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# The Social Question. THE CONFOUNDMENT OF THEORIES AND PRINCIPLES.

MR. A. E. NEWTON:

Dear Sir-In my Steinway Hall speech I said: ral right to love whom I may; to love as long or every day if I please; and with that right neither you nor any law you can frame has any right to interfere. And I have the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it."

Now, this is a plain and comprehensive declaration, about which there can be no mistake. It means just what it declares; nothing more, nothing less; and it requires no interpretation, no softening down. It ought to stand boldly out in the face of everybody who pretends to individuality, and to stand on its own merits or demerits. It is either true, or it is false. There can be no dodging the point, either in nicely turned sentences, or by long disquisitions about the relative meaning of different terms. It is a square question, squarely put; and everybody can say, either that they possess the same right that I declare I right for them. Out of so simple a matter as this is has grown all the seeming confusion about Social Freedom.'~

Before I proceed further, permit me to disclaim to your own avowed and correct principles, as it I hone I am friendly to everybody, but more to to what I conceive to be the truth. I may be not so appear to me. glaringly mistaken and self-contradictory"even insane, as you intimate, but so long as it decision for them.

As I have said elsewhere, the great difficulty, this question of Social Freedom is, that those who discuss it, in their deep absorption in one phase, lose sight of the fact that it has another phase. They forget that Individual Freedom is not Individual Despotism; and also forget where freedom leaves off and despotism begins.

If there were but one person in the world he would have the unquestionable right to do whatever he had the capacity to do. Will you deny then every judividual in the world now has the

out. But because I failed in every instance to call attention to the duty of the community in these cases, you had no right to assume that I argued that the execution of such contracts ought to have been permitted.

I have only to repeat again, that freedom is freedom, and despotism despotism, to show clearly "I have an inalienable, constitutional and natu- | that I argue logically, and that you confuse the one term with the other. A freedom that requires to , as short a perial as I can; to change that love be limited, is not freedom but tyranny; and it is the confusion arising out of this failure on your part to discriminate between the two, which furnished the whole ground of both your criticism and surrejoinder. Nor was I invested with the illusion of which you speak, since, as I said in the beginning, in the exposition of principles I know neither friend or antagonist. It may be very "apparent to others" what you were criticising and that your "criticisms were wellfounded:" but that does not do away with the fact that you neither disproved or questioned the only thing there was to criticise-the claim I set forth at the head of this article. Take that from my speech, it would be headless and pointless. You may state the subject in more pleasing, but not in more emphatic words; and if you admit my claim; I repeat, I am at a loss to see what you are criticising. In substance, you admit this, when you say "that it is the sphere and duty of possess, or that somebody else possesses the government to protect individuals from all encroachment upon their rights, ' from which you say "it inevitably follows that love in all its phases is best left free from all restraint, is as contrary

any such sentiment' as you, by implication, implies revolting to the common moral sense of the pute to me. In discussions, I know no personal { | community;" and this is a flat depial of the very ity. I should discuss with my best friend just as pith and point of my whole claim, which you I would with those who are not my friends, since have otherwise never attempted to deny, You may call this logic and consistency; but it does

The possibility of this seeming difference grows out of the fact that you argue upon the supposidoes not to appear to myself, you will please tion that right and wrong are different things; permit me to think differently, and our readers to | while I argue upon the principle that they are but judge of that question for themselves, which it different conditions of the same thing; since a seems to me would be a little more generous, if given power acting upon different conditions of not more becoming, than to assume to make the the same thing, can only produce different conditions, and not different things. This is clearly seen if it be attempted to draw a line and say which lies at the basis of all the confusion upon that all upon this side is wrong, while all upon that side is right; but no more clearly than in the title you give to your surrejoinder-"The True Principles of Freedom"-just as though there could be false principles of freedom. Instead of this they must be either principles of freedom or principles of tyranny. You may know of many who think this proposition self-contradictory

but I will wager I can find as many more, and as clear-headed people, too, who will say it is the that proposition? If he would have that right, only possible statement of the question that will not admit of further analysis If you will-go carefully over all that I have said, you will, I think, fail to find me using the term restriction, as applied to freedom in individual spheres. Protection of individual rights against encroachment by others may possibly be called restriction of tyranny, but it cannot be called a restriction of freedom, since it is not mate sphere. The individual, not possessing the freedom which is restrained. And I repeat what whole world, is limited to his own sphere in the you say: "I think this point may be dismissed." To those who have any doubt as to who is entrapped in the point which you fail to present, but assume and assert, without making a case, I would refer them to my former articles, and advise a close comparison of it with your former article; merely remarking here that your application, in my estimation, does not hold, since a 'rape" is one of the most despotic exercises of power it is possible to imagine, and in no conceivable sense the exercise of a mutual freedom; while the exercise of any of the functions of love must be just that. And how you can say that my broad statement includes rape as mutual or reciprocal love, is a stretch of imagination of which I confess I am incapable. This idea of ing "that a person has the right to do whatever he the exercise of love, however, it seems to me, has the capacity to do," since even if he came not may be considered a legitimate offepring of the almost universal domination of man over woman, which even in matters of love makes her'a complete negation. Now love, in being aggressive beyond the freedom of the individual sphere, is either reciprocated or rejected. If reciprocal, whose rights are infringed? If rejected, but still pressed, protection must supervene. For my part, I see no extrication from that trap in attempting to turn so clear a case as this is; and even you will not, I dare say, affirm if a person love another, and not meeting with a response, quietly accepts the situation, that he or she interferes with, or encroaches upon, the rights of that it logically follows, from my argument, that the person loved; and yet your argument does say just that.

so; sometimes having the power to carry them | "thousands" who also see its force and meaning. From the hundreds of letters I have received touching the question I will take the first one at hand, and quote its language, to show that there are a few minds which, if mystified at all, are not so by my "inconsequent reasonings," from whose fallacy your clear logic has shown "the plain path of right and duty."

My hands fall upon a letter from one whom ou-must know as one of the clearest reasoners in the country; and I am almost prevented from presenting it, since I do not wish to even appear to resont, even by such legitimate means, the various declarations you have made regarding me. which, if true-which I will not attempt to deny they are not-rank me with the inmates of an insane asylum. I am never ashamed to differ with the greatest or smallest minds, but I should feel ashamed were I to designate my most humble poponent's efforts by disparaging terms, seeking thereby to draw attention from the points made by him, which penetrate the mailed armor of my logic, and prick me, and thus to make it appear to my audience that I am unharmed:

"PRINCETON, MASS., April 5 1872. \* \* I must compliment Mrs. Woodhull for her admirable reply to A. E. Newton, in the Banner of Light. It is so closely and thoroughly reaoned, so far-reaching, and so faithful to the great ideas that must regulate human intercourse, if it is ever to be regulated! It was a perfect feast to me, and I have begged Mr. Haywood to allow me to cut it ont of the paper, and keep it among my jewels. Mr. Newton, excellent thinker as he gon-erally is, has, I think, good sense enough to see that he has got a new lesson; if he has not, the thousands of readers of the Banner have. JOSLAH WARREN."

JOSIAH WARREN." Yours for the inauguration of social freedom and the abolition of social despotism,

VICTORIA C. WOODHULL. 44 Broad street, N. Y., April 18, 1872.

> Written for the Banner of Light. A PICTURE. BY MRS. C. A. K. POORE. Among the beautiful pictures That hang on Mem'ry's wall, Is one of a dim old forest; That seemeth best of all.—[Alice Cary, Among the cherished pictures That hang on Mem'ry's wall. That of my blue-eyed darling Is precious most of all; Among my heart's loved idols. Among its treisures rich, This little charmed picture Doth fill the highest niche. It casts its silent shadow Upon the light of day, But gleams in fresher beauty

# The Rebiewer.

REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY, lo-gether with the Evidence, Oral and Written and a Selection from the Correspondence London : Longmans, Green, Reader and Dyer. 1871' 8ro. pp. 412. In June, 1857, Professors Pierce, Agassiz, Gould and Horsford, connected with Harvard University, published in one of the Boston newspapers as their opinion; that any connection with spiritualistic circles corrupted the morals and degraded the intellect, and that they deemed-it their duty to warn the community against this influence. They asserted that it fonded to lesson the truth of man and the purity of woman. They furthermore made open and formal declaration that they would publish a report of their proceedings in the special case of sniritual manifestation which had at about that time been submitted to them, and also the results of their additional investigation, and other evidence heating upon the mattermatter which they then thought fit to designate as a "stupendous delusion."

More than fourteen years have passed since the Professors made this promise to the public. It yet femains unfulfilled. They have not maile report of their proceedings, even on that one case of alloged spiritual manifestations which they united together to search out, and they have been equally reticent as to their further investigations and any other evidence on the same general subject which they may have obtained. Since that time, Horace Greeley has told what he knows about farming, and Andrew Jackson Davis has revealed what he knows about insanity, but the Harvard Professors are as still as mice as to what they know about Spiritualism. Can it be that the ominous silence which they have maintained since issuing their first and only bulletin, is to be construed as a tailure to redeem the pledge which they voluntarily gave to the community? Have they forgotten that community in , whose behalf they then performed their " solemn duty " of lifting up their warning voice? Will they not keep their word of promise? or have they aimed to give a conspicuous illustration, in and by their own example, of the truth of their broad assertion that "any connection with spiritualistic circles tended to lessen the truth of man?" So small a performance to follow so large a promise! Not even "one half-penny's-worth of bread to this intolerable deal of sack." It cannot be. More pleasant is it to indulge the hope-illusive though it be-that the Professors are still investigating, and gathering materials for their promised report. After natiently waiting for almost a fifth part of the three-score years and ten which the Psalmist thought to be the alloted term of human life, it may not perhaps he considered premature, now, to respectfully request the Professors, if they are not prepared to present their complete report, at least to report progress. No persons will welcome the "report of their proceedings" with more good will than the Spiritualists. They believe it to be right to be taught even by their enemies. They do these things more speedily in England. It was only so far back as January, 1869, that a committee of thirty-four persons-including scientific and literary men, lawyers and men of busipess-was appointed by the London Dialectical Society " to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." The Dialectical Society was formed to promote free thought and discussion on any and every topic that its members might wish to investigate. They desire to be not afraid of any strange or heterodox opinions or theories, and take their chance of thereby at times entertaining angels. During about a year and a half, the committee, working easily, off and on, as their inclination and opportunities permitted, looked into Spiritualism, and the handsome and instructive book, whose title heads this article, is their Report. It thence appears that, on entering on their work, they invited the attendance, and requested the cooperation and advice, of many scientific and literary persons, who had publicly expressed opinions favorable or adverse to the genuineness of the phenomena. They specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion; but little or no évidence could he obtained from them. The Harvard Professors did not see fit to put in an appearance. The committee next applied themselves to personally examining and testing the phenomena, and the better to do it resolved themselves into six sub committees. The Report contains the proceedings of the general committee, reports of the experimental sub-committees (with minutes of their experiments), communications from certain of the committees expressive of their individual opinions, evidence from thirty-three persons (some of high ocial position, and all of good reputation)-of phenomena personally experienced by them, notes of scances of extraordinary interest from persons not connected with the Society, and about one hundred and thirty pages of written statements and miscellaneous letters relating to the subject. Referring to the phenomena which they had personally witnessed, the committee report that they had heard sounds, apparently proceeding from furniture, floors and walls of the room, and had felt the vibrations accompanying the sounds and had seen heavy bodies move, and all this produced without the aid, so far as they could discover, of any muscular action or mechanical contrivance. These untraceable sounds and movements, by means of a code of signals, had answered questions, spelled out coherent communications of a common-place character, and had sometimes revealed facts which had been known to only one of the persons present. The committee received credible and direct evidence of other more wonderful phenomena. Thirteen witnesses stated that they had seen heavy, bodies-in, some instances men-rise and | by the Scriptural personage whose presence they

remain in the air without visible or tangible sunport. Fourteen witnesses testified that they had seen hands or figures not appertaining to any hun au being, yet life-like in appearance and mobility-hands and figures which the witnesses had touched and handled, and which were not the result of imposture or illusion. Other persons declared that they had been "wuched at. times in different parts of the body, as and where they had requested the impression to be made. Thirteen witnesses were positive that they had heard pieces of music will played upon instruments not manipulated by any accertainable agency. Five witnesses had seen red-holcoals applied to the hands or heads of goveral persous without producing pain or reofching, and where no chemical proventives had blen applied, Three witnesses had made the same experiment upon themselves with like impunity. Ample ovidence was given that through the rans correct information of future events and of-other matters unknown to the inquirers, and occasionally erroneous statements, had been given. Testimeny was received of trance speaking, restoration from disease to health by the laying on of hands or at the utterance of a word-of automatic writing of the introduction of fruits and flowers into closed rooms without any apparent agency, of voices in the air, of visions seen apparently in crystals and glasses, and of the inserutable clongation of the human body. Detailed minutes are given of forty-six experiments performed under the personal care and observation of the subcommittees, The committee return that they are satisfied that the phenomena are not a fraud, and are not produced by sleight-of-hand or by the use of conjuring apparatus, but they offer no theory to explain their origin or mode of production. They permitted witnesses to give their own explanations, and those explanations sometimes re-

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echo the mental' states and educational and religious biases of the witnesses. It may be well to refer to some of the theories and the facts relied on to support them. Our evangelical friends will be delighted to

learn that all Englishmen do not unite with William Denton, the Spiritualist lecturer, who was once their countryman, in singing his hymn, The Devil is Dead," which he composed after ceasing to be a Methodist.' A gentleman who had not attended the funeral came before the committee and stated that he had had seventuen years' experience of Spiritualism. In 1866 he commenced experimenting on tables, and thence obtained raps and tiltings in answer to his questions.

"On one occasion, the answer given to the in-quiry being obviously untrue, the witness per-emptorily inquired why a correct answer had not been given, and the spirit in reoly said:- Be-cause I am Beelzelub."

"One day the table turned at right angles, and went into the corner of the room. I asked, 'Are-you my child?' but obtained no answer. I then

same right that he would have if alone. Now this is one side of the question. The other side is, the right of every individual as a member of a community of individuals; and here we ascend from individual to communal rights. But mark you, how perfectly the two blend into one harmonious whole, when each is exercised in its legitiworld. While in that sphere he has its complete freedom.

The community is made up of a number of such spheres, each perfect in its own freedom, but becoming tyrannous the instant it encroaches upon the limits of another sphere; at which point the daty of the community supervenes, since, if harmony exist and freedom is protected, it must come to the defence of the invaded sphere, and protect its right to freedom against the tyrannous invasion. Now just here is where communal rights are superior to individual rights;-and out of this superiority grows the rightfulness of governments.

Therefore I do not see any ambiguity in assertby the capacity honestly-which is next to impossible to conceive-the responsibility must rest outside of him. Hence I reassert what you claim is self-contradictory; but I will add, what it is clear you did not take into the consideration: that if, in the exercise of a capacity, a person invade the freedom of another, the community's right must be exercised in protection against the invasion. And when we shall have a government based and administered upon this inter-relation of individual and general rights, we shall have perfect government. Now, though I may be indifferent to self consistency, as you affirm, I deny one person ought to be permitted to make a drudge or a slave of another person, if he have the power, since that would be the enforcement community to protect each of its members. And against a power given by God, which would sub-

vert my right to freedom. To admit your argument is to deny the legititect rights. And, as I have often stated, it is because sight is lost of these fundamental propositions that so much "out of order" exists.

You may, for the sake of effect, endeavor to peal made from "Victoria confused, to Victoria climbing; all above you being right, and all beclear-sighted."

as vehemently as you can, that persons have not |

I deem it a useless waste of space to argue the old question of good and evil, right and wrong, of tyranny, against which it is the duty of the love and lust; but I will say that, when you can establish the fact that heat and cold are different I have the right to demand such protection, even things, and not different conditions of the same thing, you will have proven that love and lust

are not different conditions of the same thing. It seems to me that the very moment you attempt macy of communal government, since, logically, to question what is involved by this, you begin it leaves no room for it; for governments cannot to make illusions and bewilderment possible. legitimately punish wrongs; they can only pro- This may be "a childish delusion and a palpable absurdity" to you, but you must remember that you may occupy a much higher position upon the great ladder of progress than it is my fortune to have attained to, and that what would confuse my more by my less elaborate statements | be wrong to you in your position, might be right of this question; but logical minds which grasp to me in my much less advanced one. Nevertheall sides of it, will not be mystified by the ap- less it is the same ladder up which we are both

low wrong to you; while all above me is right, The same method of reasoning above resorted and all below wrong to me-if you will insist to, disposes equally effectually of what you say that I use the two terms. But it seems needless about contracts, and you may affirm as often and to say more. I do see the form and meaning of "my" friendly criticism, and permit me to thank the right to contract to do anything that would you most earnestly and emphatically for having interfere with the rights of third persons, never- made it. I doubt not there is a much better untheless, the fact stands that they continually do derstanding for it, since I know that there are

i crowds as And in the hush of midnight .....It makes its presence known;

As twilight fades away;

It filts across my vision

It comes in changeful phases Before my mental view-In colors far more radiant. Than ever painter drew 1 . . A little face unturned to mine. The welcome kiss to meet, Is one among the pictures That oft my mem'ry greet.

Sometimes a gleam of mischief Lurks in the dark blue eyes, And then a look of sadness Or innocent surprise; Again I am recalling The day the angels came Across our darkened threshold, Our little one to claim.

- The arms outstretched to meet them, The smile upon the cheek-The murmured words of welcome The lips essayed to speak-All these have left their impress Upon this soul of mine,
- And filled my reft but trusting heart With peace almost divine.
- Sometimes I see her lying Entwined with wreath and spray, As when beneath the daisles We laid " her form" away; But all these tender mem'ries Like benedictions come, And like a ray of sunshine Dispel the earthly gloom.

And so of all the pictures That hang on Mem'ry's wall That of my blue-eyed darling Is precious most of all. Ever in living beauty It comes before my eyes. Girt with a golden halo That's caught from Paradise. Worcester, April 8th 1872.

A TOUCHING STORY .- Don Platt says a Sunday-school superintendent out in Alaska treated his entire charge to a sleigh-ride. There were just forty-one of the cherubs and a six-horse sleigh On the way home they were beset by a pack of ferocious wolves. Cool and collected in that hour of fearful trial, the heroic superintend-ent saw at a glance that he must soon be overtaken. In an instant his quick mind grasped the ways sung "I want to be an Augel" two notes too high, he flung it to the rapacious horde. It stayed their onward rush for a moment. Next came the urchin who never brought any pennies to the brathen. And so on swept the pursued and the pursuers until the last infant was exhansted. But the brave fellow had economized his material nohly; and besides, a whole Sunday school slows off wolves perceptibly. We have always noticed this. In another moment the sleigh dashed into the village, and the grand, nohausted. ble, true-hearted man knew that he was saved!

A man named Drum has been jailed for stealing chickens from Mr. Fife. Fife objected to be-ing played on in that style, and had Drum ar-rested as a beat.

said, 'Are you from God?' but the table was still silent: "I then said, 'In the name of the Father, Son and Holy Spirit, I command you to answer, Are you from God? One bollow, an egative, was then given, 'Do you' believe,' said I, that Christ died to save us from size? The answer was, 'no? 'Accursed spirit.' said I, 'leave the room.' The table then walked across the room, entered the adjoining one and quickened its steps. It was a small tripod table. It walked with a side-long walk. It went to the door, shock the han-dle, and I opened it. The table walked into the passage, and I repeated the adjuration, receiving the same answer. Finally convinced that I was dealing with an accursed spirit, I opened the street door and the table was immediately silent; no movement or rap was heard. I returned alone to the drawing-room and asked if there were any solrits present. Immediately I heard steps like those of a little child outside the door. I opened it and the small table went into the corner as before, just as my child did, when I reued until I used the adjuration, and I always found that they changed or ceased when the name of God was mentioned. One night when sitting alone in my drawing-room I heard a noise at the top of the house. A servant who had heard it came into the room frightened. I went to the nursery, and found that the sounds came from a stor near the bed. I pronounced the adjuration, and they in-stantly ceased. The same sounds were after wards heard in the kitchen, and I succeeded in restoring

quiet as before. "Reflecting on these singular facts, I determined to inquire further and really satisfy myself that the manifestations were what I suspected them to be. I went to Mrs. Marshall, and took with me three clever men who were not at all likely to be deceived. I was quite unknown. We sat at a table and had a scance. Mrs. Marshall told me Unename of my child. I asked the spirit some We all heard steps which counced the adjuration. We all heard steps which counded as if some one were mounting the wall; in a few seconds the sound ceased, and although Mrs. Marshall chal-lenged again and again, the spirit did not answer, and she could not account for the phenomena. In this case I pronounced the adjuration mentally; Loperson knew what I had done. At a chance held at the house of a friend of mine at which I was present, manifestations were obtained, and as I was known to be hostile, I was entreated not to aferfere. I sat for two hours a passive spectator. then asked the name of the spirit and it gave that of my cuild 'In the name of the Father, Son and the Holy Ghost! said I, 'are you the spirit of my child?' It answered, 'No!' and the word 'devil' was spelled out. "My opinion of these phenomena is, that the intelligence philo in out in comparison that the

intelligence which is put in communication with us is a fallen one. It is of the devil, the prince of the power of the air. I believe the crime of necromancy when we take part in these spiritual séances.

"At the Spiritual Ather warm I saw written up as a motto the words: 'Try the spirits.' I did so, and found they were not from God. Of course I believe in the New Testament. Any spirit which denies the atonement, or does not believe in the Trinity, cannot be from God. When we pronounce the name of God, we must mean what Spec

John meant, the three persons in one. "I have never stopped them by an effort of the will alone. I never used the adjuration without stopping the manifestations."

The temper of mind manifest in the words which I have italicised of this narrative, may explain, to the satisfaction of some persons, why this worthy Englishman, and also why many Evangelical Christians, are so often accompanied

### LIGHT. BANNER OF

### so much abhor. That the unwelcone presence should reveal itself in mediumistic atmospheres is a fact no more singular than that a mirror should reflect the features of the spectator who consults it. As certain organs of the body develop their own peculiar life, so do certain mental types fashion and disclose their own characteris-

This witness evidently reflects the Bible images, the idels, as Bacon calls them, that early educational and religious influences had impressed upon his mind. Through the agoncy of Sunday schools and churches, multitudes of children are subjected to, and perverted by, fabilies that perplex and tormant them long after they have become men and women. Religious teachers are apt to accompany, whatever valuable precept and true information they may impart, with Christian fables and ancient imporstitions. These, received as verifies into confiding minds, there forestall the operations of sound judgment, and generate pre-judgments or prejudices. Seen through a mental atmosphere thus hazed, truth itself appears distorted, and its simple announcements may horrify a priest-ridden mind. An anecdote illustrative of this point occurs in "Talle-Talking, Se., by Rev. E. Gillson," published in London, in 1853. He and his family were holding a seance at his house. The worthy elergyman interpreted the movements and knockings of the legs of the table, around which they sat, as answers to his questions.

"I now said," " narrates the reverend gentleman, "If there be a hell I command you to knock on the floor with this leg twhee." It was motion-dess. "If there be not a hell, knock twice." No "motion..."If there be not a dovil, knock twice." To our horror, the bey slowly rose, and knocked twice." No wonder the parson\_was horror-stricken, for if there was no devil there could be no hell, for. that was simply his abode; and with the disappearance of hell and the devil, away went not only by far the larger part of the stock in trade of the Christian priest, but also the system of divinity and philosophy, in and around which his heart's fibres had become entwined. It behooves inquirers into Spiritualism to enter on and to prosecute the work with minds as unprejudiced and unclouded as possible, The sun seen through mists and vapors, appears murky or lurid, and may terrify its observers. A frightened youth or a beizy wayfarer has sometimes mistaken a pump, with fits outstretched handle, for a robber. with his loyeled gun. Swedenhorg says that a truth let down-from heaven becomes a lie to those in liell. Jesus once inquired what father there was, who, if his son asked for an egg would give him a scorpion? Not nore pitiable, as an answer, is a parental malediction hurled at a spiritchild setking to open communication with its oarthly father.

Cromwell F. Varley, well known to electricians and to general scientists from his experiments with the Atlantic telegraph cable, came before the committee and related some of his personal spiritual experiences. If any living man is supposed to know as much as, or more than, any other one, about electricity and magnetism, Mr. Varley, possess od of keen observing and inventive powers, an I having had unusually good opportunities for experimentation, is that man. He testified that spiritual phonomena cannot be accounted for by ordinary magnetism or by electricity. Prior to the year 1850 he had been a disbeliever, in the phenomena. Then, when tablerapping and table moving were said to result from electrical force, he investigated, and demonstrated that that hypothesis was unfounded. Heregarded electricity as destitute of weight and gravitation, but as one of the components of matter: All known powers are to be treated as solids, in regard to something. Air, which a man easily moves through, is solid to electricity; but it passes through an ironelad ship as though it were not in existence. An iron wire is, to an electrician, simply a hole bored through a solid rock of air, so that the electricity may pass freely, and it is actually transmitted through it. He spoke of light as being the vibration of cosmical

between them is that when that peculiar montal that had occurred in his house, and indicates that | I wrote in the Quarterly Review. I think it a state is induced by a disembodied spirit it is called , he is a Christian Spiritualist. a spiritual trance; but when brought on by a human being-that is, by an embodied spirit-it is the manifestations as genuine, undeniable and incalled a mesmeric trance. It is the same mental explicable by any known law, or any collusive state in both cases, but receives a different name, arrangement or deception of the senses;" and conaccording as the operator producing it happens to ceives "it to be the duty and the interest of men be without or with the corporal organism.

Mr. Varley is willing that the world at large the inquiry, as one which has fairly passed from should by informed of his reasons for believing the region of ridicule." It is not yet with him a and asserting that "spirits" do communicate with proved fact that the phenomena are produced by n ankind. They are the same reasons that have departed spirits, but he sees nothing in such a already converted millions, and are yet convert- theory against the analogy of Nature. ing other millions of intelligent people in every spirits. 21, Through mediums, matters known to be "Spirits,"

• The explanation that Mr. Varley has received man, is worthy of attention. It is, that advanced spirits do not use words, but ide (s, in communicat-

ing with gach other. In telegraphing to mortals, they put the thought into the mind of the medium ism of brain and mouth, into words. Hence comes a more or less imperfect interpretation of a subject which the translator does not comprehend. mortals, are at times apparently invested with had used in earth-life, though metaphysical, is in- example, teresting: An old English farmer out of doors, among his friends, Mr. Varley says, would be ashamed to be seen without his top-boots, his coat with its buttons, and his hat. They are part of his identity; he could not think of himself without them; they form part of his naturo. Now; thought itself is power, in some sort is a sub-tor the table and the following letters were rap-stance the table shifted its position several feet, Now; thought itself is power, in some sort is a substance. When the English farmer leaves his

Narley's is a good and further exemplification of ble (a heavy dining room table) moved four times, the idea i ronrulcated by Jesus, that where a each time from four to six inches, and the second

witnesses, but also invited correspondence from persons who were supposed to be capable of giv-. and interesting letters given in reply. Among them is an elaborate paper from Miss Anna Blackwell, a believer in re-incarnation, giving a sketch of that theory, and anecdotes of spirit action witnessed by herself and her friends. M, Camille Flammarion, Astronomer of the Polytechnic Association, and an officer of the University of France, writes that for ten years he has taken much interest in the spiritual phonomena, and that he is convinced that any scientific man who declared that the magnetic somnambulic and mediumistic phases of it are impossible, speaks without knowing what he is talking about.

Here are tid-bits from letters of persons of reputation in England. They present some indication of the public taste in respect to Spiritualism. Professor Huxley in his first response sneers at Spiritualism, but adds, that supposing the phenomena to be genuine, they do not interest him; and in a second more civil letter of a year's later date, relifirms his lack of interest in the subject, and says that he can better dischargo his duty as

Mr. Edwin Arnold, M. A., regards "many of

of science and sense to examine and prosecute

Mr. George Henry Lewes intimates that the quarter of the globe. 1st, He has distinctly seen phenomena which he had witnessed in his experience-and it had been large-were produced by only to himself and deceased persons, and at deliberate imposture, or were simply subjective times matters which he had entirely forgotten, had in the minds of persons who were attentively exbeen communicated to him, 31, His unspoken pecting them. He is glad to hear of the serious questions and thoughts had been responded to, way in which the committee are investigating the while the medium who wrote out the answers was | matter, and remarks that, " with such men as quite unconscious of the meaning of the communi- Mr. Wallace and Mr. Crookes" assisting in it, "we cations. 12b, The time and nature of coming have a right to expect some definite result" It events, unanticipated and unknown both to him- is now well known that Mr. Wallace is a Spiritself and the medium, had on more than one occa- unlist, and that Mr. Crookes has recently ansion been accurately made known to him several nounced and stoutly maintains "psychic force," days in advance; and, lastly, his invisible in which differs only in name from Spiritualism. formants had designated and declared themselves This result can hardly be satisfactory to Mr. Lowes.

Prof. John Tyndall pleasantly cautions the from spirits why they have, not given scientific committee against inviting him to a scance. He information in advance of any yet possessed by informs them that he has been told that his presence at such a meeting resembled that of a great magnet among a number of small ones. He throws all into confusion, but he is willing to accept the invitation of Mr. Crookes to a séance for that medium to translate through the mechan- if he thinks that he can show to him satisfactory phenomena.

The Report contains minutes of the experiments performed and witnessed by the sub-com-His explanation why spirits in reappearing to mittees. An abstract of one of them may be inmortals, are at times apparently invested with presting as exhibiting the procedure of the com-clothing similar in form and color to what they mittee and the phenomena observed. Take, for

Movements without contact.-Ouestion: 'We

stance. When the English farmer leaves ms body, he becomes a thought man, and then, the other parts of his individuality namely, the thought hoots, the thought coat, and the thought hat, accompany hin; and when he is seen, they are seen as a part of him. This illustration of Mr. The committee in performing the work which they had undertaken of investigating Spiritual-ism, not only attended scances, and examined witnesses, but also invited correspondence from which were removed a foot clear away from the table. The gas also was turned up higher, so as ing information in respect to it. They received to give abundance of light, and under these test and have published valuable communications conditions distinct movements occurred, to the extent of several inches each time, and visible to directions, toward all parts of the room; some were abrupt, others steady. At the same time, and under the same conditions, distinct raps oc-curred, apparently both on the floor and on the table, in answer to requests for them. The move-ments were so unmistakable that all present unhesitatingly declared their conviction that no plysical force exerted by any one present could possibly have produced them. A rigid examina-tion of the table (it being laid on the floor, with te legs up, and taken to pieces as far as practicable) showed there was no machinery or apparatus of any kind connected with it."

What is the rationale of such an experiment? How would the Harvard professors explain it? What solution have self-styled scientific men to offer of it? In 1853, Dr. William B. Carpenter, a physiologist of reputation, in his article on Electro-Biology and Mesmerism, in the Quarterly Review, declared that apparent automatic table-turning and table-talking did not occur: that such phenomena were subjective illusions in the minds of those who testified to their reality; but if they did other. A few years ago some people believed a man of science toward the public in other direc- occur, that they were produced by the unconscioue muscular action of the persons whose hands or fingers were on the table; and that Faraday's indicator proved the exertion of such muscular action, no one will believe it, and if the report be against In the above experiment it appears that the table movements and talking occurred, though no perletter he again cautions them that the public will son touched the table. How would the Doctor meet that fact? He would blink it. In his Quarterly Review article he says that in investigating the phenomena he had "found it necessary to treat with complete disregard the testimony of all who had given themselves up to the domination of the table-turning idea." That is, he had found it necessary to disregard all facts that would not fit in with his hypothesis. In his letter to the committee he assures them that he is too fully otherwise occupied to give his opinions at length in regard to the so-called spiritual manifestations, but refers them to his article in the Quarterly Review, and encloses to them an abstract of one of his lectures on unconscious cerebration. In the last October number of the Quarterly Review he some few Englishmen of science and literature contributes another article on modern Spiritualism. He sees in it, however, little or nothing different from what he saw when he wrote in 1853. Yet 'the Doctor learns, though slowly. The unconscious action operating through the muscles, which he then thought moved the table, he afterwards extended to the brain, and "unconscious cerebration " is the phrase he has coined to open the mysteries of modern Spiritualism. Does imposture, or self-deception, or unconscious muscular action, or cerebration, explain why, in a welllighted room, that heavy dining-room table moved and answered questions in the presence of eight intelligent witnesses, when no person was touching it, and when no machinery or apparatus for moving it was connected with it? "I will never," said Martin Horky, speaking of Galileo and his planetary discoveries. "I will never concede his four new planets to that Italian, though I die for it." That the race of Martin Horky yet survives, is evident from the demeanor, conversation and mental rigidity and improgrability evinced by Dr. Carpenter in his interview with Professor Crookes, and sketched by the Professor in his recent pamphlet, entitled, "Psychic Force and Modern Spiritualism." "It was my good or evil fortune, as the case may be," says Prof. Orookes, " to have an hour's conversation, if it may be so termed, when the talking was all on one side, with the Quarterly Reviewer in question," (*i.e.* Dr. Carpenter,) "when I had an opportunity of observing the curiously dogmatic tone of his mind, and of estimating his incompatity to deal with our subject configution incapacity to deal with any subject conflicting with his prejudices and prepossessions. At the meeting of the British Association at Edinburg, we were introduced-he. as a physiclolugist who had inquired the matter" (i. e. Spiritualism) fifteen or tweely yrars ago. I as a scientific in-Here is a sketch of our interview, accurate in substance if not identical in language: 'Ah, Mr. Grookes,' said he, 'I am glad I have an opportunity of speaking to you about this Spiritualism you have been writing about. You are only wasting your time. I devoted a great deal of time, many years ago, to meamerism, clair-voyance, electro-biologoy, table-turning, epirit-rapping, and all the rest of it, and I found there Mr. F. Fuesdale relates spiritualistic incidents | was nothing in it. I explained it all in my article

pity you have written anything on this subject before you made yourself intimately acquainted with my writing and my views'on the subject. I ave exhausted it.

But, sir, interposed I, 'you will allow me to ay you are mistaken, if ----' 'No, no,' interrupted he, 'I am not mistaken.

know what you would say. But it is fulle evi-dent, from what you have justremarked, that you allowed yourself to be taken in by those people, when you knew nothing whatever of the perse-verance with which I and other competent men, eminently qualified to deal with the most difficult probleme, and investigated these phenomena. You ought to have known that I explain everything you have seen, by "unconscious corebra tion" and "unconscious muscular, action." An If you had only a clear, idea in your mind of the exact meaning of these two phrases, you would see that they are sufficient to account for every-

thing.' 'But, sir-

Yes, yes; my explanation would clear away all the difficulties you have met with. I saw a great many mesmerists and clairvoyants, and it wasall done by "duconscious cerebration," whilst as to table tipping, every one knows how Faraday put down that. It is a pity you were un-acquainted with Faraday's beautiful indicator. but of course a person who knew nothing of my willing would not have known how he showed that unconscious muscular action was sufficient to explain all these movements.

'Pardon me,' I interrupted, 'but Faraday him-elf showed \_\_\_\_.' But it was in valo, and on Yes, of course, that is what I said. If you had

mown of Faraday's indicator and used it with Mr. Home, he would not have been able to go

hrough his performance.' 'But how,'I continued to ask, 'could the in-licator have rerved, resing that neither Mr. Home

nor any one else touched the ---?' 'That's just it. You evidently know nothing of the indicator. You have not read my articles, and explanation of all you saw, and you know nothing whatever of the previous history of the subject. Don't you think you have compromised the Royal Society? It is a great pity that you should be allowed ther to revive subjects I put down ten years ago in my articles, and you ought not to be permitted to send papers in. However, we can deal with them."

Here I was fain to keep silonce. Meanwhile my infailible interlocutor continued : 'Well, Mr. Crookes, I am very pleased I have

had this opportunity of hearing these explana-tions from yourself. One learns so much in a conformed me on several points I was doubtful about firmed me on several points I was doubtful about before. Now, after I have had the benefit of learning all about it from your own lips, I am more satisfied than ever that I have been always right, and that there is nothing in it but uncon-scious cerebration and muscular actiou.' At this juncture, some good Samaritan turned

the forrent of words on to himself. I thankfully escaped with a sigh of relief."

Dr. Carpenter has instructed many a medical student, but who or what shall hereafter instruct Dr. Carpenter?

"The river Rhine, it is well known,

- Doth wash your city of Cologne;
- But tell me, nymphs ! what power divine
- Shall henceforth wash the river Rhille ?"

Not the least interesting portion of the volume are the criticisms and arguments against Spiritualism by certain members of the committee, and the answers thereto elloited from other members. Dr. James Edmunds, the Chairman of attack. He is unwilling to believe the alleged as he had not happened to see them. They are to him mere tales of Genii. He stimulates his imagination, and thence evokes the supposition of the Lords and there announcing a new mode of travthither from his home. Upon an explanation of being asked for, His Grace states that it conlats in first dissolving and "psychologizing" himself at his home, into a kind of nebula, and body, form and substance. This illustration, Dr. Edmunds intimates, is a fair parallel to spiritualistic narratives.

Alfred R. Wallace, an acute thinker and wellknown author, analyzes the argument supposed to underlie this humorous supposition, and disses its fallaoy. It consist

MAY 4, 1872.

Universelogy versus Woman. Stephen Pearl Andrews, in his work entitled. The Basic Outline of Universology," has made surprising estimate of woman, and has given her a place in his relative 'adjustment of 'things that was hardly to be expected. One who blaims to have discovered the key to all knowledge, should be able to discover the just relationship of man and women, and to avoid a repetition of the ancient theological absurdities and scientific errors that have beloed to keep woman in subection from time immemorial. But instead of this. Mr. Andrews confirms these absurdities and errors. He makes affirmations here and there throughout his book that tend to intensify the world-old opinion of woman's relative inferiority. and consequent inevitable subordination te "viile supremacy."

For instance, on page second, Mr. Andrews commences his treatise as follows:

1. "The universe, as concretely embodied, divides most ostensibly into man and the world.

2. "The world is a basis, pediment or footstool; man is the statue, image or eidolon erected upon it."

Then in a commentary on page 636, this exposition appears: "It has been stated that man aniversally repeats man sexually, or man male; and that the world (of Nature) repeats woman; or, again, more largely put, God, as spiritual and typical man, repeats man as father and husband: and the created universe, echoing the material world, and hence Nature, eminently repeats woman. \* \* \* Man is therefore, in this aspect, the image or eldolon, and woman a basis or footstool; man the head, and woman the trunk; but all this in mere preponderance and as sugges-

ive in a figure of the true relationship." The assumed supremacy of man psychologically is illustrated by the author of "Universology " in one of his fantastic symbolisms, given on page 324, chap. 4:

"The hair is the analogue, within or upon the body, of the shade or shadow which or upon the body, of the shade or shadow which falls back-ward from the person or from an edifice, in the direction away from the light, as from exposure to the sun, for instance. \* \* \* Chap. 5. It has been noticed above that the ordinary head of hair been noticed above that the ordinary head of nair endows equally the two sexes, saving this ten-dency in the female to preserve it in its full na-tive growth. But in respect to the beard it is different. If in addition to the external and ob-jective light, (the outward sun of common and natural illumination,) there were placed an inte-rior lamp or source of light, a sort of pharos within the tholus, or within the head of the image, euromonting an eddice it would cast an inverse within the tholus, or within the head of the image, surmounting an edifice, it would cast an inverse shadow from the swelling centre of the dome, in-terrupting its rays, which shadow would fall upon and envelope the lower portion of the dome (analogous with the lower part of the face of a 'man.) This shadow, contradicting the shadow from the external sun, would then be the ana-> logue of the beard of the man. Nature so in-dicates if i understand her lunguage that there logue of the beard of the man. Nature so in-dicates, if I understand her language, that there is a sense in which the male intellect, the light within the brow, is original or goalike, as that of the woman is not, in anything like the same de-gree. If her mind is refugent with reflected in-telligence, his mind is fulgent with con-genital and generative illuminating power."

It would be difficult for masculine assumption and arrogance to go further than this, but the the committee, evidently a genial man, opens the same claim is repeated in a different form on page 480. After referring to the Old Testament story wonderful phenomena of Spiritualism, especially of the genesis of Woman, as symbolical of the "prior and generative or productive position and relation of the Male set of principles, from which the Female set is propagated by solssion or halv-Archbishop of Canterbury, rising in the House of ing," the author thus proceeds [text 747]: "While the Man is born of Woman in the ordinary and eling which he had availed himself of, in coming natural process of generation, there is, it now appears, a more recondite, logical process in which this order is reversed. Woman is born of Man or created from him in this ideal, spiritual or symholio sense: That the Feminoid or Naturoid Set then through the telegraph wire passing this of Primordial Principles is derived from the Masnebula to London, where it is resolved and culoid. Scientoid or Rationoid Set; and by echo, solidified into his former and present episcopal that all actual Being, or Nature herself, the Female Idealization of Being, is derived from the back-lying and Generative Law or Logos, which is personified as Masculine or Male."

> Beneath all the extraordinary verbiage of the above passages, and of many others that might be quoted, lurks the same spirit of domination that has so long held one-half the world in chains. A philosophy or, "Science" that is to secure the allegiance of truthful thinkers at this orisis in the world's history, must be one that will make room for Woman by the side of Man. It will not interpret her name as analogous to "Matter," and that of man to "Mind." It will not represent her as the "trunk" and man as the head" of the body of humanity. But it will find that, as "Divine Truth and Divine Good are so united that they are not two, but one," so the long dissonant counterparts of the human family will verge to loving unity when the sun of justice shall arise and shine. Such a Science will rescue Woman from the subordinate, oppressed and depressed condition in which selfishness and injustice have plunged her, and bring the first dawn of a new Eden to her and the race by placing on her brow the signet of Equality.

that Faraday had revealed the whole science of magnetism. His revealment could not have been clear, for Varley stated that he knew not what the nature of magnetism was, and had n't the ghost of an idea of it.

Mr. Varley alluded to the circumstances which preceded the development of his own mediumistic powers, and mentioned instances in which spirits had communicated to and through him. Just after the birth of his first son he was aroused from sleep one night by three tremendous raps. He searched the house, but could not find what had caused the noise. He then thought, "Can this be what is called Spiritualism?" The raps answered, "Yes; go luto the next room." He then entered, and found his wife rigid, cataleptic, and the nurse who had been left in charge of the mother and child to be in a state of intexication.

C

It is well-known that some persons rescued from drowning have observed and related, as an element of that experience, that their instinctive struggle for preservation was followed by a calm consciousness of continued existence, and sometimes the drowning person has perceived that his own body, which up to that time had been the dwelling place of his spirit, lay motionless as a cornse in the watery denths, where he had fought with death, while he, the thinking and observing self, from an upper serene atmosphere looked down inquiringly upon it. This fact, indicating that there is a soul or spiritual being independent of the material body, receives confirmation from an incldent in, Mr. Varley's personal experience. On one occasion when he was alone, engaged in making chemical experiments, he fell down, and could not remove from his face a sponge saturated with chloroform, which he had taken to correct the spasms induced in his throat by the fumes of fluoric acld which he had been using. After a little time he became conscious, saw his body lying on its back with the sponge on its mouth, and yet was utterly powerless to cause it to move. At the same time the spirit, or conscious part of himself, perceived Mrs. Variey to be up-stairs, and it impressed her brain that he was in danger. Thus aroused, she came down Ftairs into his room, saw the body, and removed the sponge. Prof. Varley continues:

I then used my holy to speak to her; and said; 'I shall forget all about it, and how this came to pase, unless you remind me in the morning; but be sure to tell me what made you come down, and I shall-then be able to recall the circumstance The following moraing she did so, but I could not remember anything about it. I tried hard all day, however, and at length I succeeded in remembernow ever, and at longer i descended in fememory ing, first a part and ultimately the whole. My spirit was in the room with Mrs. Varley when I made her conscious of my danger. That case helped mp to understand how spirits communi-

In the Bible are recorded several instances of persons being in a trance. Balaam, Peter and Paul refer to their own experiences of this spiritual state. Mr. Varley also narrates instances which he and his wife had had of it. He believes that the mesmeric trance and the spiritual trance are produced by similar means; that they both arise from the action of a spirit. The difference (

Mr. W. M. Wilkinson answers that -if-the committee make report in favor of the phenomena. them, the facts will still occur. In a subsequent think they are a set of asses if they report in favor of the phenomena, and he shall think they are not very wise if they go the other way.

J. Dixon also assures them that if they affirm that the phenomena do occur, outsiders will look upon them as "dupes," "victims " and "fools," and if they do not affirm the facts, they will not thereby, "make men unknow that which they know.

Dr. J. G. Davey-writes that from practical investigation he is satisfied not only of the abstract. truth of Spiritualism, but of its great and marvelous power for good, on moral and religious grounds.

Mr. William Howitt expresses satisfaction that are at length, " like the Seven-Sleepers and Rig Van Winkle," waking up to an investigation of Spiritualism. It was probably Mr. Howith who gave to the committee the list of works on Spiritualism, &c., whose titles occupy eleven pages of the Report.

Mr. Newton Crossland counsels that the subject is not to be grappled with and mastered without the most careful, elaborate and anxious study-that it took him eighteen months' patient investigation to learn its simple elements, and that he should rather be asked to go through a course of mathematics with the committee than with a course of spiritualistic study, were he to prefer his comfort and convenience. "The former would be light in comparison with the latter." He refers to the circumstance that by being too carly in the field in his advocacy of Spiritualism he had lost £600 per annum, and is now obliged to work hard, has no time nor leisure to devote to teaching Spiritualism to others. "The facts of Spiritualism are to me as certain and indisputable as those of the multiplication-table; and to be asked whether I believe them, is almost as playfully irritating as to be questioned about the grounds of my opinion that 'twelve times twelve make one hundred and forty-four." Many Amer-

ican-Spiritualists have had a like experience with Mr. Crossland in pecuniary and other losses, and can sympathize with him.

Mr. Robert Chambors writes that " in the present state of science individual opinion goes no way. Every man must examine and attain conviction for himself."

Dr. Charles Kidd thinks that most of the spiritual phenomena are subjective, and that Spiritualists are a very innocent people, and cannot distinguish between subjective and objective impressions. He says that the Dialectical Society have done much good by their investigation. The committee's report had not been published when the Doctor wrote. It may be that, on reading it, he may change the favorable opinion he expressed of its work.

truth that a large number of independent, honest, sane and sensible witnesses can testify to a plain matter of fact which never occurred at all.

Dr. Edmunds in a foot-note presents (perhaps for the purpose of giving proof to Spiritualists that he is qualified to test Spiritualism) a certificate of his own character as given by the medium, John M. Spear.

The certificate is complimentary to the many good qualities of the Doctor, and attributes to him a four-fold order of mind. "Some minds." it reads, "can look only in two directions-to the right and left. Higher orders of mind are of a riune character-they look right, and left, and forward. But this gentleman" (that is, Dr. Edmunds) "looks in three directions when examining a subject; and, in addition, looks back and runs back as far as the nature of the subject re-

quires." This certainly speaks well for the Doctor's capacity in certain directions; but it does not indicate that he is competent to appreciate Spiritualism. It does not recognize as a characteristic of his mind, a tendency to look upward. Exceptio probat regular — the exception preves the rule. O. W. Holmes, a member of the medical fraternity, recognizes the existence of what he calls three-storied brains, and Dr. Edmunds may learn by inspecting the frontispiece of the fifth volume of A. J. Davis's Great Harmonia, that angel inspiration, and the power to commune with and to recognize spirits, lies in the upper story.

Other interesting and instructive matters are contained in this Report. It reflects honor on the London Dialectical Society as exhibiting its broad catholic and truth-seeking spirit, and especially on its committee, which faithfully, fearlessly and disinterestedly performed its duty. A writer in the January number of the Quarterly Journal of Science remarks that, though fivesixths of the members of the committee were wholly skeptical when they commenced their inquiries, yet, at its close, all who had attended the meetings so as to witness the phenomena and apply the tests, were completely satisfied that the phenomena were genuine, and were not impostures nor delusions. That the work is not a partisan one, is evident not only from its general drift, but from two explanatory notes. One on page 55 states that, at the close of the investigation, the committee consisted of thirty-two members, of which only six were avowed Spiritualists; and the note on page 51 shows that only one of the five acting members of the editing subcommittee is a Spiritualist.

As the Committee of the "Dialectical Society' entered on and prosecuted their researches into modern Spiritualism in a calmer temper of mind, and gave to it more time and attention than did the Harvard College Professors, it is not at all surentered on and prosecuted their researches into Harvard College Professors, it is not at all surprising that they came to a very different conclusion. They close their Report by stating it as

MARY F. DAVIS. Orange, N. J., April, 1872.

### A Medium, Probably.

The following item of intelligence is floating through the daily press, with its usual .statement of wonders unaccountable to those whose eves are closed to the truths of to-day. An ignorant girl sets bones, and defies by her skill the practiced surgeons, who, of course, as in all such cases made and provided, have her arrested forthwith. But by some mistake, the Italian authorities prove to be too liberal, and she is set at liberty. Read the account:

"A FEMALE BONE SETTER.-La Regina del Cin, a peasant girl in Italy, has a success in set-ting and straightening broken and distorted limbs, that surpasses the best trained surgeons. She is unable to read or write, and does not know the names of the bones she sets, but began her anatomical studies on the legs of fowls, and supplemented them by a single hospital experience. The physicians had her arrested once, but the au-thorities declared she should not be interfered with, and her practice is now one of the largest in the kingdom."

A SINGULAR CIRCUMSTANCE - Life for One, Death for the Other. - Just before the ill-fated schooner Messenger left port, Mr. George A. Babcock, one of the crew, was induced to leave the vessel, at the solicitation of Capt. Hopkins, of schooner Caleb Eaton, and go as his mate on a herring voyage. Capt. Osier afterwards shipped Mr. Thomas W. Gray, former master of schooner Wm. V. Hutching, in his place, and the vessel left port, never more to return. It proved a fortunate change for Mr. Babcock, as he had not the slightest idea of leaving the vessel until a few hours before he consented to the change. Mr. Gray intended to have shipped in another schoonindeed at times, and every one is more or less ex-posed thereto. But we never fully realize it until instances similar to the above occur, and then we "their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received." Boston, Mass. ALFRED E. GILES.

### THE SQUIRREL AND THE NIGHT-INGALE.

The Nightingale one happy morn in spring Upon a hawtborn hough was singleg brightly, When on a sudden she did cases to sing, And, hending to the Squirrel, quite politely Acked him for one sweet nut—tube did not say She meant the sweeter worm that in it lay).

The Squirrel would not grant the Nightingale Her wish, nor for refusing give trae reason, But said her pretty song could not avail, For nuts in early spring were not in season. Ob, naughty Bun! he knew that in his store He had a hundred nuts, and many more.

Full fifty notes she gave him in one trill Of rarest music, yet he would not bring her One single nut, but sat demurchy still And said: "My nuts would spoil the sweetes

singer; I would not mar my Nightingale's soft strain For all the wealth my nimble toil could gain."

Ab, mel so plausible was Bun's reply, It might have gained him credit for politeness, Had not an aced Weasel, standing by, Neard the discourse and, with a Weasel's bright

ness, Beeing the plain truth, said : " You greedy elf, You mean to eat your whole great hoard yourself!

The Squirrel's russet check grew red with shame, His bushy tail began to swell and tremble, While to his little mind this moral came: We are as had as men if we dissemble! And we should never selfah craft employ To keep from others what ourselves enjoy.

"Henceforth I will be frank and kind and true;

"Henceforth I will be trank and kind and true; My sweetest nuts I 'll give to every comer; I 'll meditate the next long winter through How I can kinder be the following summer; And Mon and Weasels, in their sharpest mood, Shall nothing say of me but what is good." —[Good Words for the Young,

# Spiritual Phenomena.

CURIOUS PHENOMENA IN EDINBURGH, SCOTLAND.

In the shop of Mr. Nicol, druggist, Dundas street, Edinburg, there are (says the Edinburgh Courant) at present on view, several paintings which have a peculiar interest attached to them. not so much on account of their intrinsic value as works of art, as from the fact that they have been produced in the dark by a person while in Mrs. Woodbuil is not always as logical as Mr. N., an entranced or somnolent condition. The circumstances which have led to the production of latter, and more logical than H. W. Beecher. these pictures may be briefly stated. During the The Newtons are not whole without the Woodlast visit to Elinburgh by Mr. Home, the Spirit- hulls; no more are the Woodhulls whole without ualist, his seances were attended by several gentlemen who were skeptical as to the power attributed to Spiritualism, and they formed themselves into a club, which held meetings twice a week for the purpose of investigating the subject. These meetings were attended by Dr. Page, Mr. Nicol, Mr. Peters, Mr. M'Craw, Mr. Nelson, photo-grapher, Mr. Mylue, and other gentlemen. After a number of experiments they succeeded in pro-ducing some of the ro-called phenomena, but nothing that could not have been fairly explained

by ordinary muscular action. In the course of their inquiries the members of the club sought information in spiritualistic literathe old work of the person of a Mr. D —, a stated that this man, in his permal state, had no so knowledge of psinting, in his bornal state, had no knowledge of psinting, but that when he fell into a trance he painted excellent pictures in oil; and it was alleged that he was guided and controlled by the spirits of certain eminent old painters, partionlarly Jan Steen and Ruysdael. In order to satisfy themselves on the point, the olub sent to Glasgow a deputation consisting of Dr. Page, Mr. Nicol and Mr. Mylne, to meet Mr. D —. They found he was from home, but on his return he gave anoh "manifestations" as greatly surprised Dr. Page and Mr. Mylne-Mr. Nicol having had to leave before the meeting took place. The deputation gave in a report to the clab, and the result was that Mr. Nicol, who diabe lieved the whole affair, went to Glasgow; and he was so much struck with the extraordinary now-ers extibilied that he invited Mr. D — to Editp ticularly Jan Steen and Ruysdael. In order to

was possed. In the struck with the extraordinary now-ors exhibited that he invited Mr. D — to Edin burgh, A meeting was shortly afterwards held in a house in Edinburgh, at which the "medium" was present. In the first place, a temporary easel e rected, and a piece of millhoard, prepared bil painting, was nailed on it. The "medium" was erected, and a piece of millhoard, prepared for oil painting, was nailed on it. The "medium" then sat down on a chair, and said that the com-pany used not refrain from conversation, as it would not hinder the manifestations. In the Fourier of ten minutes the fell, to all appearance, into a deep sleep, and immediately started to his feet, his countenance being entirely changed, and bearing: a more intellectual aspect than before. He shock hands with a number of imaginary persons in the room. His eyes were shut during the greater part of the time, except when he spoke to them, and the balls of the eyes appeared to be turned round, and nothing but the white visible. In a minute or two he opened a parcel, made up in a bewapaper, which contained a large num-ber of paint brushes, a tin case with oil colors in tubes, and a pallet. He first of all selected the brushes, with which he was to work, trystig their points ou his tongue and on his thumb nail, as a when he was a wate, he took a pencil and out-lined a picture with great rapidity and no little skill. While he was drawing, the gas was once or twice put down, and, when it was put up, it was found that he had made as much progress in the dark as in the light. Some of the gentlemen present stood close to the easel, and they afterwards stated that the eyes of the medium were shut all the time. After the picture bad been out-lined, Mr. D. took up his pallet, and com-menoed to paint, not in a slow, careful manner, but in slapdash style, and the result was that in

### BANNER LIGHT. $\mathbf{OF}$ free Thought.

IS MRS. WOODHULL UNDERSTOOD?

BY AUSTIN KENT.

confess this is rather steep for the old radical

Austin Kent, But if we criticise her we should

do it on this point. We who boast of logic should

I here ask Mr. Newton, Mrs. Emma Hardinge-

Britten and Mr. Tuttle, whether they agree or

disagree with Mrs. W. on this point? If they

agree with her on this, I beg them more clearly

to define their own position, and show wherein

Mrs. W. goes beyond or aside from this. If they

disagree-if they hold that conjugal love and its

action should not be as free or in some sense as re-

ligious love, and its action or worship, I beg each,

for a time, to drop Mrs. Woodhull and define and defend his and her own position. I think this point should be fully and clearly met by Mrs. W.'s

critics. This alone can save us from an endless

rambling discussion. For the time, I assume

agreement with Mrs. W, on the point indicated,

and I urge her opponents to meet and reply to

this vital point. I do not-I cannot see it possible

for Protestants to long remain at the half-way

house where they are. It seems to me their posi-

I, too, was deeply interested in Mr. Newton's

review of Mrs. Woodhull. I was also interested

in Mrs. W.'s rejoinder. There is not a clearer

head or a more logical mind in the entire

spiritual ranks than Mr. Newton-so I see him.

perhaps, but she is more inspirational than the

the Newtons. I am sure our sister, Mrs. Denton,

will admit this. It takes even more than a Wm

Denton and a Frothingham to make a mental

unit. I am proud of the candid and just criticisms

among Spiritualists, and am ashamed also of the

uncharitable and unjust criticisms and bad spirit

If Mr. Newton differs essentially from Mrs.

Woodhull, I cannot clearly see the ground on

which he does or can stand. If he thinks there is

an essential difference, and that he has stated it,

will he re-state the points so concisely, so clearly

and so logically that a dull head can see them, if

that is possible? If any man can logically show

why conjugal love or life should not be as free as

religious love and life should be, Mr. N. can do it.

I think he will not tell us conjugal love is un-

safe in freedom because it has committed so many

crimes. Religion has not committed less; and no

one proposes to allow either conjugal or religious

ape. If I have misunderstood Mr. Newton I

beg his pardon; but is he not generally supposed

One of my neighbors tells me if he had the

power he would make laws which would prevent

any man from poisoning the minds of his children

and neighbors, with his religious errors. Infidels have made this impossible. But most of my

neighbors have helped make laws to punish a

man or a woman who should openly live in volun-

tary conjugal relations with two mates, even if

said persons were able and disposed to meet all

cares and costs fairly and truly. I may not like

such a relation. I do not like the sectarian, clan-

not see that I have a right to meddle with either.

to differ essentially from Mrs. W.?

tion is illogical and untenable.

sometimes indulged in.

do it logically. I confess I cannot do this.

# Banner Correspondence.

### Ransas.

ATCHISON, — "An Old Bostonian" writes, April 8th, 1872: "Dear Banner of Light—Away be-youd the Father of Waters, on the Western bank of the 'Alter of Vater, of the Vater bank of the 'Missouri,' I git myself down to tell to the world, through your paper, the good work doing here for humanity, which is adding another link to the golden chain that is reaching from earth beavenward.

Some two months since a magnetic physician Some two months since a magnetic physician came to this place from, Davenport, Iowa, by the name of 'P. B. Jopes.' He furnished his rooms, posted his bills, and sat himself down quietly to wait for the sick and afflicted to apply to him. Many came and were made hetter; some were healed; among the rest a lady, by the name of 'Starr' brought ber doubtien and a silicited Starr, brought her daughter sadly a filtered. Her case seemed beyond the reach of medicine. Her bowels, kidneys and liver were congested, her head paralyzed with lockjaw and 'St Vitus dance,' Dr. Jonés took the case, and, by the power that was given him by the Great Healer and min-istering spirits, he has restored her to health again. She is now able to walk the streets of Achison, a living witness that the spirit-world can and does take an interest in the welfare of suffering mortals. As in Christ's time, ten lenors, were healed, and only one returned to give God the glory; let us, therefore, take heart and go for-ward; for three have given their affidavits here, that, when all other help falled them, 'Dr. Jones' has restored them to life and health. He sends out no herald to proclaim his prowess, but his in-nate force of character and the splritual help granted him have made themselves feit here, and granted him have made themselves let here, and one individual in community is asking another, What does this thing mean? We learn that Dr. Jones will visit the principal cities and towns in Kansas during the coming year, and we feel that for the sick and afflicted a brighter day is dawning. We trust all who feel an interest in our glo-tious cause, and whose hearts are alive to the needs of the sick and suffering, will give him their sympathy and a good word, for it is not a life all can live—to go from place to place, always a stranger, and often looked upon with coldness and snepicion by many who had rather a fellow being would sink to an early grave, than any one outside the fold of the 'sheepskin' should raise him to life and health.

Tuls place is at present in considerable commo-tion over the utterances of a sensational preacher who wants to convert everything, particularly children, the younger the better. Oh, for a speaker here, who could show them the faith of the angels, and teach them the true end of life."

### Florida.

Florida. JACKSONVILLE — Albert Stegeman of Michi-gan, has been for some three months, with his family, enjoying the soft breezes and balmy air of a Floridian winter, safe from those toy blasts of the North, which claim even early spring for their proy. He is not, however, "unanimous" as to the great health-giving powers of Florida in particular, but thinks much credit due to the faot paractuar, but bubks much create due to the fact that the patient has made a change, and is free from business cares, etc. He thinks but few in-ducements, aside from its climate, exist to make the State one's home. "In the main, the country is level, a great deal of swamp and low wet land; is level, a great deal of swamp and low wet land; its water dark, and its streams sluggish. This has its effect upon the products of the State, vegetable, animal and human. \* \* The elimate is bilious, very much so, and were it not for the sea breezes there would be a great deal of fever and ague here; there is a good deal of it as it is."

of it as it is.'

As a dietetic reformor he says: "As a man does not live alone on that which goes into the stomach, but eats through his eyes, ears, nostrils, and in fact through every pore of his skin," and "as a great deal of the food in Florida is on the

plane of hog and hominy," he should not like to become acclimated there, The Florida oranges, he says, are of a superior quality. "With carefaud attention they can be grown here in great abundance, also lemons, bananas, figs, grapes, plufis, peaches, pine-ap-ples, cotton, rice, sugar. &o., as well as all the smaller fruits and vegetables in endless variety. She may become one of the gardens of our lag, for there are those who like and can thrive in a ties here holding regular meetings."

### Illinois.

BELVIDERE .- Olvilian Morse, writing April 8th, states for the information of all patrons of Mrs. Mary Jane Colson, of South Bockford, Ill. medium for answering sealed letters-that "on ng on nei

munication written by a medium under spirit-guidance. We are told that the persons by whose mediumship these extraordinary communications Inclinuship these extraordinary communications are made, feel themselves constrained to write, a nul yet at the same time they remain utterly ig-norant of what they have, written until on the conclusion of the performance they have read it. The subject of the inspirational paper read on this occasion was the warning which the Apostle Paul gives to Timethy against giving heed to se-ducing writh and donting of death. With reducing spirits and doctrines of devils. With re-gard to this passage, which has evidently a hearing on some such mysterious movement as that in which modern Spiritualists are engaged, the pur-7 pose of the inspirational paper seemed to be that shice death causes no break in the continuity of being, such as is commonly supposed, since men carry with them into the spirit-world whatever opinions and prejudices they may have formed while on earth, there is as great a diversity of opinion in the one world as in the other, and repre-sentatives of every sect are to be found there as well as here; consequently we should receive no communication professing to come from the spirit-world as infailible, but should bring every state-ment to the test of reason and conscience.

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Another gentleman read from the Banner of Light, the great organ of American Spiritualism, Light, the great organ of American Spiritualism, an article or essay on the doctrine of inmortality, as it has been held in various countries and at different periols of history down to the present day. Perhaps the main feature of the meeting was the address by Mr. Manns, who gave a sketch of the rise and progress of modern Spiritualism. To such as are making inquiries into the subject, this address would no doubt, he interesting, as it presented an array of facts, duing from the year this address would no doubt, he interesting, as it presented an array of facts, duting from the year 1847, which have now become matters of histori-cal importance. It quoted largely from eminent-authors, both Agerican and Eogrish, and it also indicated the peculiar characteristics of spiritual teaching, and advocated its usefulness, both for purposes of conviction and of comfort. The pro-caedings of devices with the singing of a hymn. Abother paragraph thus refers to the same movement: movement:

movement: " Spiritism, notwithstanding the fidicule which assails it, and the many absurd things which are said and done in its name, continues to enlargo its circle of believers, and service is now regular-ly performed in a large building in Lonsdale street, which is filled every Sunday morning. There is but little in the creed itself to provoke the antagonism of the church. It is calculated, despite its seeming impossibilities, to make a cor-tain section of society who believe in nothing but Materialism step beyond the narrow bounds of a Tain acction of society, who believe in nothing but Materialism step beyond the narrow bounds of a cold philosophy, and come mearer, therefore, to the church. Yet, strangely enough, therefore, to all denominations are its thercest assallating, and if only pamphilets and sermons would accomplish it, Spiritism, as a new faith, would have long ngo died and been buried. As it, is, the opposition of the church appears to give it increased vitality, and there is no question but that it is largely exand there is no question but that it is largely ex-tending its circle of believers in this country."-The Illustrated Australian News.

# ENGLAND.

### M. D. Conway and Spiritualism.

EDITORS BANNER OF LIGHT-I have just seen an editorial in your paper of the 23 Lof March, "Spiritualists much Disturbed,") which seems to me, in one or two points, to bear rather heavily on my friend, Mr. M. D. Conway. In the concluding, paragraphs of that article, you assume that he will be glad to see the advocates of Spiritualism brought to grief; but I happen to know that Mr. Conway is willing to investigate-the Spiritualistic phenomena, and if he word once convinced of the genuineness of the manifestations, I feel sure that he would stand forth bravely and proclaim his belief. He has more than for a conce followed his convictions of duty at a sacri-fice of amost all that men usually value; and those who know him best, believe that no world-ly endowment or place which he might postess, would prevent him from becoming the advocate of an unpopular cause if he were once convinced of its truth. I heard Dr. Carpenter's lecture upon "Enidemic

Delasions," and read his paper in the "Quarter-y," to which Mr. White so ably replied in the Decomber number of the Spiritual M. guzine.

Perhaps if Mr. Conway had seen this reply, he would have attached less importance to some of the statements in Dr. Carpenter's rather amusing

Vith best wishes for many happy returns of this great anniversary (March 31st) for Spiritual-

ists, I remain, gentlemen, Very truly yours, MARY ELIZABETH TEBB. London, March 31, 1872,

CONVENTION NOTICES.

# The Pecture Boom. THIS AND THAT.

ADDRESS BY ELDER EVANS.

The revelation of to-day is the key to revela-EDITORS BANNER OF LIGHT-I am sure by some Mrs. Woodhull is not yet understood. I tion in the past. Upon this rock the Church of understand her to believe in conjugal freedom, as Obrist must be built as its foundation to rest and in no other manner than Protestants, incladupon-not upon the record of a former revelation. ing Christians, Spiritualists, Infidels and all Lib-How absurd for one generation to ignore revelaerals profess to believe religious freedom. Our tion and spirit communion, holding them imposgovernment claims to tolerate and protect all persible for their attainment, while implicitly besons in their religious faith, life, and action or lieving that some previous generation was open worship, so far as such freedom does not directly to them in the fullest degree! Spiritualism comes encroach upon the equal freedom of others. Our to remove this absurdity, and to explain the mysteries of the spiritualistic history of Jesus and State laws do not allow the same conjugal freedom. Mrs. Woodhull insists that government the Apostles. All the miracles (so termed) become miracushould do just this. Is she right or wrong in this?

lous, as the growing of the grass and the falling of a stone, or the continued suspension of the earth in space, are miraculous. And the conclusion is reached, that either these things were not performed by reason of the divinity of Jesus, or that his Apostles and such as shall do "greater vorks than these," are also divine beings-Gods. Possession of spiritual gifts and powers proves that persons may be Christians, not that they, are o-wanting these gifts cuts off the claim altogether-but not at all does Christianity prove infallibility. Like Adam, or John the Baptist, Jesus was born a natural man-a generative m'n. Not until born again of the Ohrist-spirit could he say in truth, "I am the way, the truth, the life"-" I am the resurrection."

The popular error is to make Jesus all that he was, or all that they claim him to be, by means of his superior generation-a fatal error-that deprives Jesus of his chief crowning glory. Abstinence, self-abnegation, self denial, persevering adherence to principle, by means of which he formed his own character, (just as all men can do or have done) up to his Christ Baptism; and then the same regeneration-travail-that awaits all who shall "follow him" into the holy of holies, the inner heavens; as it also, deprives humanity of the great comfort, "encouragement and hope implied in the exhortation: "Be of good cheer,

for I have overcome the world." If he was born a Christian-an utter impossibility-he is our inferior; we, who have "fought the good fight, kept the faith," .and overcome by means of "Christ within" us, have done what he never did. He may have nossessed the innocence of childhood, of an unhodied angel, but not that sturdy, manly innocence which has been attained under the hammer of temptation, and in the fiery furnace of affliction.

Being the first-"treading the wine-press alone" -may somewhat balance the ante-natal superior advantages of his class. He was subject to his own parents, who did not comprehend the spiritual impressions impelling him, and foreshadowing the future work, on a higher plane than the natural, which they occupied.

As a natural man, Jesus had to learn Judaism a natural law applicable to the material world. 1. The law of physiology-no sickness. .2. The law of property-no monopoly or usury. 3. The aw of reproduction-use, not indulgence. 4. The aw of war-force-right against wrong.

When Moses killed the Egyptian, that was wan on the lowest plane-physical force.

Mediumship War. - When Jonathan with his armor-bearer defeated a whole host, saying, There is no restraint to the Lord to save by many or by few."-I Samnal, xiv: 6. When Gideon discharged twenty-two thousand then from eon discharged twenty-two thousand then from his army, leaving ten thousand, the Jewish God still said, "The people are yet too many." ""By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man into his and let all the other neonle go every man into his place."-Judges vil. And with the three hundred men, with trumpets, lamps and pitchers, Gideon created a Bull Run panic in Midian, and a hundred and twenty thousand men fell, mostly by their own swords. nish and persecuting religion about me. But 1 do

Sumpson, with the jaw-bone of an ass, slew a

thirty-two minutes a picture of Loch Achray was comp The Solritualists say that more wonderful manifestations can be obtained in Mr. During pres-ence, namely, the production of "spirit paintings," in which the medium's hand is not called into ex-ercise at all. The production of these spirit paintings takes place in total darkness, and at the meeting which Mr. D — attended, a specimen was given. The medium took his sear at one end of a table, and the color box was pluced at the opposite end. Several gentlemen sat between him and the colors, so that he could not reach them without the company belug aware of the circumstance. He took from his pocket a number of cards, and rabbed them with his hands, as if feeling for a card suitable for the operation. He appeared from his manner to be asleep, but was able to answer questions and carry on a conver-sation. He at last chose a card the size of a care de visite, prepared for oil painting. It was marked on the back so that it could be checked and laid on the top of the color box opposite the brushes. The company were told that they would probably require to wait some time before any manifesta tions would be shown. The light was then put out, and 'in a few minutes there was a sharp sound as if'a 'wire was being drawn over a piece of paper, and a holes was made as if a brush was thrown on the table. That was the signal for the lighting of the gas, and the company then saw the card close to the place where it had been laid. On turning it up, it was found that a picture had been painted on the under side, and was still wet. 'As some of the company had doubts as to the

experiment, a request was made that it should be repeated. The light was again put out; and in a short time a pencil was dashed on the table. On the cards being examined, it was found that there were two subjects very cleverly drawn-a faith-ful portrait of Hugh Miller and a sketch of a girl! Mr. D- was in the trance about three hours; td when he awoke he appeared to take great in-nost in the plotures an interest which could shop simulated. He said that he had seen in a the pictlow somewhere the original of one of facts simplue had drawn. We state the above gentlethen its we have ascertained them. The with Spiritualied are no more to be identified But one themiles with Spiritual ed are no more to be identitien Batone, thing we as a theory than we outselves, ers is, that no pais to impress upon our read-every statement of is have been spared to put test as to its truth.

Where religion is left free, millions of money and millions in value of time are foolishly spent -are wasted and worse than wasted. Two meeting-houses are built where one would do as well. Non-participants and Infidels directly or indirectly share in this waste, more or less. Three miles south and five miles north of where I write, there are to be two Methodist-Wesleyan and Episcopainter would do. He then selected colors from pal-meeting-houses near each other. Cause-a the tins, and put them on the pallet. Having religious quarrel. Many who helped and are chauged the position of the easel from what it was helping build the more than useless houses will helping build the more than useless houses, will be slow to disburse their funds in satisfaction of just claims on the part of their creditors. I know of no legal remedy for this which could be devised. which would not be worse than the diseaseworse than the present evil. In this all Protestants agree with me. Mrs. Woodhull takes the sime view of conjugal or marriage laws. I have never favored the abolition of all marriage laws until or faster than people come where all laws are unnecessary. Yet I here confess to those who do, that I believe the freedom of the many women from enduring a life of virtual rape-legal rape in the marriage bed-would balance a large

amount of evil which more freedom would bring to society on its present low plane, as child murder and enforced maternity would be less frequent. On the whole it is not strange that the best people differ in opinion on these subjects. All have a like interest in the good of society.

Brothers and sisters, whither, think you, are we bound? toward a wider freedom, or toward a narrowing conservatism? If Spiritualists are soon to divide-as is claimed by some, though I do not believe they are-let them shake hands and part, not quarrel and separate.

Stockholm, St. Lawrence Co., N. Y., April 16, 1872.

### IS IT 80?

MESSRS. EDITORS-In the treatise by Dyer D. Lum, "The Twilight of History," published in the Banner of April 13th, I find, in the fourth paragraph, the following statement:

"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."

In the development of languages, is not improvement always the rule, and deterioration the exception? If not, his interrogation in the furteenth paragraph may be of somewhat dublous import:

'How long had it taken to progress from barharism to this standard?----to grow from the troglo-dyte life of the stone-age to the use of edge-rools of Blool?—to develop a language suited to the necessi-ties of a commercial people from the rude ircharac-teristic intonations of the primitive autocthone race ?"

How is it? I had supposed there was no one thing, over which man has supervision, whose tendency was in the direction of improvement more surely than that of language. I still entertain a strong hope to that effect. H. N. S.

thousand men; and then a spring opened in the by disease, and so weakened in body that the

temple .- Matthew xxi: 12. Jesus went into the temple, and cast out all them that bought and sold therein; "and overthrew the tables of the money-changers, and the seats of them that sold doves." This, too, was Jewish medium war.

The entry of Jesus into Jerusalem was in the faith that the kingdom of God was to be set up outwardly and by outward means; for, as yet, I do not think Jesus himself was converted to know that his "kingdom was not of this world;".and he still believed in Jewish mediumistic war, as did also his disciples, even until after his death. The highest form of Jewish war was where the medium of the spirits did nothing, any more than the medium of table-tipping or other manifestations is expected to do-sit still.

Even to the last it is not clear to me that Jesus vas yet a consistent non-resistant. Luke xxii: He that hath no sword, let him sell his garment and buy one," was the advice of a war man, and, swords were enough, he expected spirit aid in diums, he says, are much needed in his neighbor-hood. the work of destroying men's lives-Jew like.

At another time, when under better and more Christian influences, he went even beyond Elias, was as "Prince of Peace" under the Christ influence. In short, it was a matter of travel toward Christianity with Jesus, as with his apostles and all who follow him. He took the sword and perished with it-crucifizion. "Jesus was not yet

perfected," even after he was out of the body-in Obristian principles-is the record. There was a Have taken a step in advance. About twelve travel, and there were sufferings left behind for

others to fulfill and endure, before the body and the head could all be compacted together. Does the presence of Jesus at a wedding prove that at his "beginning of miracles," he was not yet converted to celibacy, as a Christian virtue? The fact that it takes ages upon ages for the rays of the natural sun to become converted into first water.

The title of "doctor" was invented, in the twelfth centary. Irnerius, a learned professor of law at the University of Bologna, induced the Emperor Lothaire II., whose Chancellor he was, to create the title, and he himself was the first recollect of it. He was made Doctor of Laws by that university. Subsequently the title was bor-rowed by the faculty of theology, and first con-ferred by the University of Parls on Peter Loin-bard. William Gordento was the first person upon whom the title of Doctor of Medicine was bearowed; he received it from the College of Asti, in 1329.

jaw-bone, and he drank of it. That was medium war. Jesus also was thus inspired in cleansing the spirits were unable to control her." The numer-brous sealed letters now on hand from her corre-spondents—some of which have awaited an answer for a long time on account of her feelie health-will receive replies as soon as she is able to, re-commence her duties. All she asks is the exercise of patience and charity on the part of her friends. Her gift of mediumship is regarded, he says, as very wonderful, and her answers. highly satisfactory to parties testing her powers.

### California.

SAN FRANCISCO .- John R. Kelso writes April 1st, informing us that he has been prevented for some time past, by reason of sickness and business relations, from giving as much of his time as he desired to the cause of humanity as a lec-turer. He says: "There are many live Spiritualints here, though they are not so thoroughly or-ganized as they might be. I will answer calls to lecture anywhere."

### New Hampshire.

NORTH HAVERHILL, L. E. Morse informs us, April, 2d, that in accordance with the vote of the State Spiritualist Association to district the State and organize County Associations, he hopes like the advice of Paul to a-young woman to an effort will soon he put on foot to carry the marry, was not proper advice to give to full Jew-ish Christians. And when he told them that two

### Virginia.

RICHMOND .-- Anna W. Bodeker, writing from who called down fire, by the spirits, to kill one this city recently, earnestly desires that some hundred men, which Jesus refused to do; then he good test and inspirational medium visit the locality, as the field, which is large, is also promising, and the subject of Spiritualism, wherever mentioned, arouses great interest.

# AUSTRALIA.

### The Melbourne Spiritists

months ago a small party, consisting of eleven persons, agreed to meet together every Sunday forenoon for the purpose of strengthening each other in the new and extraordinary faith which they had been led, severally and independently, to entertain. Their meetings took place at the Masonic Hall, in Longdale street, and although designed to be for a time at least in some measure private, they gradually attracted an increas-ing number of attendants. The experiment hava diamond, and that many superior stones are ing succeeded so far, it is now deemed advisable formed before the diamond of the first water is produced, may be a fit simile of the effect upon formed before the diamond of the effect upon ficiently large to quite fill the hall. The proceed-ficiently large to quite fill the hall. humanity of the shining of the Ohristspirit for ings, which it may be as well to state are both of the geventeen hundred years, during which perithe foventeen hundred years, during which peri-od there has been one continued succession of ef. forts to produce the true pentecostal church-the kingdom of heaven-a spiritual diamond of the day, consists in calling upon two or three persons intimately connected with the movement to take such a part in the proceedings as has been arranged by previous agreement, and which ac-cordingly they are prepared to fulfill. The devo-tional part of the service came first, and consisted of invocation and praise. At the request of the President, a gentlemen, who was seated in front of him, rose, and moving to the platform, read from a paper a form of prayer which had evi-dently been composed for the occasion. Then a hymn was ang, and after the hymn another gen-tioman was requested to read what is called smongst Spiritualists an inspirational paper. By such designation, it appears, they mean a com-

Office of Secretary of Indiana State Associa-tion of Bpirtualists. To the Spiritualist of Indiana, Greeivg: We hereby announce to the friends of Spiritualist in Indi-ana and elsewhere, that the Sixth Annual 'Soure Hou of the 'Indiana State Association of spiritualists.'' will be held in Westerlieb's Hall, in the city of Andesson, Madiam County, Ind., commencing Friday, May 2(th, 1872, -t 10) welters, and and continue in nession over Sunday. Each .ecd/Alent No-ciety and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for anciety exists will be entitled to three delegates and of the cause are cordially invited t. attend Exceptions pos-sible will be done to make the Convention both pleasant and printable. We are authorized to announce that the Hon. Robert Dalo Owen and other good apeakers will beiratendance and take part in the Convention Anderson is a thriving place, situated thirty-four miles nothes from Indianapois, on the Belefourian realized and no sher good to entrating the Spiratensis and a Children's Progressive Lyceut in successful operation server to be one the the Belefourian and the protection will be context in the Belefourian realized part in the Convention Anderson is a thriving place, situated thirty-four miles nothes an active society of "privulisms and a Childre, n's Progressive Lyceut in successful operation speakers at the Convention will be bard of Trustees.

Convention will be entertained free, and board procured to others at a low rate, By order of the Board of Trustees, (Attest.) J. R. RUBLE, Secretary of Indiona State Association of Spiritualists, Indianapolis, Ind., April 1872.

### Quarterly Convention.

Quinterly Convention. The Spiritualists of Merrimac and Sullivan Counties will meet in Quarterly Convention at Lempater, N. II. on Friday, May 3d, to continue through Saturday and Sumar, May 4th, and 5th. The Spiritualists and free fillukers of those two counties are requested to meet for business. Let there be a delegation from each town present We invite all to attend from every part of the State, whom the invisibiles may inpr 38 to come and join us in presenting spiritual truths and the demonstrated immortality of the soul. By order of the Executive Committee. S. F. HURD, Secretary.

New Jersey State Association.

Retw Jerrey Riate Association. The Second Quarterly Convention of the New lerrey State Association of spiritualists and Friends of Progress will be held in Jerrey City, on Wednewday, May 8th commencing at luo clock A. M., and holding the essention. A could -linvia-tion is ext-miced to all interested in the great reionme at the day, essectially those designing to attend the Propho's Reform Convention. In New York, May 9th and 10th. Name and place of hall, and the names of the spoakers, will be given next week, and bills posted in Jerceny City at the propertime. ELLEN DICKINSON, Secretary. Vincland, N. J. April 16th, 1872.

Van Buren (Mich.) County Circ'e

Van Buren (match.) County Circie. The next Quarterly Macting of the Van Buren County Cir-cle of Spiritualists will be held in the Universalist (Burch, at Hartford, Mich., on sonarday and Sunday. May 4th and 5th. Cephas B. Lynn. W. F. Jamiuson and Frank Mc. in ine are enaged as acakers. J. S. TUTLE, Scerelary.

### - Passed to Spirit-Life :

From the home of his father, in Lowell, Mass., Henry Lyman Parmenter, March 3d, of consumption, aged 21 years.

The deceased was possessed of sterling integrity, was kind-nearted, correct in his way of life, but little known outside hearted, correct in his way of life. But hittle known outside his limited circle of acquaintance, yet over ready, with walling hands to ald those who had betriended lum. Through his lingering illuess he bore his sufferings with calinness and pa-tience, as each day he was conscious of his approaching oxit from earth life and entrance into the spirit world. Through his mother in-law, who is an excellent time, test and hea-ing medium, he bad, gained a knowledge of Spiritualism. In the appendent of the uneral, and spoke works of cunfer and consolation to he mowiners. His virtues will be held in last-ing remembrance by his relatives and associates, and all who knew him.

From his residence in Newtown, Ct., on the 9th of April, E. P. Wetmore, in the 79th year of his age.

He was the father of Mis M J. Wilcoxeen and the writer of this, and at his request to be burled, by Spiritualists, theser-vices of A. A. Wheelock were procured to officiate at the fu-noral.

Frem Dearsville, Onelda County, N. Y., April 13th, John J., son of Edward P. and Henrietta Peck, aged 6 months and 7 däys.

From the residence of her brother-in-law, Dr. R. O. Sidney, in Brooklyn, N. Y., March 23d. Sarah G. Patterson, aged 27 vears.

From No. 1658 Atlantic avenue, Brooklyn, N. Y., on the 2d day of April, Adgate 1'. Sidney, youngest son of Dr. Ross O. and Lucy E. Bidney.

### BANNER OFLIGHT.

In quoting from the Banner of Light, CATO should baken to distinguish between editorial articles and the mmunications (contenaned or otherwise) of cortespondents, ar columns: are open for the expression of free thought, the best interaction of the second sound understee o personal; but of course we cannot undertake to endorse the varied shales of opinion to which our cor respondents give útterance.

17 This paper is issued every Saturday Moraing, one week in advance of date For Spirit Message Department see Sixth Page.

Banner of Light. BOSTON, SATURDAY, MAY 4, 1872. Office in the "Parker Building," NO 155 WASHINGTON STREET, ROOM NO. 3, UP STAIRS. AGENCY IN NEW TORE THE AMERICAN NEWS COMPANY, 10 NASSAU ST WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE, LATERA COLEY, ISAAO B. RICH.

All letters and communications appertaining to the Elliptial Department of this ; after must children to freeder promit attention the address of the Littler Collars. Alternative recenter of the active to the address of the Littler recenter to Winterson Multiple & Co., the publishers of the Banner.

### "Flashes of Light from the Spirit-Land, through the Mediumship of Mrs. J. H. Conant."

By reference to announcement in another column, it will be seen that William White & Co., yielding to the repeatedly expressed desires of their patrons, for the publication of a work embodying in book form the most important questions and answers given at their Free Circles and published in the Banner, have issued a volume bearing the above title, numbering some four hundred pages, and crowded with important citations from the revealed wisdom of translated minds.

The matter of this book has been carefully collated by Allen Putnam, whose reputation as a profound thinker and careful scholar is a guaranty that the work has been thoroughly don's.

Read" this book, replete with the teachings of the skies, and circulate it among those who are giving the subject of Spiritualism attention for the first time. The fact that the numerous and varied topics have been successfully treated, extemporaneously, by a woman whose early educatidnal advantages were limited, and whose health has ever been frail, and that for a period of some fifteen years she has continued to give forth this information, should be a powerful argument in proof of the existence and action of invisible intelligences to the wind of even the veriest doubter of spirit communion and life after death,

### The Campaign of Bigotry.

A local and subordinate society has been formed in Boston, with Rev. A. A. Miner, the Universallst, as its President, to work up the designs of the Cincinnati Convention for revolutionizing the Constitution and government of this now free country, by engrafting a formal recognition of religion upon the organic law. Associated with Dr. Miner are sundry other gentlemen of high or undoubted repute, whose experience, and reflection ought to instruct them that, in this instance they are playing with edge-tools, with the certainty of being sadly mutilated before they are through. The Society avows its chief means of operation to be the sending of netitions to Congress, the holding of meetings and conventions. and the dissemination of documents. We were gratified to discover that Gov. Washburn neither was present at the meeting nor consented to serve as an officer. The title of the Society runs: 'Boston Society to Secure the Religious Amendment of the Constitution." It is to be auxiliary to the National Society; and it aims to secure such an amendment to the Constitution "as sliall suitably acknowledge the authority of Almighty God and the Christian religion." That is sufficiently explicit for any one. At a second meeting for the same object were several speakers, whom we will not enumerate any further than to state that one was Dr. McAllister, the Secretary of the National Association. The business is thus launched at the liberal capital of liberal Massachusetts. It is doubtless to be followed up by similar organizations in other States all of them designed to prop and huttress the great central society. One of the speakers, an Ortho lox clergyman and a professor in an interior college, argued from the premises that nations do not first form their governments affil then choose their religion, but the religious basis exists from the first; in which we fully agree with him, and therefore maintain that there is so much the less need or reason for governments undertaking to meddle with religion at all. If they find it already established, what more can they do about it? They can no more hope to regulate than to create it. The religious instinct is no product of external authority, like that of a civil government, but is -implanted in every heart by nature. But, added the speaker, with equal error, no people of the same race can be united under one government, if they have different religions; a statement which the experience of the American people emphatically contradicts. He said that but one religion was possible, in a nation, as in an individual; which is perfectly puerile, because the diversity of indlvidual life and thought in a nation is without end. The remark is a fair specimen of the bold dogmatizing which passes current with Orthodoxy for inspired wisdom. Nothing is emptier when subjected to examination. And the same speaker proceeds in the same strain: "There is a party which avows its determination to suparate religion from every department of government. They say that the constitution makes no mention of God, and all traces of igion must be taken out of the government. It is impossible to separate anything from religion. Everything leads to Gol, and the proposition is Everything leads to  $G \circ I$ , and the proposition is an exquisite absurdity. Our common school system cannot exist two centuries without some re-ligious basis. Because of the folly and the ab-surdity of the proposition he would have a bulwark against it in the constitution." This is but begging the question. The reverend speaker reasons backwards. If it is those who oppose this movement of bigotry who are separating religion from the Government, then he confesses that religion is already in the very-fibre and being of the Government, without putting it into the Constitution in form. And if the latter act is only one form at best, it may wisely be left undone on account of the perils which it threatens in the future to both Government and people. About a mere matter of profession there can be no need to make such a noise, especially as the reality is already where it is wanted. And certainly, if the conflict over the form threatens to destroy the reality, it is not only unwise but it is | result from their innocuous ravings.

pr.

positively anti-Christian to attempt the experiment. But "liberty of conscience," added the speaker, "must never be allowed to interfere with cised over the fact that Henry Ward Beecher has the public weal." That is just the same cry of of late been preaching against the New England assumed holiness which the bloody rulers of the Congregationalist creed. Spiritualists prophesied Old World have set up in the past, and with no long ago that Henry would come to this sooner or less conscientioneness; and the fields of Europe later. In alluding to the new departure of the have been drenched with the blood of millions of great Brooklyn divine, a cotemporary says, Mr. the population, whom the fury of civil wars has Beecher is never so forcible, never so logical,

arrayed against one another. that assures us from every page that the Chris- superstitions of the past. If he is enthusiastic and influence when it has been left most free by the convictions, he is ancompromising in his attacks State. On the other hand, the junction of Church | upon what he esteems the false teaching of his and State has always opened the door for cor- opponents. On this occasion his anathemas were ruption and tyranny in their worst forms. The directed against the Cambridge Confession of framers of the Constitution had considered this Faith, declaring, among other things, that he whole matter well. They did not ignore it, nor would prefer being an atheist than follow such a were they indifferent to it, as is often alleged of faith, notwithstanding he ackn wledged it was them. What they left out of their work, they the faith of his fathers, and the foundation upon left out designedly, taking large and wise views which was raised the structure of the creed of the of government, of liberty, and of the passions New England Congregationalist churches. The and intirmities of the human race. In the organic most obnoxious clause in that confession appearlaw which they framed, they purposely avoided ed to be the following, which the revorend genrecognizing Christianity, and in fact all forms of theman read with a terrible emphasis; religion and religious belief. Their sole aim was

to lay broad and deep the foundations of civil liberty, and in doing it they felt assured that they left the largest possible field open for religious freedom. And where religion is not wholly free, they well know its growth was forced, arbitrary, conscience, and never of human law. It was one of the maxims of the early commentators on this omission in the Constitution, that " the purity of religion is best preserved by keeping it separate were by any means indifferent to the profound Eternal Right in too high reverence, and sought the nation

was present in Tremont Temple, explained disstitutions; free government and hopes of human liberty will all be submerged. It is very common, we know, to affirm that the days of religious Church, and not the growing one, ecclesiastically is perfectly reasonable, because Protestantism, tion and contralization, but rather to expansion by the force of liberty. So long as it is Protestantism, it tends to undermine even its own efforts. to erect still different forms of ecclesiastical power on its chosen ground. Its whole life consists in battling those forms, and in helping man to attain everywhere to perfect liberty. Yet we see, today, professed Protestants trying, at the hazard of destroying free government itself, to erect a spiritual despotism after the same fashion which has again and again received the world's con demnstion.

How little do these bigoted men see the dan gers toward which they would hurry the nation! An amendment like, the one they propose must In order to be effective, be enforced, in its principle and spirit, by positive laws. Then comes the proper, that is, the authoritative, construction of those laws. The amendment being Protestant, as we are assured, the Catholics are not going to faith and conscience. And at that point the contest begins. It will be waged in our noble system of common schools, to destroy all the good doctrine that ever emanated from the lips of men. hey are doing and have done. authority, which, instead of being universal as now, will be but partial, contested and detestable. The organization of parties for a war on this basis is as sure to succeed as the night is to follow the

The Cambridge Confession of Faith. The sectarists of the country are deeply exernever so eloquent, as when he denounces the fol-History is our best guide in this matter, and lies of the present or demolishes the long standing tian Church has advanced most rapidly with its audaciously determined in the defence of his own "By the decree of God, and for the manifesta-

tion of his glory, some men and some angels are predestinated to everlasting ruin, and some are foreordained to everlasting death." The painfully intense interest with which the congregation drank in the terrible words, was hardly diverted limited, and never abiding; for it is a matter of by the criticism which followed it, which was simply, "That is rather rough, is it not?" He went on reading until he came to the following: "These angels and men, thus predestinated and foreordained, are fixed to an unchangeable desfrom the Government." Not that the Fathers tiny; their number is certain and defined, and cannot be increased or diminished." "That is sentiments of religion; on the contrary, they held [ what you may call a tight fit," said the elequent commentator. The effect of the vernacular was to inaugurate religious liberty with the birth of instantly perceptible. The mental tension superinduced by the effort of judging if they (the The Secretary of the National Association, who Plymouth Church congregation) were among the predestinated and foreordained was agreeably tinctly, in reference to this movement, that by "relaxed into that innocent merry laughter cultithe Christian religion-the organizers meant Pro- vated in the Bethel. Mr. Beecher added: "If I testant Christianity, and by the Bible, the vorsion were left to choose between absolute infidelity which is received by the Protestants. Here begins and atheism, and the acceptance of a God who the parting of the ways. Here stands the guide- has preordained and predestinated an innumeraboard, pointing the nation to certain religious ble host of his creatures to torments, to pains. war. Under such a wave of passion, our free in- | and to eternal death for his praise and his glory, why, rather than accept such an infernal deity I would be an atheist, and I would glory therein." A murmur of suppressed applause followed this wars are past; but who will undertake to show bold pronunciamento. Mr. Beecher then turned that human nature has changed from what it to the sermons of Dr. Binney, preached from the was, and that human passions are any less in- same pulpit, in one of which the Doctor said that flammable? The Protostant Church, be it re- there were those sitting before him who in the membered, is but one branch of the Christian eternal ages should suffer more of the torments of the damned than the volume of all that was painconsidered, that the Catholic branch is. And it ful, all that was dreadful to the souls then wailing in hell. Mr. Beecher said: "It is to a being like by its very definition, does not tend to organiza this that we say 'Our Father.' Why, if there was one soul that was predestined by him to such a hopeless inheritance of woe, I would say 'Our Fiend'-not Our Father." Those words coming from a man who is regarded by his congregation with almost the same trus' and reverence with which the ancient prophets inspired their followers, created the most intense excitement. It would be difficult to describe the breatliless interest with which every word was watched as it fell from the lips of the great preacher. The sermon secmed electric. The boldness of the words that sought to overthrow what had been formally declared to be the faith of the Calvinistic Church only ten years ago, would seem heretical if the source from which they issued did not forbid the idea. And yet there were those in that devoted flock who rembled for the Orthodoxy of their pastor. Few believed that there was ever much Calvinism in his nature, but no one expected to see him thus contemptuously shake the dust of Congregationsubinit quietly to laws that conflict with their alist New England from his feet, and openly denounce the Confession of Faith lately adopted by the "holy" men at Boston as the most devilish

Death of Mr. J. W. Jackson. We regret to learn from the" Medium and Dayin London, on the 29th of March. Mr. Jackson appeared chiefly in "Human Nature." He was Same continued; "Universology versus Woman," nology he had gathered much spiritnal knowledge. that he had become a complete convert to the Miss Fox, now in England, did much, we believe, to alter his views.

As an anthropologist, Mr. Jackson may rank which any science of anthropology must be in- for President," etc. complete. The Vogts, the Maudeleys, and the Moleschotts are an age behind Mr. Jackson in. this respect; and their so-called science is but a one-sided affair. We regret to learn that Mr. Jackson left his family in needy circumstances. read twenty years hence than they are now.

### L. S. Richards-Scientific Essays.

We shall soon commence the publication, on of the matters about to be treated by our corre- to know all about P. B. Randolph. spondent, we subjoin a few of the subjects upon which he proposes to write, viz.: Origin, composition and development of the earth and other planets; water-explaining the formation of rain, origin, germination and structure of plants; oriearthquakes and volcanoes; man and his origin-Darwinism; air, motion and heat; light-its phenomena, with an explanation of the construction and operation of the eye, and photography; electricity, including lightning and the principles of the telegraph; the moon and earth in space-"I

the moon inhabited?" tides and eclipses, comets and "shooting stars;" the planets, asteroids, sun and "fixed stars;" spirit and matter in the light of science. The series proposed will tend to give the reader a good idea of and insight into the forces and composition of the universe, and will richly repay perusal.

### Passed On.

In the light of our glorious philogophy there is no such thing as death, and so we say that, on the morning of April 13th, at Melrose (Highlands), Mass., Elizabeth Mendum, the long cherished lifepartner of our friend, J. P. Mendum, the enterpassed on to that grander life which we feel sure is the intuitive longing, as it is the inalienable birthright, of every human soul. Our sympathies go out to Mr. Mendum in this hour of bereavement.

The Investigator, in its issue of April 17th speaks of her as follows:

"It is common, we know, to enlogize the de-parted, and when it is deserved it is not less a fitting tribute to the dead than a good incentive to the living. Mrs. Mendum was a very worthy woman; a devoted wife, and an affectionate and most careful mother, whose constant assidutey for the welfare of her family, and continually pleasant and happy disposition, always made sunshine throughout her household. As a neigh-bor she was kind and obliging; good to the poor and unfortunate; greatly interested in all reform movements; a thoughtful, reflecting, intelligent and liberal\_minded woman, who early saw the path of duty and faithfully followed it to the last hour of her existence. \* \*

She has left a name with never a stain

### MAY 4, 1872.

Contents of this Number of the Banner. First Page: "The Confoundment of Theories break," of April 5th, that Mr. J. W. Jackson died and Principles," by Victoria C. Woodhull; Poem --"A Picture," by Mrs. C. A. K. Poore; "Report was not as well known as he deserved to be to on Spiritualism of the Committee of the London American readers. His contributions of late have | Dialectical Society," by Alfred E. Giles. Second : a man of remarkable culture, and of a noble, cath- by Mary F. Davis: "A Medium, Probably :" "A olic spirit In the field of mesmerism and phre- Singular Circumstance." Third : Poem-"The Squirrel and the Nightingale;" "Curious Phebut it was only within the last year, we believe, nomena in Elinburgh, Scotland;" "Is Mrs. Woodhull Understood?" by Austin Kent: "Is It facts and the theory of Spiritualism. Before that, So?" "This and That," by Elder Evans; Banner time he had written in opposition to the spiritual Correspondence; "Australia - The Melbourne theory. The manifestations he witnessed through | Spiritists;" "England-M. D. Conway and Spiritualism;" "Convention Notices;" "Passed to Spirit Life." Fourth and Fifth : Usual Editorial Department, items, etc. Sixth : Message Departamong the foremost of the age; for he was too ment; List of Spiritualist Lecturers. Seventh: wise to discard those psychological facts, devel- Business Cards. Eighth : "Editorial Correspondoped in mesmerism and somnambulism, without ence," by Warren Chase; "Henry Ward Beecher

### P. B. Randolph.

In another column will be found an advertisement of what the public have long been looking for-an authentic sketch of the life of Mr. Ran-His writings will probably be a good deal more dolph. Hard fortune has befallen him recently, and several of his friends suggested the above work, which, as it is printed especially for his benefit, must of course be had directly from him. The work gives a full account of his origin, birth, each alternate week, of a series of brief scientific inationality and advantages, and terminates with dissertations from the pen of this indefatigable his arrest, imprisonment, acquittal, etc. As its student and well-known Spiritualist. In order price is but 50 cents, doubtless the sale will be that our readers may know the breadth and scope commensurate with the almost universal ourlosity

### Open Libraries on Sunday.

Henry Ward Beecher has done a noble service in taking ground for the opening of libraries on snow, hail, dew, frost, ice, springs (mineral and Sunday, and every thoughtful man will indorse hot), artesian wells, etc.; rocks, crystals and ores; him when he says that it is not the prosperous origin and composition of soil, with an explana- and the rich that need the Sabbath most; it was tion of the formation and motion of claciers; emphatically God's bounty to the poor. The speaker contended that the poor man had a right gin of continents, rivers, mountains, ocean depths, to use his Sabbath for purposes of recreation for himself and his family, and that this was keeping it as God desired it should be kept. - He said that these views have prevailed, and that libraries will be opened in New York, as they have in Cincinnati.—Boston Evening Transcript.

### The May Convention.

We publish in this issue, from the New York Sunday Herald of April 21st, an important communication in regard to the coming convention of all grades of Liberalists, to be held on the 9th and 10th of May, in the city of New York, for the purpose of forming a new party. It is thoughtful, candid, and to the point.

New Magnetic Movement Cure. E. D. Babbitt, D. M. aided by Miss Maud Clarke. D. M., has established a Magnetic Movement Cure at 326 Degraw street, Brooklyn, which is a branch of the Hahnemann Magnetic Movement prising publisher of the Boston Investigator, | Cure. They are curing diseases on a very thorough and effective plan.

### Our Dumb Animals.

We are pleased to learn that the citizens of Portland, Me., are moving in the matter of a better system for the protection of their dumb servitors. We are informed that a society has recently been organized for the purpose, of which the City Mayor is President.

"MESMERISM, SPIRITUALISM, WITCHCRAFT ND MIRACLE,"-This pamphlet-from the prolific pen of Allen Putnam-wherein it is shown that mesmerism is a key which will unlock many chambers of mystery, has recently been placed. before the reading public in a second edition by William White & Co. It is a work of great interest, and challenges the attention of the thoughtful. Read it.

TT See advertisement of Dr. Dio Lewis's great

day. So that instead of Protestantism having been strengthened by the support of the Government, it will have been weakened, and weaken the Government beside. Many names have been sent in to Congress, in protest against this recksent from Boston. Let the flood rise steadily and overwhelm this revolutionary movement. Unless it does, we shall be suddenly plunged into the fearful sea of a religious war, in which every vestige of Liberty will disappear. Let us labor to keep such a dangerous issue out of American politics.

### Music Hall Free Spiritualist Meetings -Postponement!

In consequence of the unexpected continuance of the Homeopathic Fair now being held in Music afternoon, April 28.h.

Sunday afternoon; May 5th, choosing as the cents per head? foundation of his remarks the following interesting subject: "The kind of God proposed for our National Constitution." The lecture cannot fail of his performance was coarse, vulgar and deprovocative of a large audience. We shall print in our next issue a Music Hall

lecture by Brof. Donton, which was much admired at the time of its delivery, upon the Shakspearean passage:

-"Tongues in trees, Books in the running brooks, Bermons in stones, and good in everything."

### The Income Tax.

If a government hopes for obedience and respect from its subjects or the citizens, it should aim primarily to pay all possible respect itself to the first principles of truth and justice. In short, year; yet it is being enforced again this year, at piration, for no reason whatever that has been own principle of limitation. Almost anything may be done when such a thing is continued in the face of a whole community's protest.

TT Let the poor bigots hammer away at us in the investigations of a Charity Society which dithe dark corners of the "Globe"-no harm can vulged his curious proceedings, and caused his

And these same "Godly " men, whom Mr. Beech in the courts, in social life, in business, in all the | er so justly criticises, are petitioning Congress to walks and relations of life, and rapidly become make a God Constitution, so that they may force so flerce that no merely civil power can control it. their cursed creed upon every citizen of the Unit-As for the Government, that being but a Protest- ed States; and not only the Congregationalists. ant affair, it must take its chance to exercise its but Baptists, and Universalists even, are in the nefarious scheme.

### Sensationalism.

Rev. Henry Morgan, at his little theatre known as Morgan Chapel, in Indiana Place. Boston. collects a motley assemblage of novelty seekers on Sunday evenings, intent on some form of sensational excitement, by advertising to lecture on "Fanaticism," "Humbug," "Fast Young less business; only the other day several thou- Men," etc. He is a living illustration of what he sand more were forwarded to Washington from preaches, for he pretends to be a teacher, bat this office, and twenty thousand have been knows no more about religion than Fulton of the Tremont Temple. His performance on Sunday evening last consisted of repeating the silly falsehoods of the New York Sun with reference to Dr. Slade, and of some unknown newspaper correspondent in regard to the power of curing the sick possessed by Dr. Newton being derived from six small electrical batteries worn on his person-together with the assertion that all rap

ping and physical manifestations were frauds; clairvoyants procuresses, etc. And all this slang talk delivered from the pulpit by a professed fol lower of the meek and lowly Nazarene! What Hall, Boston, for another week, the Committee of does such a man know of that spirit of truth and Arrangements for the Spiritualist lectures an- | charity that could not bear false witness against nounce that no meeting will be held on Sunday its neighbor? What does he care whether he ut ters truth or falsehood, so long as he can make a

Prof. William Denton will speak in this halk sensation and draw auditors to his chapel at ten Nearly all that he uttered upon the occasion referred to was false in fact, while the whole spirit

of being graphic, eloquent, entertaining and nunciatory, tending to prejudice the minds of the ignorant young people who gather to hear him, and to kindle animosity in their hearts against a large portion of the most intelligent people of the country, whose knowledge and belief this professed Christian teacher so grossly caricatures and misrepresental

onishing career of the Rev. Richard Arthur Carden, of London, is evidence that money is to be found if persistently sought. We say nothing of the morals of his invention, but merely record its as in other cases, to exact obedience it should it- results, which were several hundred pounds sterself show that it knows how to obey the rules of ling, obtained first by soliciting charity in behalf probity. When Congress passed the Income Tax of a poor widow, who was the clergyman him-Law, it solemnly declared and thereby bound it. self; and subsequently by appeals to aid the welself that the law should expire with a certain face of five hundred children whom he represented to be suffering for the necessaries of life. Like least three years after the date pledged for its ex- the widow, the destitute five hundred existed only in Mr. Carden's imagination, the aid which given, and in plain disregard and deflance of its was liberally furnished them in response to his agonizing letters being absorbed by his own wants. What subjects Mr. Carden would have discovered next it is impossible to imagine, as his progress to wealth was summarily checked by

debût in a Police Court to answer for swindling. 1 World's Fair.

### for our tears to wash away.

### English Spiritualistic Literature.

The Spiritual Magazine for April informs us that the present season, so far, has been one of considerable literary activity in regard to Spiritualism. The "Report of the Dialectical Society's Committee," and the article by Dr. Carpenter in the Quarlefly review, have been followed by five important volumes: "Outlines of Biology-Body, Soul, Mind, Spirit"-a volume of 556 pages, by Dr. Doherty, being the third volume of his "Organic Philosophy;" the second volume of Home's Incidents of My Life;" "Hints on the Evidence of Spiritualism," by M. P.: Owen's "Debatable Land between this World and the Next;" and Concerning Spiritualism," by Gerald Massey. A thorough review of the Report of the Dialectical Society, from the pen of A. E. Giles, Esq., will be found on our first page, Robert Dale Owen's new book has elicited much comment, and been treated fully in a sermon by Rev. F. R. Young. Mr. Massev's work attracts much attention, the European Mail saying of it that "the author has some very entertaining views upon the question of Spiritualism, and they are not less instructive than they are entertaining."

### Address the Proper Parties

The attention of persons desiring to communicate with the editor or publishers of the Banner of Light is respectfully called to the following notice which weekly appears, under the date of the paper, on the 4th page:

"All letters and communications appertaining to the Editorial Department of this paper must-in order to receive prompt attention-be addressed n order to receive prompt attention be addressed to LUTHER COLBY. Business letters should NOT be sent to the address of the Editor, but invariably to WILLIAM WHITE & Co., the publishers of the Banner.

By complying with these regulations, our natrons will save considerable danger of delay to themselves, and also a deal of trouble to the clerks in the departments indicated. "A place for everything, and everything in its place."

### Female Suffcage–Discussion in Belvidere, N. J.

- It seems that the highly useful and prosperous liberal Seminary established in this place by Belle Bush and sisters, has gained fresh laurels by the prompt, earnest and logical arguments of three of its young lady members-Misses Susie L. Cushman, Eva D. Stevens and Evelyn Capron, who recently volunteered to appear in defence of woman suffrage in a debate at the lecture room of the First Presbyterian Church in the town. Among their opponents were three lawyers, gradnates from Princeton College, but the female element was victorious-at least so says public sentiment there, the efforts of the young ladies being highly spoken of by the local papers.

G. W. Carleton & Co. have placed in the window of their new store, under the Fifth Avenue Hotel, New York, Marshall's exquisite statue of Sabrina, which took the first prize in the London

work, "OUR DIGESTION." We shall refer to this book more fally in our next issue.

CHARITY FUND ACKNOWLEDGMENT. - Dear Banner-Will you please return my thanks to the andernamed friends for their several donations in aid of our suffering sister, Miss Lyon : Absecor, \$5,00; H., D. C., \$5,00; Brackett, 50 cents; Kind love, \$1,00; Crossby, \$5,00; G. Hosmer, \$200; Mosely, \$10 00; Smith, D. C., \$1,00; Stearns, 50 cents; A. W Paxson, \$5,00; F. Stanley, \$5 00; Humanity, \$100; Keese, \$500; Not an Orthodox, \$2,00; C. C. Williams, \$1,00; Corbin, \$1 00; Weber, \$1,00; Fallen, \$1,00; Methodist, \$1,00; Hartford (Conn.) Circle, \$9,00; Burr, D. C., \$500; Lewis, \$2.00; Frost, \$2,00; Stafford, 50 cents; Mrs. Miller, D. C., \$1 00; Miscellaneous, \$1,36

Miss L. is exceedingly grateful for all the kindness and liberality shown her. I think there are very slight signs of improvement, and think that she might be restored by magnetic treatment, could a suitable operator be found who would undertake the task as a labor of love. I have received offers of such service on her behalf from friends who think that without doubt they could restore her to health; but they are all at a distance, and the expense of their fare and board, etc., would entirely swallow up that which might be contributed, leaving nothing for her support.

Yours for truth and humanity,

JOHN MAYHEW, Washington, D. C., April 18, 1872.

### Movements of Lecturers and Mediums. William Brunton lectured at Charlestown, Mass., Sunday,

April 21st, in Evening Star Hall-his subject for the afternoon being "The Gospel of Spiritualism."

J. William Fletcher, the successful young speaker of Westford, Mass., will lecture at Lycoum Hall, Manchester, N. H., Sunday, April 28th, at 21, and 7 o'clock P. M.

Abbie W. Tanner, of Vermon', speaks for the Spiritualists of Bradley, Me., the last Bunday in April. The Children's Progressive Lyceum, of this town, is represented as in a very flourishing condition, with a board of competent officers. On the 26th of May it will have attained to four years of experience.

John Marriott, Jr., writing from Lowell, Mass., April 15th, informs us that Mrs. N. J. Willis spoke in that city, Sunday, April 7th and 14th, and Mrs. Sarah A. Byrnes, April 21st and 28th, and that Mrs. Juliente Yeaw will address the Spiritualists there, Bundays, the 5th and 12th of May ; O. Fannie Allyn the last two Bundays of May; J. W. Fletcher, of Westford, the first Sunday of June ; Mrs. Emma Hardinge-Britton the last three Sundays of June.

Mrs. A. P. Brown will speak in Plympton, Mass., the first, third and fifth Bundays of June. She would like to make other engagements. Address her at Manchester, N. H., till furth r notice.

Laura Cuppy Smith lectures in Albany, N. Y., through April; in Worcester, Mass., during May; in Potsdam and Ogdensburgh, N. Y., alternately during June; in Tompkins, McLean Co., N. Y., through August. Will make engagements for the fall and winter. Address as above, or 179 Templstreet, New Haven, Conn.

Joseph D. Stilles, of Boston, Mass., will speak in No. Vt., Sunday, April 28th, Yorenoon and afternoon, Mrs. Barah Helen Matthews will speak j. deston, Vt., Annie Lord Chamberlain, the well down medium for physical manifestations, was in tow tast week. June 2d, 9th, 16th and 23d.

# Pious Rascality. We learn from an English journal that the as-

# ALL SORTS OF PARAGRAPHS.

We have in type an interesting article concerning the progress of Spiritualism in Germany and Russia, which want of space compels us to defer publishing till next week.

A Spiritualist lady, of Chicago, who lost her library in the great fice, asks for-donations of spiritual books written by the following authors: A. J. Davis, Prof. Wm, Denton, J. M. Peebles, Miss Lizzie Doten, Emma Hardinge, Mrs. Maria M. King, Lois Waisbrooker, Robert Dale Owen, J. O. Barrett, J. William Van Namee, P. B. Randolph and others. The lady in question has done much, in times past, in behalf of Spiritualism in Chicago and elsewhere, and her request is deserving of consideration.

The press is to the people what the signboard is to the traveler-it tells them who is in business, where to trade, etc., just as the signboard indicates place and direction. How can you expect to have people find you, business folks if you do n't advortise? And the very best medium in the United States, for this purpose, is the BAN NER OF LIGHT.

### BE KIND.

- We have careful thought for the stranger, And smiles for the sometime guest; But off for our own the bitter tone, Though we love our own the best. Ab, lips with the curve impatient!
- Ab, brow with the shade of scorn! 'T were a cruel fate, were the night too late To undo the work of morn!

Digby thinks Andrew Jackson Davis one of the cleverest of men. He is continually-i. e., Digbyextolling our friend to the skies. Don't want him to go there yet, however. Well, Davis has done well. A prophet hath no honor in his own country during his lifetime; but when the gentle hand of death touches his casket, however, his fame will reverberate throughout the civilized, globe-a fame that will last forever-for with it will be coupled the sublime thought that he lived to enlighten from theologic darkness and bless all humanity.

A little girl who looked into a woodcutter's cab in was asked to enter by the kind-hearted knight of the axe. The little miss hesitated, but present-ly asked, "Is there any mother there?" "Yes, dear," replied a kind, womanly volce; " there is a mother here who will be glad to see you." The The little girl's institutes were wholesome and wise. She knew who she could love and trust. A home may be small and mean, but if it is the shrine of would be without this blessed presence.

The Rev. F. R. Young, editor of the Christian Spiritualist, published at Swindon, Wilts, England, made Robert Dale Owen's new book, "The Debatable Land," the subject of his sermon at the Free Obristian Church, New Swindon, on Sunday evening, 24th March. A report of the sermon appeared in the North Wilts Herald for March 30th.

The twenty-fourth anniversary of modern Spir-itualism has come and gone-celebrated with ap propriate exercises at Apollo Hall in this city. One year more, and Father Time will have round-ed out a quarter contury from the date of the Rochester k ockings. Of course that anniversary will be garnished with a festival. We suggest, in advance of the celebration that a number of year advance of the celebration, that a number of rep-resentative Spiritualists who have the prosperity of their religion at heart, should use the occasion for giving to the world a valuable historical and scientific report of previous and existing phenomona, accompanied with testimony, explanation and elucidation, all put together in such a shape as to challenge the world's attention and judgment. The scientific men of England are doing something on *their* side of the water to get at the truth of this singular and mystical subject. Why not compel their learned brethren on our side to do the same? Let us have an investigation that shall be worth something—" an opinion as is an Old Folks' Calico Party.—A opinion,"-Golden Age.

Roses are worth \$5 each in New Orleans, at church fairs. The rose costs \$1, the pin \$2, and \$2 is charged for sticking the \$2 pin through the \$1 rose into the victim's coat. "The Lord loveth a cheerful giver."

Mourning one! Is the cradle empty where thy treasure lay? Is the partner of thy life sleeping? Has the cold winter of Death frozen up all thy

when surface labors should be abandoned, and the centre of the great underlying truth be explored and revealed. Our philosophy was working itself into the essential elements of every reform, social, theological or political, even though unknown and unrecognized. She counseled Spiritualists to avoid the divisions of the past, break from the bonds of that lothargy which too often followed the conviction that the "hell " of Christianity had no existence in fact in the mind

of the convert, cultivate an harmonious unity, and cease their incessant calling upon the spirit-would for tests of its power, till they had shown a good practical record of what they had done with the evidence already granted them. Bpiritualists ought to feel to labor oven more than the Christians, for they were working not to save "self" only, but to benefit the entire race. Practicality was the important thing domanded of us at the present hour. Information of and speculations concerning the "Summer-Land" were good, but a necessity existed for knowledge in regard to the world we at present inhabited, as the life-field of the hereafter partook more of the character of a state of mind than

a geographical locality. Mrs. Byrnes spoke of the workers in the spiritual vineyard who had gone to their reward, and paid a high encomium, in passing, to the life labors of Aches Sprague. She referred to the sharp trial which she had been obliged to undergo in the early days of her mediumship from a certain college Professor (as Dr. Gardner knew), and said, while it. had been hard to bear then, she did not fear such ordeals now, for opposition fairly met would never fail to bring strength in its train. She was glad that the present organization had been set on foot, and was with it in all good worka

Dr. Gardnor in a few succinct remarks proceeded to sketch the objects for which the Union was formed, and hoped that somothing practical would result therefrom. He also referred to the good work accomplished by the Massachusetts Liberal Tract Society, and appealed to the people to give it their aid and countenance.

H. S. Williams urged Spiritualists to be up and doing, or the rapidly advancing tide of church liberalization would swallow them up. He hoped-for harmonious action, which was the only guarantee of success.

Dr. H. B. Storer was much pleased by the earnest remarks of Mrs. Byrnes, and bore testimony to the important results she had accomplished for the cause of Spiritualism during her labors as a public speaker. [Applause.] He believed that the soulful expression of our ideas did have power to impress them upon the hearts of others, and that "talk ' as well as "work" was necessary. He spoke of the rapid advance which liberal sontiment was making in society to day, and denounced the efforts of those who, in common with others in various parts of the country, had met on the previous Sunday evening at Tremont Temple, to endeavor by legal chains, through a proposed constitutional amendmont, to fetter the march of free reason. Buch men insinustingly argued that the people could not be trusted in their inspirations-there must be law. They did not endeavor, as did that Jesus whom they profess to follow, to "draw all men unto" them by love, but sought to grasp the crimsoned sword of religious persecution to defend their failing dog-

mas. Spiritualism, having free thought as its presiding genius, is drawing all mon unto it, to the dismay of the churchmen ; give us the same chance with others, and the truth shall make the masses free. The speaker returned thanks for the gift of spirit medjumship, whereby he had been able in the past to do what he had accomplished for the cause of angels and of men. Spiritualism had done for him what the heavenly visitants did for Paul and Silas-released him from prison-the stupefying, carboniferous prison of old theolog. ic creeds, filled with its huge growths, reptilian and vegetable, and had brought him to the glorious sunshine and revivifying oxygen which God gave the nineteenth century for its use, teaching him that he was a child of the Infinito. And what it had done for him, it was doing for thousands daily the world over.

Dr. Dewey then made a brief speech, and was followed by a stranger gentleman, who inquired where he could find a circulating library which contained Spiritualist books. Ho was informed that such a place was opened by Mr. Campbell. No. 18 Tremont street (Museum Building), Boston.

After some further romarks by Dr. H. F. Gardner, George A. Bacon and others, the meeting adjourned for one week. Mrs. Mary M. Hardy .- This colebrated medium givis

scances at her residence, No. 4 Concord Square, Boston, Mass., each Sunday and Wednesday evening. The spacious parlors are always filled on these occasions. The time of the medium, as far forth as consistent with her health, is daily occupied in giving private sittings to a throng of carnest

Old Folks' Calico Party --- A dancing party denominated as above will be given at this hall, for the benefit of the Ladies' Aid Society, on Tuesday evening, April 30th-music by Cartor's Quadrillo Band. Committee of Arrangements: Mrs. M. D. Stearns, Mrs. P. A. Strong, Mrs. S. C. Williams, Mrs. L. M. Poster and Mrs. E. M. Mead.

Temple Rall .- At the Semi-Annual Meeting of the Boylston-street Association of Spiritualists, held at this hall Monday evening, April 1st, the following persons were elected as board of officers for the ensuing term : President, Thomas E. Moon . Vice President, James McGrellis . Se

### New Publications.

OF

LIGHT.

May 4 .- lw

BUSINESS CARDS.

BEACH STREET.

There's scarcely room to travel there;

In making them more straight and wide.

In making them more straight and wide. Brach street will through this process go, Which is too narrow now, you know, That Bors may get to Francis Nore Wi h greater case than hereto ore. Then with "a rush" they will flock there, To purchase "CLOTHES" for summer wear; "Goat, Pants, Vest, Ilat and Shors complete, Corner of Beach and Washington street. —Iw

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ADVERTISEMENTS.

NO NEW EXPERIMENT.

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Some of our streets so narrow are

So Boston takes an honest pride

BANNER

THE ATLANTIC for May opens with an historical article entitled "Jefforson in the Bervice of Revolutionary Virginia," from the pen of James Parton, and follows this avant-courier with " Who won the Pretty Widow ?" by Will Wallace Harney ; "Destiny," by T. B. Aldrich : "New York Dogs," by Charles Dawson Shauly; "In the Dark," by Louisa Bushnell; "French Domocracy," by Herbert Tuttle; "Beptimius Felton; or, the Elixir of Life," by Nathaniel Hawthorno ; "In a Church," by O. P. Cranch ; "Diversions of the Echo Club;" "The Story of some Bells," by Grace Greenwood; "A Comedy of Terrors," by James De Mille; "An April Aris," by G. P. Lathrop; "From Shore to Shore," by W. J. Stillman; "Concepcion de Arguello," by Bret Harte; "The Post at the Breakfast-Table," by Oliver Wendoll Holmes ; "In Earliest. Spring." These, in connection with dissortations on recont literature, art, music, scionce and politics, make a solid number of this well-known monthly.

LIPPINCOTT's for May continues those "Scrambles among the Alps" (illustrated) which have proved so entertaining in the past; fine illustrations of scenes in the Ouaker City are given ; a stirring poem-"Arnold at Stillwater "by Thomas Dunn English, (which alone is worth a year's subscription to the magazine,) is published, and stories sketches, monthly gossip and literary roviews fill its teeming pages.

PETERSON'S LADIES' NATIONAL for May gives as a frontispiece, "Olga;" while a colored fashion-plate, multitudinous patterns, a waltz, stories, postry and recipes offer to its fair patrons a highly pleasing array of fact and fancy.

SCRIBNER's for May, for sale by A. Williams & Co., 135 Washington street, Boston, presents a table of contents wide in range and replete with interest. This number begins a new volume (IV.), and some changes for the better are introduced. In addition to poetry by standard anthors. continued stories of acknowledged merit, humorous illus trations, and others of a practical nature, otc., otc., a new department, entitled "Nature and Science," is inaugurated, that of "Home and Society" is enlarged, and "Culture and Progress" notes are consolidated under one head.

"THE TRANS-ATLANTIC."-Under this title, Hamorsly & Co. publish at 701 Chestnut street, Philadelphia, a neat monthly magazine, of which the issue for April lies on our table. Its collution of readable articles from foreign current literature is full and complete, its typographical execution is good, and its terms of subscription within reach of ever the most limited in means.

THE AMERICAN ODD FELLOW for April is a superior num bor. In its varied contents we notice: The Mistaken Maidon ; a startling expose of Lottory and Policy Gambling; several finely illustrated articles; Ancient New York; An Odd Fellow Abroad; Suspension for N.P.D.; Home Reading;

Scientific and Curious Facts: Ladies' Olio: Odd Fancies: Agricultural Department; Laws of the Order; interesting and valuable communications and correspondence; choice poetry and miscellany, etc. Address A. O. P. Association, No. 96 Nassau street, New York.

SERMONS BY SPURGEON Are published in their pinth series by Sheldon & Co., of New York, which shows that there is an element in this fonsational coclesiastic which hits a cor-tain level of popular sontiment. Spurgeon is a synonym for shallowness and check. He may do good, as he regards it, but as for the discemination of truth, he is in the jack seats. The "explanatory notes," by the author, in this volume are not to be taken as helps to the better understanding of what he says. Bpurgeon is only a sort of Orthodox whale, whom everybody runs down to the shore to see blow. This work is for sale in Boston by Noyes, Holmon & Co.

We have received both the "TWENTY-FOURTH SEMI AN-NUAL REPORT OF THE SUPERINTENDENT OF PUBLIC SCHOOLS OF THE CITY OF BOSTON," and the "ANNUAL REFORT OF THE School Consultree of THE CITY OF BESTON," which make Gas Light for the Country, substantial pamphlots, and explain much concerning the routine and results of the noble school system of our city.

THE CHICAGO SCHOOLMASTER is the title of a monthly magazine published by the "Schoolmaster Company," at Ghicago and Normal, Ill., the object of which is to aid teachors in the work of instructing young minds by methodizing the habits of their own. April's number is interesting and attractive.

The April number of THE PHYSICIAN, a medical journal, ssued at New York city, by A. O'Leary, M. D., is received. Alfred L. Sewell, 75 West Washington street, Chicago, ssues monthly a sprightly little magazine, called the "NA TIONAL SCHOOL FESTIVAL," containing dialogues, etc., fitted for representation in schools on public occasions-of which the April number has been received by us.

THE NURSERY.-John L. Shorey, 36 Bromfield street, Boson, continues to send out to the world of little readers this champion magazine. The number for May/is prettily illustrated, and eminently fitted for the amusement of the young THE ARKANSAS JOURNAL OF EDUCATION, for April, pub lished at Little Rock, has come to hand.

William White & Qo. publish and have for sale a pamphlet, ontitled "SPIRITUALISM, as manifested through the imship of the woman of Endor," the substance of said work being a discourse by A. B. Manley, delivered before the Spiritualists of Springfield, Mass., in Franklin Hall, Sunday, February 4th.



DESTINY OF THE RACE, As treated from the several standpoints which the

Freedom from Artificial Constraint, ADDED LIGHT OF THE SPIRIT-WORLD,

Render inevitable to the reflecting soul entering it in obe dience to the flat of

# Natural Law.

The book about to be issued is composed of extracts from nawces to some of the most important questions proposed at our Free Careles, and will meet the desire of multitudes of Spiritualistand over the country, who have repeatedly request-ed that the information in question should be embodied in book

As an Encyclopavia of Spiritual Information it will be without a superior. without a superior. That it will be a carefully condensed and digested volume; the high reputation of its compiler is a warrant.

Cloth. Price 81,50, Postage 20 cents For sale whilesale and retail by the publishers WMT. WHITEE & CO., at the BANNER OF LIGHT BUOKSTORE, LSS Washington street, Boston, Maya.



Has the poid winter of Death frozen up all thy joys? Has the pride of thy life been hidden in "Death's dateless night?" The spring-time ding glories! The froats of Death can never the amint the pride the set of the set o reach the spirit; beneath the cold exterior the living waters still, wind and play, and when the living waters still, whit and play, and when sup-paradisean spring-time dawns, even the sur-face shall melt again into life, and break forth into everlasting song and rejoicing. The spring-time comes. Send up the voice of thanksgiving for the spring-time!-Overland Monthly.

It is time some of the hidden rules and practices of our public institutions were brought out to the light, that public opinion and common reason may shine through them. .

A wide-awake correspondent at Bridgeport, A wind awake correspondent at Bridgeport, Conn., takes exception to our recent statement as to the paucity of female preachers, and cites as proof to the contrary the fact that "the Spiritual-ists could furnish one thousand, one-half of whom are above the average of pulpit orators."-Golden

### Spiritualist Lyceums and Lectures.

MERTINGS IN BOSTON. -- Music Hall.-- Free admission.-- Tho Filth Series of Lectures on the Npiritual Philosophy com-menced in this elegant and spacious hall last October, and will be continued every Munday, at 2% FRECISELY, (except April 28.) (Prof. Wm. Donton will lecture May 5, to be fol-lowed by Miss Lizzie Doton.

lowed b: Miss Lizzio Doten. Eliot Hall, corner, Eliot and Tremont streets.—The Boston Splitualists' Union hold their regular meetings every Thurs-day, evening at 14 o'clock. The public are cordially invited to attend. Dr. H. F Galiner, President; Mrs. J. F. Klitredge, Secretary —The Children's Progressive Lyocum meets at 109 A. M. every Sunday. John A. Andrew Hall, corner of Chauncy and Essex streets. —Tost circle at 109 A. M. Mrs. Mary Carilele, medium., Lec-ture and answering questions at 2% and 74 P. M., by Mrs. S. A. Floyd.

Temple Hall. 18 Boylston street.-At 10] A. M., test circle, Mrs. Belle Bowditch, medium; 234 P. M., circle, open to all mediums; 7] P. M., conference.

Bosron .- Eliot Hall -On Sunday morning, April' 21st, a goodly number of officers, members and visitors assembled to participate in the session of the Children's Progressive Lyceum. The regular exercises were gone through with; Hattie C. Richardson, of Chelsea, sang an sir from W llace's opera of "Maritana;" many good answers were rendered by those present to the question, "What benefit do we receive from the trials of this life?" and excellent music was furnished for marching by the orchestra, which, augmented for the occasion, played, among other selections, "Remembrance of Bybillenort,"

Spiritualist Union .- The session of this organization on the evening of Thursday, April 18th, at Ellot Hall, was unusually interesting and fully attended, Dr. H. F. Gardner, President, in the Chair ; Mrs. Lizzie F. Kittredge, Secretary, read the records of the last meeting, and Moses Hunt, Wyman Rawson, George S. Hardwick, M. Anna Hardwick and Martha Kcen were elected as members of the Society. After music by Addle Morton, Mrs. Sarah A. Byrnes read a poem, entitled "Which ?" and Dr. Gardner proceeded to give the

hall Sunday, April 14th, at one o'clock P. M .- the exercises consisting of recitations by Miss Efflo Peabody, Nottle Keep, Mary Campbell and Edith Packard, and reading by Miss Jennie Goward.

In consequence of the removal of its efficient Conductor. John W. McGuire, from the city to a residence elsewhere. vacancy occurred in the board of government. Dr. O. O. York was elected to fill the vacancy on Sunday, April 21st, and has set about discharging the duties of his position.

CHELSEA .- Banquet Hall .- The services at this hall, for the last three Sunday evenings-April 7th, 14th and 21sthave consisted of test scances, Mrs. Weston, of. East Bos ton, being the medium. Great interest in the phenomena of Spiritualism has been aroused by these meetings, and many have attended and received undeniable evidence of invisible intelligence who have never visited a spiritua séance before.

EAST ABINGTON .- Phenix Hall .- Lilla H. Shaw writes concerning the Lycoum session on Sunday, April 21st 'Thrice welcome was our new Lyceum Guide with its soul stirring songs and golden-chain selections. Recitations were given by Lizzie Vining, Sadie Merrill, Amy Young, Ira F. Lowell, Emily Holbrook, Cora Beal, Susan G. Wheeler, Nellie S. Shaw, John Lynn and Alfred Brown, Mrs. Smith, of California, favored us with a song, accompanying herself on the guitar. The wing movements were well per formed. Mrs. A. P. Brown, who lectured to the friends here, gave the Lyceum an earnest appeal against the use of tobacco. Having a few spare moments the question. "What is our duty financially toward our families ?" was considered by I. F. Lowell, A. Brown and L. J. Holbrook. Looking over our seventy visitors we were gratified to see a former Guard, Wesley Bepper, and also noticed Mrs. Blair and her husband. This lady has given some fine tests with her painting, and last night she painted in public, it being evident beyond the shadow of doubt that some outside intelligence was at work with other eyes in the production of the results."

GRAND LYCRUM RE-UNION .- We have received a communication from L. L. Bullard, Conductor of the Lyceum at Plymouth, Mass., under date of April 22d, wherein he suggosts the feasibility of a grand re-union of all the Children's Progressive Lycoums of the State at some convenient point during the coming summer, where picnic festivities could be participated in, combined with the interchange of views concerning the good of the cause, as regards the children Our correspondent suggests that a meeting be held in Boston, whereat the various Conductors may assemble to express their views as to the feasibility of the enterprise.

### Donations in Aid of Joseph Baker.

Joseph Baker forwards us the following names and amounts, as received by him recently:

entitled "Which ?" and Dr. Gardner proceeded to give the audience some extracts from a recent radical discourse in Brookiyn, N. Y., by Henry Ward Beecher, showing the great advance which had in ten years led the foarless "rev-orend" to abrogate, so far as he was concerned, the very Congregational creed which he at that time had holped to form.
Mrs. Sarah A. Brynes followed. She was glad to see that the Spiritualists of Boston and vicinity had recognized the spiritualists of Boston and vicinity had recognized the spiritualists of eighteon years a speaker, and had seen all along the line of her experience the great need of union for the advancement of the cause. Speeches were good enough, but work was better than all. True Spiritualism embraced in ite broad arms all classes of reform; the time had come

We have received the ALDINE for May, from its agent, B. H. Smith, 23 Court street, Boston. Its engravings are fine specimens of art, and its literary matter fully sustains its former reputation.

### American Liberal Tract Society.

An adjourned meeting of the Executive Committee will be held in Ellot Hall, Thursday evening, May 2d, 1872, at 71 o'clock. A full attendance is desired, as business of imortance is to be transacted By order of the President. ALBERT MORTON, Secretary.

### Donations in Aid of our Public Free - Circles.

of	Since our last report the following sums have been receiv	vod,
• •	for which we tender the donors our most sincere thanks:	
	I. S. Bennett	1.10
8,	W. S. Hudson 1.00 E C. Welch	2,00
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I- I	W. J. W. KOUDINS 1,00 alta. G. D. Harris	- 50

# **BATES OF ADVERTISING.**

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-SPECIAL NOTICES.-Forty cents per line, BUSINESS CARDS.-Thirty cents per line, Agate, each insertion. Agate, each insertion. Payment ia all cases in advance.

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

cal Advertisements to be Renewed at Con-tinued Rates must be left at our Office before 12 M. on Monday.

# SPECIAL NOTICES.

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Our Digestion;

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# Clairvoyant, Magnetic Physician and Dermatologist Surgeon,



### BANNER OF LIGHT.

# Message Department.

Each Mossage in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumintality of

Mrs. J. H. Conant.

6

Mrs. J. H. Comms. While in an abnormal conjution called the trance. These Messages indicate that spirits carry with them the charac-toristics of their earth-life to that beyond—whether for good or evit. But these who leave the earth-sphere in an unde-veloped state, or remusit? progress into a higher condition. We ask the reader to leaving no doctrine put forth by, appring in these columns that does not comport with his or her reason. All express a much of truth as they perceive -no merce.

### The Banner of Light Free Circles.

These Circles are hold at No. 152 Washington sTREET, Recm No. 4, (up stairs.) on Mownar, Tusspar and Thuss art Arrangeons. The Circle Room will be open for visitors at we of the common const precisely three or circles, a first which time nu one will be admitted. Beats resorved

for strangers. Donations solicited, Mas. Conast receives no visitors on Mondays, Tuesdays, Wainewlays or Thursdays, until after sts o'clock P. M. She

Weinewisys or Thursdays, until after six o'clock F. M. Bas gives no private sittings. Denations offlowers for one Circle-Boom are solicited. The questions answered at these deances are often p ropounded by individuals among the audience. These read to the controlling intelligence by the chairman, are sent in by correspondents. SEALED LETERS -Visitors at our Free Circles have the Dividice of theorem angled betters on the table for answer by

SEALED LETTERS -Visitors it our Free Circles have the privilege of placing scaled letters on the table for answer by the spirits. First, write one or two proper questions ad-dressing the spirit questioned by his or her full name; then put them in an inreduce, scalit, and write your own address on the envelope. At the close of the scance the Chairman will return the letter to the writer. It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit adarbased, always writing the answer or answers upon the envelope containing the question or questions.

upon the envelope containing the question or questions. Questioners should not place butters for answer upon our circle table expecting lengths replace, otherwise here will be disappointed. WILLIAM WHITE, Chairman. 

Invocation.

Oh Thos, author of this handsome day, which, like a beautiful paragraph in the Scriptures of Nature, beams in upon mortal consciousness, and inspires the soul to prayer and praise, we, this hour, would worship and adore theo. The living, and they whom the living call the dead, would Join hands in holy worship, and in a united invocation, asking for higher truth, for still further revealments of thyself, of thy power, and of thy loving kindness toward us. That thou art the all-powerful presence pervading all things, and never absent from as, we understand, but that presence-what it is-we cannot know; and so we go on blindly hoping and seeking, doubting, and sometimes fearing. We ask, this hour, oh Infinite Spirit, that thou wilt take away all our doubts, that thou wilt roll back the clouds that sometimes obscure our vision, and let us stand face to face with thy truth. Fill our hands with work, oh Mighty Spirit, day by day, and teach us how to perform that work. Guide us. strengthen ust leave us not when we are tempted; and to thee be all honor, and glory, and praise, forever-Feb. 5. more. Amen.

### Questions and Answers.

CONTROLLING SPIRIT -- If you have questions, Mr. Chairman, I am regits to hear them. QUES. - (From a correspondent) How is it

that the roots of the yegetable kingdom can pierce into the soil without mutilating their most delicate fibres?

ANS., Chemistry tells us that it is a law of atoms, seeking corresponding or kindred atoms, by which each may build up a new phase of MN Now then, if it is a law that the tender rootlets shall penetrate the hard soil without injury to themselves, then of course it is very easy for them to do this. For this reason, they, by and through the action of law, will not attempt to go through the atoms, but they will find the interstices between the atoms, and work their way through them. There is no such thing in all the kingdom of Nature as anything solid. Absolutely, there are no solids in Nature-the hardest marble being only an aggregation of atoms, each one of which does not touch the other. This being true with reference to marble, is equally true with reference to other hard substances.

Q .-- It is said that spirits travel from place to rhat. form do they as

A .- I do not know, therefore I have no right to give au opinion. Certaic writers of profane his- law, does not demand forgiveness, and, therefore, tury sustain Mr. Denton's argument of yesterday, but it is my opinion that profane history; so far as Jeaus Christ was concerned, is not reliable; nor

And the second state of th

do I believe that there is any record reliable concorning this much-abused individual. Feb. 5.

Mrs. John Davis. I promised, my friends they should hear from me when I had crossed the River of Death, and I am only too glad to be able to return, giving my small tostimony in favor of the truth of this

beautiful spiritual philosophy. I believed it when I was here in the body with all my soul. It was a comfort to me; it was a sure guide to the land of the beautiful. It did not mislead me, and I have reason to thank my God that I investigated it before death. I have not been able to inform'myself concerning those points that were a matter of doubt and discussion between my friends and mysolf, because I have not dwelt in the beautiful spirit-world long enough; but I shall | signature of "Junius." Can you tell us who this make my way through the conditions that, at present, are obstacles in my way, very soon, and I shall be able, I feel sure, to bring them satisfactory answers to those problems. I hope they will be patient, and, although they may constantly reach out for the truth, be willing to wait until it Hariford, Conn. I was nineteen years old. I Feb. 5.

# Willie Clark.

vis, of Worcester.

My name is Willie Clark. I am from Cincinnati. My uncle thinks if I would come here and nish me with a medium through which I could tell some things, that he would believe in the prove to them that I live, and that I have the truth of Spiritualism. I know what he refers to. power to return. Good-day, sir. He wants me to tell who stole the things he lost last month. Shan't do it; could, if I was a mind. to, but I shan't do it. There are plenty of ways for him to find out, if he only sets himself hard enough to work to. Then again, you see, supposing I should tell him, he'd be constantly calling upon me every time he got stuck in a tight place. I've got something else to do; I am going to school. Then, again, I do n't want to be showing up thieves-it's mean, dirty business-about as

bad as being a thief yourself. Aunt Eliza sends a great deal of love to him, She wants him-that is, she thinks it would be about as well; for him to read Tom Paine more, and his Bible loss, since his Bible aint done him much good. That's what she says; and she knows him about as well as anybody does. He says his Bible do n't teach that Spiritualism is true. I say it does. If it aint taught him that, she thinks he'd better read some other things, better read Tom Paine instead. You know, he hates Tom Paine; thinks he was the greatest in-

fidel living, and that the devil 's got him, sure. Now, for fear he should say that whoever came here and told about his losing things only guessed spoil the child." about it, and did n't know-much, I'll tell him what he lost. It was a case of surgical instruments. If he wants me to communicate with him on matters that are of interest to him-if he'll give me a chance to talk to him, as I talk here, I'd like to come; but I shall reserve the right to tell what I've a mind to, and to withhold what I 've a mind to, whether I come here or go somewhere else, I was ten years old. I died of dipthe-Feb. 5. Tia. Good-day sir.

### Lizzie Venerley.

Sin a

eight years old. I lived in Nashville, Tenn., and I knew Mr. Forguson. A while ago I came here with him, and tried to speak here. He brought me, and I could n't control, and he told me to come again. He is n't here to-day, but the gentieman said I could speak just as well. My father is in Boston now. He is here about some only go out and find him!-[-When you leave here, I think you will be able to do so.] Oh, dear.

You see, Mr. Ferguson used to talk to him means." about these things, and he said he'd give the world to believe, if he could, but he could n know if I could only talk to him, he would. [Your My son says he has heard that people do the

ANS.-Sin, being in itself the result of natural never receives it.

Q .-- If there is no forgiveness, how are the consequences of transgression removed?

A .- Nature makes ample provision for all the necessities of her children; and since sin is the result of an unripeness of the fruit upon the tree of life, Nature, hand-in-hand with time and eternity, through natural laws, compensates her children for all their sufferings that may come unto them during this state of growth or greenness. Q-Do the atoms of the physical body make

any part of the spiritual body? A .- In one sense, yes; and in another sense no;

since the atoms become elements ere they can enter into the composition of the spiritual body. Then they are no longer atoms; and yet, in the process of natural unfoldment, they are used in building up the spiritual body?

Q .- (From the audience.) Before the Revolution a series of letters was published, bearing the individual was? -Feb. 6. A.-I do not know.

### Augusta Stearns.

My name was Augusta Stearns. I am from comes, for it certainly will come. Mrs. John Da- have been gone from my body seven years and one month. I have tried, by various means, to communicate, with my parents privately, but have failed everywhere; so I thought I would come here and ask them, from this place, to fur-Feb. 6.

### Alexander MacGowan.

"The devil finds some mischief still for idle hands to do." This saying is just as good now, in this day, as when the poet made the rhyme. I have one son, and I advised him, when I was passing ou, to enter into some active business operations, to occupy his mind and increase his wealth, and, when he had increased it, to do good with it; but, instead of that, he has settled back in the easy-chair of wealth, to do nothing at all except to run into devilment.

-Yes, and now he sends out a wish to his father in the spirit-world, that he will come, and, by some means the don't exactly know how-advise him what he shall do, how to get out of his trouble. I hope he will be lashed well; I know he will; and I would n't do a single thing to get him out of it. Then will come the reliation, and from that will be born a determination to do better, to take up my advice-although it's rather late in the day-to lead no longer an idle life. My son may think I am very harsh. I believe like old Solomon, who said, "Spare the rod and

It has pleased a wise Providence, through the action of material affairs, to bring him to a position where he will get punished, and I am not going to do anything to save him from that which will-be the very best dose of medicine that he ever had in all his life-no, not I!

I was a Scotchman by birth, though I lived in this country some eighteen or twenty years. My name was Alexander MacGowan; my son's name, Frederick MacGowan. [Of what place, or do n't you'care to tell?] Yes, I have no objection totell. He is in Manchester, N. H., at present, al-My name, sir, was Lizzie. Venerley. I was though that is not his permanent residence. [Good-day, sir.] Feb. 6.

### Capt. Thomas Hall.

I was called, when I lived in the body, Capt. Thomas Hall. I lived in Boston. I have been dead, as you call it, twenty-two years. My daughter calls upon me, and requests me to give railroad stock-seeing about it-and if I could her my views respecting impressions she has had to make a donation to the Consumptive's Home. I have only to say, "Do so, Elizabeth, by all Feb. 6.

Eben Somers.

### LIST OF LECTURERS

[To be useful, this list should be reliable. It therefore behooves Bocieties and Lecturers to promptly notify us of appointments, or changes of appointments, whonever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

formed.] J. MADIFON ALLEN, Ancora, N. J. MANY A. ANFILENT, impirational, care Dr. C. Bunkley, Dayton, O. Mas. N. K. ANDROSS, trance speaker, Delton, Wis. C. FANNE ALLEN will speak in Wercester, Mass., during April: in Plymouth, May 5 and 12; in Lowell, May 19 and 20; Permanent address, box 209, Kioncham, Mass. MRS. M. A. ADAMS, trance Speaker, Brattleboro', VI. REV. J. O. BARENT, Glenbeulah, Wis. ELI F. BROWN, Bichmond, Ind. Mass. H. F. M. Bucown will answer calls to lecture and re-ceivo subactiptions for the Binner of Light. Address, 225 West Rand Job Effect, Chicago, III. MRS NARAH X IVENES will lecture in Plympton, May 5 and 19; in Nouth Scituate, May 26. Address, Woilsston Hei, bia. Mass., box Eff. T. BERGORIEN, will beat in Subern Mass.

19: In Shath Viltuale, May 26. Address, Wonseton accounts Mass. Noz 17. Mass. Neulus J. T. BRIGHAM will speak in Raitem, Mass., during April. Address. Elm Grove. Colersin. Mass. Mass. Asm Y. Bunsham, Inspirational speaker, No. 12 Tre-mont aircei, Charlestown, Mass. Mass. E. Burg, inspirational speaker, how 7, Nouthford, Conz. Dr. JAMES K. BAILEY, box 394 LaForte, Ind. ADDIR I. BALLOU, Inspirational speaker, Chicago, Ill., caro R. P. Journal.

P. Journal. Ras. A. P. BROWN will speak in Salem during May. Ad-

A DDIK L. BALLOU, Inspirational speaker, Chicago, III, Care R. P. JOURDAL. MES, A. P. BROWN will speak in Salem during May. Ad-ress, St. Johnsbury Centre, V.: REV. WILLIAM BRUNTON will speak in Troy, N. Y. during May: in National Apringe, Conn. June 23 and 30. Permatient address, No. 5 Poplar Place. Resion. Mass. MRE. EMMA F. JAT HULLENE, Idi West 12th st., Now York. W. Branc, Do SJ, Camteon F. O., Mich. Bay: in Yathor House, Millord, N. M. MRS, E. T. BOOTHE, Millord, N. M. MRS, F. T. BOOTHE, Millord, N. M. MRS, PRESCILA DOTT BRADAURY speake in Blingham, Me., One fourth of the time Address, North Madison, Me. DR. J. H. CHRMIK, 39 Wall street, Boston, Mass. MES, Loura, C. Arato, Oneida, III. WARNEN CHASE, 614 North Fifth street, St. Louis, Mo. ALDRAF, C. AREWARD, INALT Street, Hiladelphila, Pa. A. B. CHRDING, Singht Faire, V. M. MRS, DENKER, 1919 Wainut street, Unitadelphila, Pa. A. B. CHRE, 1919 Wainut street, Philadelphila, Pa. A. B. CHRE, 1919 Wainut street, Philadelphila, Pa. A. B. CHRE, Sinspirational, Chicago, III., caro Re-BRA CLARE, CARE, Sinspirational, Chicago, III., caro Re-Igio Philosephical Journal. Gronox W. CLARE, Charle, O., will lecture and take subscriptions for the Bauner of Light. DR. J. AMERTA Y. CRUSS, Inspirational, Chicago, III., caro Re-MES, LOCIA H. CHWES, Chyde, O. J. P. COWERS, M. D. will lecture on "Human Tempera ments.'' Address, Camden, Me. M. M. COWNELLY, Louisville, Ky., inspirational speaker, M. M. COWER, M. D. will herture, National speaker, M. M. COWER, CHAS, Irance speaker, TS Broadway, New York, DR. THOWAS C. CONSTANTINS, Lecturer, Thornion, N. H. MRS, BELLE A. CHAMBERLAIN, EUTCKA, Chi MRS, D. COLBERS, Champin, Hennopin Co., Minn. MRS, MERTTE CLARS, trance speaker, Yost Harwich, Mass. MRS, M. J. COLBERS, Champin, Hennopin Co., Minn. MRS, D. COLBERS

Miss Lizzig Dorgs, Pavilion 57 Tremont street, Boston. Da E. C. DUBN, Troy. N. Y. Miss. AGMES M. DAVIS, corner Harvard and Ellery stroots, Cambridgebort, Mass. J.HAMIND BAWY, M. D., will answer calls for Sunday lec-tures on the scientific phases of Apritualism and reform. Address, 200 Ellot street, Boston, Mass. Miss. NELLE L. DAVID will speak in Fall River, May 19 and 28; in Bincham, We, and vicinity during June. Address, and 28; in Bincham, We, and vicinity during June. Address, and 28; in Bincham, We, and vicinity during June. Address, and 28; in Bincham, We, and vicinity during June. Address, and 28; in Bincham, We, and vicinity during June. Address, Box 721, care A. P. Lake, Lowell, Mass. A. H. Darknow, Wayneavillo, H. A. Bunos Davis will answer calls to speak on Spiritual-ism, the Woman Question and Healt Reform. P. O. address, Clinton, Mass. Die, D. D Davis, inspirational, 66 f.everett st., Boston, Ms. Mis, A. E. Dorry will atcend funcals in Herkimer County, N. Y., and vicinity. Address, Hon, Herkimer Co., N. Y. DR, J. R. HOTY, Govington, La. HEWREY, J. DURGIN, Inspirational speaker, Cardington, O. Gwonak DUTON, M. D., West Randolph, Vf MRS, ADDIR P. DAvis, Whith hall, Greene Co., 111. Miss S. E. DICESON, Inspirational speaker, Cardington, O. Gwonak DUTON, M. D., West, Ninbeland, N. J., box 291. Fank DWHOR, WORTAN, Lebanon, N. H. will answer calls in New Hampshire and Vermont. MRE Built D. RANES, Kansac City, Mo. MRS, M. A. FLLIS, IMMING, Indelma and Ohid. Address, Indianspolis, Ind JAMES FORAN, M. D. H's gean Home, Florence, N. Y. ANDRW T, Foust, Manchoster, N. H. J. G. Fitt, Avon Springs, N. Y. THEMAS GALES FOMSTER, N. Y. THEMAS GALES FOMSTER, INSPirational speaker, Billadolphia, Miss. A. A. FLLIS, Himpirational apeaker, Bull answer calls in Casta. A. Fitz, III Middlesex Ettoci, Lowoll, Mass, Miss. A. M. B. Thu, Englistional, Mexica, Mass. Miss. A. M. B. Thuker, Wang, Middlesex Co., Mass. Miss. M. B. Course FERNON, trance and inspirational speaker, Burstreet Washington Villaro, Mouth Roston. J. W. F.

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"I think this will be all I shall need. The ulcers have ather disappeared. Ohl I am so much better than I ever expected to be on earth? indeed, I can hardly be called an invalid now...i do the work for my small family, and walk: a mile-without much fatigue... I cannot explose the gratitude I feel "....treat K Norful Com feel "-Mrs. M. K., Norfulk, Conn.

MAY 4, 1872.

MAY 4, 1872. GILKS B. STEBENS WILL Speak in Lawrence and Ashdald. Mas. May 12 and 19. DE. J. D. Wakty will lecture on the Science of the Bonl at any distance not over 100 miles from home. Address, corner Main and Eagle streets, Buffield, N. Y. MRS H. M. SHAW, trance speaker, Joliet, Will Co., IU. D. E. PERAUTE. Brownwille, N.D. JAMKS H. HIFFABD WILL ARSWER Calls to lecture and attend funcrial. Address. Mouth Accordth, N.H. MRS. JULIA A STAREXT, trance speaker, Willmington, O. MRS. LADER CUPYN SMITH, 257 Weal 15th street, New York MRS. C. A. HURKWIN, Townsend Center, Mas. MRS. C. A. F. WWAIN, inspirational, Union Lakes, Minn. HELL MOSTON, MAR. MRS. L. F. F. WAIN, inspirational, Union Lakes, Minn. HELL MOSTON, MAR. MRS. M. J. WYI, LMAN NAVERANCE, M.D., Milwaukee, Wiz. MRS. M. J. WYI, LMAN NAVERANCE, M.D., Milwaukee, Wiz. MRS. M. J. WYI, LMAN NAVERANCE, M.J. MILWAIN, D. MIS. J. W. TAAN NOKLE, Greenbush Speaker, Styren, N. T. MRS. M. F. H. NAWYER, Manchetter, N. H. ARRAW SMITH, EQ., inspirational speaker, Styren, N. T. MRS. M. E. H. NAWYER, Manchetter, N. H. ARRAW SMITH, EQ., inspirational speaker, Styren, N. T. MRS. MAY LANSTON STRIONO, 70 Jefferson 81, Davion, O. MIS. ALEMAN W. MITH, MART, DOWNGRUE, R. J. J. H. W. TOOHEY, Providence, R. 1. HUBSON TUTTLE, Berlin Heights, O. MRS. MARTH, M. THOMPSON, Inspirational speaker, 161 B. Clare street, Clevelend.O. MRS. MARTH, M. THOMPSON, Inspirational speaker, 161 B. Clare street, Clevelend.O. MRS. MARTH, M. THOMPSON, Inspirational speaker, 161 B. Clare street, Clevelend.O. MRS. MARTH, M. D. YCENTVILL, M. M., Caro Jos: B. Hall, M. A. Thimas, M. D. YCENTVILL, M. M. C., MIC, Juring MAS, MOBENT TIMMONS, MEXICO, Audrian Co., MO. BENZAMIN TODD, VAR FRANCE, M. M. H. MISH, MART, J. MISS ROBENT TIMMONS, MEXICO, Audrian Co., MO. BENZAMIN WILT, HISTANDAN SPARE, COLARIA C., K

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MRS. MARILL WILLES, MAILOOD, KINKE BUILD GOLD, VL, CATE Col. N. S., BOWN. MRS. MONILA WOODS, trance speaker, Builington, VL, CATE Col. N. S., BOWN. MRS. N. J. WILLIS, 54 Windsor street, Cambridge Oct. Mess. A. A. WIRELOUG, Cleveland, O., caro American Npi [tan]is, MRS. JULIETTE YEAW WIII speak in Lowell May 5 and 12. Address Northbolo, Ma S. MRS. FANNET, YOWA will answer calls to lecture; also will perform the mariage rite and attend fouerals. Address, Contro strafford, N. H. care Dr. H. C. Coburn. MR. & WHS, WKS. Y YOWA when Cleve, (ada, Territory, RSV. JOHN N. ZELLER, Burlington, N. J.

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ENLARGEMENT OF THE WOMB.

traveling?

A .- If it be a spirit that is traveling, it has the form of the spiritual body, and the spiritual bodyhas the form of the natural body; but if it be simply a soul that is traveling, it is without form -a principle.

Q.-Do mediums give communications purporting to be from particular individuals, when not from those individuals?

A -That is a self-evident fact, known, all over the world where spiritual manifestations exist.

Q.-Why is it necessary to have mediums present, to get tests, like moving tables, &c. A .- A medium is just as necessary to the giving of these spiritual manifestations as the key was necessary to a Franklin's kite, to attract the electric fluid, and bring it down to Franklin, who stood upon terra-firma. These mediums are but machines - sombtimes called condensers - but more properly interpreters of the truths that | advising her to stay where she is, for a year at | spirits desire to bring to mortals. They are the sensitive plates upon which spirits write their thoughts. And again, they are the month-pieces through which spirits utter their thoughts. They "always possess a double nervous system. Those who are less sensitive, and have but a single nervous system, are not mediums; that is the difference. Now this extra nervous system is that which spirits use in manifesting to you, and it is just as much of a necessity to spirits,-again I say -as was the key to Franklin in drawing the electrie fluid from the clouds. All things are laid out by conditions or fixed laws; and the medium being a necessity, is a fixed fact in the science of spiritual truth, and always will be such.

-Q.-What are spirits doing all of the time after leaving the body?

A.-They are occupied in conducting spiritual journals; they are occupied in conducting spiritual theatres: they are occupied in conducting spiritual hospitals; in building spiritual houses; in tilling spiritual land; in perfecting spiritual flowers; and in all the various arts and sciences known to you, and a great many more.

Q.-(From the audience.) Does not Brother Denton, when calling Jesus a fanatic, exhibit, the fanatic in his own action, and cause others to do the same?

A .- Some one has written that it is unwise to speak the truth at all times, and so it is; but I believe that, in the case in question, it was wire for Mr. Denton to speak just as he did, Certainly every reasoning, thinking mind must admit that if Jesus the Christ were on earth to-day, and did the same things which the record says he did in his day, he would be denounced as a fanatic; he would be imprisoned, to say the least; he would be branded as a thief, as a blasphemer; because they who do very much as Jesus did, are so branded, are so denounced. We certainly could expect no better for Jesus, even if he were known to be Jesus. There would have been plenty who would have gone forth with something more than staves to overcome him in these days, as in his day. Mr. Denton was right in speaking as he did, only he put his subject, perhaps, a little roughly. -

Q .- Was Jesus taken down from the cross in a trance state, do you know?

in that way.] Good-by, sir. Feb. 5.

### Edmund Lewis.

### I am Edmund Lewis. I am from Central City, Colorado. I wish to send a message to my wife. least, until all my affairs are settled up, and everything is square. If she wishes to leave then, she can do so. It would be very much against her interests if she should leave now, or any time within a year.

I found the spirit-world anything but what I expected it to be. I was like a ship at sea without compass or rudder. I did not know where I was, whether living or dead, or where I was

Jane Perkins, of Portumuth, N. T. to her dampler: Harry going; and I felt very much like cursing the bad whether litting or dead, or where I was going; and I felt very much like cursing the bad whether litting or dead, or where I was done and a set of a s a more periods allowing of any south the south of the brother. souths. Lead them in their several ways of life; leave them not when temptation overcomes them; give them strength; throw around them the mathe of thy love; guide them in all things; and finally receive them into thy heaven of William B. (1ay of Lexington, Ky.; Caroline Fage, of Bos-ton; Beaton, to Patrick Daiy; Nellie Abbot, of Excter, N. H., to the mathe of thy love; guide them in all things; and finally receive them into thy heaven of William B. (1ay of Lexington, Ky.; Caroline Fage, of Bos-ton; Beaton, the day of Lexington, Ky.; Caroline Fage, of Bos-and finally receive them into thy heaven of heavens, where they shall worship thee more perfectly than they may be able to this hour. Amen. Reb. 6.
 Questions and Answers.
 QUES.-(From a correspondent.) Is there any forgiveness for sin?

message may call his attention to it.] Well, won't same things in the spirit-world-follow the same you tell him I come? I should be so glad to go occupation that they followed when here, and he out and find him, if it was n't against the rules: | wants to know if I saw wood. Tell him, no. I Tell him that mother is better, and that George is | never liked it when here, and don't think I should dead. He was sick when he went away. He knows be fool enough to take it up there. I sawed wood who George is. He's a black man; and he's dead, here because I was obliged to. I got an honest I do n't know where he is to-day; he is n't here. living by it; I gave him a good education by it: I Tell him that I can tell him more than Mr. Fer- gave him a good position in the world by it; but guson ever did, if he'll only let me speak to him. It is n't my occupation in the spirit-world. Now (To Mr. White.) You're a Yank, aint you? if he has got any more questions, let him send on, [Yes; you do n't think I bear any malice to you, [[Give your name?] Eben Somers, of Boston. do you?] No, but you 'll send my message, won't, Old Eb. Somers, with a hump on my back; it you? [We shall print it in the paper, and send it grow out when I was a child. Feb. 6.

> Scance conducted by the Rev. George Fox; letters answered by "Vashti."

### MESSAGES TO BE PUBLISHED.

Thursday, Feb 8.-Invocation; Questions and Answers; Elihu Davis, of Barnstable, Mass.; Joseph Cadmus, of St. Paul, Minn.; Mary Elion Gray, to her daughter Elion, of Bos-

Paul, Minn.; Mary Ellen Gray, to her daugnter Ellen, of Boston
 Monday, Feb. 12.—Invocation; Questions and Answers; Alice Crossgrove, of Williamsburg, N. Y.; to her father in
 Califonia; Antonio Nowell, of Ljabon, Portugal, to his son James; Mary Elizabeth Harris, of Watertown, Mass., to her sons; Jarmes Irwin of Nashville, Tenn, to his family.
 Tuesday, Feb. 13.—Invocation; Questions and Answers; Anson Burringames, Nina Nievena, of Philyaidelphila, Pa, it oher mother; James Mactiowan, of Glasgow, Scotland, to his son; Dorcas Prescott, oi Concord, N. H.; Ann Caswell, of Keeno, N. H.
 Thursday, Feb. 15.—Invocation; Questions and Answers; Jame Perkins, of Fortsmouth, N. H. (to her daughter; Harry Hazeithe, to his mother; John Barnes, to his son James; Emma Taylor, of St. Lons, to her brother; Gen. Robort McCook.

Mas. ELVIBA B. HULL, Vineland, N. J. D. W. HULL, inspirational and normal speaker, Hobart, Ind. LYMAN C. HOW, Lot 29, Fredomia, N. Y. Mus. M. C. HOW, Lot 29, Fredomia, N. Y. Mus. M. S. TOWNSKND HOADLEN will lecture in Rafford, Ct., during April, in Plymouth, Mass., May 26. Adoress, 32 Pleasant streut, Hoston: E. AMNIE HINMAN, West Winsted, Conn. Mas. L. Huronison, Inspirational, Owensville, Cal. Miss Avairs M. JOHNON lectures in East Reginaw, Mich., during May. Address as above, or 64 Grand River street, Do-trolt, Mich.

during May. Address as above, or 64 Grand River street, Detroit, Mich.
DR. P. JOHNSON, lecturer, Ypslianti, Mich.
WM. F. JOHNSON, loworth Jefferson street, Chicago, Ill
W. LINDERT JACK M. D., Bevelly, N. J.
S. B. JONES, ESQ., Chicago, Ill.
HARVEY A. JONES, ESQ., and accassionally speak on Sundays
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DH. C. W. JACKSON, Obvego, K. endall Co., Ill.
S. A. JREFER, lecturer, Bridgayater, Vt.
W. H. JOHNFUN, CONTY, Fa.
ALFRED KELLEY, MORTAL BARCK, Rohy's Corner, N. H.
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D. P. KANER, M. D., St. Oharles, Ill.
GHONGB F. KITTEIDOR, Buthalo, N. Y.
Mus. PRANCES K INCHAN, New London, Conny
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and grateful I cel for your kinduoss to me."-Mrs. H. B Bowling Green, Ohio.

## MAY 4, 1872.

# BANNER OF LIGHT.



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MRS. FRANK CAMPBELL, Clairvoyant Phy-sician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington strot, Boston. Apr. 13. MRS. C. H. WILDES, Test and Business Mo-duum Ellot Hall, 68 Edot street, Boston. Office hours at gain Clickes, Friday aftermoons, at 3 o'click. Aug. 14.

MRS. L. W. LITCH, Trunce, Test and Heal-ing Modum. 163 Court street, Boston, Circle Tuosday and Sanday evenings at 79 o'clock. 4w\*-May 4. ADD Gunday evenings at 17 0 clock. (WV-May 4. SAMUEL GROVER, HEALING MEDIUM; No. 23 Diz Piace (opposite Harvard street). Dr. G will at-tend funerals if requested. 3m'-Mar. 9.

M.B.S. F. C. DEXTER, Clairvoyant and Test M.G.S. F. C. DEXTER, Clairvoyant and Test Hours from 9 A. M. to 4 P. M. 13w-Mar. 9. IJW\*-Mar. 9., MRS MARSHALL, Spiritual Medium, 19 Tem-ple place, Boston. Hours, 10 to 12, and 3 to 5. Feb. 10 -13W\*

MRS. M. A. PORTER, Medical and Business Clairvoyant, No. 8 Lagrange street, Boston.

MRS. BLODGETT, Seeing Medium, 19 Pleas-ant street, (near Washington,) Boston. 47\*-Apr. 13.

Miscellaneous.

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WHITHER ARE WE TENDING?

There is abundant evidence, already before us that most of the Protestant as well as the Catholie churches will, ero long, adopt the fact of spirit intercourse, and declare that they have always believed it, while they will still ignore the common phenomena and the reliability of all that is not subject to the control of the church. The Catholics already declare that they have always had miracles that were from Christ and his mother, still they declare our similar; phenomena the works of evil spirits, while we never claim for them the character of miracles at all. If Spiritualism can in any way be mailed to subserve the interests of the churches without completely destroying them, it is evident they will take it in and endorse it, as they did the "accursed " Infidel systems of astronomy and geology; but of course they will oppose its truths until they are made so strong and popular by the advocates that it is unwise or unsafe to oppose lot ger. They will modify their creeds so as to accept its great fact of intercourse between the two worlds and prevent the successful organization of a new sect with this great cardinal point of difference to distinguish it from them all. We have already found, in localities where Spiritualism had many believers that some of the liberal preachers would to far enough on the subject to secure as heavers, often as members, many of them, and to prevent separate organization.

We are not sure that this is not even better for us than to drive us prematurely into organic action before we are liberal enough to organize on a broad and free platform, to broad and free that no society could get up one broader and freer on religious subjects, for if we are only to have another sect among the kundreds already formed with the varying faiths and beliefs, we shall be sure, at some time, to find one outside of us as much in advance as we are of others, that rest on one or two great truths on which they differ from; the others. The question row seems to be: Shall we organize on a basis so broad and liberal that free religionists and Infidels cannot call us sectarian, and with such principles that if the churches take us in it will destroy even the sectarianism of Christianity itself, which we contend. is, in its common name, only one of the religious sects of the world? . The little efforts . of the selfstyled, pure Spiritualists have been blighted by the first breath of Flander, as the late frosts nip the early blossoms, and the many that have set forth their articles of *Billef* beyond demonstrated facts in science, have found they were often as fallible as the infallible Pope and his adherents. It may be well enough 'o set forth what we believe individnally or collectively from the evidence we now possess, if we leave the door-open to all who do ot believe as much or believe more, and equally open to all to change their belief as the evidences compel them to do so.

Individually we are now possessed of evidence that makes it a truth to us that persons called dead are still alive without their earthly bodies, and that they do communicate to the living, in accordance with some natural law that does not now allow it to be general. A few years ago we had not this evidence, and were called an Infidel and to far as the Christian churches are concerned, and our fidelity to them, we do not seem to be less so now, neither in their estimation nor our

own. We could not go into a church with our Spiritattem, and could not if they accepted the fact of A REVIVAL OF RELIGION.

the great revival in Lawrence, Kan, as is not compared all it could after having graduated into likely to become contations, and, even if it did, the showy conditions of an empire, it fell into would not be very serious, as it is not likely that, places by the weight of its own iniquities. five years hence, there will be five persons found, The fragments of this empire now constitute the in all the churches, whose conversious date from various nations of Europe, which, having nothing this revival, and who were over twelve years old to conquer, are reduced to the anarchical necessity at the time of the conversion. These stories are of preying upon each other. True to their charsmall erough at home, and when they start; but | acter as the choice growth of anarchy, it is notowhen they when they when they for Boston, they mag- riously true that the governments of these nations nify into wonderful proportions for the religious have done their utmost to prevent the people papers. If Lawrence was all converted, Kansas from graduating out of the anarchical condition would not be alarmed, as its freedom in religious afflicting them. These governments, then, constimatters is notorious, and it would soon cure a tute a state of organized anarchy, the order reign-

covered.

IN ST. LOUIS.

We have found, in order to report progress and litical government of the United States of Amerto discover the vertical motion on the piers, that lea. it, is necessary to have long lines, with a wide space of time, in order to secure a parallax and establish the progress of the work. It has moved slightly in its western limb since January, and is population is even greater than that of Chicago, great enterprises.

APPRECIATION OF A. J. DAVIS.

An esteemed friend writes us, in a private let-Magie Staff," and "Tomple," and says: "We feel greatly ind/hted to Bro. A. J. Davis for the light that is within us. Through his teachings we have been led out of the wilderness of error and mental bondage in o the glorious light and liberty of the gospel of Nature." Many fouls in both worlds can respond to this, as true of themselves, and we often hear expressions like these from the readers of his valuable books, and wender that more do not secure these treasures and enrich the, mind and soul with them. Thousands would secure these works complete if they knew their intrinsic value as we, do; and others who could most important:

### RESPECTABLE.

Two respectable gentlemen meeting at a corner, both intending to go down the same street, one clossed; and, although well acquainted, they were particular to walk down on opposite sides of the street, because each thought it would injure his reputation to be seen in company with the other. Each thought the other had a bad reputation, and did not wish to be seen in his company. Both were right in regard to the reputation, and neither lost or gained by the separation. Purity is a treasure in its own eyes.

can be secured within a few years for practical has over been held up as the great prize for the reform, and the adoption of new truths as dis unscrupulous to win. The rep blig of Rome was founded by a band of robbers, whose object was conquest and plunder, all its laws being but a necessary system of discipline required to keep We hope none of our Eastern friends will be a trained den of thieves in hand to abey the com-come alarmed at the wonderful stories related of mands of a suprome, despatic chiefrain. Having

diseased locality of the size of Lawrence. It will ing in European nations being but that of the pass over with less injury than some of the tor-penitentiary on a large scale. A new continent nadoes of the West or the epidemics of the East. | was lying in reserve, where an opportunity for a new departure from the old political routine was THE GREAT BRIDGE THAT IS TO BE presented to humanity; and it was providentially taken advantage of, and resulted in the wise po-

The great wonder of wonders concerning the political government of the United States of America is, that it is founded on the basis of "Mine, Thine and Ours," by which the States are. likely to be visible as a bridge within the press governed, individually and collectively; where ent contury even with its present progress, if the each is responsible to all, a st all to each. Isofunds can be secured to complete it. We almost lated from and being distinct from all other instievery day hear people say if it had been a Chi- tutions, its whole beauty and worth cannot as yet cago job, and in that city instead of this, it would be estimated. When industry becomes emancihave been built in one fourth the time-required pated from the anarchical conditions attending here-and this is about the difference in such jobs individual endeavor on the basis of ",Mine and in the two cities; but the growth of St. Louis in Thine," then the worth and beauty of the United States government will tower over the worth ofnotwithstanding her tardiness in completing all others as heaven towers above hell. When monopoly becomes supplanted by a common industrial agency, favoring all with its benefits as perfectly and as thoroughly as the common agency of the post-office does in its way, then, and not tor, speaking in the highest terms of the good of. till then, will anarchy cease, and true solf governfeet of Bro. Davis's "Fountain with Jets," his ment, both individually and collectively, com-W. H. mence to exist.

> Henry Ward Beecher for President-A New Religio-Political Party to be Formed in New York-Henry Ward Beecher, Proposed as its Candidate for the Presidency of the United States.

St. Louis, Md.

OTHE EDITOR OF THE NEW YORK HERALD: It has been announced and it is now generally iderstood among the more radical and progressve classes, throughout the United States, that a not afford the whole set, would secure some of the National Convention of the various bodies, organizations and movements which represent the revolutionary spirit of the country, as relates to political, social, religious and educational reforms, is to be held in Steinway Hall, in the city of New York, the 9th and 10th of May proximo. The object for which the Convention has been called is a purely political one, namely, to form a coalition, if possible, of all those classes of citizens everywhere that are 'devoted more to the principles of justice, of truth, of freedom and jual rights, than to the success either of ublican or the democratic parties; and in case the Convention shall agree upon a definite course of political action to be pursued, to nominate canlidates for President and Vice President of the Inited States for the next Presidential term. MINE AND THINE, vs. MINE, THINE, AND OURS. NO. V. ANARCHY. Any department of human iffairs going on its course undirected, unmanaged or upgoverned, is necessarily in an unorderly or anarchical condi-the management of a second to be approximatives of the following or-ganizations, viz.: The National Labor party, the International Workingmen's Association, the Woman Suffrage party, the Spiritualists, the Liberal of non-Evangelical Christians, the Free Religion-ists, the Free Thinkers, the Free Lovers, [not free lux4] the Labor party, the Socialists, free lux4] the Socialists, free l

course undirected, unmanaged or ungoverned, is necessarily in an unorderly or anarchical condi-tion. The management of the production, distri-bution and consumption of wealth on the basis of "Mine and Thine," which is purely, wholly and collected that a convention repre-senting such a variety, if not a diversity of illeas, will so far fraternize, fusé and consolidate as to come to an understanding that will be satisand solely individual endeavor, cannot, as a whole, as to come to an understanding that will be satisbe attended to so as to secure no loss of time to every one. Carried on in accordance with what every individual chooses to do, and with what the circumstances of each will permit him to do. every individual chooses to do, and with whith the circumstances of each will permit him to do, having no power to rely upon but his own purse, his own intelligence, and his own personal abili-tles in general, it is very difficult, ay, impossible, that a matter multitude of dispersed or isolated inthat a vast multitude of dispersed or isolated in-that a vast multitude of dispersed or isolated in-distingtion may be supposed to have its favorite expo-distingtion may be supposed to have its favorite expocan result from combined, organized endeavor. Ideal, representatives of what it conceives to be can result from combined, organized endeavor. Were the individual sufficiently powerful to sup-ply all his wants, no higher condition than that of the savage would have been needed by hu-manity. The individual is educated and advised to rely on himself; to look to himself alone for the conforts and conveniences of-life; to look to himself alone to have all the powers of honesty and virtue in his course through life. This advice Cady Stanton or Theodore. Tilton or Victoria C. Woodhull nominated. The temperance party may urge the nomination of George Francis Train or some other temperance champion. The Spirit-ualists may want Andrew Jackson Davis or Robert Dale Owen, and the other factions, likewise, may each have their champion and leader, to be nominated if they can. Here, then, is a probability of a very wide difference of honest pinion coming together, and an opportunity for lisagreements, schisms, confusion and defeat of the object in view, unless the wisest counsels are allowed to rovern, and a spirit of concession and of mutual support and dependence prevails in the sessions of the Convention. The individuals above named are known to the public as the exponents of some special phase of radical thought and reform. If any of them should be nominated at the New York Convention, it is, to say the least, doubtful whether they would re-ceive the undivided support of the different factions or to lies to be represented in the Conven-tion. Indeed, it is not improbable that the nomination of any of them might result in some of the parties to the Convention entrely withholding their allegiance and support to the nominee and the new party, and thus en-dangering the success of the whole movement. It seems to be plain that some fort of compromise will have to be effected before a candi-date can be selected who would stand any chance of election or of receiving the whole vot of all the classes holding the Convention. Now Now the course which a wise policy would indicate in such a state of things as the one most likely to meet the exigencies of all classes, would be not to press the nomination of any person for the Presidency who is notoriously identified with or the recognized champion of any special phase of reform, for the reason that such persons, however good and competent they may be, are generally unpopular, distasteful and obnoxious to the pop ular mind. The Convention should select a can-didate who is friendly and tolerant, or, at least, not unfriendly and intolerant, to the various ideas animating the new party, and one, if possible, who is well and favorably known to the public, and to whom, if elected, the people would look up with confidence and respect. As fulfilling these requirements in an eminent degree-greater, per-haps, than could be found in any other individual—may be named

in his views and teachings Some would consid- NEW EDITION ISSUED APRIL 6th. er him very radiesl. He, for instance, has from his own Plymouth pulpit endorsed the Interna-tionals and eulogized the Paris Communists; he has admitted the main points in Spiritualism; he has surrendered the infallibility of the S friptures. or dogma of plenary inspiration; he repudiates the doctrine of eternal punishment; he favors woman suffrage and the equality of the sexes; he is the parron of temperance, peace, toleration, pro-gress. In a word, Mr. Beecher is a man of reason-able ideas, honest and frank; possessing a mind onen to the convictions of reason and truth and the intuitions of his soul Of his devotional na

ture it is quite unnecessary to speak. Taking this view of the New York Convention and of Mr. Beecher, it is questionable whether there is a person in the United States who com-bines in himself so many of the elements of suc-cess as a caudidate for the Presidency as Mr. Beecher, and who would at the same time repre-sent to an equal extent the radical and progress ive character of the proposed new party. 'Per haps the strongest opposition to the nomination of Mr. Beecher would confe from the anti-eccle of an backner would could from the anti-eccio-siastical class, for the reason that he is a Chris-tian minister, and that his church proclivities might bias his judgment in favor of ecclesiastical laws and measures to the detriment of the cause of institute foundament of the cause of justice, freedom and religious liberty. But it will be well for this class to remember (and the writer of this is of that class himself) that Mr. Beecher is not a narrow-minded bigot in religion and morals, but reasonably liberal and moderate in his views, and, furthermore, that no anti-Chris-tian or infidel candidate would, if nominated, se-cure one half the support from the people of the

United States which Mr. Beecher would. If the New York Convention nominate a man or woman for President who is the representative of some "one idea," unpopular, incompre-hensible and distasteful to the people at large, the rocult will be the signal defeat of such candi-date and party, and the cause which will be made to sustain the shock will be injured, perhaps re-tarded for years, instead of promoted. In the es-timation of many people there is a certain degree of odium, of unpopularity, a lacking of respecta-bility, which attaches, for instance, to the agitation of woman's rights, Spiritualism, skepticism, free love [not free lust], stxology, &c. The sev-eral reforms are now making rapid progress in revolutionizing public opinion; but, should the devotees of these reforms run a candidate for the White House solely on these issues, there is no White House solely on these issues, there is no probability it would meet with anything but de-feat, and the cause, as well as the candidates, would be made the butt of partian abuse, cal-umny, misrepresentation, ridicule and reproach. There reforms are to young and yet too tender to endure the giant kicks and bruises they would inevitably get... a contest with the brute forces of political warfare during the excitement of a Presidential campaign. What utility or wisdom would there be in running the gauntlet of popu-lar condemnation when nothing can be gained. lar condemnation when nothing can be gained, but much may be lost?

On the contrary, should Mr. Beecher receive the nomination of the New York Couvention, that gentleman would stand a fair chance for election next November. The only point of diffi-culty about the matter will be, whether the new party could frame a platform of principles which Mr. Beecher could conscientiously accept and stand upon. Unless the proposed new party make some such con promise and such a nomina-tion as is herein indicated, the chances of the new party for political power would seem to be a for lorn hope. Can the several factions which the new party is to embrace make the necessary concossions, sacrifices and compromises which the success of the movement and the necessities of the case clearly demand? Can Mr. Beecher rethe case clearly demand? Can Mr. Beecher re-ciprocate in like manner, and accommodate him-self to the exigencies of the times and the pro-gressive spirit of the party that, rossibly, may thus choose him as its candidate for the Presi-dency of the United States? Can the proposed new political coalition 1 lace upon their ticket the name of any man of equal strength and popu-larity which would in the bast degree represent "the principles and spirit of the party? What other person could the new party hegin to elect in the present campaign? Would Mr. Beecher, even if defeated as the candidate of the new party, suffer any loss, either politically, socially, or morally, by accepting such a nomination? or morally, by accepting such a nomination? Would not he and the new party also, be strength-ened, consolidated and made more powerful for the future, even should such a nomination fail of election next fall?

The writer of this frankly admits that Mr. Beecher is not his first choice. He could name several persons whom he would prefer should occupy the Presidential chair; but he knows very well they would stand but a very poor chance for election, even if nominated by the Convention. As long as we cannot at present elevate to the would up the present all one fort of a literal Resurrection of the Body, a literal Coming of Christ at the End of the World, and a literal Judgment to fullow

OLD THEOLOGY

TURNED

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OR RIGHT SIDE UP:

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INTRODUCTION.

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ECTURE III.—The Textual Examination— The Dogmatic in the Old and New Testaments —Passages that are Relied on to Prove the Lit-eral Resurrection examined, and the Doctrine

eral Hesurrection examined, and the Doctrine refuted. LECTURE IV.—A Philosophical Fxamina-tion of the Translation (so-called) of Enoch and Elijah, and of the Resurrection of Jesus. LECTURE V.—The Doctrine of a Spiritual Resurrection positively taught in the Bible, and corrobornted by Science, Philosophy and Facts, Ancient and Modern. LECTURE VI.—The thenomena connected with the History of Jesus after his Crucifixion, and before his Ascension—Did he cat Fish, etc.? —Had he Flesh and Bones and Blood, ag he Showed Himself to his Disciples? LECTURE VI.—The Question of Christ's Second Coming considered, and shown to be an Absurdity, according to the Popular Interpre-tation.

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### EXPOSITION OF SPIRITUALISM; EMBRACING

THE VARIOUS OPINIONS OF EXTREMISTS, PRO AND CON., TOGETHER WITH THE AUTHOR'S EXPERIENCE.

BY THE AUTHOR OF "VITAL MAGNETIC CURE."

CONTENTS: INTRODUCTION.

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PART II. CONSERVATISM-Opinions of Rev. Henry Ward Beecher, Rev. Theodore Tilton, and Rev. W. H. H. Murray.

PART III.

MAY 4, 1872.

the intercourse, as we never could acknowledge their Gods nor the authority of their Bible, however much it could be made to prove Spiritualism, as that would not be any evidence to us without the facts through our senses, and with them it would be of no use, as it would not disprove them:

Shall we not be separated by those whose Christian proclivities are strong enough to sustain them in going into the churches and taking their. Spiritualism with them and reaccepting the Bible, while those who are too far from all forms of sectarian bondage organize on a perfectly free basis of religious ideas, independently of all creeds and beliefs on the subject of religion, but as searchers and seekers after truth" on Christian "or on heathen ground!" where all beliefs will be tolerated and allowed to defend themselves. Nothing would afford us more pleasure than to join a debating society with Father Garache, on any other preacher of the society of Jesus, whose headquarters is near the hall where we lecture, and debate with him on coual terms the origin and nature of the sanctity of his society. and church; and if he could convince us of the truth of his belief, we should acknowledge it as readily as we ever have the very unpopular doctrines we have advocated. While our doors are wide open to all Obristians," theirs are closed to us, and we are not willing to put up any bars ofbelief that would keep them out or any that | fraction of the immensity of things which he would take us into Christianity by being accepted by the churches. We have ever hoped that Spiritualism would indicate nature and natural religion, which is, and necessarily must be, in variety to suit the various stages of human growth, and this seems to us to be a free religion, which of course would include Spiritualism unless it excluded itself. We do not know that those who call themselves free religionists occupy this ground, nor can we say they do not; but it seems to us this will ultimately be the basis on which we shall build the great church of the future, if it is proper to call, it a church. It certainly would not be a church of God nor dedicated to God or the Gods, but the church of man, and dedicated to man in and for a religious growth.

Several attempts at organization of Spiritualists in St. Louis, as in other places, have been made and failed, leaving the parties sickened or disgusted at the support they received from those who held a common belief, and now there seems to be a drifting of the scattered elements toward a free religious organic movement, in which Spiritualists are the prime movers, but who are so far cordially met by those who have not the evidence of spirit-life or intercourse, but who want to act in some movement to resist the efforts of the churches to rob the treasury and ruin the schools as well as to curtail our civil and religious liberty by a partial or full and complete union of church and State. We all have a common cause here and can meet on common ground, unless one party insists on the other believing something it does not know, or the other insists on the one denying something it does know.

We believe if social and religious creeds, sys-

and virtue in his course through life. This advice and education would be correct were every individual omninotent, his personal faculties being equal to the task of gratifying all that he can possibly desire.

As the individual is not omnipotent, such advice is not what he stands in need of; but he should be directed, educated and advised in accordance with the littleness of his personal powers. He should be taught that without the aid of his fellowmen he can obtain but a very small. needs. Education on the basis of "Mine and Thine," proceeding on the supposition that every individual is, or should be, all-sufficient for himself, has proved to be incorrect from the very commencement of society; for it was very soon found out that no individual had sufficient power to defend his life and property from the assaults of wild beasts and from the assaults of his fellowmen. Humanity, to the individual who has nothing to look to or rely upon but himself, is but a mere element to prey upon, to speculate upon; an element to be conquered, subdued and controlled by him, as are the elements of the earthair, fire and water. In dealing thus with humanity as a more element that he had to conquer, subdue and control, exposed the individual to an infinitude of dangers and difficulties, surmountable only by the greatest bravery, cunning, ferocity and relentless cruelty. Each being in strife with all, and all being in strife with each, the great and paramount necessity was to conquer each other, and realize what physical force could through

bravery, cunning, forocity and cruelty. Such an anarchical condition of humanity being arrayed against itself individually and collectively, and victimizing itself mercilessly, culminated in the common agency of political government as a check to save it from utter destruction. The mission of politic il government, as taught by a correct understanding of history, has been limited in its very best endeavors to keep the general unguided, ungovernable individual en-

deavor in check. This government could not aim at the destruction of anarchy, as its own existence depended on anarchy itself. Anarchy being continued, the governmental power itself became exposed to fall into the possession of an unscru-

MR. HENRY WARD BEECHER, OF NEW YORK.

Mr. Beecher's character, abilities and fame are world wide, and would of themselves be a tower word, which and would of themserves be a tower of strength to any party that would choose him for their candidate. His history and autocedents are known to everybody. His influence is already felt over the civilized world. His sermons, lec-tures and speeches have been more widely and generally read the past twenty years than the uttems and beliefs be left entirely free, the most pulous ambition which dares everything and is generally read the past twenty years than the ut-powerful religious organization in this country ashamed of nothing. In short, political power teacher. Furthermore, Mr. Beecher is a liberalist

election, even if nominated by the Convention. As long as we cannot at present elevate to the presidency the persons who would be our first choice, let us do the best we can in that direction, None of the existing political parties in the United States can nominate a caudidate who would answer the make up of the proposed coa-lition near so well as does Mr. Beecher, and if he be not the beau ideal of the new party, he is much nearer to it than any Democratic or Republican caudidate will be. If the New York Convention nominate Mr. Beecher it would, at any rate, be taking a step in the right direction, and with a success. Both the Democratic and Republican parties are in a state of rapid decomposition and fair prospect of a popular campaign and final success. Both the Democratic and Republican parties are in a state of rapid decomposition and inte with the new national party to be formed at the New York Convention next month and fair prospect despondent, memb rs of those parties unite with the new national party to be formed at the New York Convention next month and hominate a popular, progressive, but at present despondent, memb rs of those parties unite with the new national party to be formed at the New York Convention next month and hominate a popular, progressive man like Mr. Beecher for President, and the next 4th of March nominate a popular, progressive man like Mr. Beecher for President, and the next 4th of March he will be inaugurated President of the United E. F. B. States Brooklyn, N. Y., April 17, 1872 —New York Herald, April 21.

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