

Original Essay.

THE TWILIGHT OF HISTORY. BY DYER D. LUM.

In our school days Greece and Rome were regarded as bordering on the pre-historic epoch, into which we could but dimly penetrate, with here Semitic on the Turanian languages." Prof. Whitand there a faint gleam of light only to make more manifest the surrounding darkness. Back guages to a precise geographical point as inconof them lay Egypt and Babylonia; shrouded in mystery: their ruins remained, but their origin was forgotten. But one ray of light penetrated this murky background of history-the Jewish language more conclusive; and to define, even Scriptures; from them alone we learned of events in that far distantage. Since then all has changed. Historical research and explorations have opened to us an immense field of knowledge.

Egypt speaks from her stony lips, and reveals her inmost secrets; centuries hasten to unroll their | years before Christ is very certain records, and the court of the Pharaohs becomes depicted on the pages of history. Champollion tore away the screen that so long rendered her may recognize the Iranian plateau as the theatre an enigma, and we now have her history, her sa- of this race at the epoch of the separation from it cred writings, her poems, her romances, even, at of the Sunserit branch-" the elder sister," as our command. Assyria and Chaldea also rise. from the shapeless mounds of rubbish, and deliver their annals and libraries into our hands. Rient separation occurred, and Aryan foot first Here we can witness the origin of Grecian art and Etruscan civilization. India hastens likewise, with her voluminous manuscripts of sacred gives the following table as his conviction-based value, to throw a flood of light over many hitherto inexplicable mysteries. Modern science has invaded the citadel of ancient history, and once more we may behold the universe through their eyes, and reason with their minds. We transport ourselves to the days of grandeur of now near forgotten nations, and read from their works and inscriptions. We are able to look at ancient forms of worshin from within, so to speak; view Nature as they saw her, and with them draw the same conclusions. These various results of modern research we will not attemp! to reproduce in the limits of a single article, but will confine ourselves to the consideration of the commencement tongue, "the most copious and excellent of all," of the historic period in India, Egypt and Chal den.

INDIA.

It hal long been seen that Greek and Latin, English and German, French and Italian, were severally connected with each other; but when Sanscrit rovealed a system of grammar substantially identical with the Greek; when in declension and conjugation the same laws were seen at work in both; when it showed the same numerals, articles and pronouns, it became clear either that Sanscrit was the parent of Greek, or that it rointed to a common origin of both. The work of classification was in fact accomplished. The language of the Hindu Scriptures rendered it apparent that the affiliation of languages was to be determined by grammatical construction rather than coincidences of sound, and that the laws of onetic change must be employed to trace the back to a common mother-tongue. Consequently every language partaking of the same grammatical construction must be a member of the same group, its place to be assigned it, wholly from internal evidence. As the famous Rosetta stone, of Egypt, tore away the screen that concealed the mysteries of her monumental history, so the Sanscrit supplieda torch to our hands, by whose light we could penetrate far into the bitherto impenetrable darkness shrouding the origin of most of the languages of Europe, and behold their relationship with some of Asia. A single grammatical form, in any one of these languages, exhibiting a more perfect and flexible structure than in any of the others, was direct evidence that it was not derived from those retaining the less perfect form. The high and low German and Scandinavian tongues at once began to jostle their brothers of the Teutonic languages, while the classic speech of Greece and Rome became on fraternal terms with the barbarian Illyric, Coltic and Nindic, These, with their many subdivisions, extended a hand of fellowship to the sacred tongues of the Vedas and Zend-Avesta, and to their cousins of Persia and Armenia, of Bokhara and Afghanistan. The Germanic, Lithuanic, Slavonic, Celtic, Latin, Greek, Persian and Sanscrit were traced back to one common source; generally designated as the Aryan race, derived from the Sanscrit Arya, the white race par crcellence. By the examination of these derived languages, and inferring from the fact that any word found in them all must have been derived from the mother Aryan tongue-before the gradual separation into what became the above enumerated eight cognate languages, we have nearly recovered the extinct mother-tongue. This tribe is represented as distinct from the Turanians, Cushites and Semites. and it is thought most probably territorially disconnected from them, at a time long anterior to that of the alleged "creation" of man. How long a time had elapsed from the period of Aryan radi cals, or roots, to the speech as perfected at the time of the separation of the Vedic race, we are unable to conjecture. "Nor are we beller qualified to determine as to the original starting-point of this family. M. Oppert would place them on the mountains of the Hindu-Koh, from which they rolled down, on the one side, into the Indian group, and on the other, into the Iranian. MM. Lenormant and Chevalier locate the birthplace of these idioms in "the country between the Caspian.Sea and the Hindoo-Koosh," where was spoken "the primitive language, the origin of all the others." Prof. Rawlinson claims the honor for "the mountain district of Armenia;" and lately, M. E. Bunsen has given to the learned world an elaborate work to prove the identity of the Iranian plateau and the mythic garden of Eden.

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ure to properly appreciate the immense period the human race had existed in the pre-historic epoch. In fact. M. Lenormant on the same page admits that the Ariac is not "the origin of all the others;" for he says: "Philologers of high authority have pronounced that the Arian tongues were produced by the modifying influence of the ney pronounces the attempt to trace these lanclusive. "The traditions of no race," he says, "reach back far enough to be authoritative upon such a point. Nor is the testimony derived from with distant approach to confidence, the time which the tongues of this family must have occupled in running their career of development, is wholly impracticable. That the time of Indo-European unity must have been thousands of

snow!

ci en given to this group of languages, and a fail-

Leaving the question of origin in the obscurity into which the hand of Time has consigned it, we Max Müller calls it, of all the Argan, races, What, then, was the epoch in which this first trol the soil of India? Baron Bunsen, in his celebrated work on Egypt,

on researches of the most profound nature-cf the relative dates of the Aryan emigrations:

Ernest Bunsen, in the work already alluded to, places the separation of the Indian race at 9708

years, at the least, before Christ. Scholars who hesitate to assign any definite limit of years, will readily concede that these are within the bounds of belief, and that the evolution of the Sanscrit requires a period of no less duration.

When these Bactrian emigrants arrived on the hanks of the Indus, India was neither a desert nor a wilderness, but a densely populated land, inhabited by a "dark-skinned" race, yet far ad vanced in ancient civilization, possessing, the Sanscrit Writings_ inform us, "ancient cities," "cities built of stone," and cities that were attacked, and withstood slege and blockade. An English officer writes: "There are incontestable proofs of the aboriginal race having once occupied every part of India; and that ere the Hindus came among them, they had made sufficient progress in civilization to form large communities, establish kingdoms, and become merchants and extensive cultivators of the soil. There are distinct remains of old castles, extensive excavations and other monumental ruins. Several of their principalities have continued to the present day." The invading Arvans termed themselves "the bright race,""the twice-born,""the righteous." They regarded themselves as the chosen prople of the deras, the bright ones, and looked with contempt on the dusky possessors of the soil, and their phallic and serpent worship, bestowing upon them opprobrious epithets-ag, "den ons," devil-worshipers," etc. The Aryans mention their cities, allude to commerce, merchants, sail ors, iron, charlots, travelers, and inns for their accommodation. A reviewer in Black wood says: 'They had numerous flocks and herds, but they also cultivated the soil, and laid it out into fields. They 'measure the land with a rod;' they 'plow the earth for barley;' and they 'bring home the produce of their field in carts.' They have towns, and practice many of the arts of civilized life Weaving is an ordinary occupation. They worked in iron, and also in gold; they forged armor and weapons of steel." The Aryans found the inhabitants possessing a knowledge of the movements of the heavenly hodies, of sculpture, of multing in colors that have outlived the ravages of time, of the metals and steel instruments. The Vedas which contain these allusions, are the oldest documents of the Hindu race. Prof. H. H. Wilson, in his trans lation of the Vishnu Parana, remarks:

scriptions had stood for ages an undeciphered chemeia, from which are evidently derived the Chaldean Empire exhibit these to us in the form enigma; and yet, travelors were not lacking who words alchemy and chemistry, and Cuvier asserts known as Hieratic, in which a process of simplificould look upon these majestic records of almost that this word sprang from the word " Chim," one cation had transformed the original image into pre-historic grandeur, and learnedly prate of Miz-. of the ancient designations of Egypt.

raim, and their probable post-diluvian epoch! Seven thousand years have nearly clapsed Standing on the scattered dust of countless gen- since the days of Menes, "yet, even then," says erations of human beings, and yet believing that - Prof Lesley, " Egypt was an old country; its peoa few thousand years only had elapsed since ple civilized; its architecture grand in idea and Noah and his cargo of living freight floated over perfect in execution; its statuary as naturalias terized by all the intricactes of later times, we are the land, two miles above the line of perpetual any group of Rogers's statuettes; its language not With the advent of the French troops into life rich in oxen, asses, dogs and monkeys, ante- Back then into this epoch we turn to gain a

ly organized government in the world, the pre-

ponderance and dominion among the various

tribes, belonged to the Hamites, of Cushite race."

"The Cushile inhabitants of Southern Babylo-

nia," says Prof. Rawlinson," were of a cognate

race with the primitive colonists, both of Arabia

and the African Ethiopia." Indeed, the inhabi-

tants of these countries, at the distant epoch of

which we are treating, were sprung from the same

stock. The Cushites were a civilized race. They

possessed the compass and understood "night

sailing," and circumnavigated the coast of Africa.

Their vessels, were not rude in form, but strong

and well built, in which they were not afraid to

holdly venture out of sight of land. And let us

hear in mind that Mr. Lavard found in the mine

of Nineveh, among cups and earthen vases, lenses

Egypt; there dawned a new era. Men of renown lopes and gazelles, greeo, ducks and swans, and glimpso of writing as first practiced by the senses and scholarly attainment ardenily devoted to the slaves of Namidia." service of science, made the antiquities of the. CHALDEA.

The scholars of the last century believed India land their life study, and, by unweated research and critical investigation, lave redeemed for us to have been the source of all ancient civilizamuch of the history of the long, dark night of, then. We have seen that modern research has time, and forever settled the question of the-so- established, on the contrary, that Egypt led India called-hiblical chronology. Slowly and surely on the historic page by more than a thousand have the records of her history been deciphered, years. Yet among the mounds, along the valleys and proof of man's " pre Adamite " Existence of the Tigris and Euphrates, we may obtain a obtained by men whose names shed a lustre over still deeper glance fato the dim twilight of the historic past. our age,

We have preserved in a fragment of Manethol, "The various populations," says Lenormant (an Egyptian priest) & long list of the ancient (Fr.), " residing together on the roll of Bahylonia" rulers of Egypt, purporting to be copied from the and Chalda's, must at first have lived in separanational archives, which gives us the name of tion from each other. There was certainly a primi-MEN or MENES, as the first king of a new dynasty, tive epoch of tribal existence, of petry local kingunder whose sway the country became one nation, doms; and some records of this state of existence. have been preserved in Babylotian traditions, together with his successors, comprising thirtyone dynastics, down to the time of Alexander the as, for instance, that of Sharyukin, king of the Great. Modern research has tended to confirmi city Agani, who appears in some texts as a legthis record. The recent researches of M. Mariet's, andary hero and almost a demi-god. But true the distinguished Egyptologist, have added new history, in the Tigro Euphrates Basin, commences. proofs of the correctness of Manetho's tables, and jonly, as also does that of Egypt, with the formatriumphantly settled their genuineness. All tion, in Chaldars and Babylonia, of one united Egytian history dates from Menes; it therefore empire, including all its tribes under one sceptre becomes necessary to have his dats first estab--an empire dating from such high antiquity that. lished. It seemed almost legendary to the author of the Book of Genesis. An this State, the first regular-

The pernicious habit of making the legends of ewish-Rabbins the Procrustean bed to which Egyptian annals must conform, had blinded many an otherwise free and enlightened mind, and prevented them from undertaking an independent critical analysis of the records. We remark an illustration of this in the case of Sir J. G. Wilkinson,

"I am aware," he wrote, "that the era of Menos might be carried back to a much more remoto period than the date to which I have assigned it (B. C, 2201), but as yet having no authority further than the uncertain account of Manetho's copyist to coable us to fix the time and number of reigns intervening between his accession and that of Enapons, I have not placed him earlier-for fear of interfering with the date of the deinge of Noah, schich is 2318 B. C.!"

of rock-crystal, and that the interoscope invented Since this was written, however, authority by Leeuwenhoeck must have existed at the same enough has been disentembed to obviate every period, as some of their inscriptions can only be bjec ion. Leaving," authorities" who were such read by its use. Articles of glass-ware are found a score or more years ago to those who prefer endorsements of dogmas to the critical examination. of surpassing delicacy, and weapons' of ten pered steel. Canals were constructed with "locks," of records that might undermine their traditionand steam power was known. cause them in The early, Babylonians, or Chaldeans were of Cushites the Chaldean empire, and from their inwhether less than one bundred and fifty years this stock. All the traditions of Babylonia and termixium arose that mighty power. The origiwere sufficient to produce from the descendants Assyria point to a connection, in very remote nal seat of this race of the Turanian family isof Mizraim a great and powerful nation with times, between the Asiatic and African Ethiopias supposed to be the mountain regions of Kurdis heir wonderful scientific att tinments, wo will and the cities on the lower Euphrates. Rawlintan and Armenia, on the contrary, turn to those who have fearlessly son says their " vocabulary is undoubtedly Cush-More than seven thousand years ago we find investigated the subject with the sole object of the Hamilic and Semitic families essentially disite or Ethiopean, and, further, that the identity of liciting truth. the Cushites with the Ethiopians is confirmed by tingt, each sub-divided into numerous branches; Thirty years ago Champollion Figeac assigned the uniform voice of primitive antiquity, "as a a development requiring thousands of years for Menes to 5867, years before Christ. Lenormant. single race dwelling along the shores of the Southits duration; languages reduced to writing; and Böckh, Barucchi, Henry and Leisem all agreed widely differing from that to which they owed ern Ocean, from India to the pillars of Hercules, in fixing his reign at epochs, none less than 4890 * from Abvasinia to India, The-wholetheir origin: races once united in a single stock. B. C. Bunsen, Lepsins, Heincks and others, by peninsula of India was peopled by a race of this assuming the contemporaneity of certain dynasthen scattered in various directions; no longer ap character, before the influx of Arians : it extended mearing cognate to the ordinary observer; yet ties, cut it down to 3623-3895 B. C. Researches through all these changes we look in vain for the along from the Indus along the sea coast, through still more recent tend to establish the true-era-of first appearance of letters, but are led back to a the modern Beloochistan and Kerman; which Menes to approximate toward the higher dates was the proper country of the Asiatic Ethioplans; period antecedent to the appearance of the Hamigiven. Mauetho, it seems, obviously knew what the cities on the northern shore of the Persian tle race on the stage of action, for that invention to was writing, and M. Marietto has conclusively Gulf are shown, by the brick inscriptions found which eventually was to revolutionize the world shown that so far from giving contemporaneous and usher in the historic epoch. among their ruins, to have belonged to this race; dynasties, he has given only those who occupied it was dominant in Susiana and Babylonia, unti Ages have passed since man first roamed over the throne of Egypt; recognizing, with true hisoverpowered, in the one country by Arian, in the the elevated plains of Asia; race has 'succeeded torical insight possession as the test, and ignoring other by Semitic intrusion." all pretenders. Yet far beyond this must we venture, long prior The era of Menes, as now conclusively estabto the reign of the Egyptian Menes, or the Chalished by the indefatigable labors of M. Mariette, dean Evechous, for the dawn of Cushite civilizais 5004 B. C. M. Marietto says, in regard to the tion. Ancient Ethiopia had xtended her sway charge of Manetho's lists being of dynasties not necessarily successive, that it is no doubt folly to and influence in many directions, and peopled large regions in Africa, India, and Mesopotamia. assert that Egypt, from Menes to Alexander, was The traditions of ancient nations regarding the always an undivided kingdom, and freely admits that research may establish the existence of origin of writing, point back to a time previous to this. The Egyptian race and the Cushite are both many collateral dynasties, "but_Manetho has branches of the same family-the Hamilic. thrown them out and admitted only those whom he Rawlinson says of the system of writing of the regarded as legitimate, and his lists contain no. early Chaldeans that it " has the closest affinity others. If it were not so, it would not be thirtywith that of Egypt; in many cases indeed, there one dynasties that we should have to reckon in is an absolute identity between the two alphathe lists of royal families previous to Alexander, bets. * * With regard to the use of letters, but probably nearer six'y. The scholars who which Pliny connects with these primayal Babyhave attempted to compress the dates given by lonian observations, so great is the analogy be-Manetho, have never yet been able to produce one tween the first principles of the science, as it apsingle monument to prove that two dynasties pears to have been pursued in Chaldea, and as named on his lists as successive were contemnorary. On the contrary, there are superabundant we can actually trace its progress, that we can monumental proofs, collected by very many hardly besitate to assign the original investion to a period before the Hamite race had broken up and Egyptologers, to convince us that all the royal races enumerated by the Sebonnytic priest occudivided." ٨/ pled the throne in succession." The invention of letters is assigned by Pliny to The first pyramid was erected in the first dynasthe Phonicians; Quintius Cartius gives the honor ty, and from tombs of the same epoch we obtain to the Tyrians; Diodokus to the Syrians; and Beevidence of the social life of that period, painted rosus, according to Polyhistor, makes Oannes in vivid colors on their walls. Cabinet-makers, teach it, with every kind of art and science, to the Babylonians, 'Now Babylonian tradition places glass-blowers, and countless other trades, are represented there, as well as iron, brass and steel. the origin of its religious faith in ancient Ethlopia or on the banks of the Persian Gulf, whence the Iron from Southwestern Africa, copper from Asia, leopard skins from Ethiopia, and strings of pearls, Fish god Oannes issued to teach men the principles of religion. The other traditions all indicate all attest their immense commercial relations. the same origin. In the inscriptions the cunel-Sir J. G. Wilkinson pronounces the Egyptian linen "equal to the finest now made; and for the form writing represents at least five languages, evenness of the thread, without knot or break, it representing the Turanian, Somitic, and Aryan is far superior to any of modern manufacture." | families of speech, and any definite assignment of According to Sir William Drummond, the Egyptian priests were the sole possessors of the difficult however, that originially it was hieroglyphic, or and delicate art of extracting gold and silver. composed of pictures of material objects, and According to Suidas, Diocletian called the art of some of these forms may even now be reconmaking gold and silver by the Greek name of structed. But the earliest inscriptions of the rivulet flowing from the mountain side. Mighty

some few lines, analogous to the transformation undergone by the Chinese letters, serving to recall the idea intended. Remembering that at the epoch of Menes, the

Egyptian system of writing was already characobliged to transcend the historic period of seven only formed but reduced to writing; its agricultural thousand years for an indefinito twilight epoch. of men. At what period shall we place this invention, known "before the Hamite race had broken up and divided??

The first inhabitants of the region extending from the Oxus to the source of the Lidue, in the mountains of Hindu-Koosh, were, historically speaking, of the Hamitic race. They likewise comprised the greater part of the inhabitants of Asia Minor, and their presence is attested by undoubted proofs throughout the whale coast line from the straits of Bab-el Mandeb to Malabar, The Nilotic languages and the Semitic, we are told by Charles Lenormant, Baron Bunien, and Mr. Stuart Poole, no mean authority, sprang from the same stock and formed one class divided into: two families. Francois Lenormant says: " One language was originally common-to the roas of Shem and Ham. But the Egyptian and its alled idioms were first separated from the main stem, and in a less perfect state of development. In this separate state of existence, they became, as it were stereotyped by the fixed standard of the monute ints of Egypt, whilst the Gushite languages of Asla, of the Gamanites, and Somithe people, continued to progress, arrived at a state of greater perfection, and assumed the character of a distinet family,"

How long it had taken for the accomplishmenter of this process of evolution, we are of course unable to judge, but we may assert with confidence that it had long been an accomplished fact. Nearly seven thousand years ago we find the language of Egypt "distinguished by all the complexity that it preserved to the last day of its existence,"---Somewhat carlier we find the Chaldean Empire assuming shape with a language already transormed from its original character.

While to the Cushites we ascribe the honor of the religion, science and culture of the old Chaldean empire, the researches of M. Oppert have conclusively established the fact that they were not the inventors of the cuneiform system of writing, but that they were indebted to the Tura--nian or Sey'thic portion of the population for it; and further, from an analysis of the original ideographs or symbols employed, have pronounced them to be the offspring of a far different region. from that of Chaldea-" a more northern region, whose fauna and flora were markedly differentwhere, for example, neither the lion nor any other large camivora were known, and where there were no paim trees." This race formed with the

Such conjectures-for they are no less-are not to be accupted as establishing anything concerning the appearance on the globe of primeval man. for they are mainly due to the undue prominence them, had long passed into oblivion; their in-

"The earliest form under which the Hindu religion appears, is that taught in the Vedas. The style of the language, and the purport of the composition of these works, as far as we are acquainted with thom, indicate a date long anterior to that of any other class of Banscrit writing."

All these are evidences of a civilized condition of life. How long had it taken to progress from barbarism to this standard?-to grow from the troglody te life of the stone-age to the use of edgetools of steel?-to develop a language suited to the necessities of a commercial people, from the rude, ircharacteristic intonations of the primitive aulocthone race? Yet all this before the formation of "the richest of all the Indo-European idloms," that has since astoniabed the world with its intricate and wonderful complications.

EGYPT,

Egypt - laud of the mighty dead! the fostermother of Art, and marvel of ages! Travelers stand upon her sacred soil, and, in the solitude of deserted ruins, gaze upon her stupendous monu ments and intricate structures with the same feel ing of reverence and awe that filled the breasts of Solon and Herodotus long centuries since. Works of art, of lofty grandeur and imperishable materials, to whose summit the eyes of Abraham were turned in wouder, still claim the admiration of men. Ages have rolled on, and mighty empires arisen, controlled the destinies of the world, decayed, and themselves become buried in the sands of time, since the, sun's rays were first reflected from the pyramids of Egypt. The architects whose thoughts they express, and the swarms of living, toiling workmen who reared

race in the illimitable periods of the pre-historic epoch, each, however, preserving every essential improvement of the departing race. Rude flint instruments give way to polished stone; these, in turn, to he followed by those of bronze, and eventually iron. Races die out and disappear but their thoughts remain the heir loom of all time. More than ten thousand years must have passed since the Shutnir of Northern' Chalden first used ideographs for communicating thought. The Hamilie race, constituting a far higher developmentor, humanity, appeared on the scene, and, in virtue of their superiority, became the preponderating and law-dispensing power, and absorbed all that was valuable in the indigenous civilization.

Thus it has ever been. Historical research has shown that civilization has swept on in a spiral course; race succeeding race, the civilization of one age becoming the spoil of wild and uncultivated tribes in another; infusing, however, fresh blood and energy into an effete and decaying state; and, though the motion was apparently retrograde, a broader view of the field reveals its rue course to have been ever onward and higher. "Ideas are never lost. Thought over survives he conditions which gave it birth. Seythic tribes never advanced beyond a rude pictorial system of writing, or the first principles of civilized life, till the infusion of Hamitic blood gave us the union of art and knowledge, industrial culture and intellectual attainment, resulting in the majestic ruins of Egypt and Chaldea. These in turn were trampled under the feet of the conqueror, and the river of civilization seemed to have sunk into the sands of Asia and lost to view. yet further on we again behold it springing forth from its subterranean channel with augmented vigor; and although the stratum through which it flows is of Semitic formation, we yet recognize the same divine thought with which its waves had been freighted when first seen as a scanty

BANNER OF LIGHT.

chasms and impassable ravines receive the river, and with wild and headstrong fury it flings itself into narrow gorges where catara its and rapids again remove it from our eye, its wayes lashing THE NEW BIOGRAPHY-"THE SPIRIT-the rocks with angry shout, and the roar of its UAL PILGRIM." the rocks with angry shout, and the roar of its tumult echoing afar into the distance. Yet, when we again behold r, amid-scenes of tropical luxuriance, its bread and placed surface reflects the f same divine radiance on Aryan shores as in the distant mountain gorges and table-lands. Fed from many a source, receiving the gentle rivulet and the inightier stream, drawing to itself the whole drainage of immense and varied regions, it yet dows on with the same divine impulse with Prechles - I find the weird and the startling, which if started from the hidden spring whence it had its source.

Civilization never rested. Cities might decay and fall into mounds of rabbish; for givilization consisted not in brick and mortar, or hewn stone alone, but in the social, intelle sual and moralcoldition of the people as welf. Larger bleas of religion, broader views of life, pobler conceptions of liberty, followed the appearance of each race on the scene of action; and it is to their united influence that we are indebted to-day.

The Hamitic races planted the crescent and fies over the ancient phallic and serpent symhols, and looked upward to the rising sun in adaration Set fell back behind the wave of Semitic intrusion, which, with higher thoughts and loftier Ideals, pointed the eyes of man to the Motal Sun of the Universes from whom flows all life. Semitic influence had its eldcand flow, and the Aryan, with his tiner susceptibilities and more tender feelings, displaced them from the high seat of the world's guidance, "But, giving to their thoughts and arts a wider diffision and among practical application, produced the elvilization and Christianity we are now enjoying.

The epoch in which this civilizing impulse originated, by the invention of letters, is still unknown. We penetrate the murky twilight of history in vain for its origer; for only by its aid could the clouds of darkness, so long overshadow-Ing the human races, be dispersed, and an historic origh become possible. The place in which was planted this wonderful seed of the Tree of Knowledge cannot be definitely decided; yet it is a goincidence of more than passing importance, that the "blest tradition and the most recent research unite in pointing, to that region where thusky is pierced by the peaks of ARARAT. ParLand. Me

Spiritual - Phenomena.

The Davenport Brothers in Laucaster, 0.

The Davenport Brothers have just pald us a visit. If has been the first opportunity I have had of witnessing the wonderful manifestations of their cablust and dark-circle seances; and having seen so many endorsements of them in print, as well as "exposures," I feel an old frathen to make an exact statement of facts as so in by several hundreas of our people. Labor in doing so, comply with the request of Spiritualists and skeptics. The facilities for gloss seruting in our line and welllighted hall, were ample and unrestricted, and that which took place should foreversilence every tongue disposed to suggest jugglery, especially with any man laying claims to common honosty, and who is not so far besofted with prejudice and bigotry as to absolutely ignore the testimony of fils own senses. The first-tyleg was done by a well chosen consult for in about ten minutes, and nittied by the spirits inside of a minute and a quarter after the cabinet was closed. The committee affirm they would not undertake to untle the same knots they tigd in less than four times the length of time they were engaged in tying them.

The second tying was done by the spirits, in the dark cabinet, in less than half the time used by the committee, and pronounced more intricate by over fifty persons who went upon the stage and examined. A beaspoonful of floar was then put into each of the hands of the two mediums, and the doors were closed: The music was played, is a great many hands thrust out through the aperture, varying from the child to the adult size, some of them have to the elbow. Upon the doors being thrown open from the inside, the mediums walked out before the audience with closed hands, and gently turned the flour down upon the flour. Upon examination every knot was found untied; time, ten minutes from the closing of the cabinet until the opening including examination by the audience. The committee examined the mediums, and said no trate of flour, was found on the ropps, the floor of the cabinet, or the garments of the mediums; and that there was nothing upon their persons besides their clothing. Mr. Fay was fied and the knot sealed with red wax and stamped by the committee, and upon the light hoing turne 1 off, his coat was instantly thrown forward into the audience. One of the committee then, by request, drew-off-bis coat and laid it upon the stand, and again turning off the light it was instantly out upon Mr. Fay. During both these tests the medium's hands were tied firmly together bekind his back, and scale 1 as above. The committee reported the seals and knots undisturbed. To say that the medlums did it all, was a hardihood no one was willing to commit himself to; but many of the most skeptical unhesitatingly affirmed the mediums did not do what was done. H. SCOTT.

The Rebiewer.

BY DR. G. L. DITSON,

The weird, the wild, the fanciful in the field of netion; the strange, the startling, the tragic in the indicates of biography, are what the mass of of Universalism, we find infinitely higher concepreaders expect to encounter when they open the provoking covers of a romance of a biography. In the work before me-the Biography of J. M., On pages 167-8-9, there is a thrilling account of the strange and the seeming'y fanciful, and all that the tragic and the wild in this weird world of ours might evoke from our soul's sanetuary. Not that Mr. Peebles ever fourdered anybody, (unless he killed them with kindness;) not that this beautiful book is not the very essence of truthfulness, but because it reveals the outworkings of a lofty nature that cannot be contemplated but with feelings of reverence and admiration, and cannot but lead to higher aspirations, and to a quickening of the spirit pulses in its yearnings for better life.

In reading the "Spiritual Pilgtim" I am reminded of the deathless Theodore Parker-of his arly trials and struggles, of his high aims, of his deternined progressive career; of his igany Orhodox enemies and their backbitings, ail of his final triumph over all obstacles, leaving his petty foes-who had not been worthy to unloose the latchets of his shoey-'so deep in obscurity, they have not, as yet, with all their offorts to cling to his skirts, risen into creditable popularity.

But a better idea, perhaps; of this genial work, glowing with glad tidings, can be gained by extrack, rather than by any criticism that I could pen, though I will not begin till the Pilgrim has become a Spiritualist; till after " the angels have taken to their heavenly nurseries" his three little human buds of promise and beautiful hope; till an adopted child, whom he tenderly loved, went also to dimple with his little feet the shoresands of eternity; till, in fact, his way grew weary, and death seemed about to open the door of a new beatitude; till the angels saw how much good he might yet do on earth, and sent the noble Powhattan to aid in his recovery-to make his preach, as he called Mr. Peebles, like a flame of

fire upon the mountain-top. I ought not to omit, however, an important test that, among many others, was given to Mr. Peebles, and which he was enabled to verify on a subsequent visit to England: "My name is Aaron Nite," said a spirit; "my birth-place is Yorkshire, England; I departed this life when nineteen, and have been in the spirit-world about one hundred and seventy years. My brother, the Rev. James Knight, was a distinguished clergyman of the English Church. Some time hereafter I will tell you of my beautiful surroundings, of the River Ouse, St. Mary's Abbey, York Minster, the old rocks, lawns and hunting-grounds." Our Pilgrim of course knew nothing of the truthfalness of these statements at the time; but I have heard from his own lips that there was a marvelous exactness in all that Aaron Nite had pictured to him, and that in the musty records of York, one hundred and seventy years old, he found the names as given to him by his spiritfriend

Quite a number of letters in this interesting book were written to Dr. E. C. Dunn, but, by an oversight in some instances, the Doctor's name is omitted. While Mr. Peobles has at times been magnetism, the Doctor in turn says that, like on elegant tablets." many others, he is indebted to our Pilgrim for all there may be of him of mauliness, of intelligence, of spiritual worth. And here I would extract an account of two marvels in connection with Dr. Dunn: " Having faithfully complied with the required conditions, (fasting for several days, &:) one evening, the light burning, Mr.

Peebles and others had the satisfaction of seeing the medium (Dr. Dunn) carried up by spirits, perfeetly adout, between the bed and ceiling." On another occasion "Mr. Peebles inquired of the

ing men and women to occupy the pulpits and rostrums of this hour! speaking words that flame with holy fire; moving the' masses up on to that broad humanitarian plane of toleration and jus-tice, sympathy and fraternity." • • • "Ignor-ing the fetich gods of Africa, the repenting, jealous God of Judalsm, the changing, angry-getting God of Catholicism, the partial; unlicious G al of

Calvinism, the masculine, miracle-working God tions of Daity in the definitions of Plato, Proclus Jesus, Parker and Davis."

an abandoned wife, poor, heautiful, obsessed, but who, by the mercifal interposition of our Pilgrin, and the kind; judicious medical treatment received by her from the distinguished gentlemen, S B. Brittan and A. S. Hayward, was restored to her right mind, and became grateful and happy.

Hardly anything in the volume deserves more n dice or will be read with profounder interest than that portion relating to the Indians, to whom Mr. Peebles went on an errand of peace. His glowing words in behalf of this oppressed race will find sympathetic response in every truly human heart. I have known those, indeed, who have lived near these red men and learned to hatecand despise them; but I cosmot believe that such persons have taken in account the long years of deceit, of treachery, to which the Indians have been subjected. Have they not, in fact, been carried into captivity? Have they not been swindled by every white Christian tradesman they ever dealt with? Have they not been hunted like wolves and slaughtered like beasts? Have not rum and powder been far oftener proffered than the pipe of peres? If our frontiersmen had all been William Penns, no war rath would ever have been heard of and no white man's scalp would have ever been his brother's trophy. Our Pilfrim invited a gentleman of Kansas to accompany him to the Indian country, but " he refused because of the nightly depredations of the soldiers tenting near Tojeka. "Why," said he, they are stealing everything they can lay their hands on!" Strange, thought we, that Governmentshould send out a thieving Christian soldiery to exterminate thieving Indians. Let all good Spiritualists at least plead with the spirits of the red men, to induce them to forgive the pale faces, "for they know not what they do." How noble

were the words of Spottel Tail in the late council. "My braves are not children. They do not fear to die. They do not ask for pity or sympa thy, only for justice and good feeling." (p. 176.) One of our Pilgrim's guardian angels is Madame Elizabeth, of France, sister of Louis XVI. The story connected with his a quaintaneoship with her history, is of that class of marvels which find solution only in the sphere of spirits. Why should. he go to a certain antiquarian bookstore, be led to a certain part of it, be made to bend down, have his hand placed on the very book which contained an engraving of this beautiful woman whom he had seen in a vision? Here is a truth stranger than fiction. If Madame Elizabeth has thus appeared to our hero, it is no more strange than the apparition which warned her brother of his approaching end-"a 'female form clothed in white, walking in the royal apartment, and then disappearing."

Whilst in Paris, Mr. Peobles was the guest of Mr. Gloilstanes. With this gentleman he one day strolled into the Petite Peres church. " where M. Jean Baptiste Vianney, cuic D'Ars, exercised his wonderful gifts of healing by the laying on of hands in the name of the Virgin Mary. The largely indebted to Dr. D. for his recuperative names of thousands he healed are there inscribed

Sketches of. Mr. Peebles's journey into the far. East, to Trobizond, on the Black Sea, which I visited in 1818, and his winderings about Turkish and Italian towns, ill up the closing pages of this intensely interesting work, "The Spiritual Pilgrim.'

New York Matters.

[From Our Special Correspondent.] DEAR BANNER - The Daily Tribune, of this city, not long since contained the following edito-First, we said 'Spiritualist

bloomed and blushed in beauty on the hillside. How much more difficult for mortals to fully com-prehend and perfectly express thoughts, drop-ping like coined gold from the mint of the infinite, disks of burgished silver from the great throne of Truth, and shining crystals from a fountain in the wilderness.

No. "Vain, vain the painter's skill To pleture, Nature's graco. The datsy meddow holds A hue no art can boast; 'The insect's tiny wing Of opalescent light, Transcends all touch of art," Yet all in yain, for these Are but the cast-off robes, While the true artist's soal is ever clothed anew, Even as nature casts Her bright apparel down, Robing herself in light." "Vain is high Poesy: The greatest thoughts have Before we catch our breath To sing our highest song, Our bird is out of sight : And call that drop our song." water the master milde

Fashioned St. Peter's dome, Fashioned St. Peter's dome, The builder's coarser brain No perfect plan could hold." .--Cora L. V. Tappan in Resperia.

THE CRITICS. Those disposed to criticise and ridicule the claims of modern Spiritualism, select something n no way connected with the teachings and phi In no way connegled with the teaching such phi-losophy of the spiritual science, and against it burl their shafts of wit and consure, assuming that they have discovered a vulnerable point and exposed the entire fortress to assault and capture. One of our most critical of American writers, he anthor of several works, and editor of one of our leading monthlies, in spite of his prejudices, said of Miss Lizzie Doten's postne, which she acknowledged as given by inspiration of the poet Edgar A. Pye, "that they were superior to any-thing he ever wrote," thus admitting that Miss Doten was a greater post, or that Poe had made some improvement by being removed to another

some improvement by being removed to another sphere of life and activity. Another critic, with, far less ability than the one just referred to, after reading Mr. Owen's "Debatable Land," declared that there was "noth-ing in it," while others have pronounced it a uni-verse, full of wisdom and beauty. One also assorted that Mrs. Tappan's "Hespe-ria" read to him like an "auctioneer's catalogue;" and others unbesitatingly affirmed that for sub-

and others unhesitatingly affirmed that for sublimity of conception, loftiness of aim, artistic com pleteness in construction, and perfectness in exservices in the grandest epic of the age. So we might continue, and pass all our epiritua

literature in review, but it simply proves that only the eagle can soar above the clouds and gaze steadfastly upon the sun, while the blind moth flucture; suffers and dies in the taper's feeble flame. In spiritual growth and development to a perception and understanding of truth, some are eagles and others blind moths, but with humanity all are destined to the same power of comprehen-sion, and some day each and all to possess every-thing the universe of God can give. If truth comes to earth in humble garh and broken speech, but is still a-truth, let us, like the wise men of the Exist, seek and find it, even though in a stable, and ecoguize and revere it as a Saviour, as readily as f it came to us in richest splendor, with most perfect expression and popular applause. Worship it always as an angel of light and beauty, what-ever its earthly surroundings, and the circum-stances that attended its coming; worship it at whatever cost of reputation or of life, for,

"How well we know the fate Of these who love the truth, and seek to build Upon the earth her dwelling, scorned, reviled, Caloministed, and perchance betrayed, As truth so oft hath been," —From Hesperia.

TAMMANY AND THE CHURCH.

⁶ The Mothodist," a religious weekly, published here as the organ of the denomination of the same natue, declaims most savagely against the late Tammany Ring masters, from whom, while in power, that church did not shrink from becoming partners in their guilt in robbing the city, and receiving from them something like eight thousand dollars (\$4000), which they do not even yet pro-pose to return to its rightful owners. They con-tent themselves with crying: Thief! thief! Changing the lines of Shakspeare, in one word we have:

"Thieves for their robbery have authority, When " churches " steal themselves."

"The Metho list" says with fruth: "These luxu-rious culprits must be clothed in prison costume and set to work in the State Prison, by the side of the infinitely more excusable, ignorant, mistrained men who there explate their crimes. Such all

Banner Correspondence.

Wisconsin.

MADISON.-Mrs. F. A. Legan writes, March lst: Please give this a place, dear Banner, as it is impossible for the itinerant to reply to all the let-ters received, and write to all the friends I have ters feceived, and write to an the friends I have promised to correspond with; and being aware of the fact that many of those dear friends are, read-ers of your valuable paper, I take this method of answering them. I have been in this State of my early adoption

sincelast April; have visited most of the promi-nent towns and cities throughout the Northern nent towns and chies thoughout the rotation counties, and among the burning pines last fail-witnessed much suffering and devastation, also the abundant supplies which came in from every quarter, assuring us that all mankind are brothers, Found the spiritualistic element everywhere. Bro. M. C. Bent had labored in some of those coun-Bro. M. C. Bent had labored in some of those coun-ties as an earnest, able advocate of the spiritual philosophy for many long years. His beautiful inspirations, in addition to a consistent life, had won for him hosts of friends, who regretted that consumption's withering hand must soon hide his form from mortal sight. I wrote an oblituary, re-ferring to the large concourse of people assembled at Belmont, (on the Sabbath just preceding the might of the Chicaro fire it to listen in the fungeral at behavit, (on the Sabhain Just precenting the night of the Chicago fire,) to listen to the funeral discourse given by the writer, sanctioned and ap-proved by his invisible spirit in numistakable raps, but for some cause it failed to reach the journal for which it was designed.

At Peusaukee I was instrumental in organizing a fine Progressive Lyceum, which is thriving far beyond my most sanguine expectations. - My labors have also been on the woman's rights

question, as well as temperance and Spiritualism, baving given about two hundred lectures during the past cleven months, usually to large and approclative audiences, always giving opportunity for opponents to bring forth their objections to the elective franchise for woman. Seldom any are given. One very learned man straightened, him self up, and asked if woman would not berul-ject to the draft if she became a voter. Answer: unto the draft if she became a voter. Answer: un-doubtedly she would; but let a regiment of wo-men stand before a regiment of men, not a man in all that regiment would shoot one; their arms would fall powerless by their sides; the war would cease! I am happily surprised to find pub-lic sentiment so much in favor of woman's rights, and that our audiences are heard to say: "If that is woman's rights, then I am greatly in favor of it, for surely women would put a stop to the rum traffic," & a, & e traffic," & . , & e

1 was amused last evening, as I was about to speak on temperance where they had just closed a protracted meeting, to hear the andlence all join in singing, "There is a fountain tilled with blood," etc. 1 thought water would be preferable of the In the village of Sun Prairie a large audience Istoned to my remarks on temperance, in the M E church, and desired a lecture on woman's rights the following evening. The minister wished that side of the question presented to the people, as the Rev. Mr. Haddock had just spoken against as the Rev. Mr. Haddock had just spoken against if, and represented that the leading lights of the movement were all free lovers, classing Mrs. Stanton, Mrs. Anthony and Mrs. Woodhull with the number. He said he was willing to hear a lecture on the subjectfrom a Malounetan or even a Spirirualist, providing they would stick to the text; yet fearing the people whom he served, I suppose, he sent me the following note: "In re-gard to the occupancy of the M. E-church this evening, by Mrs. F. A. Logan, on the subject of 'Woman's Rights,'T have no objection, provided the lecturer will pledge herself not to present the the lecturer will pledge berself not to present the subject from the standpoint of Spiritualism. Otherwise, my advice as pastor is that she be re-quired to find a room elsewhere. (Signed), E. D. FARSHAM, Pastor of the church." To which I replied that I dared not pledge myself not to give the lecture from the standpoint of Spiritualism, for we read that God ls a spirit; that in him we live, move and have our being; that without this spiritual principle it would be impossible for me to breathe one breath or to utter a single sen-temes; that the only life the churches possess is spiritual; without it they would be as a dead let-ler; that Spiritual m embraces all reforms; but for once L mouth along analytic methods. ler; that Spirituali m embraces all reforms; but for once I would plead equal rights, and say noth-ing of "isms." Too church was crowded, a lead-ing Octbodox presiding. At the close an eminent lawyer moved a vote of thanks for the lecture. Mr. Haddock had been answered, and scores of converts made to qual rights. "The world moves," and sometimes the "right comes upper-most," sometimes "is justice done!" Homeward bound, to rest a week or so in the love of my dear mediumistic "sister, Mrs. E. N. Balcom, Genessee, Wis, where dear friends throughout the States may address me. P. S.-I will answer calls to lecture on "Spirit-

P. S.-I will answer calls to lecture on "Spirit-ualism" or "Woman's Rights," for ten dollars a lecture and expenses paid. .

Douations for Joseph Baker, of Janes-ville, Wis.

Lancaster, O., March 22 1872

How to Cure Opium-Eating.

DEAR BANNER - I would not intrude apon your crowded columns, did I not think that it was my duty to try to assist victims of opium who may read this and are disposed to rid themselves of the sin of taking that ruinous drug. "The answer, by the controlling spirit, in "Ones tions and Auswers," to the correspondent who wishes an antidote for oplum-eating, is evidently

correct so far as it goes. He says: "The antidote must come alone from the human will," This would be all the assistance needed for the generality of wine or liquor drinkers, but would not be sufficient for one in a hundred of strong-willed persons who are slaves to optim. I speak from experience, having, in my younger days, taken, opium nearly five years; and I gave it up after a severe struggle, because the light of Spiritualism taught me to tot that it was morally wrong to I reduced the dose one half in a few days. and then I could go no further. When I tried my system was in such a nervous, unstrung, ter-rible condition that I came to the conclusion that my wrong was in my first indulgence, not in the my wrong was in my first indugence, not in the moderate use now that it had become a part of my life. I continued to take my daily pills for a time longer. My philosophy did not still my con-science. I said, "Where there is a will there is a way." The way was hit upon, and that was to measure the pills, and every week to reduce them of a piece, the size of \mathbf{a} pin head. I did so, and in comparatively a short time-after some There is no cure for the optium consumer but a firm détermination to reform the labit, which can be done by persevering in the way I have stated. Bhonld the patient take it in liquid form, let it be reduced by the dron. W. reduced by the drop. .

mirita if the three Hebrew children (Dan, iii) did actually pass through the fire unharmed, as is told that we ought to say 'Spiritist.' Now, a stated in the Bible. Perases (a spirit friend) as- writer in the Banner of Light tells us that it is sured him the event was a probability, being in 'more proper to say,' Epiphanist.' And so it may consonance with spirit-law. Mr. Peebles de- be; though why, we do not know, since none of manded a test; and the Italian chemist again le- the 'spiritual' communications which we have manded in turn a faithful compliance with the seen were particularly remarkable for illuminaconditions of fasting; This obeyed, one after- tion. However, if the New Lights see fit to adopt noon the medium (Dr. Dann) was deeply en- this name, we trust that they will admit the protraneed in Mr. Peebles's library -room, and his hand priety of giving the 'manifestations' no longer in held in the burning stame of a keroseno tamp for five, a darkened room. They turning down of the gas minutes. The hand was smoked; but no sign of on such occasions is always suspicious. Now, let burn or blister remained. I have italicized a few of the above lines to municating confounded twaddly and nonsense.

facts thus noted appear to me as marvelous, as cannot all be idlots.". astounding, as howildering as anything that has The latter portion of the above paragraph is

ties in the realms of the heroafter!

buds fell to the floor, both on one stem, plucked by the spirits from an adjoining garden." *

On page 100 there is a momentous record-momentous to all media and to all who may possibly come under spirit control-of a disturbing element which nearly overwhelmed our Pilgrin sacre, all for a base purpose, slander them as a when about to address a large audience. The preliminary s'ep to the commission of great spirit of an old, positive, dogmatic preacher, aided ; by his friends, pressed hard upon Mr. Peebles. and was about getting control of him and thus to bring-dire disaster to our cause, when his guides summoned a band of ancient spirits, who came with flowing robes and shining girdles, and he saw as it were a wall rising around him slowly, in vivid compactness, till he was safely inclosed from the threatened and hated intrusion and influence

Had I space, I would add quotation to quotastrictest tie of perpetual friendship; and there can be no friendship without confidence, and no confidence without integrity, and no integrity without love.' Love is marriage, and without it there is no marriage." * * * "No matter how the Israelites were fed; are the poor of this countrymatter about the number of horns on John's mystic beast, or the mechanism of Paul's tents. We !have to do with the living present; the lessons of this day; the necessities of this age. Oh for liv-

• Spirits have also brought to me flowers from my garden when the doors were all closed.

something be done to keep 'spirits' from comcall more particular attention to them, for the Certainly, the inhabitants of the Flowery Land

ever occurred in the world's history; and when unfair, doubtless prompted by prejudice and a we are prepared to admit that such phenomena determination to make a point against the Spiritilo occur, (auff-sio one who, knows Mr. Peebles ual Philosophy, even at the expense of truth and would dare to question his vericity or power to justice. The history of the past shows that, upon analyze both fable and frand) how widely, how the appearance of a new form of religious thought gloriously opens the great province of possibili- in the world, it has always met with a storm of persecution, misr presentation, abuse and ridi-

On the same page, where these wonders are re- cule; and it seems that Spiritualism is desined Drided, we find that on a June evening, in Reck- to pass through the same ordeal, and not escape ford, Ill., when Mr. Peebles and Dr. Dann were the reception extended to its elders as they came seated together, a bug (so seeming) flew into the among the children of men. All other religions room, and after circling with a musical buzz from have survived and triumphed over such assaults; wall to ceiling, it lit on the Doctor's vest. Notic- the religion of the Epiphanist will do no less. ing it carefully, Mr. P. exclaimed, "Don't brush The same paper, of a later date, in referring to it away; why, it's not a bug!" and, as they were ' the unfortunate Mary Stuart, repeats the vile and regarding it with surprise, "two beautiful fresh, infamous slanders of the English Queen and her court against their victim, whom they imprisoned for nineteen years, and, in order to prepare the people for her as assingtion, persecuted and slandered her most outrageously and persistently; as is often done in our day toward the Indians, by those who plan their cowardly betrayal and mas-

> crimes; for, "Is there a crime Beneath the roof of heaven, that stains the soul Of man with more infernal hue, than damn'd Assassination?"

But that such standars should be received as his-tory, and used against the memory of the victims, prominent journals, almost surpasses belief. SERMONIZING.

Ideas and the 12015 of wisdom and beauty are received in the mind by inspiration; the expres-sion of them into outward form is according to the custom, culture and capacity of the recipient, therefore, these in a period of spiritual exaltation, tion from this charming volume, but Lyill only impelled by an irresistible impulse to give ex-take a few at random: "True marriage is the pression to the thought that animates and agi-tates them, should not consider the mode of expression, or the form used to illustrate it, as in-spired by a power beyond themselves, that is the work of the senses, subject to material conditions and all such forms of expression are not absolute primates or principles, but simply instruments, No true artist is ever fully satisfied with his work expression ever equals the perfectness and each city, hamlet, neighborhood-all fed? No beauty of the idea in its conception by the mind.

"Yet is it true, That as, ofttimes, but ill ascends the form To the design of art, through sluggishness Of unreplying matter." -Dante

The greatest artist that ever lived, with all the world could furnish, could not equal with his wonderful genius the humblest flower that

the preaching of the land.'

Strong, just and severe words, showing that their author was touched with noble auger, and expresses himself, forcibly! It would be very efreshing to have him explain the eight thousand dollars, and the apparent complicity of his deand tell us what they propose to do about it. The and ten us what they propose to do notifit. The record is again-t them, and they cannot with honor remain silent upon this subject much long-or. It needs explanation, and justification, if possible, on the part of the different denomina-tions implicated; failing to do this, there should be a restitution to the city of the money. Up to the present writing the mole witter here add the present writing, the whole matter has a de-cidedly "bad look," "and smells to heaven." "The Methodist" thundered against the Catholies for their share of the spoils and the guilt, now let us have a word in regard to the Protestants who are also implicated-the Methodists in particular. It may be all right, but let it appearso is all any one can ask: anything but silence I do not believe that any of the various

churches, whatever their traditions, assumptions dogmas and creeds, should be assailed and de But whenever a church, or churches, and not mine. But whenever a church, or churches, in their cor-porate capacity, violate the law, degrade the morals of the people, and compromise the public interests, by acts that would consign individuals to prison, then should every citizen demand that they make answer to the charges alleged against them, and show cause why they should not be punished as criminals.

POPULATION OF NEW YORK.

The total population of the Empire State, according to the last census, was 4 382 758, which will give us 32 representatives to Congress; the ratio being 137 000 to each. This county has a total population of 942 292 which will entitle us to seven of the thirty-two members. Yet New York State, with a population of over four and a third millions, is only the equil, in the Senate, of the smallest of our States, whose population is considerably less than fifty thousand - an inequality of representation that should be protested against. The proper way seems to be, that the entire republic should be divided into single representative districts, not exceeding eighty, and single departments, not exceeding twenty, all of equal population, and each district to elect er of the House, and each department a nemh Senator; thus securing a perfect equality of rep-resentation in every part of our common country. New York, Sawlay, March 24 1872 X.

One feature of the Normal school of St. Louis, says the Christian Era, deserves special com-mendation. There are in it one hundred young adies in the prime of womanhood, and yet not one wears a chignon or false curls, or a silk gown or an overskirt unduly trimmed. This remarkable fact is due to no rule of the school remarkable fact is due to no rule of the school, but the example and precept of the principal teacher, Miss Anna C. Brackett, who receives a salary of \$2500. "These girls," she said, on being questioned concerning their neat and be-coming appearance," are to be the teachers of other girls who will naturally idealize them, and look up to them as models in dress and behavior look up to them as models in dress and behavior. and it seems to me quite as important that they should be both simply and tastefully attired,

as that they should be instructed in the branches of learning which they are to teach. Many a bill earling which bey all to trade y dressed mother or sisters, will have her notions correct-ed, and her taste instructed, through the daily appearance of an idolized teacher in clothes as be "couring, as simple, as harmonized in color, as fit-ting to her occupation and station in life."

Mrs. Alzina Baker forwards to us the following list of names of parties who have sent donations directly to Bro. Baker. She adds: "Mr. Baker is unable to attend to anything."

directly tr Bro. Baker. She adds: "Mr. Baker is unable to attend to anything."
Mr. Alden sent 20 cents; B. D. Osgood, IOc.; C. W. Stewart, 10.; B. W. Williams, 10c.; E. H. Twing, 10c; Thos. Richard, 2bc; E. W. French, 2bc.; John V. Thornburg. 10c; Eliza Stewart. 20c; Jesse Murlock, 50c; C. Moore, Penosa, Iowa, \$1,00; Mr. Ingraham, 50c; Joreph Chicken, 25c; Luous Seal, Philadelphia, \$100; Euby Allen, Haugton, T. X., \$100; a friend, Philadelphia, \$100; Boby Allen, Haugton, T. X., \$100; a friend, Philadelphia, 25c; J. Hayes, 25c; Tilpam Wallace, 10c; Story J. S. Barney, 25:; Dr. Weaver, Onkfield, \$100; for a brother, 25c; Thos. P. Veston; 10c; L. Hand M Laughlin, 25c; S. D. Kaneg25c; Wells & Tiffany, 25c; O. Kase, 10c; L. Hand M Laughlin, 25c; S. S. Kaneg25c; J. Hayes, 26; J. Hayes, 10c; L. Hand M Laughlin, 25c; S. S. Bernan, P. Veston; 10c; L. Hand M Laughlin, 25c; Prisella Clark, 600; H. S. Johnson, 25c; W. Smalles, 25c; J. Hayes, 25c; J. Janes Carter, 10c; Contribution, Hannibal, 502; W. Roundy, Ladoga, 25c; S. M. R. Philadelphia, 102; S. Sherman, Lyon, Ia, 25c; W. Fowle, 25c; M. S. Mills, 20c; John D. Grove, Crowell, 300; Hrs. Smith, 25c; D. Hays, 10c; Miss Ilzzie D. Paulgrova, 10c; Ira Dean, 25c; Dunson & Greeley, 25; J. Ward Golden, Reyerly, 10c; Louis E. Crane, 10c; Elizabe, Soc; S. Mar, F. Mars Golden, Reyerly, 10c; Cantene, 10c; John D. Grove, Crowell, 30c; A. M. Fletcher, Westford, Mass, 50c; John Ocrawin, 10c; Enamo Loc; L. Buker, 10c; G. R. Richmond, 15c; Irow Pleasant, Mich, 70c; Dunon C. Dake, \$1,00; G. W. Wulling, 25c; B. B. Banger, 20c; A. H. Jones, Coal Inher, 10c; Soc; G. R. B. Banger, 20c; A. H. Jones, Coal Inher, 10c; S. G. R. Behmond, 15c; Irom Pleasant, Mich, 70c; Dumont C. Dake, \$1,00; G. W. Wulling, 25c; B. B. Banger, 20c; J. Hatte Auger, 50c; J. R. Coal, S. Grave, 10c; Theman, 25c; Hattue Auger, 50c; J. R. Coal, Janes Henderson, 10c; Mas Emma B. Smith, Rockford, Stoles, \$100; Cord, Phymodith, Mase, \$100; Sci Hattue A SLOOT IN Grane, 106; L. Buller, 102; G. R. Bienmand, 156;
from Picasant, Mich., 76:; Dumont C. Dake, \$1,00; G. W.
Styles, \$100; Lemuel Weston, 25a; Hattic Auger, 50a; J.
Rider, Piymoith, Mass, \$1,00; Sarah Lathron, Greenville,
Gal, 15c; Willie Lathron, do., 10a; Peter Schmitz, Janesville, \$2,00; S. D. Brown, Hazel Green, 20a; Henry Stone,
Cedar Kapids, 10a; Davis Brown, Westohester, Ind., 55a; A
friend of humanity, San José, Cal., 25a; G. W. Broaks, Geneee, III., 10a; W. C. T., Baltimore, 25a; A. Beats, St. Johne,
Mich., 25a; Miss K. R. Morgan, Atlanta, III., 25a; G. T. Norcross, Elkhorn, Ind., 10c; Thomas Rahon, Milford, Baker Co.,
10a; G. W. Sanford, 10a; A. Stervens, 10a; Mr. Graves, Jackson, Mich., \$100; Thomas Stanley, Highland \$500; R. B.
Lockwood and Others, \$1,00; A. M. Fleming St. Louis, \$1,00;
Mrs, Hungerford, Appleton, \$7,00; Mirs, David Campbell,
\$100; John Sprague, Janesville, \$1,00; from Hampton Falls,
N. H., \$100; Thomas C. Moody, Cotton Hill, Mu, \$5,00; Kr.
Dority, Crawfordsville, \$1,00; Dr. Weaver, Oakfield, \$3,00;
G. W. Taupan, Salt Lake, \$5,00; E. W. Stevens, Janesville,
\$1,00; Ward Witham, do., \$100; Hr, Jackson, Winorski, G. w. Thippan, Sait Lake, S. 107; E. W. Nevens, Janesville, S3.00; Warl Witham, do., S100; Mrs Bachelder, Mt. Vernon, N. H., S100; G. R. Horkan, S100; Verite, Washington, S1,60; Mrs. Henry, Nemah, S1,00; Frank Scals, S2,00; G. R. Hori-can, \$2.00; E. C. Brooklin, S1,00; Mrs. Wm. Manly, 60c; C. and K. Chapman, 50c; Amos Benton, 25c.

Michigan.

PORT HURON -The following preamble and resolutions were recently passed by a meeting of the Society of Spiritualists:

Whereas The present engagement of Mr. O. P. Kellogg with the Spiritual Society of Port Huron is now brought to a close; and deeming it proper to give some public expression to our feelings in. reference to him, be it therefore

Resoluted, That the thanks of this Society are hereby extended to him for the able and instructive lectures which he has given us during the two mouths just ended.

Resolved, That we heartily recommend him to ablest defenders of Spiritualism.

ablest detenders of Spiritualism. Resolved, That through his superior social qual-ities be has endeared himself to our Society, and-be will long be remembered by us as a genial companion and friend. Resolved, That the Banner of Light and Religio-Philosophical Journal be requested to publish these resolutions. J. H. WHITE, Secretary.

Maine.

WEST NEWFIELD .- H N. Davis says: There are some few earnest seekers after truth in this place, not able to go any great distance to hear lectures. Could you not send a lecturer to use We have good hearts, and will do all we can in we can in the way of remuneration.

APRIL 13, 1872.

The Social Question.

THE TRUE PRINCIPLES OF FREEDOM. A SURREJOINDER.

MRS. VICTORIA C. WOODHULL:

Dear Madam - Your rejoinder to my friendly criticisms and suggestions somewhat disappoints me, in both its substance and its tone. My effort was a kindly endeavor to interpret you favorably lits phases, like covetousness and every other pasto your harsher critics, and to show to yourself sion, should be subject to the limitation that the rights that their severer mi-judgments were based upon of no others shall be eneroushed upon ; and that it is seemingly inadvertent and ill-chosen or defective, the sphere and duty of government to protect inexpressions of your own, which were plainly in- dividuals from all such encroachments upon their contradictions and extravagances of expression, From which it inevitably follows that the claim in continuing the correspondence.

sources, that further discussion may be of use to munity. "This is so plain to me" (to resume our mutual readers, and elucidative of truth on your language), "that I wonder any thoughtful an important question, and this only, induces me mind fails to comprehend it." to take up my pen again. But, even for this purpose, it would be unnecessary, could I anticipate in repudiating all restriction you went counter to that our readers in general would take the trouble your own just principles-and if I have now sucof carefully comparing your rejoinder with my ceeded in making it apparent, there is little need criticisms.

parent deliberation, seem so glaringly mistaken to go beyond the point of protecting each individand self-contradictory, that I am in some doubt ual in the enjoyment of his and her rights or whether I am dealing with a mind constructed on freedom. The doing of this much implies restricthe same principles as my own. For example, in tion, and all the restriction which is justifiable; my former letter, I gave you the benefit of a doubt but a just restriction is vastly different from no as to the meaning of your words in an ambigu- restriction. It seems to me nothing can be plainous sentence, in order to save you from the as. er than that, beyond this point, I urged only selftonishing absurdity of claiming, as you seemed restraint, and restraint by moral and educational to, that while " all mon and women have an in- means. This you had failed to urge, but, on the alionable right to LIFE, liberty, and the pursuit contrary, had pleaded for "unrestricted sway." of happiness," yet one man has a right to kill an. Further on, you say: other, or to take his property, if he has the power? You now clear up the ambiguity by distinctly assuming "that a person has the right to do whatever cation of which they are possible were made." he can do," and seem to think you prove it by claiming that a tiger has the right to kill 'a man, because God has given the animal the capacity to the positive restriction of a "must not." The plain do itl

It is no doubt owing to what you call my "noncomprehension," that I am not convinced; and I and tyrannical, while the latter are made right by much fear there are many more who are equally being made in accordance with the just and true unfortunate(?).

This confounding of the ideas of right and might, which ordinary human minds regard as quite distinct, (though they may be all one to a tiger,) admits of no argument. I might refer to the diction-aries, but you profess to "speak with no regard drop the use of restriction, as what ought to be enwhatever to existing customs," and you seem to be quite as indifferent to self consistency, as I shall presently have occasion to show; otherwise, I might ask, if "persons have the right to do whatever they can do," and if, as you say elsewhere, individuals have the duty to perform whatever they have the right to perform," does it not logically follow that men have both the right and the duty to make drudges, slaves, or anything else they please, and can, of women, whether in or out

But is not this trifling; or something worse? I will morely re-state my "comprohension" of the true theory of human rights, (those of tigers' since. are not now under discussion) in contrast with that quoted above, and leave our readers to judge for themselves. It is this: that every person has the right to do whatever he or she pleases, provided that it does not infringe the rights or welfare of another. Or to use the more elaborate words of VICTORIA C. WOODHULL, in the admirable opening of her Steinway Hall lecture, which I before fully endorsed: "That every person who comes into the world of outward "existence is of equal right as an individual, and is free as an individual, and that he or she is entitled to purque hapniness in whatever direction he or she may choose. Each is free within the area of his or her. individual sphere, and not free within the sphere. of any other individual whatever. * * * The moment one person gets out of his sphere into the sphere of another, that other must protect him or herself against such an invasion of rights." (Page 7.)

Could you have divested yourself of this illusion, I think you would have seen, what is so apparent to others, not only what I was criticising, but that my criticisms were well-founded.

To use your own forcible language, "Admit (either your own or) my statement of freedom to be the true one, and I see no way of escape from my reductions," namely, that love in any and all consistent with the principles by which you pro- rights; which is the same thing as protecting all fessed to be guided. But since you now deliber- in the enjoyment of their rights, or restraining ately reiterate and defend the most obvious self- the evil-disposed from infringement of rights. and impatiently declare that "it matters not to put forth in your Steinway Hall speech, and still [you] what [you] are understood to say," I can insisted on, namely, that love in all its phases "is have no further hope of being of service to you best left free" from all restraint, is as contrary to your own arouved and correct principles as it is ro-The suggestion, however, from influential volting to the common moral sense of the com-

This was the main point of my criticism-that that I say more. I have nowhere said or implied Some of your affirmations, now made with an-, that society or any part of it has a right, by force,

> "I am at a loss to know what the difference is between restrictions and 'ractified restrictions,' since it would be restrictions after all the rectifi-

Here again you forget your own and most recent definition of freedom, which was coupled with difference between restrictions and 'rectified restrictions'" is that the first may be arbitrary principle of right, which exists in the very nature of things, and which you yourself have affirmed. You add, with singular obliviousness:

"I think, after more mature consideration, you

Here, again, I appeal from Victoria in occulta. tion to Victoria clear-sighted. It was yourself who furnished me the term restriction, and gave the clearest statement of its necessity that I have anywhere found. In the masterly and luminous exposition of fundamental principles contained in the opening of your Steinway Hall speech, which you soon after so strangely lost sight of, you said:

"We will as rigorously demand that individuof the marriage relation? And why should you als be RESTRICTED to their freedom as any per-seek to deprive them of the exercise of this God-given right? instead of free men or women, SHALL, BY THE GOVERNMENT, BE SO RESTRAINED AS TO MARE THE EXERCISE OF THEIR PROCLAVITIES AMPOS-

> The small capitals are mine, but the words are yours. I submit that I have nowhere used so emphatic language in favor of restriction as this; I have only " dated to demand " the application of tion of this stout book is devoted to an experition of the your own principles where you lost sight of and repudiated them. Again, you say:

> "It is the failure to be able to separate the idea of restraint from the true idea of freedom, that distinguishes almost every body who has attempt-ed to criticise my 'Social Freedom.'" In view of the preceding quotation, pardon me service in the manner in which they have issued this volif I say, what must be apparent to every reader, | ume of the new series.

BANNER OFLIGHT

with an autagonist instead of a friend, and that own definition, " is utterly freed from and devoid epection and review. It is strange reading, and not at all he ought to be on the opposite side at every point. of relishness, and, whose highest gratification to out mind but Lee & Shepard supply it.

comes from rendering its object the greatest A Norar Louis being the requel to 2 The Loui Heir of amount of happiness," " whose office it is to hless Linhthgow," by Mrs. Emma D. E. S. Southworth, is in amount of happiness, "Whose other it is to these thinning of press, and will be jublished in a few days by T. B. Peterson of the isorbitished in a few days by T. B. Peterson Nor can lust, which you variously define as Lord" will be insued in a large duolectino volume, uniform "nothing but solfishness," or "more desire for tem- (with Mrs. Southworth's other works,

porary gratification," " not worthy the name of MERRA's MURLIM for April is out, fresh and sufficient full love," and " not love," ever become love in the of "richness" for young America. H. B. Fuller, 14 Brombotter meaning of the term. It may give place nebi street, is jutilisher, ...

to love, but it is plainly another thing, of a to- Tun Rath AL-The April number of this able monthly tally opposite essential nature. The only quality, contains many good articles. The following is the table of in common about them, and that which has led contents: "The Religion of Humanity," by O. B. Frothingto the popular blunder of giving them a common ham; "Self-Condemnation," translated by Chas.T. Brooks; name, is, that they both attract. The one attracts "A Study of Veltaire," by John W. Chadwick; "Sordelloto serve and bless; the other to appropriate and A listory and a Poem," by Carolae Realey Dall; "Timothy devour. Why perpetuate the childish delusion of Tot-A From Story with Poetic-Parazée," by Francis Gerry regarding them as "the same thing," and treating Fairfield; Notes, Literary Notees; Eadeal Arcedation.

New Music.

But it seems needless to say more. If you can-But it seems needless to say more. If you can-Compositions : "Bade has gone with the angels," song and Compositions : "Bade has gone with the angels," song and not see the meaning and force of my friendly criticity words by Annie M Cutte, music by Cathn; "Cryselsm, I am glaid to know there are thousand's who tal River Waltz," by J. Stearns; "Desertel," a beautiful do; and the many thanks received from per- song sung with thriting effect by Mrs. Mo dton, words by plexed souls, mystified for a time by your incon- Vuginia Gabriel; "Looking Back," by Arthur Sullivan, sequent reasonings, but now enabled to see the words by Louisa Gray; "Clochette," an English song by plain path of right and of duty, more than com- Atthu Sketchey, much by James 1. Molley; "Beautiful-persate m for the effort made. "Bird of the Spring Time," by S. N. Mitchell, music by Camille.

"Oliver Ditson & Co. have published : " Mother, I can see the angels," song and chotus, by Harry Percy ; " Beautifu Plower," noclurne by J. W. Turner; "The Summer Field" March," by W. A Smith ; "'Neath the apple boughs wo lingetest," music by J. W. Turner; "Lillie Bray," 'song and cherus, words by R. L. Cary, Jr., music by W. A. Bmith SLeur Demiere Valse Brilllaute," by Jaques Municuthal.

Re-incarnation.

A thousand years ago, Watched the waves boar on the strand, Censeless obb and flow; Vowed to love, and ever love;

Thou and I, in greenwood shade,

Vowed to love forevermore, Nine hundred years ago,

Eight hundred years ago, Saw strange forms of light afar

All things change; but love endures Now, as long ago!

Seven hundred years ago, Heard the warder on the walls

Lond his trumpet blow-Tons amors seta toujours,"

Six hundred years ago-True love, I must go;

Five hundred years ago, Felt the wild fire in our veins To a fever glow,

Thon and I, in shadow land, Four hundred years ago; Saw straoge flowers (loom on the strand, Heard strange breezes blow. In the ideal, love is real ;......

Thou and I, in Italy,

Three hundred years ago, Lived in faith and died for God,

Felt the faggots glow; Ever new and ever true,

Thou and I, on Southern seas, Two hundred years ago,

May CLARA A. FIRED, HI Molditax visiteet, Lowell, Mass. May M. Lan per Francis, frames and inscitational speaker, Davis effect. Washingtony fillare, Sould, Roston Clants - D. Francis, inspirational, Natick, Mass. Groups A. Fridan, inspirational, Natick, Mass. May A in tera b, provides inspirational, Scator, Mess. Fowler claud, N.J. speak in Philadetphia dur ng

rman will speak in Philadelpt. Sonta, Nodi Wisplich, Middlesex Coo, Mass. denslearg, N. F., Els haver, Mlun.

Ra.v Ma.-

April A Prove Are 14.8 M. Middlewer's a Mark By With Thereard Res (14) Middlewer's a marked by the second of the prove Minn.
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lass, hog 1355 RKV, A. B. RANDALL, Appleton, Win Mus, M. P. RENDERT will answer a fils to lecture and at-end functals. Address, Bellows, Falis, VI., care, Dr. M. A.

New Publications. WOMAN'S PROFESSION IS a timely back from the pen of Miss Catherine E. Beecher, which argues with convincing plainness for the more perfect training of woman for the dometic state. It is, in fact, the great problem of the age, When the preparation of food, the care of the household, A THOUSAND YEARS AGO. and even the training of young children are freely turned over by uneducated housekeepers to the graduates of Irish BY CHARLES G. LELAND cabine, negro huts, and poverty stricken tenement houses, there must surely be something rotten in our social Den-Thou and I, in spirit-land, mark, to which we cannot a day too soon apply, the cur-rection. It is the kitchen-work or the release of housekeep-

ing, which is so distasteful to the girl of the period, and until a reform in this respect is made from the very foundation of A thousand years ago. society we may expect no assurance of salety .- This book is published in the interest of the American Woman's Educa-

Nine hundred years ago, Heard the wild dove in the glade Murmuring soft and low;

responsible for this sad state of things, and that Spiritual Thou and I, in yonder star, lats share in this growing demoralization. Of course, we take leave on these two counts, and attest our sincerity by

In wild beauty glow.

Thou and I. in Norman halls,

Seven hundred years ago.

Thou and I, in Germany, Then I bound the red cross on:

But we part to meet again In the endless flow!"

Phon and I, in Syrian plains,

All things die; but love lives on Now, as long ago!

This alone I know.

Three hundred years ago.

Folt the perfumed avail-broeze, Spoke in Spanish by the trees, Had no e

A. E. NEWTON,

them both alike? Could there be a more palpa-

tion Association, and the profits of its sale are devoted to the cause it advocates. That cause is the professed restora-

tion of the family, state to its pristine vigor. It is charged in

its preface that the lecturers on woman's rights are mainly

advocating the creential purpose of the book with all on

heart. Let us take the facts as we find them, and leave their

near and remote causes until the reform is completed. We

bray that the fashion will soon change so as to render young

women accomplished in domestic science before French and

the plano. There is everything in this book for young Amer-

ican girls to study and know. Published by Geo. Macl an

THE AMERICAN GIRL ADROAD IS the title of a vivacious

and highly entertaining, as woll as sparklingly instructive

volume, handsomely issued by Leo & Shepard, containing a

record of personal observations and experiences in hearly

all the countries of Europe. It is written in good, sprightly

English, and with the natural edge and point of a feminine

commoner, by Miss Adeline Traiton, who dedicates, the re-

sult of her travels, in a highly graceful manner, to her fa-

ther, Rev. Mark Trafton. What adds perceptibly to its pleasurable qualities is its illustrations by Miss Humphrey

As a -raconteur of foreign eights and impressions, Miss

Trafton has proved herself worthy to follow herself in other

skotches of life and scenery. The present volume must

No. 2 of "Young America Abroad," named Nonrugas

LANDE, is the continuation of Oliver Optic's second series

of foreign travel, and makes a volume fully as presentable

as any of its widely popular predecessors. The larger por-

country, the manners and the institutions of the Russians.

given in a readable and impressive style, by a pen not un-

used, to throwing off works of this interesting character.

He skillfully takes his young publicovers up the Baltic to

St. Petersburg, and thence shows them the kingdoms of the

Czar and the realm of what was once, the land of nobles

and sorfs. Lee & Shepard have done their reputation good

School street, Boston.

meet with great favor.

ble absurdity?

pensate m · for the effort made.

Yours as ever, A. Arlington, Mass., March 27th, 1872.

With this appeal from Victoria-what shall I say, confused ?- to Victoria clear-sighted, I submit that point.

On the subject of contracts you say: "Therefore when you say any one person in-flicts a wrong upon any her or upon society, when he fails to perform a contract, you are assuming a higher power than Nature has invested you with. Judge not lest ye be judged, is the great and im with. law."

As I have not said this, nor anything like it. I cannot accept the reproof. What I said was-and it was a logical deduction from your own principles as quoted above-that "parties have no right to contract to do anything that will infringe the rights of others, nor to abrogate a contract in such a way as shall inflict injury upon others." This has no reference to persons' natural inability to fulfill contracts. You think I "have not yet obtained the full

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meaning of freedom," and endeavor once more to give your idea of ity as follows:

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," &c., &c.,

"must not" do certain things, however much he guarded language, I should have "described a may wish tol!

with a limitation, as I have expressed it? Only, as to plainly include this, as well as every other instead of m king the self-contradictory state- manifestation of brutish sexual passion, all of ment that persons are "absolutely free," yet not which you argued " are best left free." That you free, I prefer to say, more correctly, that true free-did not really mean what your words said, I bedom (as distinguished from that mistaken free- lieved, and I gave you credit on the spot; and bedom which is license, anarchy, and pleasing one's cause of that, you say I demonstrated the fallaself at the expense of others, or "despotism," if clousness of my own argument! I trust you now you prefer) is justly, necessarily and always subject see the point of my criticism.

to the limitation that the rights and welfare of Again: you affirm that right and wrong, and

and against mysel', as you imagine. You say, in transmuted the one into the other.

one case: "You restate my own position so well For example, an infringement of the inalienable that, for the life of me, I am unable to see what rights, or an encroachment on the rightful freeit is that you conceive you are criticising." It is dom, of another person, for the mere gratification

now my turn to express surprise that you did not of one's selfish desires, is always and everysee I was arguing all the while on the side of where wrong, yourself being witness; and no your fundamental principles, but urging a better, greater or lesser degree of such encroachment fuller and more consistent application of them to can ever become right. On the other hand, the the points discussed than you had made-espe- feeling of good-will toward and a desire to bless cially when, at the outset, I fully endorsed those ' all our fellow-beings is always and everywhere principles, and constantly recurred to them right, and no greater or less amount of this feel-throughout. But you seem to have somehow set ing ever becomes wrong. So of love and lust, law, post-office robers, and a regiment of other thives and Annue WT. Fust. Mancheter, N. H. out with the mistaken idea that you were to deal there is a kind of love which, according to your regues, are marshaled like a file of prison convicts for In-Thowas Walks Fourier, 19 and 19 an out with the mistaken idea that you were to deal there is a kind of love which, according to your

if not to yourself, that it is your failure to adhere to and apply your own idea of restraint that has so confused yourself, perplexed your friends, and mystified many of your critics.

I think this point may now be dismissed. As you did not find me saving what you thought

L as a non-comprehending and narrow minded opponent, ought to say, you have taken the liberty, in some instances to attribute to me what I did not say, and do not believe, and to draw inferences which are unwarranted and mistaken. But I must leave our readers to discover these for

themselves. I, will notice but two or three more You think, in one instance, I set a trap for you,

and imagined you were caught, when it was myself that was entrapped! This is another curious illustration, in addition to the foregoing, of the illusions to which people become subject when in 'a state of bewilderment. The patent facts in the case are-if you will excuse the figure suggested by yourself-that I found you, in the sight of the making, by means of ill-considered and undiscriminating phrases you had used before the public; and when I endeavor to show you a way of escape, by suggesting a correction of your-fillchosen language, so as to make't consistent with yourself and conformable to principles from which you start, you turn upon me in the delu-

sion that it is I who am in the trap! You say that, in order to make the comparison That is, a person is "absolutely free," but yet her hold, by which I showed the mistake of your un-

rape." I answer that this was nunecessary, from Pray, wherein does this differ from freedom the fact that your brond language was so framed

others shall not be encroached upon. There is love and lust, are not "different things," but "difand can be no such thing as absolute social free- ferent conditions of the same thing." This is andom, until all men and all women arrive at the other partial illusion, under which many minds point of desiring only what is for the good of all, beside your own are groping in bewilderment. It In regard to freedom and its just limitations, I is true that these terms-right and wrong, love do not see that we differ in principle a hair's and lust-are often applied to acts and feelings, breadth. Our differences consist rather in forms where they have only a relative significance. It of expression, and in constant adherence to and is also true that there are applications of them application of the principle. You repeatedly ex- which are positive and absolute, and which, by press surprise to find me arguing on your side, no possibility in the nature of things, can ever be

Lee & Shepard also publish the second monthly number of "Half-Hour Recreations," which are designed to be of a scientific character in popular form, the present number bearing the title of The CRANIAL APPINITIES OF MAN AND THE APE, by Prof. Rud Virchow, whose reputation as a comparative anatomist is widely understood. If any of our readers have the curiosity to trace the formative resemblance between the race to which they belong and the mon key race from which some modern scientists presume to assert that it derives its origin, they may perhaps find on the pages of this pamphlet suggestive material enough to occuby their thoughts long beyond the time employed in its perunn).

A SLAVER'S-ADVENTURES IS another of the "Ocean-Life Series" of practical romances which are produced from the facile pen of Wm. II. Thomes, of this city, and published in highly attractive form, with plentiful illustrations, by Leo & Shepard. We need not say to the readers of the previous volumes in the same voin and spirit by this author-The Gold-Hunters' Adventures in Australia, The Bushrangers, The Gold-Hunters in Europe, and A Whaleman's Adventures in the Sandwich Islands and Californin-that this is fully as stirring as any of the others, and possibly more so; the characters having every feature and action that belong whole community, caught in a trap of your own to real life, the scenes being vividly sketched and mounted, and the narrative being racy and rapid enough to callst the attention and excite the emotions of the most indifferent reader. -Mr. Thomes has clearly succeeded in the special field which his experience and tastes qualify him so well to cultivate.

> Prof. John S. Hart, LL.D., whose name is widely known and received among our eminent educators, has diligently ing the whole field of English literature. It really makes a state set of the entire tention, and studious readers, cover-insp of the entire tention, and compresses what is to be during Artic. Address, Ein Grove, Content. Mass., whown into the instance of the space for the use of the set of readers and reast fill on the set of readers. Desides this, it is done with a fond care, while the text is profusely supplied with illustra-tions from the authors, treated, or cleo with pertinent and ...R. P. Journal. complied, if we ought not rather to say digested, a goodly

> fond care, while the text is profutely supplied with illustrations from the authors, irrested, or clee with pertinent and Anpit J. BARSAK, BALACT, Inspirational speaker, Charge, 105, 200, 500 Hiersey, workers and general readers, for the remoties at shortest order, -11 is convert, stable to the plan seems most judiclously carried out. Published by Eldredge & Brother, Philadelphia, Dyer D. Lum is the paternal owner of a forty-page parphile, which is described as an extract from an unpublished work on "Max" is Grouped", to an energy outlined in these mergro pages; but enough material is mappled to awaken the reader's profound interest in the probable in these mergers pages; but enough material is supplied to awaken the reader's profound interest in the probable in the caves and other secret places of Europe and America. As a sample of the whole book, it is likely to in the to a decided demand for the remainder. William White & Co. are the publishers.

The begaring of the publishers.
MEMORES OF THE, UNITED STATES SECRET SERVICE, from the scientific plans, of public beta, by Capt. G. P. Burnham, is the captivating title for large numbers of readers of a book which contains sketches of some of the most mysterious and exciting experiences connected with United States Sectors. It drags scores of accomplished reques to the actual character of the men who have given the Gorver at a book public view, was never brought together before in a single?
Also, Such a medley of offences as are here jaraded to the public view, was never brought together before in a singler, safe blowers, crackemen, violators of the revenue
Bars, safe blowers, crackemen, violators of the revenue
Canon discussion of the men who have given the garden of the men who have given the fore the actual character of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the fore in a single state of the men who have given the single state of the men who have given the single state of the men who have given the single state of the men who have given the single state of the men who have given the single state of the single state of the men who have given the single state of the s

Life went dreamily in song, .Two hundred years ago.

Thou and I, Imid Northern snows. One hundred years ago, Led an iron, silent life, And were glad to flow Onwards into changing death, One hundred years ago.

Thou and I but yesterday Met in Fashion's show Love, did you remimber me-Love of long ago?

Yes; we keep the fond oath sworn A thousand years ago!

LIST OF LEOTURERE.

[To be useful, this list should be rollable, It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to between, without charge. If the name of any person not a locturer should by mistake appear, we desire to be so informed.1

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MARY A. AMPRILETT, INSPIRATIONAL CARE FILS, AMPRILETT, INSPIRATIONAL CARE FILS, AMPRILETT, INSPIRATIONAL CARE FILS, AMPRILATARIA AMPRILATIONAL AMPRILATION AND AMPRILATION AMPRILATION AND AMPRILATION AMPRILATIONA AMPRILATION

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Andrews as Above
S. V. WINSON, Lombard, III.
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F. N. WINSON, Lombard, Inspirational speaker, Rock Gröve City Ployd, Co., Iowa.
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MAREA, WORLSON, IT AND CONCRECT FORMULES, S. F. MAREA, MARY J., WILLING XIN, C. MCRARO, M. C. Creckellol Phils lossiphilical Journal.
 MIAS, S. R. & WILLING WILL INCLUDE IN VINCEMED, N. J., dur-ing Aprila an Linear Annual Market in Scittuate, Juno 9 (1) MAREA Sound Arman, September, October and November, Permanient all tess, Ar Breaster, Carteney, Mass, MAREA WEST WORT, S. W. P. H. M., Josef J. W. WARSSEWICH, Institution of Merker, and Howker calls to lecture in the NEW. Forthalt States, Address, Boston, MAREA, WILLING, P. M. States, Address, Boston, MAREA, M. WILLING, P. Marte South, M. Scherer, New York, Destruction of Licht.
 Sons, Victober C. WIGHOR, Marte South, Mars, P. O. Fox S12, Marte Marine, M. D. States, Mass., P. O. Fox S12, Marte Marine, Willier, Andre South, Mass., P. O. Fox S12, Marte Marine, Willier, Andre South, Mass., P. O. Fox S12, Marte Marine, Willier, Andre South, Mass., P. O. Fox S12, Marte Marine, Willier, Andre South, Mass., P. O. Fox S12, Marte Marine, M. P. Marte South, Mass., P. O. Fox S12, Marte Marine, M. Barther, Speaker, Burth, 200, Victober, S12, Marte Marine, M. Barther, Marte Sates, Mass., P. O. Fox S12, Marte Marine, M. Barther, Speaker, Burth, 200, Victober, S12, Marte Marine, M. Barther, Marte Sates, Mass., P. O. Fox S12, Marte Marine, M. Barther, Marte Sates, Mass., P. O. Fox S12, Marte Marine, M. Barther, Marte Sates, Mass., P. O. Fox S12, Marte Marine, M. Barther, Marte Sates, Mass., P. O. Fox S12, Marte Marine, M. Barther, Marte Sates, Mass., P. O. Fox S12, Marte Marte, Marte Marte Sates, Mass., P. Marter, M. Barther, M. Barther, Sates, Mass., P. Sa

Mars Southa Woods, transcopeaker, Burdry, Vi, caro Col S. S. Brows, MRS, HATTHEL, Wilkiow, BCParver Street, Borons, MRS, S. U. Willing, M. Walder or Street, Combidge out, Mirin, A. A. WHERLOCK, Involuted, O. Cambridge mort, Mirin-Mars, J. Willing, M. Walder, M. South S. Ruche, April Herm Lowell, May Yand L2, Address Northburg, Mass, Mars, FANSIR T. You and Will noswer calls to hermer, also will perform the marinaer rite and attend tunoritis. Address, Centre Streff et, N. H. Care Dr. H. C. Cohum, Was, Muss, Wal, Volven, Bulse City, Hando Territory, Rev. Jon's S. Zyalen, Builington, S. J.

Passed to Spirit-Life ;

From Plymouth, Mass, March 21st, Mr. Zicheus Stephens, aged 73 years 9 month 514 days.

aged 73 years 9 months 14 days. Mr. Stephers Was an anti-slavery man from 'ty begin ing, and when the light of the New Disperison of a mong and its evidences were presented to b's mine the accepted and wisely appropriated its behavior to b's mine the accepted and wisely in Thus he spaces them earthly segment to the really zation of the strictural, another whose cartfuly pile increased departure to splot: the was mode happer by the knowle ge of the mine the life heavond. His Tempanian lineary set at the longer (τ) of the boundary "trease well incrt in the Rota fre-inter in the indication of the betaved. It is convolution to the betaved. It is convolution to the betaved. at ie ation of 1, Ca

From Manchester, No II., Feb. 10th, Miss Adah Pope, aged 55 years 10 months.

My years to months. Another locatiful, splitt crowned by lowing angels. The last years of here a tilly, a visitence were possed in the horner fuer-nicce, Mrs. (Missin, 1), good media m.) who admissived to every want with more assage care and strendton. She will miss the earthly presence of the aged one but the oblic her me it in powers such with one to discent here with other byde eness and she, with the kind husband, in this time it to answ dear ones. The well over, "going feel in their soul they are guithered home. Functalservices by the writer. M.E.B. Sawyish.

From his pleasant home in Essex, Mass , March 17th, Aaron L. Burnham, Eliq ; nged to years I mgath.

L. DOURDARD, Log Argentic years a more than Milesophy. He was a firm believer in the spiritual-Milesophy. He was much respected by his tell on townsheap, having served by many times in various offices of honor and trust, with

thein many trimes in various met at the Universatist church much secretaries. A large bon source of friends met at the Universatist church on the atternoon of the juth inst. to perform the last tires of respect to his memory, and tonder to the bereaved Minesed their heartful avenuathics. The services were conducted by Mrr. Susie A. Willis

SD In queting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents, Communications generated the expression of free thought, when not too personal, but of course we cannot undertake to endorse the varied studies of opinion to which our cor-rospondents give ulterance.

12 This paper is issued every Saturday Mora-Ing, one week in advance of date.

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For Spirit Message Department see Sixth Page

Banner of Light BOSTON, SATURDAY, APRIL 13, 1872.

Office in the "Parker Building," No. USSWASHINGTON STREET, Room No. 4, UP STATES

AGENCA IN NEW YORK THE AMERICAN NEWS COMPANY, ID NASSAU ST.

WILLIAM WHITE & CO., IT BLISHELS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLRY, 5 devalues, B. RICH.

EDITOR. Assistant. LUTHER COLRY LEWIS B. WILSON

ETT. All letters and committueations appertaining to the Editorial Department should be addressed to the editor.

A Beecher on Spiritualism.

One of the Beecher family of preachers - the Rev. Thomas K. Bescher-delivered a decture in-Elmira, N. Y.; on Sunday evening, Mirch 17th, on "Spiritualism," which we find fully reported in the Eimira Gazatte of the following day. It is a practical confession of the truth of the whole subject, to which he gives his consideration. His: facts from the Bible are the buttress of his belief in spiritori manifestations. His illustrations are pertinet, and fall of the direct power of illumina. tion, and could not but have wielded a powerful effect. And his logic is so keen, close, edgy, and friesistible, that it will silence cavil and compet him who listons to review all his conclusions and sweep, his dead old prejudices out into the street. Making due allowance for the occlosiastical, relationship that unconsciously halls Mr. Beecher In-IteInflaence, we do not hesitate to pronounce his exposition of Spiritualism from the Orthodox standpoint the most advanced and liberal effort of the kind that we have ever met with. The Beecher family, male and female, are altogether too mediumistic not to be of wonderful service in hastoning the transition of the human mind of today from the shalowed swamp 1 ands of cloomy superstitions to the bright and breezy hills of genuine spiritual faith. By his pressing reflections on the undeniable facts of Spiritualism, Mr. Beacher says he has been wrought upon for more than twenty years, until the whole habit of his mind has been changed in regard to the subject. "It seems," says he, " as if any man who would give himself to thought, and the reading of history, and attention to the psychological mysteries that throng his own body, will surely come to the conclusion, not that spiritual manifesta tions are in themselves increalible and to be rejected, but that it is truly wooderful that we meet so few of them. Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvelous stories true, until somebody takes the pains to prove them false." The reason why the conceited scientists fail to find out anything, he thinks perfocily obvious; it is because they assume that there is no force but what is material in existence. and they proceed in a spirit of contemptuousness rather than as nationt and humble learners. He illustrates their case very aptly by telling the story of a distinguished clargyman who would live and die a bachelor, because he had been refused by eight or ten very noble women; and they refused his offer of marriage simply because he approached them in such a patronizing and condesconding way, Says Mr. Beecher, "spirits

BANNER LIGHT. OF

physical world for another, the spirit would re-

tain the characteristics of this, and the reason

here were so many 1, ing spirits was because there

are so many liars on earth: Spiritualism taught

more believers in God, in humanity and in a

life hereafter than any other system of religion

Miss Thomas then sang a selection, at the con-

clusion of which Mrs. J. H. Conant, of Boston,

was introduced, and proceeded to speak, under

witchcraft the spirits sought to educate the peo-

ing the past twenty-four years the spirits have

A song by the quartette succeeded Mrs. Conant's

remarks. M'ss Jennie Loys was next introduced.

aen, months of public speaking, and related the

manuer of her conversion to Spiritualism at con-

suring her auditors that they should soon have

At the conclusion of Miss Levs's address Miss

Loud sang, "Angels ever bright and fair," after

which the floor was cleared for dan ing-a pro-

gramme of ten round and plain dances being

gone through-music by Carter's Quadrille Band.

This part of the exercises commenced at about

9:30 and continued till 12 when the various

highly pleased, participants, sought their several

homes. We shall give in our next an extended

Mrs. Emma Hardinge-Britten and Miss Lizzie

Doton wore unable to be present, as announced.

In regard to the occasion and the assembly, the

Boston Advertiser, which no one will accuse of

known to the race.

ways with them.

account of the proceedings.

by reason of ill-health.

A Spiritualia in Trouble: An Estimable Woman of Frial in a Presbyterian Conrel-Laters stug Configs and Specifications — Arraigned Deters the Session under the O'd Mosaic.

From the Louisville Courier-Journal An estimable lady member of the Walnut-stree Pre-byterian Church has been summoned for trial before the Courch Session under an old Mo say code for avowing a belief in modern Spiritu-al sig. She was cited to appear for trial on March 16th, the following being the citation, with its allega ions of the charge, specification, and refer-ences to Bible texts that are claimed to justify, such action : "LOUISVILLE, Kr., Mirch 4, 1872.

: Common fame account, and you are here by cited in name and by order of the account of the Walout street, Presisterian (Inorch, on the 16th day of March, 1572 at half-past 5 of clock, afternoon, to answer to the following

Socifications-In this, that on the 6th day of Pebruary, Sizection - in this, that on the 6 h day of P² duars, a 1872 year assorted to the Rev. Dr. J Hay and Elder Thomas' J. Dockney your uniqualified belief in modern Spiritualism. Witnesser J. S. Hays and T. J. Hackney. S. repure Reference - Low, at ch., 6 verse: Dent. xviii (cb.) Do and 14 verses; Dout xxviii ch. 55 and 50 verses; 1 Chron. x ch. 13 and 14 verses; Gal v ch., 20 verse; 1 Tim. 4 v ch., 1'and 2 verses; Rev. xx ch., 15 and 15 verses; Aby order of the Session."

By order of the Session." No response being made to this citation, the fol- the trunk stand the firmer. Some thought it was

lowing was served on the lady: "LOUISVILLE, KY., March 16, 1872.

"LOUISVILLE, KY., March 16 1572. a subheam. He did not thame those who dishe-how and by the order of the Session of the Walnutstreet privity terian church, to appear before thing at sub denrch, on the evening of Monday. April 1st, 1572, at 5% o'clock, to answer to the charge against you, as specified in former citation served on you. And you are also notified that if you fail to appear at the time and place appointed, the Session, basiles consuring you, will after as inning some persent. By order of the Church Session." The common sector of the session. By order of the church Session. The sector of the session of the basiles consuring the order of the church Session. The sector of the church

The commandments thus alleged to have been violated by an avowal in the belief in modern Spiritualism are:

First Commandment-Erodus, xx chapter, 3d verse: Thou shait have no other Gods before me. Second Commandment—Verse (th : Thou abult not make

Second Commin sudment—Verse (th. Thou shall not make, noto there, any graven image, or any likenoise of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Third commandment—Verse Tch. Thou shall not take the name of the Lord thy God in vain. The texts that are held to sustain this church

procedure are: And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them 1, will even set my face against that soul, and will cut him off from the influence of Theodore Parker. In the days of even set my ince against that soul, and will cut him off from autong his people. -1 Lev, ix chap, 6 verse. 10 There shall not be found among you any one that maketh his sou or his daughter to pass through the fire, or that useth divisition, or an observer of times, or an enchanter, or a which. 11 Or a charmer, or a consulter with familiar splitts; or a ple, but the darkness comprehended it not. Dur-

been experimenting to find out the best ways of a charmer, or a consulter with familiar splits; or a approaching humanity; they have made many mistakes, and have blundered in giving as we have in receiving. The spirit influencing said

wizard, or a neccomancer, 12. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thes. 13. Then shalt be perfect with the Lord thy God. that he expected in years to come to stand on Music Hall platform with every spiritual faculty

14. For these nations, which they shalt possess, hearkened unto observers of times, and unto diviners ; but as for theo. so far materialized that he should be recognized the Lord thy God hath not suffered thee so to do .- [Deut., for what he was in his past earthly experience.

She spoke of the infinite joy that filled her heart for the possession of the new religion after eightagainst the Lord, even against the word of the Lord, which siderable length, concluding her remarks by as-

against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar splrit to inquire of it. 14. Afti bujutred not of the Lord; therefore he slow him, and turned the kinedem onto David, the son of Jesse."-[I Chrom, x chap., 13 and 14 verses. It bilars, witcherst, hat of, variance, emulations, wrath, strife, selftons, here-less-[Gal, y chap. 20 verse. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to so-ducing spirits and decrines of devils. visible material friends from the other world al-

ducing spirits and doctrines of dovils : Secting hea in hyperisy; having their conscience reared with a hot fron — I Tim, by chap, I and 2 verses. And whoreever was not found written in the book of life was cast into the lake of fire -- [flev., xx chap., 15 verse To the second citation the following reply was sout by the laly:

"LOUISVILLE, KY., March 21, 1872. "LOUISVILLE, KY., MARCHAR, 1992. Yours is received. Lyadi, he ready for church trial of Monday, April 1st, at half-part 5 o'clock, P. M., provided Tean have the privilege of boliging my-own attorney; otherwise T-shall consider the trial a sham affair, and have nothing to do with it. Please inform me whether this very reasonable equest can be granted. Yours for the right,

The lady is a timid person, and unable to make her own defence, and she is unwilling to have the Session appoint a person opposed to her principles undue liberal tendencies, says: to represent ber in the trial. She claims that any "It was apparent that the traditional idea of other church member who would avow sympathy the personal appearance of the Spiritualists is no with her views would also be prosecuted in the nearer the truth than these ideas are generally, church court, and that hence she can only have a for a more cheefful, rational gathering of men

The Twenty-Fourth Anniversary, Our Dumb Animals.

On the evening of Monday, April 1st, the Spir-itualists of Boston and vicibity celebrated the Twenty-Fourth Anniversary of the advent of This outspoken defender of our silent servitors has our best wishes for its success, and deserves the approval and support of all kind hearts. Its modern Spiritualism, as per announcement, at Music Hall The meeting was presided over by Daniel Farrar. Upwards of one thousand persons were estimated as present by the daily press. The exercises were of a varied character, and were in charge of a Committee of Arrangements consisting of Messrs, Daviel Farrar, John Wetherbee, George Hosmer, Phineas E. Gay, L. A. Bigelow, and Lewis B. Wilson. After an overture, "Poet and Peasant," Supply by Carter's Band (twenty pieces), T. M. Carter, leader, Prof. and the seeds of disease implanted in a ma- reach us from various sources. jority of the survivors, which blossom in full William Denton proceeded to trace in glowing language the path of advancement along which vigor by the time their carcasses are ready to earnest Spiritualist, writes: mankind had passed during the last twenty four be consumed by the inhabitants of our eastern years. When he compared the then condition of shores. The official report of Prof. Horsford is England and America with their present one, quoted to prove that cattle "are estimated to lose he was amazed at the progress that had been two hundred pounds of dressed meat by transmade. Those who thought Spiritualism was portation in the cars" from Chicago to Boston; 'going down " were informed that it was doing and the 1871 Report of the Massachusetts R. R. so as the root of the oak goes down, only to make Commissioners, to demonstrate that "the whole system of catile transportation in the United exploded; but it could no more be exploded than States, as at present conducted, is an outrage on a subleam. He did not llame those who dishethe first principles of humanity."

asks that laws may be enacted to prevent the windom, and seems to be to igned that though and overcrowding of stock trains, and it's provide for the careful inspection of all animals slapphered it to memory. I think that she (Mrs. Woodbull) for meat offered for the market. He did to see a line as he does, but failed to make here if under-attention of all interested parties to several imattention of all interested parties, to several improved styles of cars for the transportation of animals in one direction, and merchandise in the other, and hopes, in conclusion, that " the roice of a humane people" will "demand that these dumb men that each was his own saviour; it had made- creatures be protected from cruelties which it is hardly in the power of language to adequately describe." This is an important matter, and should receive deep attention from all parties concerned

In furtherance of this plan, a " Mission for Anmals" has been originated-President. Geo. B. Loring-with a list of fifteen Vice Presidents, including George T. Angell, Massachusetts, and Henry Betgh, New York-Loring Moody, Secretary, No. 8 Studio Building, Boston, George S. Winslow, Treasurer, No. 1 Arch street, do., for the purpose of accumulating the "facts bearing upon this subject, by personal investigation and therwise, along the great routes of transfort and the chief points of delivery, and to press them upon public attention, through lectures and publications, until the popular interest is sufficiently awakened to demand of Congress the ap plication of some fitting remedies; and also that aws be enacted to regulate the capture, and stop the needless and wanton destruction of buffaloes and other harmless wild animals in our Territories." Any communications regarding the subject may be addressed to the above-named offi-

In the issue for March, among other fine articles, is a pathetic poem embodying a tale of the witchcraft" days of New England, and the witch.dog's" sad end, which is well worthy the perusal of all who value word painting and honor fortitude, whether the latter be exhibited by manor beast. In this connection, we give the following, from an exchange, which preaches its own homily on strict adherence to duty, real or supposed:

"EVER FAITHFUL.-The Bangor Commercial says that, during the storm of last Friday night, a man with a load of shingles was driving down-to Bangor, from Orono, when his horses were brought to a standstill at a deep drift. Finding that he could not haul his load through he unharnessed the horses, and led them to a friend's stable, but did not notice that his dog remained by the team. The faithful animal had been by the tram. The faithful animal had been taught to watch the team, and would not leave, even that bitter cold night; and upon his master's return, the next morning, the poor dog was found dead in the snow."

APRIL 13, 1872.

• The Limitations of True Freedom," The clear, candid and comprehensive exposition of this difficult subject, presented in our col-" umns a few weeks since, from the pen of Mr. A. publishers are in earnest in all their movements, E Newton, in review of Mrs. Woodbull's lecture and the subjects brought up within its pages for on "Social Freedom," seems to have met the consideration, are treated with brevity and com- wants of many minds who are seeking light on pactness. An "extra" published by them details the important question We have already pubin an essay by Geo, T. Angell, the troubles and lished the emphatic commendation of one very abuses of cattle transportation in the United capable lady (Mrs. Elizabeth M. F. Denton), who States, whereby animals are brought in over- has doubtless given expression to the feelings of crowded trains over long railroad routes from the many more. The following extracts which we are West, without food or water, for considerable permitted to make from private letters are in the periods, by which process hundreds are killed, same vein, and are samples of the opinions which

A very intelligent lady, who has long been an

"I was hewildered by what Mrs. Woodhull said on the social question, for it destroyed (in part) my own belief, and I could not adopt hers, consequently could not tell where I was; when out came Mr. N.'s clear, methodical Teview and criticism. It seems as though nothing had over been written that threw so much light on the closely tangled and all-absorbing question-hold-irg a mirror, as it were, over every phase of the affectional and dis-affectional, showing the workings of the curious and complicated machinery beneath. Dear, good soul! how I bless him for To escape these evils of suffering to the cattle transported, loss of weight and value, and the great darger to the public health, Mr. Angell asks that laws may be enacted to prevent the unsported in the suffering to the cattle is a suffering to the cattle great darger to the public health, Mr. Angell asks that laws may be enacted to prevent the unsported in the sume. Every sentence contains a mine of miss the way. I have given it tay coreful read after, has sowed the seed. How grateful I am to both!

> A physician writes as follows to Mr. Newton: "Your letter in the Banner of Light on Social Freedom is to the point. I could if there can be found in the whole ranks of Spiritualism a person who can do such justice to the subject as you have done. I hepe the Banner, or William White have done. In the before Banner, or William White & Co, will publish it in pamphlet form, so that it may be read by all interested. * * * I have beard many speak of it as just the thing, and what is needed to counteract mistakes, and explain the subject so that it can be looked upon as a practical one, and one to <u>be met</u> and dealt with as other is-sues of life are. It cannot help giving universal satisfaction to investigators, and it even pleases the warm admirers of the party criticised."

> As to the suggestion that this letter should be printed in pamphlet form, the publishers of this paper stand ready to issue it, provided the call for copies should seem to justify the expense.

Correction.

Our cardinal idea in the publication of this paer is and always has been to instruct and benefit humanity, not knowingly to do a single brother or sister an injury. And it is but just, therefore, that we correct a statement which appeared in these columns recently, under the guise of an advertisement, reflecting upon the integrity of Dr. Andrew Stone, of Troy, N.Y. We allude to the communication, published March 9th, beaded Vital Magnetic Cure," and signed "A Magnetic Physician." The writer evidently intended to convey the idea that his work was superior to that of Dr. Stone's, which, in our estimation, was entirely out of place and uncalled for, and we regret exceedingly that we, although innocently, were made the vehicle of doing an injury to our worthy brother, Dr. Stong. Had we seen the advertisement before its appearance in print, we should not have admitted it into our columns. Dr. Stone's pamphlet is entitled "Electro-Vital and Magnetic Oure." We noticed it favorably when it first appeared, and have no reason to change our mind in regard to the work at this late day. . Dr Stone's Lung and Hygienic Institute; located in Troy, N. Y., has been established too long and is too well known to be injured in the least by the insinuations of "A Magnetic Physician?"

The Universalist Revolution.

The Rev. Mr. Bolles, a widely known preacher of the Universalist faith, discoursed, according to promise, in Salem, the other day, on the Universalist idea of a future life; and more than one of his interested hearers, as we learn from the columns of the Salem Gazefte, was convinced that the denomination had taken an entirely new departure, the doctrine proclaimed was so different from what it used to be, when set forth by the Murrays and Ballous and Winchesters of other days. Universalism, according to the plain meaning of Mr. Bolles, is only Spiritualism under another name. He said that we die, and the spirit passes on, the same opportunities for improvement and progress offering beyond the river as on this side. He held that the probationary life is not limited to the earth-term, but will be prolonged until the fullness of time, when all will be redeemed, and righteousness and joy will be the portion of all of Adam's race. He appealed to the Scriptures themselves, though without citing particular passages to verify his statements and arguments. And, to establish his belief as/firmly and broadly as possible on the basis of numbers, he asserted that there are fifteen milloss of Spiritualists to-day in the United States.

have rights; and it is ungentlemanly to insult them, as it is for us to insult one another." If a man wishes to make the acquaintance of another, he does it by his leave. He will never be allowed an acquaintance on any other term. Dr. Beecher charges upon the scientists that they think all other souls in the universe but their own are unworthy a wise min's attention. And that is why these mysterious things are kept from such, to be freely revealed to babes.

The power of spirit to move a body he illustrates very happily. A man who was living a moment ago is suddenly shot dead. He lies there just the same bady, weighing the same that he did before. There is no sign of violence but one little hole which the bullet has made. A melodeon stands near the body, weighing precisely as much as that does. Now, he asks, if the power of the individual spirit was sufficient to turn that body around, make it get up and lie down, walk run and move in all directions, why may not the same power move the melodeon also? When the scientific men will answer us that, they may resume their abstruse guesses about more material matters, which they regard as the only ones that have an existence. Because a thing is uncommon, it is not therefore incredible, says Mr. Beecher, It is common that one spirit works through a body, but it is not therefore absurd, he says, that two spirits should operate the same body. For whereabouts in the body does the spirit reside? If in the brain, which is already as compact a coil of nerve-wires as can be crowd ed into the skull, there is no more apparent room there for one spirit than there would be for two. When anybody will show where there is room for one, it will be time enough to show that there is not room for two. There are a multitude of other good points about this discourse, and we think our readers will pardon us for returning to it at another time. It is proof of the first character that the great truths of Spiritualism are making their way by every variety of agencies into the human mind and belief.

Gov. Washbura's Proxy Denial.

It is all well enough to get a friend to deny for you what you do not care to deny over your own name, but the one who does it cannot reasonably find fault with others if they indulge in something louder than whispers over his want either of sincerity or courage. A man-and especially a nublic man-who is out and out for or against a matter, is not usually back ward about saying so: and he certainly caunot expect to be credited with what another chooses to say for him. Gov. Washburn has never yet denied his sympathy with and personal endorsement of that movement of ecclesiastical power which is bent on capturing our free republican Constitution, and putting it to the service of bigotry and tyranny. When he does deny it for himself, we shall only be too happy to record it to his credit.

537 The daily papers, as well as weekly, are being hoaxed by a "phunny phellow," a reporter on the Nevad & " Enterprise," who has set afloat a "sell," entitled "Ghostograph in Virginia City, Nevada." That "jickass" must have been a lively chap,

fair trial by having a person of her own choice present her case, and show that her avoval of Spiritualism does not sustain the charge of violat-Spirinalism does not subtain the charge of violac-ing the dist, second or third command; or that the Mosale code is not now in force, or whatever else may be her defence. If she is allowed to choose her own representative, she will probably select Mr. Humphrey Marshall, Mr. Gibson or Mr. Moses

Hull We think that the above recital of a proposed church trial, at Louisville, the result of which we have not, at the present writing, been informed, tells its own story better than we can coudense it. A prominent lady member of the Presbyterian Church of that city, has been twice cited to appear before an ecclesiastical council, or court, to defend herself against charges of having broken three of the old stone commandments of Mosesthe same who gave a law that an eye should alone satisfy an eye, and a tooth should go for a tooth-by having asserted her belief in Spiritual ism. To read the draft of the complaint is like enjoying a farce, except that it unfortunately relates to serious Things, and seeks to invade the sanctity of a soul's independence. The lady insists on appearing by counsel, lest these entangling ecclesiastics may confuse and thus get the better of her. People may well ask if this is indeed the-kind of faith professed by Orthodoxy, wherewith Christ has made us free." If the defondant is sincere in her belief, what is that to the men who presume to try, her conscience?-Does an earnest appeal for Spiritualists to make their not such a proceeding as this go far to explode and extirpate every lingering sentiment of re- and through it bless the world in all its relations. spect for Old Theology, which would like to keep its heavy hand on the soul and consciences of which would take hold of humanity, and lift it to men as much as in the darkness of the Middle a higher plane, and greeds had become useless, Ages? We trust the lady will set up a vigorous old dogmas a bindrance, and old religious institudefence, that the case may arrest the attention tions a positive element of evil: The past was overywhere which it deserves. And still her well enough as such for the present was its legiticase is not a new one. It is the same old story of mate outcome. But it must not be set up as the bigotry over again. More than two hundred ultimate, only used as a candle. The present years ago, in the year 1653 President Dunster, of needs what is comprehended in the spiritual idea; our own Harvard College, was disgraced and dis- it supplements all that has been and is necessary missed by a similar ecclesiastical court for what in the career of progression. was then styled the "blasted error" of disbelief in the efficacy of infant baptism. And now, in few remarks under control, the spirit congratuthis bonsted age of progress, a highly respectable lating the friends on the progress made, and the lady is deliberately dragged out for trial on the hopes inherent in the spiritual philosophy. The horrid charge of violating the first three com- | exercises were interspersed with the excellent mandments according to Moses, whose law Jesus singing of a quartette, under the direction of came to set aside and supersede. And she is Mrs. Cella A. Robinson. made the defenceless target of a whole pile of loose texts by her accusers, because she dares to

The State Constabulary Law.

avow her belief in the truth of S, iritualism.

We said a long time ago that the State constabulary law was-as it stands upon our statute. book—the most ridiculous farce ever "enacted" in any State. It is nothing more nor less than a speculative "ring," those inside of it filling their purses at the expense of the liquor dealer and liquor drinker. The great moral question of temperance has nothing whatever to do with the matter; that is shrewdly kept entirely in the back ground, to be used as a lever, when expediency requires, to cover up the iniquity of the. "ring" that run the machine.

There are seven lady artists now in Rome."

and women is not held in Music Hall the year round."

Nearly all the other Boston dallies contained favorable notices of the festival.

ANXIVERSARY IN PROVIDENCE. The Twenty-Fourth Anniversary of the recog-

nition of the significancy of the demonstrations known as the "Rochester Knockings" was duly observed in Providence. The services were held. in Union Hall, which was very tastefully decorated, and presented a pleasing appearance in consonance with the occasion. Mrs. Emma Hardinge Britten was expect-d to have been one of the speakers, but her sudden illness precluded her going to that city. Another of the expected speakers (Miss Laura Bliven) was suddenly called from to an by the death of her brother, leaving only our correspondent, W. Foster, Jr., who was to make the opening speech, to be the main speaker of the evening.

> Mr. Foster succincily reviewed the history of Spiritualism from its appearance to the present time, noting the phases it has exhibited, also the bitter opposition encountered by those who fellowshiped the new idea. A history, necessarily brief, was given of the movement in Providence, followed by some general observations on the progress made and the changes in popular or sectarian ideas since March 31, 1848 The close was grand central idea the fulcrum of all their labors, The would needed a better and purer faith, one

B. F. Richard-on, the blind medium, made a

At nine, daucing was in order, and until the noon of night proceeded with zest and animation. Supper was served a la carte, being provided by the ladies, who were chiefly instrumental in the inception and success of the celebration. Everything passed off most pleasantly, and the universal feeling was one of satisfaction.

A. E. Carpenter.

This able worker is at present lecturing to good acceptance in New Hampshire. He will be present at the Manchester Convention on Sunday, April 7th, where he will act as agent for the Banner of Light, also for the sale of Spiritualist and reform literature.

EP The reader's attention is called to H.C. Clayton's clothing advertisement in another column.

Of Real Use.

After all, when we come to consider the matter on the right side, such raving and blasphemy as proceeds every week from the lips of a preacher like Rev. Mr. Fulton, of Tremont Temple, is of real and practical use. People would not comprehend, if old Orthodoxy were not thrust in their faces in this manner, from what a death and hell of belief they had begun to escape: While it is, of course, a matter of congratulation that the ministers are, one by one, outgrowing the short jacket of their old creed, and becoming ashamed of dogmas that put reason and common sense to shame, it is still just as well that some few of them, here and there, obstinately main tain the old ground of Orthodoxy pure and simple, firing off their heavy columbiads that have been charged with the nitre of the lower regions, and dragging up poor humanity to the muzzles, as if they were only reballious Sapoys, to be blown to atoms from their explosive force. Fulton clings to the old and hateful dogmas just as they were; Beecher is "sweet" on them, and slips round their ugly corners in an emotionally, persuasive way. Fulton stands out like a scarecrow in the field, wearing all the rags and tags of Old Theology on his back and limbs, to frighten off every one that might otherwise be led to enter that field. In this sense, he is doing excellent service, and deserves thanks more than consure It is nothing if he is unconscious of it. That little intellect is required for his work is one of the reasons why he is the man above thousands

The Woman Cause in Illinois. The Legislature of Illinois has done a worthy thing in voting to remove all existing barriers to the progress of woman in the social and industrial field, and in throwing open for her places of public honor and trust in all departments of active life equally with the other and usurping sex. So that woman in Illinois is free from this time forward to compete for the places and prizes of life with man; and it will be her own fault, after her opportunities are once well in hand, if she fails to prove her genuine ability and desert by the side of the other sex. We extend our congratulations to the people of that noble State or having finally emancipated themselves from the thralldom-of a prejudice unworthy to be carried abreast with their aspirations for the future.

of others to devote himself to it.

"Biographical."

Under this heading we commenced, in our issue of April 6th, the publication of a series of sketches narrative of the services and sacrifices of Fannie Burbank, Felton, one of the pioneers in our cause, the article in question. We shall continue this promised feature of the Banner of Light by presenting to our readers, April 20th, a fine transcript of the life-work and closing scenes of reliable.

Music Hall Spiritualist Free Meetings.

Boston was visited, Sunday, March Sist, with one of the most severe storms on record. The falling snow covered the earth for several hours ike a rear-guard of retiring winter, and then advancing spring moved with a strong column of rain to the attack, entirely demolishing the same, and substituting therefor a mass of "sludge," whose various depths were pierced (to their cost) by sundry curious pedestrians. Water above and water below-held high carnival. The lecture announced at Music Hall, on the afternoon of that day, by Mrs. Nellie L. Palmer, was of course thinly attended, although the assembly was remarkable in its numbers when the weather was taken into consideration. The singing by the choir was excellent, and the address of the sneaker, based upon "The Religion of Life; or. Is there Good in Mammon?" was attentively listened to and frequently applauded. We shall print hereafter a verbatim report of the address.

Mrs. Emma Hardinge-Britten will lecture at this hall the first two Sundays in April.

Mrs. Mary M. Hardy.

On Friday evening, March 29th, the friends o this lady, in good numbers, "surprised" her at her residence, 4 Concord square, Boston, and a happy reunion followed, which remarks by Judge Ladd, M. V. Lincoln and others, social converse, games, refreshments, etc., combined to render from the experience of our Spiritual media, the highly pleasing to all in attendance. During the evening, two large steel engravings -- "Lady Washington's Reception " and " Washington and (and recently deceased), by John W. Day, being his Generals"-were presented to Mr. and Mrs. Hardy, in the name of those assembled, by Richard Holmes; after which, Mr. Davis bestowed two bouquets on Mrs. H., brought there by the direction of two spirit friends-his son and Edgar Achsa W. S. rague, whose poems alone suffice to A. Leman. The recipients fittingly responded." keep her memory green. The account is from the The lady medium also received, on the same day, pen of Betsey C. (Pelion) Soulé, whose informa- a fine picture from /an unknown friend. The oction concerning Miss Sprague is authentic and casion was one to be long held in remembrance by those who formed the party.....

APRIL 13, 1872.

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Going Home!

This fact is the burden of life's song, as it comes up from the struggling bosom of humanity. One by one the workers - now a pioneer speaker, and anon a humble laborer in private life for the truth given us by the angel-worldfold in rest their physical hands, and take up the spiritual standard in the land whither we are all tending.

We are informed by M. S. Townsend Hoadley that "on the 28th of March, at his residence, No. 30 Park street, Cambridgeport, David I. Pearson, after an earthly sejourn of forty years and eleven months, passed from his frail tenemont of clay, leaving a lovely wife and adopted son to meet the stern battles of life.

In obedience to the request of Mr. Pearson, 'Mrs. Headley attended his funeral, and remarks were also made by Mrs. M. Albertson. Mr. Pearson is widely known among the Spiritualists of Cambridge and vicinity for his unflinching faithfulness to the interests of the Children's Lycoum, in which he untiringly exerted himself for several years past, also for his general rervices to the cause at large. His physical presence will be sadly missed in a field where the mortal laborers are few.

We are also informed that George Bothamly, originally a native of England, and well-known for years as a prominent Spiritualist and Lyceum worker in Chelsea, Mass., passed on March 31st, from his residence in Everett, aged sixty-seven years and six months. The deceased was in every sense of the word a true Spiritualist, and bore a high reputation for genial manners and this work for a long time; in fact, many of our paprobity of conduct among all who knew him.

"Victoria C. Woodhull on Social Freedom."

"Human Nature," issued by James Burns, London, England, in its March number, copies | sale, as the questions discussed were of vital im-.Hudson Tuttle's article on the above named..sub- portance to the human race. Owing to these soject, and presents to the British public its ideas licitations, and endorsing the requests of our concerning this celebrated lady in the following plain and comprehensible.language:

In January we gave a sketch of Mrs Woodhull, from the pen of Theodore Tilton. We have not in any way identified ourselves with her mission, nor do we pretend to know what it is, not having read any of her speeches. These utter-ances, it seems, are creating quite an excitement in America, not only amongst Spiritualisis, but in the public mind generally. Mrs. Woodhull's moral character is being grossly attacked by one party and defended by auother. We have never heard anything worthy of credence against her moral character, but much to admire. But it is moral character, but much to admire. But it is not with her personally, but with her views we-have to deal, and these, it would appear, she rather misrepresents. We feel impressed that Mrs. Woodhull is commissioned with a gospel to humanity, the burden of which she does not at all olearly comprehend. She advocates a free, an undictated expression of love; but how to achieve such a desirable result she has evidently not the subtrations. slightest idea. All social site will thank that son Tattle for taking the matter up, which he treats in his usually clear and comprehensive manner. The question of marriage is one that un-derlies the science of Man in its social applica-tion, and we are glad to be able to present such arguments respecting it as those given below, Evidently Mrs. Woodbull has achieved some 200d, if only in calling forth such a criticism. Two beads are better than one, and differences of opinion elicit truth."

Circulate the Documents.

HAZARD, as our readers are aware, has lately O. Barrett, published in the Banner of Light three exceedingly interesting and exbanstive eseays, entitled "MEDIUMSHIP," "BLASPHEMY," and "ELEVEN DAYS AT MORAVIA," which productions have met the unqualified approval of our patrons and the spiritual press generally In order to meet the demand for these admirable articles, they have been issued in pamphlet form, on good paner, and in every way calculated to make a favor.

The London Spiritual Periodicals. The friends of progress and spiritual freedom in foreign countries, particularly in the United States of America, are respectfully solicited to promote the circulation of Human Nature, which occupies an unique position in the ranks of literature, and has peculiar claims upon reformers in all parts of the world. By the facilities afforded

by the Post-office, we can supply Human Nature to America at the same price as to readers in England, and we are willing to take, payment in. currency. On receipt of two dollars we will send... Human Nature for twelve months-as issued, or bound volumes for two dollars fifty cents. Any person sending a club of ten subscribers and twenty dollars can have any volume free by post

in addition .- J. BURSS, 15 Southampton Row, Lon-

We earnestly hope that American Spiritualists will heed Mr. Burns's call, for we assure them his monthly, "Human Nature," is a first-class magazine, and should have an extensive circulation in this country. "The " London Spiritual Magazine " is also well worthy the support of American Spiritualists. We should be most happy to rece ve subscriptions for these valuable works, or patrons may address Mr. Burns as above.

A New Book of Four Hundred Pages, "FLASHES OF LIGHT FROM THE SPIRIT LAND,

THROUGH THE MEDIUMSHIP OF MRS 'J. H. CO-NANT," is the title of a work in the press of William White & Co., which will be issued at an early day. They have contemplated publishing trons have written, from year to year, asking why we did not embody, in book form, the most important questions and answers given at our Free Circles and published in the Banner; for, they assured us, such a book would have-ready spirit friends in the same direction, we have come to the conclusion to issue such a book, to be fol-

lowed by a second-velome in due time. It is perhaps necessary to here state that we did not at first contemplate the publication of a Book of Questions and Answers, until a Biography of Mrs. Conant's Mediumship had been given to the world. But the pressure has been so great upon us from all quarters for the issue of the former work, that we have suspecded the publication of the latter for the present.

Contents of this Number of the Banner. First page : "The Twilight of History," by Dyer D. Lum.' Second : "The Davenport Brothers in Lancas'er, O." by H. Scott; "Cure for Oplum Eating:" "The New Biography-The Spiritual Pilgrim," by Dr. G. L. Ditson-" New York Matters," Banuer Correspondence. Third : "The True Principles of Freedom-A Surrejoinder," by A E, Newton; New Publications; Poem-"A Thousand Years Ago," by Challes G. Leland; List of Spiritualist Lecturers; Obituaries. Fourth and Fifth : Editorials on current spiritual topics, etc. Sixth : Spirit Messages; "Thomas Paine was 'Junius,' and Symmes's Hole is a Fact," by A. G. W. Carter; "Message from E. C. Cleavland." Seventh : Business announcements. Eighth : " Editorial Correspondence," by Warren Chase; "Letter from That able and trenchant writer, HON, THOS. R. P. E. Farnsworth;" ". Wisconsin: Pebbles," by J.

Complimentary.

The following resolutions were unanimously passed at Rogers's Chapel, Quincy, Mass., on Sunday, the 3d-ult.;

Whereas, The audience now present, having at tended a contre of scientific lectures, by Mr. Lysander S. Richards, on Cosmography (the Universe) and correlative topics, suggested by the per, and in every way calculated to make a favor, able impression as pioneer tracts. Each pamphiet singly is sold for ten cents, postage free; but any one ordering three pamphlets, whether three of the "Mediums," "Blasphemy," or "Morayia," or country.

indeed, Miss Dolly becomes' Mrs. Willett, She is described by Dickens as possessing " a face lighted up by the loveliest pair of sparkling eyes that ever locksmith looked upon-the face of a pretty, laughing girl, dimpled and fresh and heal hful-the very impersonation of good humor and blooming heauty." As for Miss Dolly's attire, we refer our readers to the illustrated editions of Charles Dickens's Works, published in ondless variety and at all prices by T. B. Peterson & Brothers, No. 306 Chestnut street, Philadelphiá.

OF LIGHT.

BANNER

'TAMIE'S HAIR.

There's an empty hoat by you sea's edge, A boat with an idle sall; And the lichened oars are laid crosswise, Waiting its voyagers pale.

And are borne to the "other shore.

amie walked on the shifting sands, Down lower day by day. Till he wearied sank in that walting boat; And silently wept away. I took from his head one heavy tress. That had danced on his forehead fair, And he bore o'er the tide but one mark of my love, A rift in his shining hair !

EARTHQUARES - By:a California earthquake Tuesday, March 29th, the town of Lone Pine was destroyed, and twenty-three people were killed, and thirty wounded. The shocks continued for thirty hours. A chasm was opened, extending thirty-five miles down the valley, varying from three inches to forty feet in width. The currents of the Kern and Owen's rivers were turned back. ward, and a large area of country was violently affected.

Shocks were also felt in a smaller degree in Shocks were also felt in a smaller degree in Boukseller Arcale Hall, he haver, N.Y. keeps for safe the other parts of the volcanic country, and the entire William Wiley Vo. they had the published by Wiley with a will a stat. number of killed is enumerated at one hundred. There has been no parallel to this earthquake since 1812, when the missions of San Juan, Cap-

A RIDDLE. What Phillp had, but Thomas had n't, What Peter did, but Andrew did n't; What all Apostlas must have had, What yot in all was nover had,

TORNADO -St. Louis was visited by a lornado on Friday evening, March 29-h, which demulished the northerly part of the brick market-house on Seventh street. By the falling of the wall, ten or welve persons were seriously injured.

Movements of Lecturers and Mediums. Prof. William Donton spoke at Harwich Port Sunday morning and afternoon, March 31st. Excellent audiences issombled, notwithstanding the severity of the weather, on that day.

M. B. Townsend Hoadley will speak in Providence in June. Address until May 1st, Blafford, Ct , care of Claude Harvey. We learn that Dr. H P. Fairfield has recently been speaking very successfully at Bricksburg and Tom's River, N. J., his reports having produced a marked revival in spiritual things among the people in those localities.

Mrs. Julietto Yeaw will speak in Plympton, April 7th and 21st; North Beltunto, April 14th; Lynn, April 28th, Addreas Northboro', Mass.

Information reaches us that rest from labor, the beautiful climate of Florida and the ald and sympathy of her invisible friends, are working great changes for the better in the health of Mrs. Cora L. V. Tappan,

Joseph D. Stilles will lecture in Spear's Hall, West Randolph, Vt., Sunday, April 14th, for encon and afternoon. Lynander S. Richards, Esq., spoke on scientific subjects at Lowell, Mass., Sunday afternoon and evening, March 21th and 37st.

Passed to Spirit-Life:

The first blobsom from their earthly garden is traveplant-ed to a more concental sail, where its unfoldment will be more beautiful and polyan than here. May the certainty of a future rouning systam the bareaved ones, and least

CHARLES H. FOSTER, Test Medium, 16 East 12.h street, New York. ANNA KIMBALL and FRANK CHOCKER, Clair-

royants and Modiums, 257 West 15th street, New 5 w.M16.8 York. J. V. MANSFIELD, TEST MEDIUM, answers seal-

ed letters, at 361 Bixth A'e., New York. Terms, \$5 and four 3 et. stamps., Register all lytters. A6. ----

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J. WILMAM VAN NAMEE, M. D., E. Joetie Chalts voyaut and Magnetic Physician, 401 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. - A6.

. SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered. M23.

Example for the Ladies.

MRS. MARY O. LEWIS, of Tremont, Westchester County, N. Y (reports her personal carnings, by attehting only, with a Wheeler & Wilson Machine, as follows: Ermed-in 29 months, 87 880; average

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ROCHESTER, N. Y.

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Ior the BANNER OF LOUIT. W. 10. 55 B) ALL IN TO WORKS ON FILL LAND AND ALL AND FOR AN AND ALL AND ALL AND WORKS ON FILL LAND AND ALL AND ALL AND ALL AND WORKS, DURINGED BY WIRKN WHITE & Co., Boston, U. B., may at all times be found there.

J. BURNH.

From South Boston, Maich 24th, "Eugeno R., youngest progressive Library No. 15 Southampton Row, Ribumthury, son of Horaco A, and Lizzio Hadley, aged i year, 10 months sumare, Holborn, W. C. London, Shy, keeps for said the BANNER OF LIGHT and the Paper State the BANNER of Light and the Paper State the BANNER of Light.

RICHARD ROBERTH, Bookasiller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the Basnes OF Light, and a fast spots of the "Spit of tank 1. a net. 1200-forma Weerks published by William Walto & Co

MEDIUMS---BLASPHEMY---MORAVIA.

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THREE IMPORTANT PAMPHLETS BY THOMAS R. HAZARD.

MEDIUMS AND MEDIUMSHIP. A valuable treatises on the laws governing medic to volve, and tecounting some of the expression are possible man hata in as where so that we start through different media Price Disents, postage tree.

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Who are the Blasphemers ?-- the "Orthodox" Christians, or "Epiritualists"? A servicing analysis of the subject of clasphengy which will do routing and Pite e lo cents, postage free

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The wonderful experiences of the author at Moravia are e det eiled af let.24b. Ree 19 cents, postage free.

297 The Three Bent Postpaid for 25 Cents. "

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BY REY. F. B. TAYLOR, A. M., AUTHOR OF "THE INFURIATE," "DIGATE ON THE PLAINS," AND ODE ANONYMOUS WORK

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THEIR CAUSES, AND WOMAN'S CLAIMS.

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TESTIMONIALS.

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On Suturday, April 6th, William White & Co. issued a new edition of that remarkable and unanswerable book, "Old Theology Turned Upside Down or Right Side Up," by Rev. T. B. Taylor, A. M. This gentleman, author of "The Inebriate," " Death on the Plains," etc., has made a comprehensive review of many vexed matters, and the volume affords the reader many new ideas on themes like the following:

"The resurrection of the dead," "The second coming of Christ," and "The last day of judg-"ment." The aim of the author, and one which we think the candid peruser will acknowledge he has attained, is to show, from the standpoint of common sense, reason, science, philosophy, and the Bible, the utter folly there is in the doctrine of a literal resurrection of the body, a literal coming of Christ at the end of the world, and a literal judgment to follow.

The issue of a second edition of the work is proof of the endorsement-it-has received at the hands of a thoughtful public. Let every one who has not read the book lose no time in so doing, as it will amply repay the closest scrutiny.

Easier Divorces.

In the New York Legislature there has been made a proposition to increase the legal causes for divorce, by adding to them such, for example, as the refusal of a husband to permit his wife her customary to dal and family pleasures. The meaning of the measure is, if it has any serious meaning, to make it possible for a wife to procure a divorce from her husband, on being able to prove that by his conduct or positive prohibition he denied her the same enjoyment of her relations' society which she had before marriage. The bill might as well be styled a bill for the relief of Hotel. mothers in law, for it is to their benefit that it is obviou ly directed. If it has any effect at all, it will not be on divorce so much as on marriage; for the men will be few who will enter the married state if warned beforehand by statute that they are expected to marry not only their wives but all their wives' relations. It is really trifling with a grave subject.

IF The Governor of this State, having appointed Thursday, April 4th, Fast Day, we were obliged to put this issue to press one day earlier than usual, consequently were compelled to omit several communications and items of interest.

ALL SORTS OF PARAGRAPHS.

The daily papers say the Mormons are now" rampant," Well, the Methodists were" rampant," with Judge McKean and President Grant to back them, some months ago, and the Methodist papers were jubilant over the prospect that that denomination of Christians had, the power to root out another sort of Bible Christians; but, after doing many illegal acts, the persecutors of the poor followers of "Moses and the prophets" hauled in flight horns, upon ascertaining, to their great chagrin, that no funds were forthcoming. from Uncle Sam's "strong-box" to pay "the costs of court." What next?

To SUBSCRIBERS .- We always stop the Banner of Light at the expiration of the time for which it is paid; therefore, if you wish to continue your subscription, you had better renew it at least two weeks before the time expires. The figures at the end of your name indicate when your time is out.

We decline to introduce into these columns pro or con., the personal controversy which has lately arisen between our friends of the late Crucible Publishing House, Baltimore, Md. Such matters should be settled in private.

Mrs. E. T. Graves, Morrison, Whiteside County, Illinois, is said to be an excellent test, business and clairvoyant physician. Our friends in the West should not forget this.

Travelers by rail always find it exceedingly agreeable to meet courteous, obliging and gentle-mauly conductors. Those who have traveled over the Great Falls Branch of the Boston and Maine Railroad, have fully realized this fact in Daniel Conway, who answers to the above de-scription.—Biddeford Democrat.

Truth-every word of it. Mr. Conway is one of the best conductors, and has won hosts of friends by his polite and gentlemanly manners since he has been on the branch train.—Great Falls Journal. We are acquainted with the gentleman referred to above, and fully endorse the sentiments expressed by our cotemporaries.

G. W. Carleton & Co., of New York, in consequence of the increasing magnitude of their publishing business, are compelled to remove from their present elegant quarters at the Worth House, and will, in a few days, open their new and larger establishment under the Fifth Avenne

WHO WAS "DOLLY VARDEN?"-The only correct thing from which to make up lovely spring dresses for ladies is a gorgeous material - all bright blossoms and maizy intertwining stemsknown as "Dolly Varden." Whence this singu lar appellation for dress goods? naturally queries the fair sex. The new name in dry goods is that of one of Charles Dickens's hercines. " Dolly Varden" is one of the female characters in Barnahy Radge"; is the daughter of Gabriel Varden, a locksmith; is sought in marriage by "Sim Tappertit," a vain London apprentice, and

of a future reunion sustant the on-definition of the soul-tie them to a knowledge of the eternial duration of the soul-tie that binds parent to child. On Tuesday, March 20th, after a few brief remarks by the writer, all that was mottal of the ascended one was tenderly laid in the tomb, J. II. CUBRIEN.

American Liberal Tract Society. The regular quarterly meeting of the Executive Com nittee will be held in Ellot Hall, Boston, Thursday evening, April 11th, at 7: 30 P. H. A full attendance is desired. ALBERT MURTON, Secretary,

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been reactived,

Since our rast report the following sings have been reactived. for which the triends have our most streere thanks: Mrs. J. A. Wells <u>\$1,00</u> A. Hutchins. <u>\$70</u> R. Montgomery. <u>50</u> Friend J. II. <u>100</u> Frierd <u>\$25</u> V. Iris nd <u>500</u> W. S. Dillingham. <u>2000</u> James Dinsmore. <u>500</u> T. J. Penbody <u>2000</u> Frien 1. <u>500</u> James G. Brown <u>100</u>

Spiritualist Lycoums and Loctures.

MERTINGS IN BOSTON.—Matic Hall.—Free admission.—The Fifth Series of Lectures on the spiritual rhilosophy com menced in this elegant and spacelous hall last October, and will be continued every sunday, at 14 PERCISELT (except April 21) Mrs.Erma Hardinge will lecture April 7 and 14, to be followed by Prof. Win. Denton. Eliot Hall .- The Children's Progressive Lyceum meets at 102 A. M.

John A. Andrew Hall, corner of Chauncy and Esser streets. — Test circle at 103 A. M., Mary Caritsle, medium. Lec-ture and answering questions at 2M and 13 r. M., by Mrs. S. A. Floyd.

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

A BOOK FOR THE TIMES! - "The Clergy a Source of Danger to the American Republic." Bold by subscription only. Agents wanted. Address W. F. JAMIESON, 10 North Jefferson street, ____4.w.M23, Chicago, Ill. 1.

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brough the heat, an attained it. Commut. while in an atominial souther called the trance. These Messages in these that spirits carry with them the charac-aristics of their carthelide to that beyond whether for goed result. But there was heave the exthese here in at under folged state, exectually profites into a higher condition. We sak the reader to become no doubline put forth by aptrixin these columns that does not comport with his or are, we will express as much of truth as they precise or one.

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after which time notions will be admitted. Bests reserved for an after a Donations solering. Man Constructions solering Man Constructions solering on Mondays, Touchays, Wednesdays of Thursdays, until after six o'clock h. M. Bho gives no private attings. ATT The questions answered at these searces are offen propounded by individuals among the andience. Those result in by correspondence. Skitten Latrens - Visitors at our Free Cheles have the proposed of placing evolutions at our Free Cheles have the proposed of placing evolved letters on the table for answering

Spinzo Larrang - Visitors at our Free Codes have the privilege of placing scaled letters on the table for an switch by the spinit, First, write due or two project questions ab-"Threasing the spinit questions' have been only best of the following the putthemin an charloge, so if the and write your own right reas-ble table charloge. At the chare of the scale the Charlinan (will relate the effect of the writer, "The answers to questions projected by writers must be assault be brief," "It should be detained by writers must be assault be brief, "and spinits all relevance charlow writing its answer to all were upon the environment of the transition of the the table of the spinit a literies body writers must be assault be brief."

upon the characterized containing the question of questions. Questioners shared not place betters for answer, upon our firsterized expecting lengthy replies otherwise they will be disappointed.

Invocation.

Oh, thou Presence of Divine Love, our Father and our Mother, we bring thee, this hour, the needs of thy dear humanity, and shall ask thee to supply them; shall ask thee to make us strongministering spirits for thee, who shall feat noevil; who shall always be found in the way of duty prifecting thy will in thy way. Thou doth to nathrough the disping atterances of childhood, through the choppence of a Webster, through the philosophy of a Franklin, and no less through the hum of the bee and the twitter of the sparrawy and yet forever, and forever the soul stretch - out its powers to grasp thee, and yot thou art Sciever before it, yet with it, an incompretonsible, ever present, all powerful Spirit, guiding, directing loving and eating for each one. of us. So, Father and Mother God, we will trustonisolves with thee. Amen. J Au 18,

Questions and Answers.

CONTROLAINO, SPIRIT, - Your questions, Mr. Chairman, if you have such I am ready to an-Quiss -- (From a correspondent.) Will the con-

traffing spirit describe the beginning of the spiritlife of a babe?

Ass .- The babe enters the spirit-life upon the saule plant of dependence that it enters this life, and has need of care, and of all that loving kindness that would have a tondeney to bring out the but's and blossoms of the soul. Babes always find a will one with us. Indeed, heaven 'would be no heaven at all without them, and when you shed them from the parent stalk here, and theyare transplanted there, you know not how much low you give to the angel world ... While your thats have falling fast, a welcoine is being chantedthere. These little walfs, sent out upon the great ocean of spirit life, are tenderly cared for by spirfinal fathers and mothers, in that, beautiful fatherhand of the soul. They are taken to pleasant homes, and educated, taught concerning their earthly homes, are never allowed to forget their earthly parents, but are instructed in all that amakes up a perfect spirit; so, seemingly, they lose nothing by the change; and yet, in reality, they [655] that experience with matter which is sometimes of the utmost importance and necessity to ; the growing spirit, and therefore It is that thereis a necessity, an absolute necessity for the coming in of the doctrine of re-incarnation. They who fail to get their proper amount of experience through matter, at one round through matter,

ment of conception, come through the organization of the father or the mother?" A .- It comes through both or, in other words, it becomes conjoined to matter through the senses

of both, not more the one than the other. Q Dad it exists n both of them before conception? A = It did not exist, properly speaking, in either

of them. The earthly parents are not the parents. of the soal, but of the body of matter. Q.- Did it exist in the air?

A .-- Philosophera with us tell us of an upper divine stratum of mind, far Yeyond finite reach, in which all disombodied to its exist. This they call the Godhood, the Divine fountain of existencebut since no finite soul that is conjoured to matter-even if it has consistrom that great central fount_in-can remember aught of its experience there, all the theories of these pholosophers are batamere conj c'ures, at lest. We cannot tellwe are free to affirm we cannot tell where the soul dwells be ore it is conjoined to matter. They tell us it dwells there-perhaps it does-we do Jan 18, not know.

11.1 Helen Robinson:

I am striving to find my brothers. I think they must still be on earth, and west from this place. I have that which I would communicate to them, for their happiness and for mine. I was murdered in the city of Now York, in the year eighteen hundred and forty-nine. There are circumstances attending that murder, which I would reveal to handsome day and through all things that thou them. My name was Helen Robinson. To some hast made, oh Lord, we plaise thee. Amen. I shall be known as Helen Jewett; to others, as

It ien Adams; to myself, I am Helen Robinson.

Jan 18

Michael Connelly. You see, I was n't buried upon conserrated ground, and my folks are very much troubled, we do not originate thoughts. I would ask from about it. They think it will have some, bad effect whence do they come? upon my soul. Their, thoughts of minis what Ass,-Tt should be understood that there is a do n't matter at all.

pretty quick, too, I toll you. [Didn't let your was n't entirely separated from it, myself. No, sir, I was n't: but then I got out of the scrape very good. I got out of it, and I want my folks plorer, on your side of life? to feel it's all right, and not to be troubling themselves, because it troubles me.

They make shadows for themselves, and then east them on to mo; then I go groping about, and don't know what's the matter.

"I am woll. I am very glad I got out of the think anybody ought to kick at the change. No, dates; Lam bad on names; I am bad on any arbiunless I am a mind to. No, sir, it is n't the law do? [I suppose it must.] of might that rules in the other life, but the law I've got a pill to administer to two persons now right, I have a't got to do it. Here, in this life, it like it. I did n't like the one they administered to was, "Mike, work whother you want to or not-if me. So, contrary to the golden rule, I am going yon want your bread."

Yes, sir, I know all about it Faith, I had it for you to determine, not for me.] rough and tumble when I was here. I'm very Well, I went from Missouri to California, in glad of the change, do n't want the folks to trou. 1850. I plodded along there, sometimes up, someglad of the change; ilo n't want the folks to trouble anything about it. I am very well off. Good- times down, until about five years ago. Then I - Jan, 18. day, sir. 👘

Invocation.

Oh thou who give h to the lify its whiteness, to the rose its blush-who doth set every star in the grand mosale of the skies in its proper place, whit thou not care for us, and give us our proper setting, our proper place in life? Wilt thou not

gaide our souls away from all darkness, into thine own clear light? Wilt thou not kindle upon the altar of our being that fire that shall burn up all the dross, and bring out all the fine g ld of our natures? We believé thou wilt. We shall trust thee as the Eternal Good, guiding all things in Nature, and forgetting not our souls. We shall trust thee, oh our Father and our Mother, for thy wisdom and thy love. Thou, who doth clothe the gearth in beauty, and doth give to each season its proper amount of heanty and use-surely, surely, we need not distrust thee. Thou art great and mighty-the all of goodness and wisdom and love; and we only pray, oh Eternal Spirit, that we may so understand thy way as to be always found walking in it. We only pray, oh Mighty Spirit, that we may be strong erough to stand up against all the errors and difficulties that beset

our pathway, holding in our right hand and our left those weak ones of mortal life who have need to be assisted up the Calvary of time, We praise thee, oh our Father and our Mother, for which speaks to us through chese beautiful doral gems [referring to flowers on the table] And for that which appeals to our souls through this Jan 22.

Questions and Answers.

QUES.-(Mrs. E. S. Baldwin of Westfield, N. Y., asks:) We have been taught by some spirits that

brings me back here to-day. I died of small pox, great world of thought, as there is a world of and got put under the ground pretty quick. It's matter, and all these beautiful conditions of matall right; I want them to feel it's all right. It ter have been outwrought from this mighty does n't matter a wisp of straw whether the body world of matter. And so it is with reference to is buried in one place or another, so far as the the world of mind or thought. All these indisoul goes; I wasn't long in finding that out, vidual elaborations have been gathered in from Faith, I was troubled on the first onset, with my, this great mental reservoir. Some of these folks for ling bad about it. When I found out thoughts pertain specially to physical life, others what the had feeling was ab ut, you know, then | pertain specially to spiritual life; so for this rea-I looked into it, and I was told that I'd been just son, some are elaborated through the physical the same way off here that I am now if I had brain only, others are elaborated through the been buried where they wanted me to be; so it spiritual brain only. You are constantly doing a double thinking. Your spiritual brain is con-My name was Michael Connelly. I was thirty- stanily at work evolving thoughts of its own, for four years old. I lived in Boston. I lived on it has gathered them, fashioned them and elab-Fleet street. The last of my life here, I was taken orated them from the great reservoir of mind, to the Island. I had very good caro there. I died So it is with a human brain. Brains are only the there, and they buried me where they saw fif; machines that set thoughts in action, that give them form, that dress them up. They existed body lay above ground long, then?] Faith, no, f, long before human or any other brains existed. Q .- Seeing there is, great anxiety to know, I would ask: Is Dr. Livingston, the African ex-

A .- Dr. Livingston, the African explorer, is not on our side of life. Jan. 22,

Frank Miller.

I have been told that it is necessary, on coming here, to give as many facts, by way of dates body, as well as I did. [Then you/like the and incidents, as it may be possible for us to give, change?] Yes, sir, it's a better compare alto- that by that means we may identify ourselves. gether; it's a better country every way. I don't Now, I am free to say, stranger, that I am bad on sir. [You do n't have to work as hard as you did trary ideas. I was when I was here, I am no less so here, do you?] Faith, I don't work any at all, now; but I'll do the very best I can. Will that

right. If it's right, I've got to do it; if it is n't on the earth. It's a bitter one, too. They won't to slap back again. Is that in order? [That's

came down from the mountains, where I had been located, to a small place on the North Fork of the American River, called Yankee Jim. There, I met two parties, a man and a woman, with whom years old when I died. I have been gone three I had had some dealings before; and they preyears. I had the diptheria. My father is with touded to believe I was indebted to them to the me, and he says he would n't come back this amount of several hundred dollars, which, by the way, for all the wealth of the world, if it was of way, was either a lie or a mistake, I do n't know fered to him. He'd he aftaid to I was n't afraid, which-the former I think. I had something like ccause I had got my mother to come to, and I eight thousand dollars with me, at that time. know she'll be so glad to hear from me. Father These two parties contrived to dispose of me by poison, and appropriated my money to themsolves. Now they, no doubt, thought that dead men tell no tales; but you see there's a new order of things; there aint any lead, so you aint safe-you aint safe. I did n't know anything about it then, and perhaps they don't know anything about it now; but at any rate, there is no dead; so a murderer may get shown up, at any

[You've nursed it a long time.] Yes; and I'm going to; to all eternity. Keeping such a feeling alive is the way to put down oppression. Yes; if there had been more of it, Quakers would n't have been hung on Boston Common. Why, these people were just as much better than their persecutors, just as much better and as far beyond them, as an archangel is beyond the most wicked person in the world. [Do you see Cotton Mather iowadays?] · Yes-old fool! he 's got a little wisdom now

John Endicoti, he come pretty nigh murdering his own son, to back up his religious superstition. Why, I think you ought to praise God[®] that those times' have passed away—that you 've outlived such spiritual darkness.

I communicated last night at a place on Beacon street. They thought I was pretty hard; could n't believe it was anybody but a bad spirit, they said. Some of them asked me to come here and ondorse all I said there. I said there, that all these persecutors were fools and bigots. I say so here; they 've got over it now, though. Jan. 22.

Edmund Denney.

I was buried from the bark "Lamartine." I within hailing distance. Tell them to remember that, Good day, Jan, 22.

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

MESSAGES TO BE PUBLISHED.

TAURAGED AUD FURDAUSTIC Taisiday, Jan. 23.— Invocation: Sarah Kukht, of Boston; Theodore Davie, of Boston; Jennie Johnson. Thursiday, Jan. 25.— Invocation; Questions and Answers; Arx Kinney, of New York City to her mother; Thomas Frackett, of Portsmouth, N. H.; William Tuckerman; Sally Informan, QC Newburyport; Julia Wallace of Boston; Annie Iarrodi, to her father; Gen-Halleck; Dennie Williams, of Frooklyn, N. Y. Dr. Sylvama Brown, to his lester. Tuesday, March 26.—Invocation; Questions and Answers; Iary Strong, of Albany, N. Y.; Stephen Case, of Boston; ohn Eidrige Forier, to his father; Commodore Meade, to definite Forier, to his father; Commodore Meade, to definite Thomas J. Jackson (Stonewall), to Irlends in New Picans:

Urleans, *Thursday*, *March* 28 —Invocation; Questions and Answers; Allce Somers, of New York City, to her mother; Fannie Bur-bank Felton; Miles Thompson, to Daniel Pemlergast; Mary Ann Dödge, of Utlea, to Nathan Dodge; John Hartzer-to-Peter Harize, of-Boston.

Thomas Paine was "Junius," and Symmes's Hole is a Fact.

I see by the Banner of Feb, 24th, Dr. Cowles, of Cauden, Me., under the title of "Junius Unmasked, speaks of a lecture delivered by Thomas Palne, through our friend E. V. Wilson-in this city in the winter of 1865-66—in which the authorship of Junius was revealed. All that Dr. Cowles states occurred, and I am, glad that he took the words as they fell from the lips at the time.

In that lecture-and a most remarkable one it wai-there were many startling facts and truths announced, and among them the two referred to by the Doctor-to wit, that "Thomas Paine was the author of Junius's Letters, and that the globe we inhabit was hollow, and was open at the North and South poles, being 'funnel-shaped 'at these points." In the delivery of this lecture, I never saw E, V. Wilson under such powerful and extraordinary control; the personality of Mr.-Wilson was wholly usurped, and his very look, manner, gesture, and language were those of the controlling spirit, and not of E. V. Wilson himself at all.

As I remember, during the progress of the lecture the spirit took occasion to say, in reference to the revealment of facts by the discoveries of science, that one day not far distant it would be found that the earth we live noon was not a solid globe, but a hollow shell, and that in its interior the three kingdoms, the mineral, the vegetable, and the animal, flourished and prospered in greater beauty and glory than they do outside: that this interior material world was to be entered by great openings at the North and South poles: that the entrance into it would be first effected through the Polar Sea, at the North pole. and by this fact the practical knowledge of this interior material world would be found out by human beings from the exterior or outside surface. who would then begin to people it, for by that time it would be well-prepared for human life and habitation, which was not so now, as there were no human beings there yet. The interior of the earth was to be peopled by the inhabitants of the outside, and humanity would find it for all purposes a fitter place to dwell in than the outside. After the lecture was through, I arose in my place in the audience, and asked if the spirit corroborated the theory of one of our fellow-citizens of years ago, generally known as the "Symmos" Hole Theory? . The spirit replied "Yes; that the theory of Symmes was true in fact, that Cantain Symmes saw it intuitively, and projected the theory from the fact of the Gulf Stream, and the Aurora Borealis," And, added the spirit, "the existence of the Gulf Stream and the Aurora Borealis is entirely owing to the fasts that this globe is hollow, and open at both ends; that the one thus acquires its current through the seas, and the other its electric lights from the superabundance of electricity in the interior of the world that that electricity generated by co iditions there kept the interior of the earth in continual light and heat and there was no use of sun, moon or stars there: that all was continual warmth and light, a beautiful temperature, and a beautiful atmosphere-a good place to live in." Hearing all this given with so much-ready strength and power, I ventured to ask, "Who is the spirit that fells us all this?" The answer came mmediately, "Thomas Paine, who too, perhaps to the surprise of the world, is the author of the Letters of Junius." "Is that possible?" said I. 'Possible? it is sol and one day it will be known, lemonstrated beyond all doubt, to the entire satisfaction of the world-Thomas Paine was and is Junius." "It is not true, then, that Sir Philip Francis had anything to do with the Letters of Junius?" "It is not true. Sir Philip was as much ins the dark as any one else. He too was beclouded-'Umbra nominis.' " "How shall I be able to discover any existing practical facts now, going to show that Thomas Paine was Junius?' I will tell you one. If you will examine the date of the last Letter of Junius, you will find it was, the day before Thomas Paine quit England for France; and another, if the manuscripts of Common Sense or The Age of Reason were compared with the manuscripts of the Letters of Junius, they would be found to be the same handwriting.' Now-we have no detailed life of Thomas Paine, as I know of, by which the first fact might be found out; and for the other, of course it is out of our power here to obtain the manuscipts. For these reasons I never pursued the inquiry. But I see by the Banner, at the suggestion of spiritsor the spirit of Thomas Paine himself-the great secret has been revealed, and sufficiently demonstrated. I sincerely trust that no prejudice against the world of spirits will keep this world yet in the dark in reference to Junius, and make him still adhere to his motto here-"-Stat umbra A. G. W. CARTER, nominis." Cincinnati, 1872.

APRIL 13, 1872.

free Thought.

CUI BONO?

DEAR BANNER-The question is often asked, What good does Spiritualism do?" When people are too stupid to see any advantage in proving immortality, or the sweet consolations of spirit communion, or in the doing away with the foolish superstitions and bigotry of old theology, perhaps they will admit that there is some advantage in healing the sick, as it is doing so wondurfully in multitudes of cases where the ordinary physicians are utterly helpless. There are several millions of people who are not well in

this country, and sick people as well as drowning people will catch at all-kinds of straws, even spiritual ones, rather than sink to the bottom, so if you would look in behind the veil as I have done, you would find immense numbers of good church people, in fact, many of their very best. people, drinking life and health and joy from spiritual fountains." Even clergymen, the best of

whom are the most spiritual minded and practical, can be healed remarkably by this method, as has often been proved. I know an eminent died of small pox; I took it while ashore, at Key clergyman who is so mediumistic that a mag-West. My name was Edmund Donney. I am netic physician can bend his body in all direcall thy care toward us, for thy loving kindness | from Bath, Me. When my folks hear of my tions without personal contact, simply by a modeath, I want them to feel reconciled to know tion of his hands. A certain meddling woman in that I have not gone so far off but that I am his church, however, heard that her pastor was going to a magnetic physician, and exclaimed in anger, "I'll make him stop that in a 'burry;" and she did. I presume that she would have arrayed half the church against him if he had nersisted I think he would have been in heaven before now had it not been for the life-power be received

> of the good doctor. A lion like Beecher, however, has had a magnetic physician treat his family for years, and has n't the least idea of asking anvbody's permission to do so either. There are many delicate clergymen, teachers and other professional men of lovely and rollned character. who could be built up like magic in body and soul through the instrumentality of a high toned doctor of magnetics.

Although there have been many magnetic healers that have disgraced the cause, sometimes acting as more rubbers and mechanics without scientific knowledge, or at other times when more scientific being too familiar with their patients, yet I am glad to know that there are many noble men and women coming into this professional field, and they are already winning golden triumphs, and still better, the undying gratitude of their patients. I see plainly that this cause must before very many years be acknowledged as at the head of all methods of treating human malalies, both physical and mental.

The names of many of these magnetic doctors -several of whom in Boston, New York, Chicago, &c., are quite overrun with business-I have already given in previous articles. A Dr. Dusenbury, and his estimable wife Phabe A. Ferguson Dusenbury, full of all motherly tenderness, now conducting their business in a fine stone mansion, No. 8 West 45th street, New York, have in silence been working out a great problem, and only until lately have they consented to come before the public at all. The history of this cause demands some mention of Mrs. Dusenbury, who, twentysix years ago, before modern Spiritualism was born, while modern magnetic healing was unknown, armed with light and power from the spirit-world, commenced her work amidst all kinds of contumely and persecution, and heroically passed through her martyrdom, until thousands of patients, whose cases had bafiled the finest physicians, now rise in many different countries and States to do her honor. Among her patients cured, I recall the name of a governor, a United States Senator, and many other persons of prominenco. Large numbers of her patients are church-members, and they are often amazed at how she gets the power to read them through and through. The problem she has solved is, that disease can be taken root and branch from the system without medicine, and in cases where medicine utterv fails. She says she has more trouble in gradi-

must try it again. And so nearly all these little walfs that go from you, and come to us, are destined to return adalu and take up the thread of a broken material existence, and carry it on to a perfect life.

Q -Doos this re incarnation of the child's life take place at once? !

A .- Sometimes it takes place very soon; sometimes it is thousands of years before the spirit returns to clothe it self with another form of matter. Q .- What becomes of the spirit-body?

A-It dies, as bodies die here. Now, then, this assertion disproves the theory that there is no death in the spirit-world. I use the term as you understand it here. Properly speaking, there is no death, for death, when justly defined, means annihilation; but these spirit-forms are laid off, for they are but attenuated matter, subject to disintegration and decay. They are laid off when the spirit or soul has outgrown them. If so be that it returns by the law of its necessity, to go again through matter, then it elaborates for itself a spirit body through matter again.

Q-Can they not get this experience through matter, by coming near mediumistic bodies? A-Sometimes they do, and this is a species of re-incarnation. There are many thousands of spirits flooding the earth to-day, attached more or less to your material media, living out lives of semi-re-incarnation, gotting, that experience, i through mediumistic lives, that, under other circumstances, they would be obliged to receive through bodies naturally, legitfunately their own. Q -Does an embryotic babe, on o day old, have an existence in spirit-life?

definitely individualized at conception, and goes ties, an individualized soul. Here, then, is a study, gran 1 and beautiful, for fithers and mothers to take up;

Q-If a soul, at conception, assumes to itself a body, how can a disembodied togt become re-invariated in that same body? In other words, how can the do trine of re-incarnation be true? A .- All souls that are disconnected from matter are dissuballed souls; but it should be undertood, at the oriset, that each soul possesses, for all past oteratty, a separate, distinct individualiy of, its own, that is not dependent upon mafter. When it could me liself to matter, it comes under the law of matter, and so subservient to that law, t-takes upon itself the yoke of a human life. It, does this by virtue of the great law of Nature running through all atoms, all forms. We canngt tell why it is that souls are attracted to this or that form of matter. We see the action of the law, but why the law acts as it does there is no one of us that can determine.

Q .- As there are souls that never have become connected with human form, and, when they do, they have to pass through such hard experiences, why do they take it upon themselves?

A .- Because they cannot help it, any more than the ball which the school boy swings into the air can help falling to the earth by the law of gravitation.

Q-Does this individualized so d, at the mo-

Nellie Parkhurst. am Nellie Parkhurst, of Boston. I was six

says you do n't eatch him coming back this way; so I suppose mother need n't expect him. I think he's a coward, do n't you? (turning to the Chairman.) I don't say it as anything bad.

You are a coward, father-you know you areif you did go to war (turning, as if addressing some one by hor side); because you are afraid to do this, and I aint. [He do n't like to be called a coward, does he, by his little daughter?] Well, I moment, do n't meau it hard. You tell mother we live real nice here, and she'll have a nice place when clutches of the law, because I know what the she comes. Tell her I have never been sick here; consequences would be. I think they had better and I shan't be sick any more; and she will be so work their claim out here, than to come where I happy when she comes here, without anything to am, and trouble me any more. They'd better trouble her - she has had so many things to clear up some old scores here. I don't come back trouble her. I died, and Jimmie died, and father died. Jimmie's coming back, too; he aint afraid, he says. And we all send lots of love to mother. have all. I come back as a warning to some Telf her to be happy-just as happy as she can. Good-by; mister. What's your nanu? [My name is White.] I want to remember, next time I come -if I do. Jan, 18.

Cornelius Winne.

A gentleman in New York wanted me to come here and tell him, for his satisfaction, whether I A -More than that; the soul becomes clearly, really did, upself, without any help, transport my skeleton from Hartford to New York. Yes, I on from that period, throughout all future eterni- did, without any help except what help everybody gets from God-I mean, without any other spirits helping-mer I took magnetism from the medlum, and gat the power to get the bones that way; did u't get any other help. Cornelius Winne.

Rev. Lemuel Porter.

I feel like saying, "Blessed he the Lord God, for he hath visited and redeemed his people"redeemed them from the darkness of a bigsted theology, and opened wide to them the scriptures of Nature, and invited them to read and understand for themselves.

Jan, 18

I have been requested to come here and state what my views are with reference to this spiritual movement. It is to me, the right arm of the Infulite God, leading humanity out of the darkness of the past, into the present spiritual light of truth; and I would advise my family and my friends to seek to know of its truth themselves. and be not satisfied until they have investigated every point of this beautifal philosophy; for it will bring to there a joy past all other human joys, and will at once and forever settle the onestion," If a man die, shall he live again?" From the Rev. Lemnel Portor, a preacher of the Baptist faith. Jan, 18,___

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

Now, I don't want to throw them into the here simply to be revenged on them; perhaps that has something to do with it, but it don't others besides them, and as a warning to them, that they may take some stops in that direction in the future; and to ask, if they are satisfied that Frank Miller has come back, and has com-

municated what I have given at this time, that they will take what remains of that eight thou-Fand dollars, and send it East, to some large city, for the poor. If they do this, I will be satisfied. If they do n't do it, I will haunt them till they do; and they must be careful how they press me too hard, because I am dangerous then. Jan. 22.

Annie Brown.

I got cold, and got sick and died. I lived in Richardson place, Boston. My name was Annie Brown. I was eight years old. I was a colored child, I have been gone fifteen months. I come back to tell mother that Mr. Jones is coming aften her to go out to Indiana to live in his family, and she had better go. It's a nice place there, and she 'll have a nice home. Good-by, sir. Jan. 22,-

Martha Hutchinson.

I bless the Lord I am able to come back and see for myself how much you 've improved since I went away. [Can you see clearly?] "Yes. And then, the news we get from you show how much you 've improved. Why, do you suppose you 'd haug Quakers on the Common to-day? I've seen 'em hang there myself-I 've seen 'em. I was there, and I protested against it; and one of the magistrates took me by the arm and handled me pretty rough, and I threw a stone at him, and got put in prison for it. My name was Martha Hutchinson. I got put in the bridewell for it; come pretty night getting put in the pillory. I did n't care; I was only sorry I had n't broke his head. I think there's such a thing as righteous indignation. [You've some indignant feeling left, I see.] I had it then, and it's never died out. | cating medicines than the disease itself. They now call their Institution the "Hahnemann Magnetic Movement Cure," and are establishing quite a branch in Tarrytown. At their request I am to become a partner with them, and shall give heart and hand to a cause which is dear to me,

The doctors of this Institution, and some others, have agreed to unite with me in adopting the title, D. M., Doctor of Magnetics, instead of M. D. The Magnetizer is not properly a Doctor of Medicine, but claims a higher, purer method of treatment. I invite all true magneticians to join in adopting this title, and they shall have their full share of the honor of making a title of excellence among men. There is to be a battle between truth and error, between the rusty notions of the past and the glorious light that is already blessing us, and let us who are of the light" walk as children of the light," with our own distinct armor and titles, and with unity of purpose working for humanity, we shall triumph, for the shining hosts above are with us. Referring to this title, the Golden Age says: "The title D. M., we hope, will become a greater terror to disease than the title M. D. has thus far been, especially if it is true that threefourths of mankind are killed by medicines and prescriptions, as Dr. Titus, Counsellor of the Court at Dresden, has remarked." E. D. BABBITT, D. M.

No. 8 West 45th street, New York.

Message from E. C. Cleavland. The message below was given at a circle held in Worcester. Feb. 24th, through the organism of Mrs. Taft, by a

spirit purporting to be E. C. Cleavland, an extensive manu ficturer of woolen machinery in Wercoster. He passed to spirit-life last fall .-- He failed in business some years since, but soon resumed operations again, the same as before his failure. It was truly pitiful to-hear him tell of his wrongdoings, with a request that his message might be published in the Banner of Light. I said that I would cend it for publication; upon which, the medium grasped one of my hands, and put the other on my head, and said, most feel ingly, "God bless you !- God bless you !" E. G. COFFIN. Millbury, Mass., Feb. 27, 1872.

THE MESSAGE

In honor to the cause of hum unity, I request you to send as much of my message as you can remember to the Banner of Light for publication, for by making this confession I shall remove a great burden from my mind. I am not happy, nor can I be until I have made this confession through that paper. I do entreat of its publishers to print it at an early day.

I have not always done right. I have defrauded my work-men, and the hard earned dollars that were theirs have been withheld; and; in order to be happy. I must ask my executors to make full restitution to all of them. You executors to make full restitution to all of them. You know not the torture of mind that this has caused mo, and I do ask that full restitution be made. Lot this be a warning to all; for as we sow so shall we reap; and be careful that the leaves of the book of every-day life are not solled by the record of wrong doing for you will have it to read in a com-ing day.

record of wrong doing for you will have it to read in a com-ing day. My condemnation is such that I must lay it before the people of Warcester, and say that I will had this to be done and executed that I may enjoy rest. If you doubt this I will call names of those who have suffired by mo. Asking God to bless me by this humble confession, I wait your bld-ding, hoping others in the city of Worcester will be wise in time and take warning by mo, for the way of the transgressor is hard. With clasped hands, I entrat of you to send my nessage to the Banner of Light for publication. In sodoing you will relieve me of a very great burden. Put my name at the bottom of it. E. C. CLEANLAND, Of Worcester, Man. Of Worcester, Mass.

APRIL 13, 1872.

Mediums in Boston.

DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

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NO. 35 FLARRISON AVENUE (One'door north of Heach street,) BOSTON.

D.R. J. R. NEWTON is successful in curing Asthma, effects of Sunstroke, Softening of the Brain, Jaundice, Neural-gia, Henri Diskase, Nervous Debidity, Diabetis, Liver Com-plaint, Dyspepda, Weak Eves, Failing of the Wonb and all kindset Sexual Weakness, Weak spines, Floors, and all kinds of Lameness and Weakness of Linbs. Apr. 6.

DR. MAIN'S HEALTH-INSTITUTE, AT NO. 32 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please on-close gl.ed.a lock of har, a return postage stamp, and the edirese, and state sex and age.

Address, and state sex and age ALBERT MORTON, Magnetic Healer. Mates, MORTON, Magnetic Healer. Medical and Business Clairvoyant, Apr. 6. No 20 Habon street, MRS. A. C. LATHAM, MCDICAL CLAIRVOYANT AND HEALING MEDILM. Marking function street, Boston, Mrs. Latham is eminent, y accessful in treating flumors, Recumatism, diseases on the Lungs, Kidneys, and all Billous Complaints. Parties at a dir-tance oxyammed by a lock of hair. Price \$1.00. U-Apr. 6.

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DR. J. L. COLBY

A. B. HAYWARD, Vital Magnetizer, No. 82 Apr 6-01 Apr 6-01

Apr n-u MRS. FRANK OAMPBELL, Chairvoyant Phy-stein and spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington strict, Boston. Mar. 16. MRS. L. W. LITCH, Tranco, Test and Heal-Ming Medium, 183 Court street, Boston. Circle Tuesday and Sunday evenings at 74 o'clock. Methods and Heal-S AMUEL GROVER, HEALING MEDIUM, NO. 24 Dir. Flace (opposite linevard street). Dr. (6. will at-tend funerals If requested. Sur-Mar. 9.

tend funerals if requested. intrvard street). Dr. G. will at-30"-Mar. 9. M RS. F. C. DEXTER, Chairvoyant and Tost Medium, 44 Termont, corner of Dover streit, Rost on. Hours from 9 A: M. to 4 P. M. M RS. N EWELL, Trance, Chairvoyant, Healing. MRS. N EWELL, Trance, Chairvoyant, Healing. MRS. N EWELL, Trance, Chairvoyant, Healing. MRS. N EWELL, Spiritual Medium, 19 Ten-ple place, Boston. Hours, 10 to 12, and 3 to 5. Peb. 10 - 130"

MRS. SARGENT, Healing, Medlum, 16 Dix place, off Washington street. Hours 9 to 12, 2 to 5, Apr. 6, -2w

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston. Mar. 9. - 138*

MRS. ELDRIDGE, Business and Medical Chair-voyant: Circles Thursday and Sunday evo. 1 Oak st. Mar. 21.-4w.

Miscellangons.

CATARRII CAN BE CURED! Dr. J. E. Briggs's Throat Remedy

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Miscellaneous. Grand Discovery! DR. KEITH'S NEW AND WONDERFUL APPLICATION

BANNER

MAGNETISM. MIRACULOUS EFFECTS UPON ALL

FORMS OF DISEASE! DIR KEITH has discovered, by spirit impression, the art of imparting vital magnetism and he a ing to paper, cloth, water, and other substances, and during the past at unutual has fully tested its great power to cure disease, having sent to patients at a distance over two bundled packages with the most favorable, showing a larger for centage of cures than the most succession practitioner east it trainfully takin of these with whom he cones in actual contact by the laying on of hands. Dis KTTH has had eight years' experience in the practice of magnetic healing, and has treated over fifty thousand patients, and he conflictive assets that his new method be a more spiritual year and potent way of healing than his former practice.

more spiritualized and potent way of heiling than his former practice. Real the following brief extracts from letters in his posses. Sion from those who have tested this method. Hundreds of a similar character might be given: **Pever Boress**, JAND 8 (IATHAWAY, No.) Pleasant street, Fall filver, writes, Sepi 221. 'I am troubled with stres on my legs. I think they are sepondous. I have had them 'or years'. Oct. Hith: 'My leg is heating quite fast.'' Oct. 221: ''My sores are userly leaded.'' (Have since heard of this complete cure.) MARY EATON. Whiteliek, Ind., Oct. 211: '' finave been bit-tersince I have been, dogloring with you than I have for four years.'.

DR. J. L. COLBY
Clave successfully curing disease by manipulation, both sexes, at Eff Harrison avenue, Boston.
Nerses, HARDY,
No. 4 Concord square, Boston.
MRS. M. A. WOLRE,
Build case of Dyrapopain. With you than I have for four years as the base stree you sent hor that "(magnet-base) and the sentences of the second square, the street in the second square, Boston.
MRS. M. A. WOLRE,
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THIS WORLD AND THE NEXT. S BY ROBERT DALE OWEN,

CONTENTS: Prefatory Address to the Prote Stant, Clercy, Book Le-Touching Commutection of Beligious Knowledge o Man.

LIGHT. BANNER \mathbf{OF}

Banner of Light. THE WEST.

Warren Chase, Corresponding Editor. Office at his Spirit ral, Reform and Liberal Backstore, Eld [100], North Lith Street, St Louis, Mo. Contest of the Barner of Eight, including back num-bers and to and volumes, can always be had at the office:

THE INTERNATIONAL LABOR MOVE-MENT IN ST. LOUIS.

Great activity has of late sprung up in our city among the faloring and liberal classes, who are years than to fine a saloon-keeper five dollars for In fashionable and churchal associations I disdrifting into concentrated organization, tending evidently toward political efforts without the lines and orders of old party leaders. What it may result in we do not know, but feel sure it will | State Prison five years for getting drunk, while it planchette and the rappings. It is amusing to not be an effort to put Christianity into the Constitution and laws of the state or nation. The the rich and respectable classes. If alcohol is such the A, B, Cs of the Spiritual Science. movement so far recognizes equal rights and equal justice for both sexes and all classes of so- and exterminate it at once, or lock it up as poison ciety, opposes war and standing armies, monopose in the druggists' chests, and allow it to be used lies and class legislation. It demands for laborfrom legislation. It is sending some searching titles, and, no doub', will ultimately require that to the soil, at least in sufficient quantities to be cause of temperance; if it had, it would lend its She should be in the coming political agitation. buried in when dead and to stand upon when alls'e.

large cities, with the necessarily high and increas." ing rents, are awakening the poor to the dreary prospect before them and their children, and they already too by the drift of our Institutions, that unless there is soon some legislative stop put to this cruel system of monopoly ug the soil by corporations and rich families, the laborers will soon be unable to pay rents and support families by labor, however, industrious, and that pauperism must increase and poverty become more and more general, until our country is in the condition of Encland or perhaps Ireland.

That there has been something wrong in our system of legislation, both in regard to land grants and titles, and to incorporating the speculators and capitalists, instead of the laborers, is a fact plain to every careful observer of our national and state legislation. We called attention to Hils many years ago, when our voice could be heard in a State capitol; but we only gained the name of visionary, and for no one prophecy more than for predicting that, in due time, both the negro and the female would vote; the negro first, and then the female.

We could only see evil in usury laws-laws for licensing the sale of liquor, laws for hanging persons by the neck till dead, and many others; but, as so few viewed these laws as we did, we withdrew volustarily from politics, when no man in the State had fairer prospects for ambition than we had, and we have kept out ever since, except when the country was in danger of being destroyed by internal war, when our voice and pen were again active till the conflict was over.

Should this new movement promise to secure to all men and women equal rights and equal justice, and to protect labor and the producers against class legislation by monopolies, we shall certainly give it our hearty support, as we are not under any olligations to any political or religious party that can restrain us. It is with this hope that we have already added our voice to the speakers on several "Seasions, when the working-men were assembled in our city.

"THE BIBLE DANNER."

This Stranuous advocate of Christianity has in its issue for March an article headed " The Spirit-World," which seems to us strangely out of place in a paper that has no spirit-world, and no spirits. to people one, or no spirit-but/God; who swallows up all other spirits at the death of the buman body, and retains them in elemental unconsciousness till he shall see fit to resurrect the bodies and again breathe the breath of life (the spirits) into them, at some time long expected, but never to come. Since there are no conscious existences in the universe to expect it, except the human beings on earth and the three Gods in heaven, and perlinps Elij ih and Enoch, it may as well never happen, as those who are here expecting the coming of the Lord will soon be in the unconscious sleep, and few only come here after them, and expect the event for a few years, and then follow their. predecessors to the dreamless sleep, we can see no noed of the effort being made to resurrect the bodies, since it is impossible to do it, and being impossible in the very nature of the case, is as impossible for God as for man. There is, nevertheless, a slight degree of consistency in the article referred to, since it contends for as much of a provisience for the soul as of a future, without this body. So far as the matter of which a soul is composed is concerned, of course it must have been as real in the past as in present or future, to be eternal at all, but the writer has no conception of an organic existence of the elements that constitute or clothe the mind. To the writer of the article man is a machine, of which the body is all but the life, which God puts in and takes out in an elemental and unconscious state, giving it from himself and taking it back at death. If he gives back the same particles at births which he takes at deaths, it will be impossible to resurrect the same individuals, and, if not, God must get a vast accumulation of life element, which will greatly exhaust him when he imparts it to the present of the present of the present day of accounts. This Bitle-writer talks of going to and coming from God, but never tells the distance, nor the route or mode of travel, which we are cufious to learn. He has much to say about Sheel and Hades, but where they are we do not understand, unless it is figurative, and then it is immaterial, and of course nowhere. It is among the mysteries of our age that a respectable paper can be sustained on such Bible doctrine as this paper teaches, in an age and country like this, and equally strange that there can be found preachers and believers in such absurd doctrines as the Adventists teach, although we do not deny that it is Bille doctrine, which seems to be all these people care to know as authority. It seems sufficient for them to know that the Bible teaches that for a truth which in its ow i nature is impossible, and then they can believe it, even though it, like their physical resurrection, never can take placer If we are lost at death in unconscionsuces, of course we shall have no desire to attain life or consciousness again, and shall never know our loss. If such doctrine were true, what would be the use of suffering here, when we could go to sleep by a pistol shot or a dose of laudanum, and feel no more pain and know no more sorrow, at least for a couple of eternities, while waiting for an Adventist's resurrection trump?

be glad to make engagements for the coming summer in the West. Any parties wishing his services as lecturer can address him, in our care, 614 North 5th street, St. Louis, and we will forward to him. Bro. Clark has been many years before the people, both as a lecturer and a writer, peated assertion of some of the Spiritualists of

SHALLOW TEMPERANCE.

is so fashionable as it is in St. Louis, even among note that such are beginning, where we left offa curse or nuisance, why not levy law against it, aid to a cause that so much needs the assistance such for doing what the rich do with impunity. ism. The misance of alcohol could as well be abated (ir son a criminal for its use until it is contraband of peace and fairly oatlawed. The temperance question is evidently doomed to a back seat by both the great policical partles in the coming contest, as it will be in all until there is consistent and combined action among all its friends to do jastice to all parties and the article which causes the mischief.

law by which the spirits of their little children go. to Boston and communic ite, when they were never within fifteen hundred miles of the city during their lives, and while they give their parents who still live at the house where they lived and died no notice of their return. They say they are ignorant of the law by which such occurrences take place. So are we; but that is not strange, since most of the remarkable events in Nature are observed a long time before we learn the laws that produce them. Such was the case with the eclipses, the rainbow, the lightnings, &c. We are now engaged in fegistering the facts, and proving that spirit intercourse is a fact. When that is fully enablished, we will try to discover the elements and laws that regulate the visits, and why they are made at other places than at the former home,

A. J. FISHBACK.

This able and faithful brother has been doing a good work, the past winter, in Ohio, at Norwalk and other places; and in returning West, he will speak, the first two Sundays in April, at Sturgis, Mich., in the free church erected there several years ago, and in which he has successfully ministered more than a year, and where he is always greated by a full house. We expect Bro. Fishback in St. Louis the last of April.

Letter from P. E. Farnswoeth DEAR BANNER-In your notices of meetings in: Apollo Hall, in this city, please, in the future, substitute the name of "Dr. O. R. Gross, 92 Clinton place, Secretary," in place of mine. I re-signed my official relation to our Society as long ago aw the 14: of Jamuary last, but my place was not filled until quite recently.

That the friends of our cause may understand for nine years past, I have held such relations to at, times gives beautiful spirit tests, and as a

F. WISCONSIN PEBBLES.

BY J. O. BARRETT. "Milwankee is dead spirituallys" is the oft-re-

and has done good service both with tongue and this city. But, on arriving here last week, I found just what I expected, an undercurrent of/earnest action-that in private circles, by the planchette, by the oracles, by the laying on of hands, by our spiritual literature, by the more liberal pulpits, The St. Louis Democrat lons toward temper- 'Spiritualism in Milwaukee is gaining, by and by ance, but just now abuses the law that fines or to burst forth in surprising force, as the rising punishes the rumsoller, and thinks it would be wave on the sea. Ah! for faith in the hearts of better to send a man to the penitentiary for five Spiritualists as big as a grain of mustard seed! selling it to him, We are totally opposed to both covered there is a sby, playful inquiring after these remedies, but would sooner pay the fine of " what have the spirits to say?" The laugh over, the saloon-keeper than see a man or woman go to it is the subterfuge of excuse for meddling with

Anson and Juliette Severance are still at their post of duty, faithfully working. Mr. Severance, to my certain knowledge, is a superior psychomonly as a poisonous medicine? The truth is, the etrist without the guile of fanaticism, and Mrs. ers the same advantages that speculators have . Democrat is a political huckster, trading in the Severance is a thorough eclectic, hydropathic and shambles of party polities, and just now in view magnetic physician, and, as a lecturer on the soinquiries after the nature of land grants and land of the approaching elections sees an interest in cial reforms, is not surpassed in the West. What the saloon-keepers, and hence its sop thrown out she says is plumy and full and unvarnished, and the people shall all be protected in a natural right to them in a brief editorial. It has no heart in the after she has finished you can see tangit le points.

Had a moment's chat with Dr. H. S Brown. of all true friends to correct the abuses of bad. He is fibred as steel, and has the ring of vitality of The ruinous prices which our land speculators | laws, pretending to be in its interests, which have spirit, though his head is white as the snow. He have fixed upon lands within and around our done it more harm than good so far, as they have looks more to the angel-world than to the earthmade poor men criminals and punished them as lands for the fruitions of his hopes for Spiritual-

> Grasped the hand of Dr. Freeman, whose inner as any other nuisance, without making any per- life is a mountain spring of healing tides. Worthy of confidence, both as a healer and a man, genial and rich in soul, the trust loving angels keep him in charge. His fidelities to a dear uncle of mine have endeared him to my heart forever.

Dr. W. W. Herring is another healer, and has performed some most wonderful cures. An honest man-for I knew him, too, when in my ministerial teens-he gives himself into the spirits' GW" JESSE and SARAH wish us to explain the hands in the faith of a child and is a success. Blessings await him and all such.

Mrs. Wright-a medium here-is in constant molovment.

With such workers-and these are not all by iny means, but only whom I had time to seewho can charge honestly that "Milwaukee is lead spiritually?"

On-the-wing Westward met Bro, E. H. Steens, who is unfaltering in the lecture field. He s also earning the title of Doctor. I shall venure a spiritual diploma-Irr. Stevens,

Rested over night at Palmyra, under the friendy roof of Brother and Sister Dodge. Even the ingels come to those who toil and sacrifice to heal the suffering. Dr. Dodge is a successful traveling physician, and has a large circuit, and at each visit his business, I'am told, augmonts on his hands. There are some faithful couls in Pal-

White Water: Here the liberal element is mostly labeled Universalism. A few Spiritualists here are not willing to lose their identity. Mrs. A. B. Severance, the clear headed psychometrist, cannot be enticed to sell her hirth-right for the pottage of a church. She has rare psychometric powers, s so many over the country can testify,

Oh, the suffering of hearts! Oh, the sweetness of forgiveness before the heaven of angels! Ob, the healing medicine of trials!

At, Mrs. Severance's met Rev. S. Strick, a Universalist minister. I have carried a sword for the Universalist denomination, and it is safe by my side in its's abhard: but this time I want an olive laf to bud on its blade. The Universalists have blest this brother, and rejoiced his burdened conf. Janesville: A hospitable home at R. U. Wheelock's, father of Elvira, the spiritual speaker whose light illumes now the sanctuary of a dear home in Hayana, Ill.

Through the mediumship of Mrs. Nancy the reason of my taking this step, I will say that, Miles, talked with the spirits. This faithful sister

digging sacred things up by the roots, radicals of the radicals, to iters, indeed, but uprooters, work-ing as swine work in vineyards, to destroy and not to till. These 'are radicals of the radicals.' Then denot not not used of the radicals.' They do not accept the words of Jesus as floal They do not accept the words of Jenus as float authority. If Bro, Haskell is not of them, why is he with them? If he does not stone Chris-tianity, why is be holding the garments of those who do? He can dadily set himself right as to his opinions, by answering one plain question, which we put to him categorically: Do you accept the Bible as *authority* in all matters of religion, from which there is no appeal? If he canno: answer this question affirmatively, then he is not occupy ing a legitimate position in a Universalist pulpit If he can thus answer it, how can be explain his attitude in being an ally of those who are arraying themselves against the Christian sentiment of the Christian world?" The above is not quite so had as a Catholic bull,

but the spirit is the same. Give the denomination power in full, and then see! I am tempted to quote the following letter from the Esperance de Rome, addressed to Father Hyacinthe by Rev. Alex. Henry, an English Catholic priest:

" ST. THOMAS OF CANTERBURY,) ST LEONAPD ON THE SEA.

To M. LOYSON, formerly FATHER HYACINTHE,

at Rome : Sir—To call you a liar would be to say nothing Sin—To call you a *llar* would be to say nothing new, since the Devil, the father of all such apos-tates, was a liar from the beginning. To call you a conspirator would be only to recognize your proper aspirations. To call you a Protestant would be only to artily to you an epithet common to all who have opposed the Faith. I prefer, then, to recognize your proper character as a chill of Satan, and to call you damned. By this title I sa-bate you I calue you As a priest of the Holy Roman Church, Cathelie

and Apostolic, I experience a supreme pleasure in awaiting the day of death and of the last judg-ment, when I shall see you and your collaborators of the Esperance de Rome, cast into the pit and its torments torever. When I reflect on the ex-istence of such apostates as you, I bless the jus-tice of God that it provides a hell. Your career and success in this world will probably be brief. Rome will be delivered from such miscreants, and much sconer than you think. Bur, oh, what a glory it will be for the Christian

Church when the last judgment shall publicly justify the condemnation of all apostates, even of justify the concentration one so is significant as you. Rev. ALEX. HENRY.

All right! Strong-oaks do Lot grow in damp cellars, but in God's sunlight, with the free winds of heaven! Tempests give solidity of fibre. Brothers of the same denominational birthhood, there are the great-souled praying for you: "Stand fast in the liberty, wherewith the Christ of the spirit equity should be carried into our halls of legislain the liberty wherewith the Christ of the spirit hath made you free, and be not entangled again in the yoke of bondage." . Who is the denomination? Is it the manufacturer of human rights? matters of faith, separate from works, are earn-Who conferred upon-it authority to sit in judg. estly invited to respond to this call, and; through properly constituted delegations, to join with us, ment over the consciences of nien?' Shall it be our servant, or we its servant? That's the ques-tion. Down with this ecclesiastic assumption of great and good work of reformation. a petite papacy! Brothers whom the angels have elected, defy these priests and churchal aristocrats; criticise the Winchester Confession as nothing but a piece of paper, never intended as a test of fellowship originally, but of late years voted authority to whip God's free tlinkers with. It is your right to question creed, Bible, God, Christ, angels, to learn with and grow into its likeness. Having had to fight a battle on this same ground, my humble advice is: Preach the radical gospel in

APRIL 13, 1872.

so broad as to include every human right, and the lust, the best possible exponents of every branch of reform. Some of the reasons which render this step

becausery are as follows: We charge on the present government that, in

eo far as i: has not secured freedom, maintained equality and administered justice to each citizen, it has proven a failure; and, since it exists without the consent of the governed, therefore, that it

is not a sepublican government. We charge it with being a political despotism, inasmuch as the minority have usurped the whole political power, and by its unscrupnious while postical power, and by its unterupnious use provent the majority from participation in the government, nevertheless compelling them to contribute to its mail tenance and holding them amenable to the laws, which condition was described by its founders as absolute bondage.

"We charge it with being a financial aud mili-tary despotism; using usurped power to coerce the neonle.

We charge it with using and abusing millions of citizens who, by the cunningly devised legislation of the privileged classes, are condemned to lives of continuous servitude and want, being always half fed and half clothed, and often half sbeltered.

We charge it with gross and wicked neglect of its children, permitting them to be reared to lives of ignorance, vice and crime; as a result of which it now has more than five and a half millions of citizens over ten years of age who can neither

entread nor write. We charge it with having degenerated from its once high estate into a mere conspiracy of olice-holders, money lenders, land-grabbers, rings and lobbles, against the mechanic, the farmer and the laborer, by which the former yearly rob the latter

of all they produce. And finally we indict it as a whole, as un-worthy of longer teleration, since rivers of human blood, and centuries of human toil, are too costly prices to be demanded of a people who have al-reaty paul the price of freedom; nevertheless, ras the price demanded and paid for a slavsuch such was the price demanded and paid for a slav-ery which, in point of human wretchedness, was comparatively as nothing to that, which still ex-ists, to ab, lish which it promises to demand still more blood and greater servitude and toil.

a

In view of these conditions, which are a re-preach upon our civilization, all persons residing within the United States, regardless, of race, sex, nationabily or previous condition; and expecially Labor, Land, Peace and Temperance reformers, and Internationals and Woman Suffragists-including all the various Suffrage Associations-as well as all others who believe the time has come tion, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories-as

This reformation, properly begun, will expand into a rolitical revolution which shall sweep over the country and purify it of demagogism, official corruption and party despoism; after which the-reign of all the people may be possible through a truly republican government, which shall not only recognize but guarantee equal political and social rights to all men and women, and which shall so ure equal opportunities for education to all children.

(Signed), Victoria C. Woodhull, N. Y; Horace H. Day, N. Y; Anna M. Middlebrook, Cr; L. E. DeWolf, Ill.; Ellen Dickinson, N. J.; Theodore H. In my humble advice is: Preach the radical gospel in Universalist pulpits; preach it boldly and reverently; preach it without compromise; preach it as though all the heavens were your auditory, and abide the results. without a fear, for the great unchurched whither you are tending is God's church of strong hands and generous souls. The fellowship of souls! that is worth having! "Bless the Lord, oh my soul!"
Am reminded of something pleasant in a Spirit, ualist home which I lately visited in Wateloo, The boys are ambitious to be set o'ars; the old folks, getting gray, propose to renew their growth by going to school. Their parlor is converted into a school-room, and with these enthusiastic boys, father and mother are drilling themselves in education. Certain hours of the 'ay are for 1 libor, and other hours for study? from the school-room to the farm. Now that's splendid. Such folks will hever grow old. No cread can bind them, How beautiful is the freshness of such an (1 age). No cread can bind them, How beautiful is the freshness of such an (1 age). No cread can bind them, How low deformed! How lovingly the vine hugs the ruled wall! but NorE .- You are earnestly requested to unite in

this movement and authorize the use of cour name

DEAN CLARK, who needs only to be known to be appreciated, is moving northward from Georgia, via Indiana and Illinois, and will | the best field for them on the continent.

the whole of this long period, I have had charge of the music, and, for three or four years, the Lythan two years ago, finding my health failing I felt obliged to give up the Lyceum; and I am dition. Send your gifts direct to him. sorry to say that, from that time, it seemed to go into a decline, but lingered along until last summor, with constantly decreasing numbers, when it was suspended altogether,

. I do not feel disposed to complain of the manner in which I have been sustained by the Spiritualists here during the term of my official connection with the Society, as they have uniformly responded very liberally to all calls made upon them for money to sustain our meetings; but the real workers, both in the Lyceum and in the Society, have been quite too few for such a place as this. However, I think some progress has been made, and that our Society and our cause hold a more commanding position in the community than they did nine years ago. Increasing years, precarious health and a diminished income have been the causes of my wishing to be free from the cares and hurdens of my position, and the action of the Board of Trustees, in engaging a speaker for a year, seemed to give me just the opportunity sought. Now, the office of Secretary is almost a sinecure, and in the person of Mr. John Keyser the Board has secured a very active

and energotic gentleman as Treasurer; so that there seems to be nothing wanting to command success for at least a year to come. It is but right that I should say that, in my judgment, the time had not come when it was wise to engage a speaker permanently here, and that I voted against the measure; but I hope the event may prove that I was mist ken. Mr. Forster is unquestionably very popular with the Spiritualists of New York, and he commenced his engagement under very favorable circumstances; but his health seems to be uncertain, and for the last two Sundays he has been quite unable to attend to his duties. His place has, however, been very ably filled by Dr. R. T. Hallock. It is hoped that this illness is only temporary, and that, by next Sunday, he will be able to lecture as usual.

That our cause may prosper, not only here but everywhere, and receive a fresh impetus from the approaching anniversary, is the sincere wish of

Yours for truth and progress, P. E. FARNSWORTH. New York, March 28, 1872.

Mediums Wanted in Utah.

We have received the following note from Mr. Harrison. It tells its own story: "It is the earnest desire of all Spiritualists in this place that a lecturer and test medium should come among us Correspondence solicited. Address E. L T. Harrison, Liberal Institute, Salt Lake City, Utah." Another correspondent, O. H. Congar, calls for the Davenport Brothers and Wm. Fay; thinks it

the Society, of Spiritualists here, that a large healer is truly excellent. She is full, of business. share of its burdens, pecuniary and otherwiss. Such are the converters of souls to our truth, - has fallen upon my shoulders. During nearly Joseph Baker, the venerable and ripening Joseph Baker, the venerable and ripening in spirit, lingers still in the earth-form. " Not yet?" is the mandate of the angels. "The grain canrot coum also was under my care. A little more yet be husked." He is worthy of all he receives from friends to sustain him in his present con

> On the 17th inst. "held forth" at Lake Mills again good audience and interest augmenting. Monday eve in Greghville. The school house full as a bumble-bee's nest when some boy disturbs the workers. Catholics, Jutherans, Deists, Methodists, Spiritualists and other religious tribes, were for once in one meeting to listen to an onslaught on old theologies and an outline of the new life as ordered by the angels. My genial friend and spiritual brother, G. D. Willey, for whom so many revivalists had vainly prayed,, said he was Simeon now-" Let now thy servant depart in peace, for mine eyes have seen thy salvation."

Deansville: "Cold as Greenland" this 19th of March. Meetings this eve in a school-house, through which "old boreas" had a free trade. Several glasses being broken, ventilation was good. Blessed are they that shall have their reward in heaven ! Several veteran Spiritualists here, all of whom love the faithful Banner of Light. Here met Bro. J. W. Kenyon, who is a "chosen vesself." 'A sweet rest under the brotherly roof of H. S. Clarke, and a kind adieu, and off again on the wing.

DENOMINATIONAL EFFERVESCENCE.

Thought the sword would bud an olive leaf in its scabbard, but two Universalist papers have just provoked its wrath for the sake of Justice. Revs. H. Bisbee and W. G. Haskell, of Minnesota, have glimmers of the light of freedom. Evidently they are " trying the spirits," and are 'proving all things." The popes and bishops know well what that means, and are not willing to accept any excuse or explanation of these clerical brothers. The Universalist of Boston, and the New Covenant of Chicago, pronounce them " Rudicals ." and that is the end of it. These editors are reading them out of the denomination with perfect fury.

The Universalist, that can scent'a heretic in the bottom of the ocean, thus piously alludes to Bro-Haskell, in its issue of March 9th. Villifying Paine, Frothingham, and the like, and installing the Nazarene, dressed in the Universalist garb as the monopolizer of goodne s-thus blurring his meek beauty of character-the editor savs:

"The Universalist Church is a Christian Church. unqualitiedly such. No man has any business in its ministry who is not also a Christiau, in faith as well as in character,"

The New Covenant, whose editor is Rev. J. W. Hanson, once a Rationalistic Universalist, now a denominational fossil, thus applies a choppingkoife to Bro. Haskell:

"For Bro. Haskell to avow himself a radicalto claim to be working away at the root of things -is not enough. Unfortunately he happens just now to be identified with a set of men who are

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for the vine how deformed!

As I travel I find prople, Spiritualists ton, who to support the above call; and also to secure and are crystallizing, growing conservative, getting a spiritual gout. What is the matter? They don't return the same at the earliest practicable mostudy; they don't take the Banner of Light nor ment to any spiritual paper. They are toads in the grante, waiting for some one to smite the rock.

Is not this idea of a family school a practical one? What say for a circle of homes for Spiritualists, where we can be perpetual pupils in all useful sciences?



The undersigned citizens of the United States, responding to the invitation of the National Wo-man Suffrage Association, propose to hold a Con-vention at Steinway Hall, in the city of New York, the fich and 10th of May. We believe the time has come for the formation of a new political party whose principles shall

of a new political party, whose principles shall meet the issues of the hour, and represent equal rights for all.

As women of the country are to take part for the first time in political action, we propose that the initiative steps in the Convention shall be taken by them, that their opinious and methods may be fairly set forth, and considered by the representatives from many reform movements now ready for united action, such as the Internationals and other labor reformers, the frierds of peace, temperance and education, and by all those who believe that the time has come to carry the principles of true morality and religion into the State House, the Court and the market place.

This Convention will declare the platform of the People's Party, and consider the nomination of candidates for President and Vice President of the United States, who shall be the best possible exponents of rolitical and industrial reform.

The Republican party, in destroying slavery, accomplished its entire mission. In denying that "cuzen" means political equality it has been false to its own definition of Republican Government: and in fostering land, railroad and mone monopolies, it is building up a commercial feudal ism dangerous to the liberty of the people.

The Democratic party, false to its name and mission, died in the attempt to sustain slavery, and is buried beyond all hope of resurrection. Even that portion of the Labor party which met recently at Columbus, proved its incapacity to frame a national platform to meet the demaids of the hour.

We therefore invite all citizens, who believe in the idea of self-government; who demand an honest administration; the reform of political and social abuses; the emancipation of labor, and the enfranchisement of woman, to join with us and inaugurate a political revolution, which shall se cure justice, liberty and equality to every citizen ot the United States.

•	ELIZABETH CADY STANTO
	ISABELLA B. HOOKER.
	SUSAN B ANTHONY,
	MARTINE LONDER CAR

MATILDA JOSLYN GAGE..... You are respectfully requested to authorize, at your earliest convenience, the use of your name to the above call, addressing your reply yes! or Mrs. Isabella B. Hooker, 10 Hubbard no! to street, New Haven, Conn.

THE PARTY OF THE PEOPLE TO SECURE AND MAINTAIN HUMAN RIGHTS, TO BE 1N-AUGURATED IN THE UNITED STATES IN MAY, 1872,

We, the undersigned, cit zens of the United States, believing the time has come for the formation of an entirely new party, whose principles shall meet the vital issues of the hour, purpose

