it, over his own signature, but suppose that the assurances of his political friends will have to answer instead.

Puritan spirit that still refuses to open pullic libraries to the people on Sunday.

Papal Infallibility.

Pere Jungna, a priest of Bordeaux, having been prosecuted for writing against religion, has addressed a letter to Monseigneur Donnet, Cardinal Archbishop of Bordenux, in defence of his Orthodoxy. He declares that those who accept the doctrine of Papal Infallibility no longer beslong to the true Church, and maintains that he and other priests who reject that doctrine are depositaries of traditions of the primitive universal Charch. Pere Jungna is organizing a committee of action, corresponding with similar committees in France and foreign countries, and intends to make a direct appeal to the people of Bordeaux.

"The Spiritual Pilgrim."

A second edition of this interesting work, by J. O Barrett-the biography of J. M. Peebles-is now issued from the press of William White & Co., proving its popularity with the reading Spiritualistic public. Send in your orders, that you may, by perusal, gain an insight into the past life of one of the world's workers.

Memphis, Tenn.

W. H. Butts informs us that Ed. S. Wheeler is doing good work in that place. The Society has arranged for Mr. Wheeler to remain there two months instead of one.

REFT The wished for era of international agree ment and good feeling was foreshadowed at Lon don, on the day of the Queen's Thanksgiving service, at the American Joint-National Agency of Messrs. Bowles, Brothers & Co., where and when the members of that celebrated firm received their friends in a most liberal manner. The build ing was decorated profusely with British, American and other national emblems, and the win $do \rightarrow and balconies were crowded with ladies and$ gentlemen of many nationalities. More than one thousand guests were present, including representatives not only of America and England, but also of Continental Europe and Japan.

RF We reprint from the London Medium and Daybreak a very interesting account of spiritual manifestations which occurred in the light, at a fence held in London, by Messra. Herne and William's. It would be well for those croakers who are always crying " humbug" to all the manifestations done in dark circles, to read this record of what unmistakably took place before the clear sight of all present. It may help remove their prejudices and supply common sense.

The Sick and Destitute. Funds received in aid of J. H. Powell, of Eng

land': From James Ellioit, Canton, Mass., \$1,00.

Thanks to Mrs. R. B. Putney, of Athol, for beautiful flowers for our Free Circle Room.

cessary to be announced to insure the reader of a rish men tal repast in store. Henry W. Longfollow loads off with a poem;"The Ballad of Carmilhan "; James Parton treats of Jefferson in the House of Burgesses"; O. W. Holmes, John G. Whittier, Bret Harte, T. B. Aldrich, Jamos De Mille, Kate Hillard-and others combine to fill with prose and postry the teeming pages. Another installment of "Septimius Felton" -Nath. Hawthorne-and Torlows of recent literature, art, music science and politics conclude a champion issue of this deservedly popular magazine.

.SCRIDNER'S MONTHLY for April 13 received, containing several illustrated articles of real merif, among them the "Mare Island Navy Yard"; a number of bright essays and sketches, some excellent pooms, and matter fitted to interest the scholar as well as the general reader. . Dr. Holland presides with usual grace and noumon at the editorial department, and the departments of "Ilome and Seciety,"" Culture and Progress abroad," and ditto "at home," are well sustained. Among other important articles is an able and elequent paer by Dr. Taylor Lewis in defense of the belief in "The one uman race," and Murgaret J. Preston gives a poem on "The Hero of the Commune," A fine number of a standard publication. For sale by A. Williams & Co., 133 Washington treet, Boston.

"LIPPINCOTT'S MAGAZINE for April gives for contents the following comprehensive table: "Scrambles amongst the Alps during the years 1860-69," illustrated, by Edward Whymper; "Fair Margaret, the Bolle of Ashgate," by the author of "Dorothy Fox;" "Waiting "-a poem-by Mary B. Dodge; "At Home with the Patagonians," by Gaorge Chaworth Musters, illustrated (conclusion) ; " Reminiscences of the Early Stages of the Rebellion," by Horatio King; "The Strange Adventures of a Phaeton," by Wm. Biank; "Roseel"-a poom-by Margaret J. Preston; "Private Art Collections of Philadelphia;" "Bits of Steamer Life," by Prentice Mulford ; " Elle et Lui," by Kate Hillard; "Aytoun;" together with Monthly Gossip, Foreign Literature, and Literature of the Day.

PETERSON'S LADIES' NATIONAL MAGAZINE for April gives a stool-plate frontispicce, "The Unexpected Attack," which must be seen to be fully appreciated. - Its fashionplates, patterns and literary contents are of the highest rder

CHURCH'S MUSICAL VISITOR for March, published by John Church & Co., 60 West 4th street, Cincinnati, O., is received. It is a neat monthly issue, in which good mutic and much general information are harmoniously blended. L. Prang & Co., the colebrated chrom) publishers, of Boson, have issued, in a neat form SCHEM'S UNIVERSAL STA-TISTICAL TABLE, which, in a brief and comprehensive manner. (and for a meroly nominal price.) presents to the reader the area of each country, form of government and head of the same, population, debt, rallroads, telegraphs, capital, etc, otc. The broadside is very convenient for rapid refernce, and worthy a large circulation throughout the United

Statos. ALDINE .- The April number of this elegantly illustrated onthly is for sale by the agent in this city, B II 3 nith, 23 Court street. Back numbers can be furnished from January. OUR YOUNG FOLKS for April is received. It is good, 36

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THE EARLY SOCIAL LIFE OF MAN. An extract from an unpublished work on Man in Geology, or the Antiquity, Art and Social Lite of Pre-Historic Man. By Dyer D. Lum.: Boston: Wm. White & Co. Vhite & Co.

We have here a very interesting pamphlet of we have here a very interest of one of our some forty pages, from the pen of one of our townsmen, which, to those who feel any interest to know something of the early history of the hu-man race, will be found full of instruction. When our space will permit, we shall give an extract from this little work, for we have read it with great interest.- Portland Monitor.

BANNER \mathbf{OF} LIGHT.

New York Matters. [From Our Special Correspondent.]

government assuming to interfere with and con-

trol the private, domestic, or community affairs of

each and all of its supporters. The people are not

to be governed too much, simply enabled to gov-

ern themselves as much as possible. The gov-

ernment, while stronger than a Hercules, should

be as impersonal as truth, and as kind and con-

GOVERNMENT.

services for a year. DESTINY.

day; demonstrating the wisdom of engaging his

The actions of and opinions entertained by individuals, simply indicate their stature in growth and development, and their age in spirit-ual unfoldment. A gang of prize fighters think their leader a hero, and entitled to all the honors the people could if they would heatow upon him, while the rest of mankind consider him a coward and a criminal descriptor the helf of all are DRAR BANNER-My-idea of a government is that it should be as simple as possible; the fewer offices the better; provide for the common defense, collect the revenue, pay its debts, express and enforce a code of laws for the protection of and enforce a code of laws for the protection of all the people, avoiding stock jobbing, especial legislation, the creation of monopolies for itself or vation has been such, that I am forced to the conothers-banking, railroading, marketing, and all interference with the details of our common every-log life. (As a property of government was day life. Our present form of government was and contrasts among men. Something above an I beyond all earthly power fixes the destiny of constructed upon this principle, and in spite of all the evils that have existed and do exist under it, each human being, and as Emerson says, "There are over appearing in the world men who, almost as soon as they are born, take a bee line to the the greatest of which was human slavery, and the greatest now the disfranchisement and conserack of the inquisitor, the axe of the tyrant, like Jordano Bruno, Vanini, Huss, Paul, Jesus and S-crates." Look at Fox's Lives of the Martyre, quent outlawry of women, it has proven a succoss; and, if succesful under such adverse circum-Sociates. Look at Fox a Lives of the Martyre, Sewel's History of the Quakers, Southey's Book of the Church, at the fotios of the brothers Bolstances, what would it be if they were all removed? Because our government is of, and for. landl, who collected the lives of twenty-five thou-The people, that is no reason for every citizen sand martyrs, confessors, ascatics, and self-tor-having and holding an office under it, or for the mentors....Surely, as Shakepeard expresses it,

"There is a destiny that shapes our ends," Rough-how them as we may."

ROBBING-THE POOR.

The infamous Tammany ring, duping the sev-eral religious denominations into their confidence as partners in their crimes, were not satis-tied with robbing the rich corporation of New York out of thirty millions of dollars and a vast siderate as a wise and humane parent, besides being so simple as to require but few depart-of their hard earned and carefully-husbanded dementa-less than half a dozen-all under the posits. But Tammany has fallen in a heap of chief control of the Executive and Cobgress; a the "Erie Ring," bloated to self-out cation with

chief control of the Executive and congress; a Department of Home Affairs, including the pres-ent departments of the Interior, Treasury and Post Office, a Department of Justice, Foreign Re-lations, and of Defense, the latter, as was former-ly the case, to include the present departments of "War" and "Navy," which, in time, could be partments of Justice, Foreign and Home Affairs, These four Departments, with the President, would constitute the Executive Branch of the Na-tional Government, Congress the Legislative, and a Supreme Court of Appeals the Judicial, a cen-terior and construct and account for sector of the sector o sous of a magnetic, and prostrating to those of the opposite, or electric temperament, especially with women, children and (1) people, constraining tral directing and supervising power, created at stated intervals by a popular vote, leaving all minor questions of government, public policy and their vitality, as fire burns up oxygen. Such per-sons belong to the tropics, and should move South with the birds as stern winter approaches. interests to the people, in their several localities, subject always to the law of the republic. I men-tion this belief in answer to a question as to my A warm climate is their best medicine, they are so sensitive to the cold, and we are all more or less subject to "skiey infinences," and shoul govern ourselves accordingly. More anon. New York, March 17th, 1872 X. "democracy," and to an infimation that your cor-respondent X, has no confidence in the people, because he did not favor a proposition to have the government interfere with and govern them as it they were children or itliots.

An Indiguant Spiritualist.

CORRECTIONS.

Some three or four weeks ago I made a fow hrief comments in the Banner, upon a proposed New Constitution for the -United States-con-ments wholly unnecessary, I am willing to admit, simply for the reason that the instrument had no vitality, was not supported by any cossiderable number of persons, was not prominently before the people as a live question, was 'lo improve-ment upon the one now in force, and there was no dauger of its adoption as the organic haw of the Republic. My attention has since been called to the matter by the authoress of the document, whose accuses me of not comprehending her pur-pose; in a few particulars, therefore, I hasten to make amends. First, in regard to the propartient of the document of the government with power to enart 1 wes, &... Coordinate training instance. Without of the government with power to enact 1 was & ... but only as an advisory board, which Congress add, the people are permitted to dispose of at pleasure by an amendment to the Constitution. Such a concern would be more ornamental than useful, and a useless expense, and of course the organic law of a country can be amended at pleasure, in this and all other respects. If, how-pleasure, in this and all other respects. If, how-invertible as blacked of the dispose of at the ever, it is intended that this new document shall never he are not not mentioning the fact, Second, I mak useful all ower in this one particular, as the present number of departments, in which my memory was at fault. Third, all real-estate to be held in common in-stead of divided equally. of the government with power to enact lows, &c., but only as an advisory board, which Congress and the people are permitted to dispose of at pleasing by an amendment to the Constitution. Such a concern would be more ornamental than useful, and a useless expense, and of course the ornamid law of a courter can be amended at

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Third, all real-estate to be held in common in-stead of divided equally. ^a Fourth, the lazy and indigent are to be made to support themeelves instead of helds supported by the government. It is notstate what is to be done providing the authorites fail in the attempt to make them work and support themselves, (let them de?) Governmental support is implied if not expressly stated; therefore, my statement as nnjustly alleged. Fifth, upon the question of finance, she having

ing of common mortals, then I may venture au explanation. Now if my memory serves me, all is set right, except a very nice distinction she draws between the biring of a hall and charging of an admission fee, and standing behind a counter selling a piece of esilk at a profit which no one is actually com-pelled to buy; it is so fine that I cannot see it. The determined where the determined is the series of the ser pelled to buy; it is so fine that I cannot stelt. The government should, as this lady says, hold the relation of parent to all the people; but, be-cause they may so recognize it, they should not excect it, through its representatives, to act as a wet nurse, cook, servant, scullion, or in any way interfore with private and donestic affairs, but, having made each citizen free, strong, self reliant and capable, to leave him to govern himself, pro-wide on his own household, and th continetion vide for his own household, and, in conjunction with his neighbors, regulate public aff drs, under a constitution and code of laws so perfect and so

Movements of Lecturors and Mediums. Mrs. P. A. Logan will be at Genesco, Wis, for a few weeks, at the residence of Mrs. P. N. Baleau, She will accept en-gagements to lecture on "Spiritualient" or "Woman's Rights," for ten dollars and expenses. The papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars and expenses. The papers in Wis-Rights, "Interpretent ten papers in Wis-Rights," for ten dollars, Barting, "Interpretent ten papers in Wis-Rights," for ten dollars, Barting, "Interpretent ten papers in Wis-Rights," for ten dollars, Barting, "Interpretent ten papers in Wis-Rights," for ten dollars, Barting, "Interpretent ten papers in Wis-Rights," for ten dollars, Barting, "Interpretent ten papers, "Interpr Rights," for ten dollars and expenses. The papers in Wisconsin speak well of hor as a lecturer.

Dr. A. B. Child's address is West Fairlie, Vt.

Geo. W. Carpender, of Kendallville, Ind., clairvoyant, and uspirational physician and lecturer, is in the field ready for work.

Mrs. M. S. Townsond Hondley speaks in Salem, March ith and 31st; April 4th in Brookline, 5th in Townsend, 7th in Lunenburg, 14th, 21st, 28th, and May 5th in Stafford, Ct., May 26th in Plymouth, Mass.

Mrs. B. Helon Matthews will lecture in Washington, April 9th, 19th, 11th and 12th. Tho last two weeks in April she will lecture and hold circles in Gloucester, Mass. The Jast two weeks in May she will lecture in Rochester, N. Y. Miss Jennio Leys lectures in Granite Hall, Chelsen, Sun

iny ovening, March 24. Mrs. Anna M. Middlebrook finishes her leftming engage-

ment in Worcester, next Sunday.

Mrs. Emma Hardingo is lecturing this month, in Provilence, to large audiences. During the last week she leeture i in several places in Connecticut, wheresthe people gladly listoned to her spiritual teachings.

Miss Nellio L. Davis speaks in Plympton, Mass., March-2 kl and 24th, not Plymouth, as previously announced. "This town," writes Miss Davis, "though small, has suscained meetings twice every month for some time. Much interest is evinced in Spiritualism, and many of the Spiritualists, especially James Benney, are thoroughly versed in this philosophy. This gentleman had been for years an avowed atheist, an able feo of the church, and never hesitated to avow his sentiments of only and boldly. When Spiritualism made its advent, it swept this man, and many more of his stamp, into its ranks, and upon these noble souls devolves the work of sustaining meetings in Plympton."

Prof. William Denton has returned from a highly success ful tour in the Eastern States. On Sundays March loth and 17th, he addressed large audiences-particularly on the evening of the latter day-at Portland, and during the week intervening he delivered a course of lectures at Skowhegan producing much interest there. He will address the Spiritualists of East Abington and North Bridgewater Bunday, | March 24th. -

Ell P. Brown will spend May in Kannas City, Mo. He will organize a Lyceum and lecture t' crediting the month. Other localities in Missourl or Kausis nucling his aid should secure him for the summer months,

J. M. Peobles is ongaged to lecture in Washington, D. C., during April. His addross while there will be care of Col. W. Millar, Pension Office.

Mrs. Sophia Woods, trance speaver, Berlington, Vt. Ad. dress care of Col. S. S. Brown.

New Music.

G. B. Russell & Co., 126 Troment street, Boston, have published the following new musical compositions: " She 's Coming Now"-a selection from the sparkling opera, of the Hunter's Daughter, by J. W. Turner ; "Good Night, Little Dal y "-song and chorus-by E. W. Green; music by C. F. Bhattuck; " Lillian Grae" a pretty song by Mrs. Eliza P. Norwood, music by Charles Bernard, with a lithegraphic portrait of a fair, one; "Little Daisy's Evening Prayer"--son ; and chorus-words by F. W. Green, composed by Geo. Dana; "Gondoller's Song," for the plano-forte by Mrs. () L. Brown ; "Ay I" a song by Tennyson, as sung by Miss Cara Louiso Kellogg: music by A. H. Pesse, with a 1 or trait of the favorite Prima Donna ; "Be Kind to the Suffiring Poor," written and composed by E. W. Locke, a very appropriate song to remind peo, is of their daty.

A Book of Beautiful Poems.

One of the best and sweetest writers of poetry - Mrs. C. L. Shacklock, of Mobile, Ala,-whose spiritual effusions have often graced our columns, has in press of Lippincott, Philadelphia, a volume of her beautiful poème, entitled "The Circassian Slave, and other Poeme." The book will make may at all times be found there. three hundred pages, and will be sold for two dollars.-We know that Mrs. Shacklock's pootry Processive Librar, No. 15 Southampton Bow, Bloomstoury Square, Bolton, W. C. Louiso, Phys. Rev. for sale the appreciated by our numerous, readers, and we associated by our numerous, readers, and we associate and other Spiritual Physics as a state of the second will be issued in elegant style as soon as three hundred and fifty subscribers are obtained. We should like to receive at least one hundred names within three weeks. No one will ever regret owning the book, or encouraging so talented and spiritual a writer.

was far from being a willtut misrep resentation. as najustly alleged. Fifta, upon the question of finance, she having intimated that this subject, as she understands it, is beyond my comprehension, I must let it rest just there, until she brings it to the understand-ing of common mortals, then I may venture an

J: V. MANSPIELD, TEST MEDIUM, answersseal

od løtters, at 351 Sixth Av., New York. Terms, \$5 and four 3 et. stamps. Register all letters.

SPHRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 38-M23, *

J. WILLIAM VAS NAMEE, M. D., Eelectic Clairvoyant and Magnetic Physician, 401 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. (J27.)

BEALED LETTERS A SOWERED by R. W. Flint. 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

Example for the Ladies.

Mus. E. J. Stott, Elkader, Idwa, hesides doing all the housework for a family of four persons, made last year, with a Wheeler & Wilson Ma-chine, one hundred and fitty fashionable dresses, Chine, one hundred and fitty fashionable dresses, Chine one hundred and fitty fashionable dre hemmed over 2000 yards of blased ruffling, and made quite a number of under-garmen s. This is about her average work a year in all kinds of general sowing for seven years, with no repairs to her machine.

BUSINESS CARDS.

Best and Oldest Family Medicine. Sactord's Lave hereporter, A purely Vigetable Cathorite and Tome-ter Dypersus, Construction, Debitity, Sick Headache Bilingus Attacks, and all Derstreements of Laver. Stonach and Bow-els. Ask voir Druggist for it. Before of multi-mi, Jan. 13 - Decow Jan. 13 - Iyeow

ROCHESTER, N. Y.

D. M. DEWEY, Bookteller, Arcade Had, Rochester, N. Y., keeps for sale the mpleitunt and Rectorin Worlds published by William White & co. Give him a call.

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H. A. GRAN'T & CO., ast Larimerstreef, Denvir, Uot, keep for sales, supply of the Split famil and Rectoring Broch Stashard by William White & Co. Also, the BANNER or Light,

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11121401AA SNOW, 11121401AA SNOW, and the Events of Light, and a general vallet, old pli-itituitied antic fectoring Boooties, at Faster prices, Alo Adianas & Coole Onder Pene, Plan-chettes, Apence's Foultive and Negative Pow-ders, Orion's Anti-Tohneco Preparation, Tor-Marcel's Natelitye Compound, etc. Catalogues and Circulars mailed free, LPT Remittances in U.S. currency and postage stamps received at par. Address, likuwan Snow, P.O. Box 11, San Francisco, Cal.

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AUSTRALIAN DEPOT

For Litie rul and Rectorin Breck-, and Agency brane llassing Lour

BURNH,

- RICHARD ROBERTS, Bankseller, No. 1028 Syouth attect, above New York avenue, Washington, D. U., keeps constantly for sale the Bayske of Lanut, and a full supply of the Syptial Autor hand. Res-form Works published by Withing Witte & Co-

ADVERTISEMENTS--

"THE WORD." A MONTHLY JOURNAL OF REFORM, EDITED BY

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DR. JAMEN, a retired Physician, stand by nature a Chemst, discovered, while in the Fast Indies, a certain cure for Consumption, Asthma,/Bronchilis, Gen-erni Debility, when his only child, a daughter, was given up to die. This claid was cured, and it now alive and well. Distrons of benefiting humanity, he will send the receipt, containing fall directions for making the remoty, frequon receip of two stamps to pay expenses. There is not a single sympom of Consumption that it does not at once take hold of and dissipates. Night assess, presidences, fritation of the nerves, fadure of accors, difficult expectoration, sharp pains in the longs, "sole throat, chilly sensations, nausea" At the stemach, machine of the howers, and wasting away "" of the third

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S. E. In a particle of of the System Construction State, many of these set trade between cynamic 1 or role 1. A RESTIE ACT OF COLENSIO ON THESE PEN-TATE UTL, the substance of the volume's proving that the flue house of Mouse were composed by a tor write s, and as a prescriptily fare. With an considered by competent effice to be the next valuable part of the pare by a single of the ALM DATE ACT Westman for the same by a single of the ALM DATE ACT Westman for the parts of the pare by the the flue part of the pare by a single of With ALL DATE ACT Westman for the part of the pare by the the flue part valuable matter, making this the best work on the Sunday question.

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TESTIMONIALS.

Read the following brief extracts from Notices of the Press The provide the second structure to the second second to the trees of the second secon

condensed writing, an meeting the warts of the world. Second product the masterial by any one is a gerry short time, and without a ten are " + llottin Journal." We say a monor that the the world is a strong the second product the second rade. " It spin notices are so even and simple thet they be world." " We say the source of the second rade. " We should be sourced to be second and simple the they can be understood and the source of the source of the second rade. " We should be source of the second rade." " It spin notices are so even and simple the types of the source of the source

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To the Editor of the Tribune :

EVERYTHING IN COMMON.

The idea of everything in common is not a discovery of this day, and generation, but for all time. If there is any other fact apparently incompat-there have been persons who have agitated such, ible with Paine's being the author of the Letters

in Lombardy, a large company of the meauer sort of people, declaring himself to be a true aposite of Christ, and promulgating a community of property and of wives, with many other such heretical doctrines. He blamed the Pope, cardi-nals and other prelates of the Holy Church for net observing that duty nor heading the successful not observing their duty nor leading the angelic life, and affirmed that he ought to be Pope. He-

THOMAS GALES FORSTER.

This able and elequent exponent of the spiritu-al publissophy continues to preach every Sunday morning and evening at Apoilo II sil, to large and appreciative audiences, which under his min-and appreciative audiences, which under his ministrations are increasing in numbers every Sun- | ton Inquirer.

н.

made, and that to me it was a miracle in the sense in which Spiritualists understand the term."

by some one elso? Not at all; for, while an exciseman, he wrote an address to Parliament, in behalf of the officers of excise, which was putsimple as to be easily read and comprehended by lished, making a pamphlet one-third the size of

his "Common Sense," (See Paine's Miscellaneous Works, p. 3, Mendum's-Edition.)------

If there is any other fact apparently incompatthere have been persons who have agitated such a question, who were not properly reformers, be-cause they had no remedy for what they alleged to be failures, evils, etc., but were critics, fault-finders and hobby riders, whose railings and the-ories were above or below the comprehension of the masses. One instance will suffice our present to no regular order, contrived to raise in Novara, in Lonwith Paine's being the author of the Letters of Junius or of the Declaration of Independence, let it be presented; and, though I have no more interest in the new book than in the sunshine, I shall be bappy to answer any respectful and rea-sonable inquiry addressed to me. The editors of the Tribune, who have long known me person-ally, will, I am sure, acquit me of any intention ally, which an annual of imposture or humbug. WM. HENRY BURR.

Washington, D. C , March 15, 1872.

• The communication has appeared in the Banner. Our Impatient friend forgets that ours is not a dail, and that contributions cannot appear the next day after their receipt. —Ed. B. of L.

not observing their duty nor leading the aught in the first dutation in the best day after their receipt. Iffe, and affirmed that he ought to be Pope. He was followed by nore than three to read men and "women, who lived promisenously on the mountains together, like beasts, and, when they wanted provisions, amplied themselves by deprive dation and rapine. This lasted for two years, itil many, being struck with computetion at the dis-solute life they led, his sect was much diminished: and, through failure of food and the severity of the snows, he was taken by, the people of Novara, and hurned, with Margarita, his companion, and sixty pages of discussion up in such subjects and, through failure of food and the severity of the snows, he was taken by, the people of Novara, and hurned, with Margarita, his companion, and a sixty pages of discussion up in such subjects and, should have been treated as such. He seemed to have but one idea, that was to be Pore tothing else in the world had any value in his even He desired the monopoly of that offic, and had a selfish and personal bias, all looking to bis reaching that, to him, high, state. How far other tators of this unfortunate friar, and give a per-sonal, bias to all their demands for a new order of things must be determined, each one for hur-set. Some, we k to x, are animated by a desire to benefit their kind, and are ever ready to make agerifices for the gool of humanity, and none that second in their kind, and are ever ready to make agerifices for the gool of humanity, and none taken in regrad to the miracles of Crust ary of us con justly charge with being actuated by a selfish and personal motive; that is not the agerifices for the gool of humanity, and none taken in tregrad to the inductor of a titre of the and the structure dus are under any of us con justly charge with being actuated by a selfish and personal motive; that is not the book on hare, there is no such thing as a miracle, by a selfish and personal motive; that i by a self of any to assume to do, until their for the exercise of Divise power, at is not a true definition of a miracle, as special exercise of any to assume to do, until their cust exertion of Divise power, at is not a true definition of a miracle recognizer as special exercise of Divise power, it is not a true definition of Divise power, at is not a true definition of Divise power, it is not a special exercise of Divise power, it is not a miracle.

minute. The book, on the whole, is a very suggestive

The paper in the world-subarantial and rollable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speaks, ers appear in its columns from time to time, to-gether with original Storles, Essays, Spiritual Phenomena, Correspondence, &s. It also, advo-ates the Tubits of Fourmer as marked as the analysis sates the rights of woman, as well as other needed reforms.

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NEW MOVELA (V. SINEW, by Low and remainder, Being the original a atomic that an effect at σ whether the ob-tracting the transmission of the state of the state of the bar bar. Price trackets S. 35 in paner, Decet. AND AND AND AND THE INFORMATION IN SUBJECT OF the fat-the Monapoly. By J. S. 380 Miss. Proc. Operate, "If" any or gli of the weak-section of an ob-control of the state weak section of a move-field of the state of th GP, any or Gd of the so-blocks sent production of the so-prices, function for the So-when nettered in quantities, Address, CO. OF S. S. NIV E. R. M. B. B. SAILNG, CO., Princeton, Musso with be Held in May,

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Message Department.

Each Message in the Department of the Bannet of Light we claim was epsilon, by the Spirit whose name it boars through the instrumentality of Mrs. J. H. Conant,

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The Hanner of Light Free Circles. These Circles are hold at No. 155 Washinotos streat, Ream No. 4, (up stairs.) on Mosinar, Trisnar and Thitne TarAarizanoois. The Circle Room will be spen for vivious sites which the no one will be solution. Bosis reserved for stringers. Denotions solution. Bosis reserved Weinesdes of Thursdays, until after six o'clock r.m. Bho gives no pitate attings. BFT Thursdays of thursdays. The clock and fowers for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state for our Circle Room are solicited. PDT Thursdays of the state of the state of the controling intelligence by the circles have the project of porting a scaled letter on the taile for an away by The Banner of Light Free Circles.

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Invocation.

Hallowed be thy name, oh Lord, our God! Though we may never know thee, only as we know the artist by what he has produced, though we may never to ne any nearer, to thee than we -are at this moment; still forevermore we will hallow they and all that they hast made, and will cather thy sinners as thy saints, tenderly in the arms of our love, and bear them who are weaker than ourselves onward and upward to truth, to wis lom and love, striving ever to gain those rich gifts that come alone from thee, and belong especially to the soul's welfare, endeavoring each-hour, and each moment to gather some thing with which to adorn our souts for sternity, And finally, when we reach that high-altitude that the soul is destined to reach, where the sinner and the saint are lost in the son and the daughter of the living God-then, oh. Mighty, Infinite Spirit, we will sing our song of rejoleing, and hallow thy name, as we hallow it this hour. Amen. Jan 9

Questions and Answers.

CONTROLLING SPIRIT,-If you have questions, o Mr. Chairman Lam ready to hear them. Ottes .- At the second held in_this room last Christmas Day, the power having control stated that Samuel Gluddon dropped dead in the street in Toronto that morning, whither he had gone on business from New York. We have reliable advice from Toronto, Canada, stating there was no sudden death in that city on that day, and no man of that name was known to have been there, Will the controlling spirit explain?

Ass.-Your speaker of to-day is unable to explain, because he was not present on that occasion; but, to my mind, there is quite as much room for a mistake with reference to information you have gained from your side of life, as from that goined from our side of life. Persons who are questioned with reference to these spiritual phenomena, are exceedingly ambiguous in their answers. If they know the truth, they are not willing to state it. I know this to be a truth from my own experience. When in the mortal body I had much experience, very much, in that line, and I found that upon persistent lequiry, at least neven out of ten 'of all the spiritual communications through well-developed media were reliable and that the spirits giving them knewwhat they were doing, and desired to give truth, and did do sof-mortal evidence to the contrary notwi hstanding. While in Memphis, Tenn , at one time, I noticed a message in the Message De- + ther the good or the evil results of what is taken partment of the Banner, from a spirit parporting to have died in that place at a certain time, under Q-Is death, disease, or any earthly calamity, certain circumstances. I set myself to work to, an in jury to a self positive consciousness? investigate the matter, and I was unable to get years and bine months afterwards. I made inquirles at all points where it was possible, I thought, to get any information. Each one told me no such person had ever been there, or everdied there, ' After about two years and nino, months I was in that locality again, and I felt a strong impulse to look up that communication. I did so, and to my entire satisfaction. I found that such a person had been there, although not then a resident of the place; and had died there, under circumstances very similar. If not identical to those stated in the message. This is only one of the many facts that night be produced in favor of the genuineness, the truthfulness of returning spirits at this place, and at others: While traveling in Europe with some well-known media, on several occasions I was the recipient of information given me by the guardian spirit of those media, with reference to what was going on here in America. To test the matter, I wrote to parties who I was sure would know with reference to the facts. They returned me a negative, cold answer, colder than the grave itself, and assured me I was mistaken, I was following an ignis fatures that would by-and-by lead me to destruction. On returning to America I investigated the matter, and learned that the spirit had given me truth in every particular. I do n't wish to say that our opponents "are given to lying in this respect, but I can think it, as I did many times here on earth .-- I class all, as our opponents, who have shut their eyes against this glorious fland-tide of Spiritualism, that is making beautiful the earth at the present day. Q .- The statement was also made that the said Samuel Gliddon was engaged in husbess in New-York, with Isaas Powers, As neither of their names appear in the New York Directory, we would like to know the style of name of the firm, the name and the number of the street they were located upon. A -May it not be that this Mr. Isaac Powers wasa traveling agent, located most of the time in New York, though he did not hang out from any place whatever? To me it is very possible, and altogether probable. Now it is perfectly right to weigh these things in the balances of reason, perfoculy right; but it is unjust to submit them to bigoted criticism. Fair criticism is always just, but that which is one-sided is very unjust.

Dr. Stephen Ball.

To those friends who have kindly called me to return I would say: I do not feel myself, as yet, quite sufficient to the task of giving what I desire to give, but I am grining spiritual strength fast, and shall soon he in a condition, without doubt, , to do what I wish. I am gratified to learn that this Spiritual Pholosophy is a truth, for had it been other than a truth, it would have wrecked millions of souls who have anchored themselves to it; but, as it is a truth, it will guide them safe to the land it promises to them, and at will shield them from many a storm here. It will conduct them over many a rough place, and aid them to bear many a cross. To the sick and desolate-"hearted, it will say, " Be of good cheer; when you are done with this holy you will become possessed of one free from physical pain and suffering; when done with these earthly conditions you will be ushered in upon, those that will be altogether lovely." To the mourner it says, "By of good

cheer; though you have laid the body beneath the sod, the spirit, is with you still." To the sinner it says: " There is room in God's vast eternity for reform." To the saint: "Go and feed my lambs." And so it becomes a minister of good in all departments of life, and they who make good use of it will find cause for exceeding rejoicing in the spirit-world; those who make poor use of it will find cause for many regrets. Stephen Ball, physiclan, of Boston. Jan/9,

Seance conducted by J. B. Ferguson ; letters anwered by "Vashti."

Invocation

Thon Wondrous Power, moving through mater, whose manifestations fill us with wonder, and before whom the philosopher and the savage bow form of every flower, and giveth to the leaf its in this country, in Boston, greenness, we worship, and adore thee for thy loving kindness toward us, for the wondroas power and wisdom that thou doth exhibit in all thy creations. And we ask, oh, God of all mind and of a 1 matter, that then will lead us still more closely to thy self; that thou will, day, by day, unfold thy volume of wisdom to us, and give us. Spirit, that, as we travel through thy wondrous universe, we may ever feel secure in thee; that thy loving kindness may ever be so present in

our souls that we shall fear no evil. Amen. Jan. 11.

Questions and Answers.

QUES,-(From the audience) Is not the magretic influence of one mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums? -A .-- Yes: it is an exhibition of the same force governed by the same law.

Q - Is it injurious for them to operate upon one that is more electrical?

A .- No; not if the operator is judicious, and understands what he is about, Q-Does fasting have any effect in the devel

opment of mediums? A .- Yes; fasting sometimes has the effect of bringing to the surface these mediumistic conditions that otherwise might remain in a dormant

state for a long time, '-Q .- Does sickness ever have a tendency to deelop mediumistic power? .

A .- Yes; but it never produces the power. Q .- Does high living affect the healing power

injuriously? A -Under some circumstances, it does; under others, it does not. The good or evil results that may accrue from high or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines, in to sustain the physical hody?

A -No, neither death nor disease; and, propanything like satisfactory evidence of the truth | erly speaking, there is no such thing as death, beof that returning spirit, until something like two ; cause death means apphillation. There is no annihilation-not of anything; therefore there is no -death.√ Q. - Do mediums require to have cortain phreno logical organs well developed? A .- Yes; they do.

this place and communicate. Q =Do you think phrenology, as a science, will have its regular practitioners, just as medicine does?

A .- I think it will be so far introduced into practice as to become a well-known objective science with scientists.

Q-Do you think it will become a regular proession?

A .- Being, as it is, the index of the soul; of the mental qualities of the individual, it is of vast importance that the race should understand it, and by and-by when they grow up to it, they will. Jan, 11,

Elias Howe.

I have been requested to come here and state whether or no I made a communication in New York City-last Tuesday evening, upon the subject of Mechanics. I made no such communication; indeed, I know nothing about it, and if any one has assumed my name, it has been without my knowledge or consent. I know of no reason why his should be done, and therefore can give no solution of the matter. Ellas Howe. Jan. 11.

Ricardo Gonzales.

I have been in this country many times, nine, I think. When I was last here, I learned about this spirit power; that was two years ago. I gets the proof; I believe, I's satisfied, I know it was true. I've been gove two months, this day. I died in Matanzas, Cuba, I come here that I may make manifestation to my son in this country.

He has received a letter saying that it would not he necessary for him to go there; I say, it is. He must go, if he want things done right, and the sooner he go, the better it be for him. If he writes in reverence and adoration; we, thy loyal sub- a letter to me that I can answer through one etsewould worship thee this hour. Thon Infl- Mansfield, of New York, I shall tell him more. I nite Presence, who determine the color and the am Ricardo Gonzales. I come to my son, Ricardo, Jan. 11.

Peter Crocker.

I some here to say to my people, "I have no wish to drag into the present things that belong to the past. I don't know, if I had the wish, that I could do it, but as I have not the wish, it would he exceedingly hard even to attempt the matter, power to read it aright. We ask, oh, Mighty therefore I shall not." Peter Crocker, my name, of Boston. I shall be understood. Jan. 11.

Henry Wright.

[llow do you do?] I can speak, to day. (The pirit came at the last seance, but was unable to control.) Henry Viright, not Henry C., but the other one. I have a friend who has been out in Moravia, N. Y., to see some manifestations there, and he wants to know if it was me that he saw. He is not quite sure, and he wants me to come here, and make a statement. If he is not quite sure, he'd better go again, and make himself sure, since whatever I say here, he won't know any better: Fmay aftirm a thousand times that it is me, still he wop't know any better. Go again, go again, Jimmie, and you'll find out. Jan. 11.

John Roberts.

My name was John Roberts, I'died twenty-one ears ago, at Sing Sing, where I was serving out a sentence for forgery. Recently, my only sister has become interested in these manifestations, and she's very auxious to know whether I am in heaven or liell. I cannot say that I'm in heaven, and I'm very sure I am not in hell, because to me, heaven is a place of perfect happiness, where the soul is satisfied. I am not satisfied exactly with my present condition, although I am wory comfortably off, am getting on very well. I am not in hell, tell her; and more than that; I am sure there is no such hell as her ancestors and mine have preached; that's a settled fact. [Has your condition improved in the twenty-one years?] Yes, yery much indeed. When I first entered the other life, I was animated with feelings of revenge. I thought the whole world had

a hand against me, and I was bound to defend myself against the world. It seemed to me as though-I had no friends, but any amount of encmies. I very soon learned to the contrary, and I have been making progress by degreen over since. I think I am safe in sending this word, to my sister, " By-and-by, Annie, I shall be in heaven, so have no fears for me." Good-day, sir. Jan. 11.

Spirits from all parts of the habitable world visit | Remarkable Verifications of Spirit-Messages.

On the sixth page of the Banner of Light for Feb. hu, from the spirit-sphere. He was very firm and 10th, 1872, was minited the following message decided in his opinions, as indicated by his mes-10th, 1872, was printed the following message from the spirit of George C. Goodwin-the siance at which it was given having been held on Tues bay afternoon, Nov. 28th, 1871:

"On taking possession of this body, I experi-ence the same sensations that I did on passing out of my own-as though something had suddenly turned unside down within me, and stopped all the machinery of life. I died of heart disease, in the year 1869, on the evening of the 12th of May, in New York City. I was on the street, passing through Amiry street, when this attack came on me. I have no recollection of going beyond that point. The next I knew, two men were car-rying my body through the street. They finally ought up at the Mercer-street station. I watched it very carefully through the examination, and heard those who were called to examine it pronounce it dead. Then I was in a strange conflict, I tried to get away from it, and I tried to get back. For awhile, I was not successful either to find that I was out of this world, and yet in itbeyond the human senses, and yet so usar that I could have shaken hands with any one who was passing the streets.

Now, what brings me here is, to bunt up my folks, if I can, to let them know that 1 live, and how I live, and that I don't like to be reckened as dead, and that I can make straight all those little d filedous that must I know, have arisen in consequence of my studien death, if they will only give me the chance to speak privately with them. George C. Goodwin, Send to the captain of the Mercer-strict station, New York City, for proof of my identity."

A short time after the issue of the paper containing the message, we received the following unequivocal-and at the same time unlooked-for -corroboration of its truth, from a gentleman in New York City who felt impelled, after reading 1 the communication, to investigate the circum-ing the "status" of liberalism in the city once stances. Judge J. W. Edmonds also wrote us a proverbial for "brotherly love," now infamous brief private note concerning the-matter, in for financial duplicity, political peculation, and which he considered the facts of the case (avetat- wholesale plundering. Surely the wicked floured to him) as highly important, and worthy of ish here like the "green bay tree" in high places, the widest dissemination:

the verification of George C, Goodwin's state- arist cratic, less scrupulous culprits are at last ment, which will be found in the Message De- "cared;" but already strong influence from a partment of the Banner of Feb 10th. I called on the capitain of the Mercer-street station; and, after his reading the article, he inquired it I wish-

So he ordered the book for May 12th, 1869. It was handed him, and, after referring to the date, and cogitating some time over it, he said; "It is here just as he has related it; and I am con-founded! Why, sir, I knew nothing of its exist-encé, and I know that no one in Boston knew more of this record Than I did; it is wonderful." And now I ask, what was this intelligence-if t was not what it claimed to be-who begged its friends to call on the captain of this station-house for identification? His very name had faded away, and love for him grown dim; and the record had sunk for years amid the dust where crim-inals assemble. If he has wrothers, sisters, or friends-I have subserved their interests if they will-heed his call, and give him a private hear ing Fraternally vours. ERASTUS GOODWIN, New York, Feb. 25th 1872

station, and obtained for us by Erastus Gondwin) corner of Broad and Spring Garden streetsin the terse, husiness-like way of the police authorities, is the closing link in the chain of conclusive testimony, which we at present offer con-cerning the Goodwin test:

"Police Department of the City of Non York, Precised No. 15, New York: May 12th, 1869. SUDDEN DEATH.-About 8:40 this afternoon flicer Doyl found an old man lying on the sidewalk at the corner of Amity street and Sixth ave-nue-dead. Messre, Dempary & Carew, (16 6 h avenue), state that they saw him fall and instantly expute. Ho was dressed in white shirt, black iner-like blows, ofttimes turning its own-twoexarts. He was dressed in white shirt, black-pithts, gray spring overcoat and brown hat, name on the pants—G. C. Goodwin,'. He is supposed. to be a stranger in this city, as a key for ope of the angel to guard the Tree of Life at Eden's en rooms in the Astor House (number of key 108) was found on his person. His right name is G. C. Gootwin, of Bostou, druggist. Cause of death supposed to be' disease of the heart' He had on The skillful use of their worn and really peglecthis person \$9.10 in money, a scarf-pin, eye-glasses, has become so to the money, a scale pin, eye gausses, knife, bunch of keys, pair, of gloves and hand-kerchief. The deceased man will be taken in charge by Mr. Stetson, of the Astor House, after the inquest by the coroner." Here is a point for skeptics to explain away. How could our medium have obtained the slightest knowledge of a matter which had even escaped the memory of the officials themselves? The revelation of our day appeals at least as strongly to common sense as that of any past age. and only the bigot, who will not, or the coward, who dare not use his reason, will long hesitate in accepting its indubitable proofs and glorious unfoldments.

The message from Sidney Whiting, published in the Banner of September 30th, 1871, is fully recognized by his son, James M. Whiting, of this We have at present to chronicle some of the most striking cases of the identification of stran-ger-spirits communicating at our Public Free a Circle through the mediumship of Mrs. J. H. Co-nant, which have ever fallen under our notice. sage, and his son says it is entirely characteristic of the old gentleman. His peculiarity of saying "Good day," when any visitor left his house, i preserved, as it will be seen his message has tha It was in the family of Mr. Whiting that a cu-

rlous phenomenon in connection with a spy-glass was developed. Thirteen years ago there appeared in the plass-apparently between the classesa series of concentric rings, participations fickson-a series of concentric rings, particolored, bright at the centre and fading out joward the outside. On a "death" in the family, the outer ring would become black, and remain so until the body was committed to the earth, when it would disappear and the rings return to their ordinary form and color. Ten times has this happened. On the "death" of Mr. Whiting the black hand appeared for the last time. The rings remained until the 26th of July, when they disappeared, and have not been discornible since. The spy-glass, during the thirtsen years' existence of the phenomenon, has been taken apart repeatedly, the glasses wiped and everything about the tube and glasses closely and critically examined, but nothing could be found to account for the wonderful appearbe found to account to the line of wonder-auce. Other developments in the line of wonder-tal phenomena are promised in connection with the glass, which will be more striking than the rings. It has been promised that the portraits of the several pursons now in split life, who have passed there within ten years, shall appear, com-mencing with Mrs. Whiting, who died some ten years ago. W. FOSTER, JR. Providence, R. E. Oct. 1, 1871.

The Cause in Philadelphia.

From our Special Correspondent.

DEAR BANNER-Gradually recovering from a lengthened spell of personal indolence, we at last think of attempting a few lines, slightly shadowturning our loved Independence Hall into a den DEAR BANNER-I have the pleasure of sending of sauctified thieves. True, a couple of the more "caged;" but already strong influence from a source of "like feather" is being brought to bear upon our State Governor for their pardon-so ed "to refer back three years for the record" with true is it that justice may at times o'erleap her-incredulity. "Yes," I replied; "if you can do it." self; at any rate, thus do some of our laws con-Bo he ordered the book for May 12th, 1869. different distances in a second distance in a second distance in the second flict, and thereby-seemingly, at least-the ends of justice are defeated. But let that pass. Perhaps the right comes uppermost, and ever is justice done in the moral world, yet there are moods into which sometimes we fall, and it would gratify us to see some of the roughs puulshed now. Why not this he the time of condemnation, as well as the day of salvation?

SPIRITUALISM.

The Society here, through the persovering efforts of Dr. Child and a goodly working committee, have made a good show in supporting regular lectures during the passing season (twice yery Sunday), besides interspersing them some The official report of the occurrence, which is through the week. A very successful feature has given below (from the books of the Mercer-street been a free public circle, at their Hall-portbeast which has been very largely attended.

Of the lecturers at this hall, Mrs. Kingman, Mrs. Middlebrook and C. Fannie Allyn have imparted the aloquence of the spheres to large, attentive audiences, with delighted acceptance. E, V. Wilson-whose very name to us seems to ring with an iconoclastic sound-through the course of a month (during the week as well as on Sunmer-like blows, ofttimes turning its own-twoedg d sword against itself. The one held by the ed weapon (the Bible) by our gifted and truthful medium, sets secturians all agog. The lecturer's scientific home-thrusts were indeed telling and fearfully severe to them. And yet this seeming avenger from the spheres came not without consolation also. To many a wounded heart he brought a never-to-be-forgotten halm; many eyes glistened amid pearl-drops of inexpressible jry as the medium, stepping down from the rostrum, gave minute and satisfactory descriptions of the unfleshed loved ones in the audience waiting to be greeted, and anxious to impart messages of joy and confirmation of continued life. E. V. Wilson has been the instrument of very great good to the cause in our city. oolf to the cause in our city. Nellie J. T. Brigham commences to-night, March 31, a monthly course of lectures for the same So-ciety. Eulogy from us would add nothing to her fame as an eloquent harmonial lecturor. Her name is the synonym of intellectual pleasure wherever it has been heard. But we must not forget to name our noble Victoria." Mrs. Woodhull, during her several lectures here, by her sterling discorress, modest and truthful demeanor, won hosts of responsive hearts to her platform of any liorating freedom.

Jan. 9.

Ruth Odione.

I want the folks to know that I live. Lhave been dead most three weeks. I want them to know I died to live again. I staid here ninetytwo years. My name was Ruth Odione. I lived in Portsmouth, N. H., on the Point. My folks are all in darkness, dreadful darkness I want 'em to get some kind of light. I think I lived my appointed time; I went out just at the right time. I am clear headed in this world, and am ready for work. Thomas, my grandson, is a medium; I want him to know it, so I can come to him. That's what I come for principality.

Q - What organs should he largely developed? A .- The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.

Q -Are there not a great many mechums who have spirituality small?

A-Yes.

Q .- When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give manifestations, without the aid of a foreign spirit? A .- No; it is not. The mind is illuminated; all its latent powers are brought into action-all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.

Q-Does the foreign spirit require to be from the other world? Cannot a person in the earthly life thus influence the mind of the medium?

A .- Persons in the earthly life can influence persons of susceptible temperaments nearly as well, to nearly as high a degree, as can dison bodied spirits. This is a fact long established in acience.

Q.-Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through entranced mediums?

A -Yes. Q .- Do you consider phrenology to be a true science?

 Λ -More than that; I know it to be.

Q-On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?

A .- In all probability, those who failed to make a distinct impression upon the plate had not been able to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.

Q + Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs.

Cushman, than they are with such as are given in dark circles? A .- No, they are not; because they know that both are equally correct branches of natural sci-

ence; both are dear to them. Q.-Can you tell me why to many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits from our parts of the model? ence; both are dear to them. from other parts of the world?

A .- I can tell you, you are mistaken in your Jan: 9. | statement - altogether - as records will prove. \$1,00.

Seance conducted by Alexander Von Humboldt; latters answered by "Vashti"

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED, Monday, Jan. 15 - Invocation; Questions and Answers; Be-jamin Edmonds of Monte her, Vt; Alice Hendricks, of New York City, to her faither, James Harlowe, of Boston; Epennenides, to the Citcle of the Western Star. Toxsday, Jan. 16 - Invocation; Questions and Answers; Miriam Jones, of Lawrence, Mass., to her mother; Col. R. A wainwright, to his son, Lieux. Robert Wainwright; of Crarlesion Navy Trad. Ella Weldon, to her mother. Tharsday, Jan. TS--Invocation; Questions and Answers; Hein R. Joinson, allas "trein dewrit"; Michael Connelly, of Boston, to friends; Rev. Lenus! Porter. Monday, Jan 22. -Invocation; Questions and Answers; Frank Miller; to his morderers; Annis Brown of Boston, to her mother; Martha Hutchinson of Boston; Edmund Denny, of Buston, Merch 12.-Invocation; Questions and Answers; Frank Miler; March 12.-Invocation; Questions and Answers; Tuesday, March 12.-Invocation; Questions and Answers;

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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:

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Acknowledgments.

We acknowledge the receipt of the following named sums, to be appropriated to the purposes specified below:

FOR AUSTIN KENT .- From W. S. Rioley, Wakefield, \$1.00 [] FOR ATATIN KENT,—From W. S. Hioley, Watefield, §1/00; H. Ambrose, New York City, §1,00; Z. J. Brown, Cacheville, Gal. §1(0), Stanley Castle, Lowell, Ind, §1,00; Orrin Arms, Attica, Ind., §1(0); S. S. March, Little Vailey, N. Y. §1,00; B. F. Aston, Lynn, Mass, 59 cents? Mrs. H. L. E. Mount Carroll, III, 59 cents; L. Graves, Clereland, O. 59 cents; J. Sonthwick, Catalogton, 0); 59 cents; Emma R. Marton, Webster, Mass, 59 cents; G. L. D. Albany, N. Y., 50 cents; Georgo Watt, Augusta, Hi, 59 cents; J. Frank, Warton, Webster, R. L., 50 cents; C. H. Maithews, New Penladelpha, O., 25 cents; P. R. Eyees, Salem, Oregon, 25 ents; from Baliston Spa, N. Y., 20 cents. Total, \$11 20. Philadelphia, O., 25 cents; P. R. Rves, Salem, Ore

For JOSEPH BAKER - From W. S. Ripley, Wakefield, SI 00; J. Ambrose, New York City, SI 00; Z. J. Brown, Cacheville, Cal., SI (0), Stanley Castle, Lowell, and, SI 00; B. F. Aston, Jon. Mass. 50 cents; Mrs. R. I. L. E. Mount Carnell, 111, 50 cents; L. Graves, Cleveland, O., 50 Cents; George Watt, Au-gusts, Id., 50 cents; Jeremiah Tanner, Warren, R. L., 50 cents; C. H. M., 50 cents; C. H. Matthews, New Philade-phia, O., 25 cents; P. R. Fees, Salem, Oregon, 25 cents; from Ballston Spa, N. Y., 20 cents. Total, \$7,70.

tal, \$14.00.

FOR MES. MARY E. WEEKS .- From W. S. Ripley, Wakefield,

J. R. STULL

[The following message was printed in our issue of Jan. 13th, 1872-the seance at which it was given being held Monday, Nov. 6th, 1871.-EDS. B. or. L.]

"I have not been disappointed, for I have found the spirit world to be all I was told it was; and my spiritual faith carried me safe across the bridge spanning the two conditions of life, and I an truly say I went over without a single doub knew where I was going, and I found friends waiting for me, whom I had every reason to sno pose would meet we; and after 1 had got entirely free from my body, I felt so near to this life that t seemed as though I could communicate even without the use of any media, if I exerted myself to. I say it seemed so, so closely connected was I with those I left. And now I wish to say to them, to my family, I am now in a condition to do better for you than I have ever been before. I think I can accomplish many things now that I have been unable to accomplish heretofore. My will has been rather weak, but it has received new strength, and I shall go on my way rej sicing. I know I shall be victorious. J R Stull to I know I shall be victorious. J R Stull to friends in Liberry, Ohio. I died March 4:0, 1868. I was forty-three years old."

The subjoined epistle recently arrived at this office, bearing the endorsement of the above communication from parties who, socially, are entire strangers to the medium and ourselves:

EDITORS BANNER OF LIGHT-I liave been a constant reader of your paper for about four years. I saw, in the Special Department in the Jisue of the 13te of January, 1872, a message from J. R. Stult to friends in Liberty, O. The locality being but nine miles from where I live, I deterwhen I got there, found an old lady of some seventy years or more, of whom I made inquiries if any one belonging to her had died within the ast tow years; to which she answered that a son it hers died the 4th of March, 1868 I then inquired about the initials, and found them to agree-Joseph Robert Stull, I afterwards read was very well satisfied of the identity She was so well pleased that is did my heart good to see her, and she said, "I will show the message around Among my friend and acquaintances." 1 give you this, because 1 feel 1 am in duty

bound to do so, not only for your own, but for the satisfaction of every reader of the Banner; and whenever there comes a message within my reach which I-can identify, I shall not be back ward to let you know.

Yours respectfully.

BARZILLAI PICKERING, Brookfield, Trumbull Co., U., Jan 23, 1872.

The following letter from W. Foster, Jr., a wellknown Rhode Island journalist, explains itself:

CITY MEDIUMS.

Our mediums are having circles almost every evening; and though we hear, as yergof nothing of a late and very remarkable character in the nightly manifestations, still the several stated circles are well at ended by many who seem to be earnest in their inquiries; and we further still find that church communicants will wander into these quiet little gatherings, with an anxiety to hear from loved ones gone on, that is commendable. Some of these circles remind us, so netimes, of descriptions we have met with of some of the class-meetings of early Methodism. Query: Were Onarles and John Wesley Spiritnansts? We may take occasion, at some future day, to answer this. The task, we trow will not be definited this. The task, we trow, will not be difficult, to even show that both, with some of their active oadiutors, were fine mediums.

But we must not forget that brevity, only; in these days of telegraphic, short, crisp sentences, insures insertion.

FREE-THINKERS.

There are, every Suuday and Friday night, free debates, conducted to the edification of goodlyobserves, conducted to the condition of goody-sized gatherings, at the Good Templars' Hall, 725 Rave strept. The radical tenor of these debates may be inferred, perhaps, by the wording of some of the questions of issue: "Have we any reliable evidence that Jesus Obrist ever existed?" and "Does the Bible afford a remedy for the social evils of the times?" etc., etc. They we have the "Young Men's Association

for Frie Inquiry," destined to be a "Reduction for Grie Inquiry," destined to be a "Reduct" for the "Oliver" of the Young Men's Christian Asso-ciation, who, for all the good they have done here-abouts, have well nigh served their day.

INTERNATIONALS,

Then we have the "Internationals," "Trades" and "Labor Reform Unions," and ward organizaexcepting, indeed, our especial "Rafical Club"excepting, morea, our especial "Rafical Cheb"— this last, made up, as it is, of the advanced and best intellect of Philadelphia, is deserving, in-deed, of an extanted notice, which we cannot now give—all forming sections of the grand army of reform and equal rights for all.

There is, therefore, it scarce requires a ph 1 30-pher to see, an undertow, a powerful underour-rent of so tal influence, steadily, irrepressibly at work, desthed to overturn and change radically the present status of both church and politics; and yet there are other wings of this noble army of workers, which we will not now name. Fraternally, REIGHNER.

MARCH 30, 1872...

Miscellaneons. Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases, NO. 35 HARRISON AVENUE, (One door north of Beach street,)

BOSTON.

D.R.J. R. NEWTON is successful in curing Asthma, effects of Sanstroke, Sontening of the Brain, Jaundice, Neural-gia, Reart Dissase, Nervous Debi ity, Diabetis, Liver Com-plaint, Dysciepsia Weak Syster, Auling of the Womb and all kindaof sexual Weakness, Weak spines, Ukers, Loss of Volce, Menmair en, Bronchitis, Hemorrholds, Felons, and all kinds of Laincness and Weakness of Limbs. Jan. 6:

DR. MAIN'S HEALTH INSTITUTE,

ALBERT MORTON, Magnetic Healer. MACH. MORTON, Medical and Business Clairvoyant, Mar. 2. No 25 Hanson Street.

Marsh MRS: HARDY, N⁰, (Concord Square, Boston, Public sectices Subiday and Wedensday coolings, MRS, M: A. MOORE, BUSINESS AND THE SLING MEDIUM, Boom II, Nassan Busin Building, corne of Washington and Common streets, Botton, Mass. Entrance at No. 8 Common street up two fights.

4w*-Mar. 23 MISS SEVERANCE will be at her effice 268 dats and Fridays, from 10 a. M. tob P. M.; other days, 3 tod P. M. Mar. 9.- 1w*

MRS R. COLLANS, CLAIVOyant Physician and Heating Medium, No. 9 East Canton street, Boston, Feb. 3 - 13 .

A. B. HAYWARD, Vital Magnotizor, No. 82 Doverstreet, Boston. Cossultation Fake.

MRS. FRANK CAMPBELL, Utairvoyant Phy-slean and Spi 4t Medium. Hours from 9 to 12 and 2 to 5: 616 Washington street, Boston. Mar. 16.

MRS. L. W. LITCH, Trance, Test and Heal and Bunday ovenings at 7 o'clock Circle Tuesday (w*-Mar 30,

SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dir. Pitce (opposite flavvard street). Dr. G. will at-tend funerals if requested. Jm*-Mar. 9.

MRS F. C. DEXTER, Clairvoyant and Test Medium, 494 Tremont, corner of Dover street, Nost in. Hours from 9 A. u. to 4 P. u. MRS MAR3HALI, Spiritual Medium, 19 Tem-Pie place, Boston. Hours, 10 to 12, and 3 to 5. Feb. 10 - 13w*

MRS M. A. PORTER, Medical and Business Chair voyant, No. 8 Lagrange street, Boston. Mar. 9.-13W*

MRS. ELDRIDGE, Business and Modical Clair-voyant. Circles Thursday and Sunday, evo. 1 Oak st. Mar. 21,-4w*

Miscellaneous. CATARRII CAN BE CURED! Dr. J. E. Briggs's Throat Remedy A NEW PROGRESSIVE ERA

SPECIFIC CATARRH.

Differentiations FOR USE -- The mode of adminis-hill to two thirds with so to reduce the Triorat Remede one half to two thirds with soft water, and shufflag it in pinto the much better, use Dis. Bit coils 5 Inhalter for shufflag it through, "the price of which is only twenty divernist act.") Also use the middlein of Ckylossis a farled two or three times a day, for Coild in the Head or Throut-It will be found in altable. Also cares the Bites of Bies, Mos-quitages and all venoments in sects a flaying any Informa-tion of the or the External Skin or the Inter-and Angene Membrane. The Tikes a Reskow is Will ANTED TO CURE Quita-strong of the very disgraphic and distrossing disease. CATAR BER H. Boware of Base Indictions. Get the Original and Genuine.

The THROAT REMAIN IN SEC. OF LIGHT OFFICE, INFORMATION THE AND ACT Spiritualism in the most unexceptionable and and the second a second back of the second and the second a

SOUL READING.

EGYPTIAN CORN! Auspicium melioris arei. Boña fide Quid pro quo ! THE SUBSCHIBER offers to farmers throughout the country the

BANNER OF

EGYPTIAN CORN,

EGYPTIAN CORN. which, upon trial, was found to ripen plantel even the last of Julk. It is estimated, from its very profile quarters to yield [90 bursto is per acra, and wrights by scaled in earner sixty like points to the basitel. Take orn, was profileed by a me pre-cared direct from Min Jokks, our Consultar Arent, directly on his relating to the basitel. The corn, was profileed by a me pre-cared direct from Min Jokks, our Consultar Arent, directly on his relating to the South two crops can be raised in one was about on the same ground. It grow in the form that for other varieties, and in the South two crops can be raised in one was about on the same ground. It grow in the form of a tree, and thurst four errors in we use use using an difficult of other varieties, and the South two one scale, average from five 1. fifteen For connectify the update and them is to wheaten 11 ur. As a torage croe, by so sing in difficult of on the cours, and to be that will yield har the value in stalk or corn. It can be succes day grown in any State. It we the most statistical by referent who has this variety for the or the state grown in any State. Thus he succes day grown in any State. Thus the procent what all may receive keend we have to direct these degrown in difficult at which all was the direct the proce to use dollar and liftic enter a package. Any prison who will get up a could of the will receive a two kays re-duced the price to one dollar and liftic enter a package. Also, build real packages for S00. The prevare with contain enough to direct and packages for S00. The prevare with contain enough to direct and and course and difficult at two directs. Also, direct to be planting and controm 20 to 3 deries. Also, direct there the tool owne sees our form 20 to 3 deries. Also, direct there the one set on the sees the set of a deries. Also, direct to be planting and control at the set. The set of the set. **INDORNEWENENTS**.

INDORSEMENTS.

INDORAE PLENTS. We, the undersigned, cirkaen of Washington County, Va., having examined sure Exciption County, Va., these county, do here by certify that some of the statks fro-ducen thirty four spices. The longest spikes we noticed mea-sured help, incluse the length and 6] incluses around. This count however, grew in the form of a tree and presented a very healthy apacarance. R. R. DAULTO, Frig., Raven's New P. O., Vá. Cart. T. M. C. JURLE, Cong's Mills. Cart. T. M. C. JURLE, Cong's Mills. Cart. T. C. STASHFRED, Holiston. We, the undersigned, certify that the above gentlemen are actually redden so Washington County, Va., men of truth, whose veracity purity than talsebood, flefity and honesty point date question, enjoy ag an eminent moral, social and political position in society. Junt. Philapper, P. M., Cruig's Mills P. O., Va., Junt, D., Lixmark, Acting Justice of the Peace.

THE PRESS.

F. F. G. LANDEER has presented us an ear of his "Egyptian Corn," heretofore advertised to our paper. The ear babout the size of INDIAN MAIZE, all has a solid grain. A tudy who ralacd some of it last year sends us a certific it's stating that she saw, some that had not been ployed. It we's sown broadcast, and produced twelve cars to the stalk,—Abingdon Derender. Virginian

Egyptian Corn.

In smather column aprears the advertisement of the Egyptian Corn 1t is something new for this action, at dis worthy of a tention. Mr. Price, of our office, is a recomply acquarated with Mr. Lind ev, the pr printer, and will vuch for the statements made. He has seen the corn grow, and thick it would prove a success in Western Misiouri. Try it.— Climion (Mo)

Advocate "FeityPTIAN CORN." – F. C. LINDER, of Holston, Va., has the genult of "Expiritan Corn," whech a great many far-mers are delighted with. This is a new corn to the country, and has many ments that do not appendia to other bread-stuffs. It will ripen as far north as R. so is even when planted by the last of July. Our tich that it will yib? I be bushess to the acre and weights of p unds to the holped, and for dome-tic use it is unparallized. It resembles fiber, and contains by per cent, of nutriment matter. In the South two corps is year on the known A markege can be had of Lindery tor \$1.39... Withington Constitutional U-ion. 3w-Mar 16.

SPIRITUALISM. 🛥 UNDER the direction and advice of the Spirituki Intelli-

U go ces most lituential in inargurating the mevement buown as "Modern Apiritonalam," a New MONTHLY MAGA-ZINN of the highest household literary the and increat has been prejected, to be entitled

"THE WESTERN STAR."

The principal features aimed at in this undertaking will be to establish a record of the do ply nomentous events con-nected with Molern Spiritualism in the most unexceptionable fiberary shape, and to gather up at dertaperve aschemateral as cannot be-included in the columns of ordinary weekly jour-nals deviced to Subturalism.

6th. Communications from Spirits. 7th. Summary of passing events.

Miscellancons. **Grand Discovery!** DR. KEITH'S NEW_AND WONDERFUL

APPLICATION

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SECOND ADVENT OF SATAN.

We are indebted to the Christian church for all information relating, to the devil, or Satan, as be is often called in Scripture. The churches are his residences, if he has any, and his history is kept there, and there we go to learn the following singular courrence. Satan first visited this world in person, and talked with Eve, and told her the truth about the fruit of the tree of knowledge, and the eating thereof, while God had deceived her and Adam on the subject. They ate, and found the effects as Satan stated; but he was cursed for telling them the truth, and has over since been sneaking about, or living in the snakes, and not talking as on that occasion. He has, however, often been accused of bull tencing persons to do evil, and in various ways increasing sin and misery, and opposing the church, while the effects of eating of the tree of knowledge have been constantly increasing, not withstanding several efforts of the Jewish God to stop it. He once drowned all the race except one family, and they proved no better, for their descendants still ate of the same fruit, as the tree grew again after the final, and yielded still better than before. Sodom too was sunk, and one nation selected and put under the direct control of prophets and agonts of God; and yet, even these were guilty of continuing the sin of eating of the knowledge fruit, and did not seem better than other pations not that, selected and guided. One more off it was male to bring the race back to purity, by sunding a Sou of God to give precepts and exampla, and even to die as a sacrifice to atone for human sinners; but this, too, failed, and the race, even after God had established, his own infallible church on earth, still kept eating of the tree of knowledge, and growing more and more like Gods and the church became as corrupt as the chosen people that preceded it.

Knowledge led to discoveries that sot the Wordof God aside as authority, as did the first visit of Satan. Man did not die when he ate of the tree of knowledge, nor did he go to bell shen he rejected the atonement; but scient ti knowledge led rapidly, in the ninefeenth century, to a total rejection of all Bible anthority and Christian the ories of life after death. What could God do next to stop infidelity ?... Singular as it may seem, he permits a second advent of the devil in modern Spiritualism, in which he is "legion," and talks to thousands of people as tither, brother, mother, sister, child, companion or friend, assuring each that death is only a relief from earthly trials and suffering, and the gateway to a better world and life, and urging all to live better and purer lives, do all the good they can, and prepare to meet friends that precede them in that better life. Once more he tells the truth, and gives God's church the lie, and of course the church is mad and curses him; but he and his work go bravely on, as they did before, and millions are led into the truth by this second advent of the devil-blensed by Satan.

RAISE THE STANDARD HIGHER.

For a long time we have been trying to have our writers and speakers, who claim to be of the liberal school and the spiritual and progressive philosophy, abandon all personal and local prejudices, leave out all personal allusions in the literary mat ers put before the public, unless it be some how of importance in the great movements. in which all are interested. While we are struggling for existence with a common for which has heretofore proved sufficiently powerful to crush out the reform movements and kill the advocates of new truths, and while we hardly know whether wo are even safe with our all-important truth. even in our own co intry, it is not wise, to say the least, to expend our energies and efforts in wrangling, disputing, or backbiting one another, and thereby all the time weakening our own force. If some of our best and ablest workers have personal or private faults, it is well enough to let the. common enemy flad and prove them, and thereby weaken us if he can. Especially is this the wisest course, since there are very few in his ranks, or oven in ours, who are suffi nently st duless to cast the first stone from purity of life and purpose. It is probable that most persons have to ne faults; or failings, in whatever sphere they act, and it would by wise in us to leave all attempts to impeach each other, and go in for the common enemy of our country and our philosophy, for we surely have plenty of such to contend with in the defeuse of our new philosophy of life and death, If we coul I once raise our standard out of the slough of social and domestic discord, and rally around the glorious truth of spirit-life and intercourse, we should have the heavenly hosts with us, and soon put our, principles, on a basis from which they could not be even jostled by the sectariah bigotry of the age. Our enemies, of course, are glad to have us spend our time and talents picking up each other's faults and failings, as it saves them the trouble and meakens nes more than they could do by the same means. Let us try to raise our standard higher, and above all triffing discrepancies of belief or conduct, and work like a band of brothers and sisters in a noble cause for it's success,

story, they do not get involved in Spiritualism, mounted band of Indians, their weapons glitter-nor subject themselves to the prejudice of the public, yet they are steadily educating the people into the addreasting the team along account for the wind, as they came on like a whirlwind. "Indiane.!" yelied the Conductor, in a volve up to the philosophy, that can alone account for that made every woman's face turn white. Spiritualism, and the editors are shrewd enough selves Spiritualism, and the editors are snown variable. He blew a shrill blust on his bugie may room to know there are many believers in spirit inter-course who will understand it, while the super-course who will understand it, while the super-upon the train, with whops and yells, murder

A POOR SHOW FOR SALVATION.

The Interior, giving the proportion of Presbyterian membership in five of the States, foots up of the following table-in Ohio one to forty five of the population, in Indiana one to sixty-nine, in; "Now, men, the gun! Have out the gun! They Illinoiscone to seventy, in Michigan one to nine. are in war paint, and mean mischief. When I ty, in Wisconsin one to one bunched and twenter give the word, fire!" ty, in Wisconsin one to one hundred and twenty -and says there are nearly as many in Obio as in a straight line. in all the States west of the Mississippi. If these are all, or nearly all, the souls that are to be savet it seems hardly worth while, to keep up volley. the expense of the ministry, and to us it seems as if the sacrifice of the Son of God was almost a failure. If this is the true Church it ought to work like leaven in the meal, but, instead of this, it only reaches a very few, and of these we are three mounted savages, horses and riders rolling not able to discover that they are better in their over and over in horible death agony. The remaining savages again came to a halt, lives than are their neighbors, although in some localities they are very respectable, and even aristocratic society. Perhaps they will be in the they came, and looking like incurnate demons. spirit-worl I, even though few in numbers.

tor Uar Lyceum is now in successful operation at Ticknor's Hall, corner of Washington ave afforded by Myron Colony, who was formerly the successful Conductor, it promises to be as prosperous as in former years, and, we trust, more permanent.

Every Tuesday evening our young folks have a dancing party in the same hall, which is also highly successful. Our friend Charles Tacket, toward her. and two or three others, having secured the hall for one year, are doing a good work in building. up both the Lyceum and the rocial parties, and, at. the same time, our meetings at Avenue Hall Sunday morning and evening, and also Thursday. evenings, are succeeding better than ever before, as all departments are in perfect harmony and co operating for the good of our cause.

Mark Heber's Luck. AN INDIAN STORY.

"Mark Heber returned home from his father' funeral with the problem of his own-future pross ing upon his thoughts, and domanding a promp

His home had been, from his carliest remem brance, upon a stony, worn-out, farm of fifty New York. His father had become so heavily in-volved in debt, that two weeks before his death the farm had been sold by foreclosure of mort-

nd now what was Mark to do? He was a lad of ningteen, slight and boyish in

frame, but with the strength of a man in his sin-ewy arms. He had had the usual advantages of education afforded to farmers' sons. He rourned home from his father's grave to the small, unpainted story-and-a-half-house, and after him came his father's only brother, a well-to-do-farmer, who resided in the neighborhood. This uncle, Mr. William Heber, was a man of sty years, pompous and self-important. His never been known to do a generous deed, while he bad done many mean ones. "Well, Mark," said his uncle, "I've sent ny

folks on home, so that I can have a good talk with you. Moraan tells me he wants the farm. He has hell off two weeks while George was dying, but he wants to move in next week. What are you going to do?" I don't know, uncle. I am trying to think.

What can I do?" "I have thought the matter over," said Mr. He-

ber, "and have thought upon a plan. I am will protection of his train." ling to take, you, Mark, and treat you as my own train took up its line of march westward. son, fou shari have a home at my house, and a seat at my table. What do you say?" "You forget, uncle, that I have some one to pro-vide for besides myself," said Mark. "Suppose I were to accept this offer of yours, what will you do for Gay?

the facts stated in such articles. We felden have a Sioux, I can't fell which. They seem to have a Sunday issue of our city dailies without a be on the war path. I can see their weapons shave a Sunnay issue of our city dames a choice a. They outnumber us counting in our women. Cull ghost story, or something bordering closely upon in the children. We shall have to defend our-

and rapine in their very aspect. Conductor Landford was skilled in Indian war-

fare, and was a scout of considerable note. "There are twenty savages," he announced, Remember, boys you are fighting for your motiers and sisters. Show us what staff you are made

Then he shouted -

The Indians came nearer and nearer, advancing Now, loss, give them a hint that we are not fooling," ' said the guide grimly.

Mark Heber and his young comrades fired a The next moment a shower of bullets came

hurtling toward the defenders of the camp. "The gun!" cried Landford. "Give it to 'em. Whitman

Whitman did "give it to them," mowing down

but only for an instant. With a terrific warwhoop, they came on again to the onslaught, firing as

" All together!" cried the guide, The other men and all the boys fired, each with special aim. Six mounted savages fell before A panic immediately seized upon the survivors

nne and Fourth street, on Sunday, at two o'clock In the midst of it, Whitman grimly touched off This ended the conffict. The savages with hor-

rible yells heat an instantaneous retreat, leaving their it ad upon the field, and dragging away their wounded.

Amory had a bullet wound in his shoulder, and Amord's eldest son had a flesh wound in his arm, but paither of these injuries was serious " Are you safe, Gay?""demanded Mark, coming

ward her. "Yes, but I'm almost smothered," answered av. "Have the savages surely gone, Mark?" lav.

Gay cautiously crept forth while she was speak ng. The remaining wagons dispersed then prouching occupants, women and children comtheir og forth pale and trembling, but full of joyful gratitude at their escape from death, or a fate worse than death. The camp took on its usual were entirely lost to view in the far distance. That night they encamped upon the prairie, and mot with no adventure. A guard was maintain ed as on the previous night, but no Indians were to be seen.

Every day for the week that followed the encampinent on the Little Blue was full of incident but all of the pleasant sort, nothing occurring to

alarm the omigran's. And at the end of the week, to their great joy and relief, they arrived at Fort Kearney. The emigrants did not halt at the fort, but ressed on to Kearney City, where they encamp

ed just at nightfall. Here Confluctor Landford found another train the guide of which had been stabled the night before by a notorions man who had escaped The train was offered to Landford, to be arrest.

upited with his own. The assault that had been made upon the conductor of the previously arrived train was made a matter of discussion, and regret that his assail-

ant had escaped was universal, "I know the fellow who dirked the conductor," said Londford, "He is a perfect demon. I know and whith is an analysis of the second secon

"Bine Jack!" cried one or two boys, " what a name!"

They call him so because one shie of his face is blue, as if bruised," said Landford. " Looks as if the blood had settled under the skin."

The new train was bound for Denver, as Landford had said.

Two wagous belonged to men who had no wo men with them. There were five of these desperadoes, and only the smallness of their number, as compared with the others, induced Landford to al low them to travel under his guidance and the

Landford bate Lientenant Fallon welcome, and all such him the freedom of the camp. Fallon ato supper with the Whitmans, and after onversing notil a late hour, retired to the rear of the train to sleep. After all was still, he rolled over on the ground until he came to the side of Burk. "Burk!" he hissed.

Bork started, with a smothered eath. "Who calls?" he growled. "Hush, you idiot!" hissed Fallon, between his teeth. "Have I fooled you and the boys as easily as I fooled the conductor of the train? Do n't you know me? I have a't got my card-case with but I'm Blue Jack, at your service! Ha, ha! the serpent has got into E lon!"

"I and the boys have looked for you to join us all day," said Bark. "But of course we did n't look for you in this disguise."

Upon the morning after the counterfeit Lieut Fallon had joined the wagon train, the camp was astir, as usual, at daylireak. The train halted at

noon on the river bank, opposite a lovely island. At sunset they again halled, and for the night. In the course of the evening Lieut, Fallon ap-

proached Gay, and said: "Mist Heber, I must say to you that you are startlingly like a former friend of mine. It seems almost as if she stood before me as I first knew her. It is a strange, a startling coincidence. I' could almost think -but no. Impossible! You are the sister of Mr. Heber, are you not?"

Gay's pure face flushed. "she answered, with some hesitation.

The disguised Blue Jack turned yet whiter. He had marked that hesitation, and his wonder at it thrilled him with a sudden fear. You do not look like your brother, Miss He-

ber?" he remarked. "I have been told so before," said Gay, drvly. "And you are his own sister?" persisted Blue

Jack, with agitation.

inquiries, Lieutenant," said GAy, after a moment's thought. "I do not, therefore, know how to reply to you. I should like to know the name of your friend whom I resemble; but, for an answer to your inquiries, I must refer you to my brother " Gay Heber seized the first opportunity to in-

form her adopted brother of the particular her singular interview with the false Lient, Fallon.

if he should have known my mother?" "He looked like death when he first saw your

face, Gay," said Mark, thoughtfally, if he had seen a ghost." Gay started, and exclaimed: "It was as

om the moment I baheld the man, I shrank from him. I had an instinctive fear and abh ir-rencs of him. On Mark—dear Mark! do n't let him know any more about me than he knows now!"

hels your father, he shall not know that you are or his companion. his daughter." 'No use looking for Blue Jack," still the officer

through the gloom that had fallen upon her. As some young people came to ward the Hebers. Mark arose abruptly, and went to look after his

oxen. Gay was about to join Mirk, when the false Lient, Fallon approached him, offering him a

cigar. "Fine evening, Mr. Heber," said the disguised Bina Jack. courteously. "What! yoi don't. Blue Jack, contransly, "What! yoi don't smoke? Smoking is a vice, I wish I could break myself of it. Your sister is a lovely child-or girl. I should say: She must be fitteen years old; she not? "She is but a child yot, Lieutenant-only four-

teen; yet she is more womanly than many girls of eighteen." 'Ouly fourteen," said the pretended lieu'enant.

"I-I had a fancy that she was fifteen. musingly. "I—I had a fancy that she was fifteen. I knew a child once—perbapt she 's dead now; but, if she were living, she would be fifteen years of age, and the very picture of your sister. And, oddly enough, that child's name was the same as your sistor's-Gabrielle"

Mark repressed a start, and turned away his paling fice from the keen scrutiny of the schem. ing villain

The child I alluded to" continued the false lieutenant, "had black hair and brown eyes-rather a singular combination; but her mother, pour creature, had had the same features, and had been a great beauty in her day. She was a New York belle, la belle Gabrielle, but she wont insane, and wandered away with her child, and was never heard of more. "If you had seen the New York dailies of thir-

was never heard of more. "If you had seen the New York dallies of thir-feen years ago." resumed the false lieutenant, "you could not have falled to notice a striking advertisement offering a thousand dollars reward for information of the whereabouts of an insane woman and her child. The reward was after, ward increased to five thousand dollars. Did you never hear of the advertisement, Mr. Heber?" "Never!" said Mark. "How should I have seen it?" "Ab, yes; true. Yon were but a how york, you time. Yet if you lived near New York, you time. Yet if you lived near New York, you might have heard of the disappearance." did not live near New York.

The desperado had comprehended the errand of the troops in the first moment of their appear-ance. After his first semation of faintness and terror, he had recovered his coolness and courage, and was himself again.

All was himself again. At the very commencement of the officer's an-nonnement, Blue Lack exchanged glances with the terrified and cowering Bark. The latter point-ed one trembling fuger over his shoulder to a spot at a little distance, where Blue Jack's horse stood grazing, saddled for use, In an instant the chief desperado darted under

the wagons toward the waiting horse. He reached him and leaped upon his back. And in the next moment that desperado rose '

gracefully in his stirrups at the distance of a few to b, and with the fierce defant yell of a wild Indian, dashed his spurs into his horse's side, and Tae troops gave an answering yell of surprise

and anger, and the officer in command led the swift pursuit. Blue Jack had the advantage of a good start;

and was splandidly mounted, his horse being a seasoned animal, born and bred on the plains, and endowed with great life and spirit. Blue Jack laughed aloud as the strong animal bore him onward as if he had been a feather's

weight. He rose again in his stirrups, and 1' should back definity: n ["Come on. Take Blue Jack if you cau!"

The pursuing officer should be to the outlaw to surrender, but the only rely was a mocking laugh. The officer then fired a shot at the fugi-Jack, bending low to his horse's neck, and dig-Blue ging the spurs into the animal's sides, swept on and away with the rush of a tornado. And after

him swept the pursuers. The emigrants watched the pursuit with breath-less interest until the foremost figure upon the powerful Indian steed had passed beyond their line of vision.

During the confusion Burk escaped also

At nightfall they halted upon the south bank of the Platte, and were at supper around their fires when the troops were seen to approach, were and dispirited - without their prisoner. The tellow has escaped us," said the officer.

"You held on to the chase well, Lieutenant," said the conductor.

on.! "I could bim to speak to you, Mark," she said; "I could bim to speak to you, Mark," she said; bim," was the quick reply. 'T ure 's excitement all through the fort. Poor Fallon was nearly murdered, and was left for dead. He was it og over in o Deep Canyon, and happened to lodge in a Clump of hashes. There he came to himself, an hour or more afterward, and, more dead than live, he climbed up to the ground above, and fell down in a dead faint. A party ately organized, and sent in pursuit of the outlaw.'

The next day they encountered the party of soldiers that had been sent in pursuit of Bine will not, Gay," said Mark, southingly. "If Jack. They had found no trace of the desperado

The promise comforted (i ay, who smiled faintly in charge of the party, addressing Landford, arough the gloom that had fallen upon her. "There has been a party of Soux about this quarter for a few days past, and no doubt Blue Jack has fal on in with them. The party is haddy large enough to strack your train, and I underscand they have goue up toward Dakotah. Blue, Juck has an Indian wife somewhere up there." Upon the second day after leaving Fort Mo-Pher o 4, the emigrants made their midday halt in a grive of cotton woods, upon the bank of the south fork of the Platte, at its junction will a wide, then fringed river which descended from the nor hward, and here they concluded to settle. The site of the village was relected exa thy at

the junction of two rivers, upon a low bluff overlooking the two streams.

Then a public square was carefully laid out with mathematical exactness. Then each man's lot was assigned him.

Mark Heber's was next to Wultman's, ou the future garden ran back to the edge of the low bloff Mark Heber did a man's work, and from the

first day of this hard toil Whitman ceased to class

the youth among the hoys In the course of a week, eight strong log-houses, each a story in height, and pierced with loop-boyes, and each provided with a single gapacions ofitmney, were finished, and fronted the little

naked square. Mark Heber's house was simply arranged, built upon the plan generally adopted by the settlers. There, were but two rooms, one being entered through the other. The inner room was to be

"The outer room was to be parlor, dialog-fo un, kitchen, library, and Mark's bad-room. "The house is your province, Gay," said the youth, upon the moruing after the house was fin-ished. "Lehall leave you to furnish is and trans-

MARCH 30, 1872.



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Under the above heading and over the signature of "Veritas," we notice an amusing article in the Spike, a paper published in Prophetstown, Ill. We could think only, on reading it, of the little fishes nibbling at bait larger than them-Belves and darting off in evident delight atreach * attack on the uncontrollable mass. It needed no name to satisfy any reader that the writer was an unfledged country parson, as his only evidence of sunhud its nature and effects, as well as forgiveness, was found in the Bible, where we would as soon look for the evidence of the spherical force of our earth or the cause of an eclipse, as for the nature of sin. In fact the Bible has ceased to be evidence of anything in our day, and we would as soon quote' the Koran or Shaster as the Bible for authority on any moral question. Original sin has long since been blotted out of all intelligent minds, and sin against God is fast going the same way. Those who have no other standard of sin and forgiveness but the Bible, will soon be without any.

A GROWING INTEREST.

Two or three times a week the readers of our daily papers are saluted with an exciting story, not well authenticated of course, which can only be accounted for by our Spiritual Philosophy; but as the editors never attempt to account for the occurrences, nor to become responsible for the

The girl is no relation of yours, Mark." The boy sighed.

"Poor little Gay;" he said; "hers is a hard lot. "Do you remember her, the child came by her name? It is thirteen years this spring since a hady stopped at our door and a-ked leave to re-main over night. She staid on day after day, long to discover that she was insane. She called long to discover that she was insane. She called had been offered her with a woman's offended the child Gay, and sometimes Gabrielle, which is gride and anger. "How days you?" she cried. "Go away. If Gay's true name; but she did not tell her sur-name, nor anyrthing concerning berself. Litte that summer she died. No one over came to in-quire after her or the child."

inter aummer and dien. No observe came to in-"Her mother was a crazy tramp, and nothing more. No wonder George was behindhand, when his wife a chorted the child of a tramp, and brought her up a lady," said his uncle. As quick as a flish, she drew from her pocket a

er up a lady," sau us under Mark colored. "I cannot hear a word against my mother, sir," to a said. "I shall protect Gay while I hvo, and she shall not be separated from me." "Then I mash my hands of you," exclaimed "Then I mash my hands of you," exclaimed

settled, then."

In one, week, Mark had sold a pair of colts. which he had raised himself for five hundred dollars, the honsehold furniture for nearly as much more, and was on his way, with little Gay, to the far West, to seek their fortune. The young travelers arrived at Leavenworth

after a long and fatiguing journey. Here Mark, while looking for a wagon and a

while of a construction with which to cross the prairies. Tell in with an old farmer named Whitman, who had been living in Western Kansas, but did not like it, and was now on his way to Nebraska, Mark concluded to join him, and Mr. Whitman assisted him in purchasing a suitable outfut; and, that same night, Mark, and Gay were sungly en-sconced in their huge traveling wagen, outside of sconced in their huge traveling wagen, outside of "Well, what is it, little Gay?" he said, as she assisted him in purchasing a suitable outfit; and, White city on the edge of the prairie, where Mr_i White and seven children, had encamped Some funities were with them, the seven way our sheing " parked" in the form of a circle — that is, the pole of one wagon reseing Gay.

entered a new and wondrous world, Both lay long awake that night, in their wagon, close up under the canvas roof, and they talked flashed. "The coward and villai 1" he exclaimed. "I'll

what it had in store for them. The next morning, at daybreak, the camp was astir. By submise, the wagon train was on its [Mark!" exclaimed Gay, in alarm.

great, joyous family.

The men proceeded to park the wagons.

train took up its line of march westward. During the noon encampment, on the following day, Gay had fluished her dinner, and a merry snatch of song was on her dins, when one of the desperadoes, known as Burk, came up to her, and paused beside hor, regarding her with an insolent stare.

"Hallo, younker," he said grafily, "I noticed you yestering, and you are the pretiest young one I ever did see. Got no father nor mother, eh? Going West with your brother, eh? Give us a ki-s, there's a doll!"

In an instant she leaped to her feet.

Child as she way, she resented the insult that

Late you touch me, I'll call my brother."

"Ah, now, young one, you 're fooling," he said, solently. "You act older than I took you for.

nistol Mark had bought for her at Leaven worth and which he had since taught her to use skill-tuily. She cocked the pistol, and its four small oark tubes were promptly presented to the eyes of Bark for inspection. He started back in un-

per, anguly. "You can go your own way, your own living." "The little vixen!" he muttered. "She acts like well, sir," said Mark, quietly; "that, is a highwayman instead of a shrinking girl. She

beats all !! I was only fooling," he said aloud. "I did n't mean nothing. Don't say nothing, young one. I'm off.

And he hastened to beat a retreat to his own

Gas's light laugh range after him mockingly. "Garse her!" mutered Bark. "Bue Jack would tame that wild-cat spirit of her 'n, and I wish he may do it, that 's all. I'll make 'em acquainted, blest if I do n't !"

the train-was ready to resume its march. "Come up into the wagon, Mark," said the girl,

o ixingly. "I have something to tell you." Mark climbed up beside Gay, his boyish face

" Have you noticed that man Burk, who joined asked

the circle thus protected. I 've seen him, and noticed him,' said Mark. "I 've seen him, and noticed him,' said Mark. "Mr. Lanford has a noor ophilon of him. He 's a convederate of Blue Jack, the outlaw. What have

Outside the circle of wagons, a great ure was burning; and as Mark's wagon drove up, the con-ductor or the train. Mr. Landford, came forward and welcomed the new comers The second to Gay and to Mark that they had

Mark's boyish brows grow stern, and his eyes

hor-ewhip him for that. How dared he?" "Do n't get into trouble on my account, dear "Ha'a a bud way to ward the northwest. At night, they halted boside a small stream, and be might kill you. He did n't kiss me, and purked the wagons, and had supper, and talked and sang songs and told stories, hike one target iman, and be might kill you. He did n't kiss me, that he won't trouble me again. Do n't speak to him, Mick, please do n't!' He did n't kiss me,

But Mark would not promise.

At day break, again they were on the way. In the course of ten days, having traveled rap-icly for ox-teams, they reached the Little Bine observing the train, wheeled his horse about, and River-a branch of the Big Blue. The women order rapidly toward it. As he approached it, he built fires, and began the preparation of supper. said:

"Are you the conductor of this train, sir? I am The men proceeded to park the wagon?. "The last train I took over this route was at-facked by Indians just here," said Conductor Landford. "Tney were unusually bold, and we had a tough fight — Good Heavens! What is that?" He beheld, by the last rays of the sunset, a

"Why, the conductor told me you came from York State," said the false lieutenant. "So I did," responded Mark. It required two weeks and the labor of sixteen

" May I ask from what part?" inquired the vil- men to complete this work.

advertisement of which you speak?" "Her given name was Gabrielle," said the pre-tended officer evasively. "If I could get a trace of that insane woman and her child, I woul ligite a thousand dollars out of my own pocket. Think what a start in life that sum would give a young man like you!

Mark shrank back, as from the touch of an em-

bodied pestilence. "I can give you no assistance in your search, Lientenant Fal'on," he said coldly. "Permit me to ask if Miss Heber is your own

sister, born of the same parents as yourselt?" demanded the pretonded officer, abruptly.

family affairs, Lieutenant Fallon," said Mark haughtily. "My sister has already been annoy ed by your questions in regard to her history, and

ed by your questions in fegara to her nistory, and I must request you to leave as alone." "I big your pardon, Mr. Heber," said the vil lain, adding, malciously, "I see this is a sore sub-ject with you. You have not said that Miss He ber is your own sister. I presume you cannot Bay as truthfully."

ber is my sister, and while I live she shall not lack for a protector."

"Ah, yes," said the pretended officer, using his favorite phrase of assent. "Biothers are not usually so devoted to sisters as you seem to be, Mr. Heber."

That evening Gay, whose curiosity had been stimulated, by what had taken place, to find out something more about her parentage, was exam-ing some jewels which had been left by her mothwhen a child. She had taken them from a little box in the bottom of her truck, and thought her self perfectly secure under the cover of the wagen when she suddenly detected the false Lient, Fallon peering at her through a hole which he had cut in the canvas. All this she reported to Mark. On the following day Mark had a violent alter cation with the pretended Lientenant.

No one had eyes or ears for anything but this exciting scene, and it thus happened that a small body of horsemen in the uniform of the United States had come up and had dashed into the very camp before their approach was noticed.

A loud bugle call from the head of the troops was the first token the emigrants received of the new arrival.

In a moment the combatants were loosed, and all eyes turned to the new comers.

The disguised Lieut, Fa lon looked and turned faint. He knew what this visit meant, if no one else did.

"Conductor," shouted the leader of the troop, "we are here in search of Blue Jack, the noted desperado, accused of the arempted murder of Light, Fallon, of the United States Army, whom he brutally attacked and flung into the Deep Canvon as dead. The lientenant is now at For Kerney, in a critical condition, and we demand his would be murderer!"

The emigrants had listened with breathless amazement to the announcement of the officer in change of the small detachment of troops. They were actually spellbound. Not so the person most interested in the announcement-Blue Jack himself.

tirely to the management of the women, the men working upon the stockade, which was construct-

Whit uan and his family had been living in lain. "Certainly," said Mark. "I come from the their house for a week. All the families had western part of the State. May I ask the name down their house for a week. All the families had of the laity whose disappearance called forth the Gay, with a pretty tyranuy, had not allowed Mark to cross the threshold of his house since he の自己など

had helshed it. Now, when Mark unyoked his oxen, turning them loose in his owo yard, and drew his wagon, under a great cottonwood in his back garden, G y cal d to him with a bright smile, saying that he might enter the house with her.

He came, pleased and smiling, but paused upon the threshold, in mute amaziment, Was this the room with four rough log walls,

which he had given into her hands? Was this sunny little home a log-house on the

plains?

It seemed incredible, For little clever-witted Gay, with her delicate, skillful fingers, had fashioned a lovely home out of her harren materials—such an one as would delight the eye to rest upou; and her sole helps had been two kindly boys of fifteen years, who had worked under ber directions.

"It's the pretiest room I ever saw!" cried Mark, with enthusiasm. "There is n't a house in town like it. Won't the people open their eves! to wn like it. Won't the people open their eyes: It's just lovely!" cried Mark, delightedly. "You are a regular home fairy, Gay. You were meant for the frontier, and you are the fairest flower on all the plains-my-precious little sister!" He drew her to bim, and kissed her tonderly;

but Gay, most unaccountably, broke from him, blushing like a rose. "I'll call Whitman in to see the house," ex-

claimed Mark, not noticing Gay's confailor. "We shall set up for the aristocrats of the town." He dashed out in boyish exuberance, and called in the entire population of the village.

They all came in, and there was a general re-quest that Gay should christen the settlement. Gay's eyes brightened, even while she shiank

from the bonor thus put unon her. "I can't," she said. "Mr. Whitman is the oldest of ye all, and is our Mayor. Let him name the village."

"Then I'll call it Heber, in honor of our little Gay, "cried Mr. Whitman. "What do you all say, my, friends?"

"Heher it is!" cried a dozen voices, inacolaim. At that moment a boy who had been playing upon the platform inside the stockade oame in,

gasping the word: "Indians !" The above we publish as a specimen chapter; but the continuation of this story will be found in the New York Ledger. Ask for the number dated March 30, which can be had at any news-office or bookstore. If you are not with in rea h of a news-office, you can have the Ledger mailed to you for one year by sending three dol-lars to Robert Bonner, publisher, New York.

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