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## The Rostrum.

EDEN.

A Lecture Delivered in Music Hall, Roston, m Sunday Afternoon, March 2, 1873. BY MRS. J. H. CONANT. Under Control of her Spirit-Guide.

Reported for the Banner of Light by John W. Day.

INVOCATION. Our Father, what of the night? Is the morning

dawning? Comes the wished for day? We ask thee, oh our Father and our Mother God, to behold these struggling souls in the valley, who are looking for sunlight, and praying for the daywe ask thee, oh our Father and our Mother, that thou behold all their needs; they are struggling to solve the problems of the hour, and they feel their weakness because of the darkness that oppresses them; oh reveal thyself unto them, and give them, oh Mighty Spirit, to know whether the morning cometh or not-whether there is indeed a better time than this; whether there is indeed an hour for them when they shall lay aside all discord, and come into that sweet harmony and peace which means heaven. Teach us, our Father and our Mother, that we may teach them; teach them, our Eather and our Mother, that they may in turn teach us, and that hand in hand we may go on-together, climbing the beautiful staircase of thy wisdom till we have ascended the mountain ton where we can see the morning, and know that it has dawned. Amen.

MR. CHATRMAN: While listening to the reading of your notices In was foreibly struck with one, and thought it might be well for me to have something to say about it, with your permission. Now the question at issue with reference as to spirit controls this or any other medium, is a question which argument cannot decide; that is impossible. There is, only one way by which it can be decided, and that is this: by the spirit in question being able to materialize himself and unswer it for himself. Now I had hoped as a spirit to be able to do this ere this time, but having failed, the question remains still open, and will remain so, regardless of all discussion, till

I favor discussion, I like it; but when at the outset you know it can amount to nothing, then and were glowing with life. They kept the law and sooner or later you must take it into your and a more deep, and substantial interest in it mind-reading on the part of the medium, and reit seems to me that it is time spent uselessly, till an outsider came there, an Egyptian woman, souls and weave it into your onter lives, ore you than in all earthly things. He says uncounted solved to test the matter further. Accordingly, which had better be employed in another direc. Who did not understand the statute, and perhaps brought it up; they are, some of them, pioneers. in this spiritual movement, and they deserve the honor of the spheres spiritual and material, for what they have done for you and for the, and for all the world.

ADDRESS.

My subject, which has already been announced. is an exposition of the Garden of Eden. I shall first tell you where it was located : then how and -by-whom it was planted; then how it was destroved. I shall afterward offer a brief review of my last lecture on the sanctity of marriageclearing up some points that seem to be under a cloud with some minds-and shall close with an appeal in behalf of the Goddess of Liberty, whose purity and rights have been outraged by a bigoted clergy and a corrupt Congress.

This Garden of Eden, or biblical story, has been decided by many to be a mere myth; but I assure you, my hearers, it is something more than a myth. It had a beginning, it had a life, and, so far as this world is concerned, it had an ending, too. It was a thing of time, and therefore and exercise its influence broadcast. changeable. Some of my hearers at my last lecture complained of my being too metaphysicalso much so that they could not understand me. so that even little children could not be mistaken banishment. It seems to me that inasmuch as ye as to my meaning; but it seems that, as hard as the living-or ye call yourselves the living-are had our limits manneled, will become a writing medium." This be did, the Chinaman, sifting some eight feet distant, stood. I shall therefore, on the present occasion, | for the "good time coming," you had better set story as though you were such.

matter. I make the assertion, and I know wherecan. So, then, I have learned something about | that beginning... the Garden of Eden, as I learned something about marriage and its laws. One month previous to the delivery of my last lecture, I would not have talked to you as I did. At that time, a history in letters; their narratives were present | pockets and enreed himself to all eternity; and reads and writes out on paper, with his right | Derby, Vt., the spirit-father had this appeared, knowledge of the truths I enunciated in the lee- ed in pictures; and, as they dwelt among Nature, all the rest have followed in the shovel-maker's | hand, the intelligence communicated, reminding | though nearly the whole company, were unbeture first came with proof to my mind; but I it is very natural that they should draw the re- | wake: he has shoveled them into one heap, and | one of the operator writing from the clicks of the hold it that when a truth becomes apparent to an l cord of some transaction among them, according I they are but a mass of corruption—a stench in I telegraph, be being at the time in a perfectly norhonest soul, that soul fails to be true to itself and to some analogous figure in Nature. And so we the nostrils of this Goddess of Liberty, and she mal and conscious condition. its duty, if it shrinks in giving it forth in all its | find, upon their tablets of stone, a record of a | demands an appeal in her behalf: yes, a stench

To my subject, then: This Garden of Eden was situated in Central Persia. Was it a garden ling from it is a crystal river. This tree modern a bouquet on the stand.] No; but a garden of the tree of life, and this river the river of life. humanity! I need not tell you that all the early | Well, now, this tree was to portray that single races of men were nomadic in their habits. Aldidea with reference to marriage—nothing else! though humanity is gregarious by nature, yet This garden was to represent that beautiful and these early tribes were nomadic. They wandered { happy state once known to man, and the serpent among the mountains and the valleys in small sepresented the woman coming in and gnawing families and groups, and only once in about what at the root of this tree of life. What more truthwould be termed a year and a half of your time | ful way of illustrating a subject could a rude peogather together to make an exchange of their was held to be a something evil. And then this in the wake of the old Republics that have gone I join a number that I clip from Mr. Mansfield's

goods—their furs, their fruits—whatever they | Garden of Eden was, after all, the garden of his down the stream of years. We do not wish to journal, which were given some years since, and then that focal point was a place afterward known AN EXPOSITION OF THE GARDEN OF under the name of Essenia, in Central Persia. These people were all Spiritualists—oh ves, they were all Spiritualists, rude as they were. Their only religion was that of communication with the gods, or rather, spirits-gods to them. These departed spirits, knowing the nature of humanity, and how it would thrive better under different circumstances than those attending these nomadic people, communicated to them, while they were assembled for the exchanging their goods, and told them to come permanently together at that place, to found a city where they might unitedly dwell; that they could thus become much happier and wiser; that they could make a heaven upon carth.

Well! the result was they gathered from the borders of the surrounding mountains and valbys, and founded this city. And one of that the revelator. city's laws was that each male should be permitted to take only one female to wife -only oneand they were required to plant in the centre of their city one of their most beautiful trees, to remind them of the fact. The angels said unto them: "In the day that ye disturb this law ye the day that thou eatest thereof thou shall surely dle !!- is there no truth in it? Oh yes! there is! -Death begins with every individual when disease fastens itself upon him; from that very moment he begins to die-the work of destruction is commenced. These guardian spirits knew the law, and so they instructed these people according to the law, and watched over them; and for years happy people, without disease and without a have a chance to read for yourself when you get will be very glad to show those records to you. So they lived for years, and were a prosperous

and happy people; they attained to maturity, but there was no decline with them, because there were no seeds of death within them. But it the record says that the initiatory step was taken by a woman. The city, so says our record, was famous for its attractive women and handsome rate she is said to have exercised her arts upon the record says that the first sinner went and hid his appearance and asked concerning his integwith this grand Father Spirit; but he did not those conditions that could not be hid under a

One of our American writers has too truly said that there is an innate tendency in humanity to til the very soul from the stone in jour National sin in this direction. Well, then, if there is, let | Capitol has cried out against it: for we have been Now, I endeavored at that time to be very plain; us, the living and the dead, contribute to its supinely silent—at least the majority of us have; I ondeavored to be plain, I was still misunder-looking forward day by day, and hour by hour, land our types thrown into pi by this same clergy, and on the diffy-second day his hand was mest held the letter tightly in his own hands. The treat you all as little children, and shall tell my vourselves about doing something to inaugurate the voice of the people should proclaim against it. Instead of spending your time in quarreling it, and when the sombre darkness of the hour the calling of his choice, and upon which his eral minutes to have written it in the ordinary. This Garden of Eden, first, then, was situated over small matters, take this large one in hand should give place to the morning of liberalism whole heart seems to be unwayeringly set. His way. in Central Persia. I am aware that I contradict and grapple with it. Never allow freedom of and liberty! the assertions of some scientific minds, but no speech on this grand subject to be hushed. It is of no use to say that humanity can never realize fore I have made it; not from mere assumption, such a condition again. Certainly they cannot look after your interests? Why I they have been but from an attained-knowledge on-the subject for many generations, but after much struggling looking after their own—the majority of their which is absolute and perfect. I am at school in the future can attain to its realization. You of only looking after their own, from the second the great fatherland of Jehovah, and I am mak- to-day can make a beginning, and the future head down to the humblest member. The shovel- writing is concealed by numerous folds of paper, and by answering questions through the table, and ing the best of my time there to learn what I will look back upon your times, blessing you for

And now about this record concerning the tiful tree, more comely than all the rest, and flow-

had to offer to meet the wants of each other; and manity, presided over by spiritual intelligences; ; see it, we do not believe we shall see it, for we have undoubtedly been published be retofore; and while humanity obeyed the beliest or in- have firm faith in your integrity, strength and struction of those spiritual intelligences, it was honor as a people. We believe you will raise a happy and dld well; but when it listened to the protest against these wrongs, and at future electempter from outside, then came disease and tions see to it who you send-know your men, and places and facts to which no allusion was death, and the beautiful Garden of Eden was de- Perhaps you will say you thought you did. How made in the letter, and which all proved to be stroyed, and the winds have sown its seeds of hard did you think on the subject? Many of you correct, Mr. Mansfield being intirely ignorant of is suffering in consequence. Death literally threw your ballots for what your friends said for word: means disease—a something inimical to peace were the best men, and let it go at that., They and happiness. There are some few persons who have fallen, and now since the very stones are go out of the world without being diseased-go crying out in behalf of their rights, oh see to it, naturally; they are the exceptions, not the rule; Funci, and women too, that there shall a brighter they have no fear of death; they never die; with I day dawn for this nation during the next adminthem there is no death. Now if you only try; istration. and try each one according to your ability, to form another Garden of Eden which shall cover the whole earth, future generations will bless you, and the time will have arrived spoken of by

I now pass on to a brief review of my last leeture. I then stated t at, had I the power, I would do away with all divorce laws. It is a Though I do not belong to the class of people well-known fact that, when I was here in the body, I did all that was in my power to make these laws more liberal; it is also a well-known shall surely die." This has puzzled many of the fact that I have done much since my departure thergy because they have not understood it. "In from the body in this direction." But having be some among your many readers who are as gained more knowledge, and believing as I do at benrious as myself to know something of this rethe present time, that if the unmarried had not confirrly gifted gentleman and his manner of holdthese divorce laws to look forward to in case of unhappiness they would be more careful in mar-stances would not permit them to visit New York rying, I therefore speak against them, having at and satisfy their curiosity, or investigate the the same time a large amount of pity for those [matter for themselves. If you think if of suffwho are unhappily married for those who have clent account and worthy a place in your colavailed themselves of these laws, and for those quants, you are at liberty to place it there... guided them till they became a prosperous and who contemplate availing themselves of them. I flaving from time to time heard much concern-For some there seems to be no other way to essingle death. Now this is a fact registered in cape from chains that are altogether too galling, field, and being in New York, I took the opportronder heaven, which you will every one of you But I say Beware! heaven bow you become family to pay thin a visit, and thus became recommissions. chained-let the chain be one of sitk, and so beanwhether or no Theodore Parker or any other there. Do not take my word for it, but wait fill tifully woven that it shall never gall you, and which I there became acquainted. Those who you get there, and there will be a plenty who then you will not be troubled about getting a distant readers of the "Banner" have, in

be spoken from Music Hall platform, as from the fally brought forth through his mediumship. Still seems they were destined to be destroyed, and highest arches of youder neaven where it has It may be of interest to them to know that this been proclaimed. You are none too good to hear man still fives and is fu good fleatth, and, so far this truth, and I shall feel ashained of you if you from abandoning the cause be has esponsed, or Manistlett, had written several letters to his spirit are so far behind in your conceptions of duty as retrograding or backstiding in his faith, he stands men; they were beautiful in form and feature, not to be ready to receive it. This is a truth, firm, still maintaining the same intense love for exactly satisfied but that it was a fuguity of will reach that willennium for which you are all a millions of earthly treasures could have no indus. Discensized to procure a letter from a

some of the male population of the city, and the Goddess of Liberty: Fair statue, that may not ition with disembodied intelligences. we have spoken in broken fragments, we have The time has now come, it seems to me, when

And what have they been doing whom you have sent to the Capitol to frame your laws and maker tells us that he had a right to do it, because he began it before he was sent to Congress. Very well; but he should have stopped it when he was Garden of Eden: It is a well-known fact that all sent there by the people to look out for them. beautiful garden, in the centre of which is a beau- in the nostrils of this stone goddess, and in those

## ·Spiritual Phenomena.

THE CELEBRATED DR. MANSFIELD AGAIN.

EDITORS BANKER OF LIGHT - Dear Sirs; known as Spiritualists, Laur an earnest sooker after truth, and do not hesitate to investigate whatever purports to come from that source: I have written the following, thinking there may ing converse with the departed, whose circum-

ing the peculiar mediumistic power of Dr. Mansed to pen a few lines regarding the facts with times past, seen frequent biographical and pro-That promisently among the sexes brings dis- fessional sketches of this truly remarkable perease and death, is a fact too patent for any reast sonage, also numerous accounts of the manifestaconable man to attempt to deny. Hi may us well i flows, demonstrations, and tests that are continu-I now pass on to an appeal in behalf of the him to change his situation or break his connec-

result was anarchy and recession from the holy after all be without a soul, which graces the Caps ye Visitors, on conting to the great metropolis, law, and the introduction of death; for when | itol dome of our nation-in her hehalf I speak bave many curious things to see and many places once they had stepped aside, it was very easy to this hour! She has been outraged there and here, for interest to frequent; and, on learning that New go still further, and very hard to be kept in the The Goldess of Liberty-liberty in all things York is the residence of Dr. Mansfield, the Truly road of right doing as they had been, for like the which tend to good; liberty in all things that wonderful writing and test medium, "feel that people of the present day they wanted to reach mean to lift up the nation, and do away with they cannot return to their homes without giving the furthest; and to go to the highest heaven too darkness and evil; liberty to get all the knowl- him a call, and thither hundreds wend their way. quickly; and so death came in their midst. And edge we can-to inform ourselves in every possi. Some, full in faith, go to enjoy a season of coin-Die way; diberty to open our public libraries on a munion with dear, departed friends; others, filled himself when the angel, or guardian spirit, made | Sunday, and allow the working classes to refresh | with skepticism, satisfied that by their ship wiltheir minds on that day of rest to them; [Ap | ness and keen perception they can find out the rity. He was ashamed that he had broken faith | plause | if liberty means anything at all, if | secret of his jugglery, (but go away no wiser than means that, and much more. Berry of speech, they came); others from litle and sheer curiosisee (as people do not see to-day,) how much of liberty of the press! The clergy—how have they fty. But, notwithstanding the mothey crowd that evil was going to accrue from that same act. "In outraged this Goddess of Liberty by standing through is office; with their thousand and one vathe day that thou entest thereof, thou shall surely up Sunday after Sunday in their pulpits, and mig-ried questions, he remains quiet and screme. He obtaining the letter. They did die: and their beautiful city ing the people against the opening of free libra-knows whereof he afterns, and whether all who was a Chinaman: and when the document was became silent and still, and the seeds of death ries on the Sabbath against freedom of speech will him are converted to the faith or not, the shown to him, he pronounced it at once a correct went out all over the world for it was one of on this vital question, and against everything pursues the every tenor of his way," and relies functor in Chines related to his letter, which that seeks to enlighten the human mind, but in on the power that has sustained him thus far.

bushel, but would be likely to travel very fast, I favor of everything that tends to dragoit down | It is now over twenty years since Mr. Mans into was so interested as well as astonished at and debase it 1 And so the elergy have done; field was first developed as a writing and test me- the success of the experiment, that he resolved their best to outrage this Goddess of Liberty, im a dium, though the bas, seen spirits, almost daily to try ngain at first hand. The wrote a second since his earliest recollection in life. At his dist letter, and pasted it tightly in two envelopes, and sitting in a circle of Spiritualists, it was commu- took, it in person to Mr. Mansfield; and within nleated to thing through another medium, "Sit ) ten minutes Mr. Mansfield's hand wrote a reone hour, in fifty-four conscrutive days, and you's sponse, as "hytore, in Chinese characters, while chanically moved to write. From that time to response was completed in about a minute and a The present be has devoted himself exclusively to a half, though at would have taken an expert sevmanner of communicating intelligence from the 1/3d. Mr. Mansfield was about retiring for the higher spheres is wholly confined to writing. A juight, when, finding his band seized he went to person, wishing to communicate with those in the table, and taking a penell and paper, wrote spirit-life, puts his questions in writing and out the following: "I came to make good a prompresents them to him. If in scaled packages, the lise that I would dictate through you. I have seal is not broken; If on unenveloped paper, the been with my children at Derby, Vt .- manifestso that it is impossible for him to segit, or ascer- I promised to give, through you, this test, and tain its import. The letter or paper to be answered is placed upon the table, and his left hand, giff of June. David Hopkinson," s Jaid upon it. The index finger of this hand plays these tribes could not make any record of their But he did his best for himself, and has filled his a up and down, and from the taps of that finger he

... In this manner he has written, during the last twenty years, over one bundred and eighty-nine of all honest men! It seems to me the people! thousand communications, and in fourteen differhave not done what was exactly their right to do ent languages, that have been published, though decorated with flowers like these?-[pointing to scientists, or ancient theologians, have called in this particular. They have sent men to Con- he is master only of the English. Thus, through gress who are about as fit for that position as his mediumship, there has been given to the some of your spaniel dogs would be excuse the would some of the most striking developments. assertion, but it is none too forcible-men who and convincing tests that it has been the priviare thoroughly selfish, who never knew what a lege of any bistorian to record. There are now benevolent act was, who know no country, and I continually, from week to week, new demonstratherefore cannot work for the interest of one-tions being made and tests given. But the parties Now it seems to me that the time has arrived | concerned are unwilling to have them nut before when you as a people must look more closely to the reading public; thus 1 am prevented from would any quantity of these nomadic people ple have conjured up? None, I think. The serpent these matters, or your fair Republic must follow penning those of recent date, but I will here sub-

1st. The following was sent by a mother, in a scaled package, a distance of about two hundred

miles. The test consists in the mention of names death all over the earth, and to-day my audience | never gave. it two consecutive thoughts. You the facts of the case. Here is the lefter, word

My Dear Willie-Where are you, and what are you doing? Tell your mother, my dear son, where she can find you, and what place; how far Your affectionate mother, from home 🎠 🦠

MARGARET M. BOOTH.

ANSWELL Precious, durling, durling Mother-Can It he you have thought to call me, your dear Willie, to you, from his spirit home? Oh, mother, how has your beart ached since that tidal Thursday at Duryour Crassing! Dear mother, I thought of sydicas I was in the water, and made a desperate struggle, knowing it would near take your life if I were drowned; and though I came so i the shore—my month filled with water: I could not broathe; my strength gave out, and down I sank. Soon I was a spirit; and the first I saw who appeared to have fainted. I booked, and who should it be but Henry, my dear playmate? Mo Shohii a net me trenty, hy dear paymace. He had not yet realized his spirit-change. But soon I heard him say, "Willie is it you? Where are we? Where are my dear tather and mother?" He was told to be quiet and the crowd would soon tell him all. "Willie," ho' says again, "where are we?" To this I auswered, "In home of these I have been

heaven, Lhope." Well, my dear ones, I have much to tell you by-and-by, but at this time my control is limited. Lain assisted by my guide, who has charge over the and Henry. Do not look for my body—let it pass. Could you see it in its fragments, you would forever forget my former boyish dooks. I

followed the parties that went down the river, but I could not distinguish one from the other. Mother, you ask me what A am doing. Well, mother, I am not doing much. I am being fancht the way of spirit-life, and so is Henry. By and-by we wan both come and tell you and Henry's by we will both come and tell you and Houry's dear anxious ones of our beautiful home. Houry is not here now; was he, he would send word to his dear ones. Mother, did you not see me in a vision?—you called it a dream. Excuse inc now, Come for me often do. Mother, we shall neet again. Love to dear father.

Your son.

To my mother, Margaret M. Booth.

2d. A gentleman investigating the truth of spirit communication through the mediumship of Mr. friends, and received replies, but did not feel a satisfactory answer could be obtained when he, himself, was ignorant of its contents. In due time a letter was procured and placed in the gentleman's hands, and be proceeded with it to Mr. Mansfield. . Here was no chance, for mental; delegraphing between investigator and medium, for both minds were as blank in reference to the letter as was the envelope that enclosed it. Immediately Mr. Mansfield's hand wrote out the answer, and when completed, neither party was wiser than before, for if was given in strange, and, to them, meaningless characters. It was looked upon as a probable failure. However, the centleman took the senseless hieroglyph to his cooperator in the experiment, and there Tearned that the latter, to make the matter doubly sure, had acted through still, another person in was addressed to his spirit-father. The China-

the time I was with them, which was the 8th and

It was afterwards ascertained that, upon those very evenings, at the house of Mr. Hopkinson, in Hevers, and made this, promise twice in succession, and thus exactly fulfilled it late on the

very night it was given.

4th. Three instances occurred within the space. of a few months of persons coming to Mr. Mansfield who had fully resolved to put an end to their earthly existence. These persons were not berievers in Spiritualism, but seemed to be drawn to him by some power beyond their control. On each of these three various occasions his hand was most powerfully moved, and the most hearttouching appeals were made, which caused their tears to flow and their purposes to change. Thus suicidal intents were changed through the instrumentality of his mediumship.

5th. Mr. David Pierces of Belfast, Me., one Saturday evening, about ten o'clock, said to the [See fourth pagg.]

### TIPPING HIS TABLES:

Exposer: elicited by "An Expose of Spirit-, uniism by Rev. John Gregory,

Northfield, Vt., 1872. BY ALLEN PUTNAM.
PART IV.

IN THE DARK.

"Spirits will operate onlying the derk, and never unless conditions are right." Who or what, ever does or did anything unless "conditions were tight," that is, were competent to admit of what was performed 2. When can the fire-fly show us its light? Only when it is dark. Why not when the sunis up? Because consistency then are not right. What makes of press and pulpit, the conditions faulty? Simply the pres we of light. Why distrust the firefly's capability to appear luminous, when conditions are right, because he fails to do it when the sunshines". Why distrust the power of angels to roll a stone from the mouth of a sepulchre, because they did it very early in the morning, while it was y t daids, or the power of other angels to unlock a prison door, and loose chains for Paul and Silas, because they did it in the night? Or the power of Jesus to walk over the waters of the sea because it was in the fourth watch of the wight when he did so? Or his power to change a water into, wine, because he did it at one of those feasts which are usually held another evening to Or why distrust his power to so multiply food from five, loaves and two fishes as to feed to the full a multitude, and have twelve baskets full of fragments remaining, because this was done, after a request from his disciples, " in the concing" & Obviously the laws of spirit action upon matter did of old, and therefore must now, admit of more efficiency in darkness than in light. Why does the photographer develop his negative in the dark? Because of conditions. If spirits are indicating conditions for the most effective application of natural laws or forces which man has not delected or overlooks, let him, and him alone, sneer at their stickling for conditions, who knows so much that his fellow cirizens, taught by history in which, he confiles and Words of spirits in which they confide, can neither refresh his. memory nor give him new information.

### SPIRIT-HEALING.

One who has any confidence, that healing virtue ever went out of a person because an invalid touched the hem of his garment, or that a paste of clay and spittle was a becoming application for the cure of blindness, or that handkerchiefs and aprons, charged with something from the body of Paul, whose nature was, confessedly all, human, cured diseases, or that another man first put all the by-standers forth from around the seemingly dead Doreas, and then prayed and she opened her eyes, may frequently see, the former use of most efficient healing processes essentially reexhibited to-day: through persons under spirit control; and may see, also, that in choosing, as they sometimes do, to alter or make conditions, they do no more than Peter did when he cleared the room of the curious and anxious before he operated by prayer, Our community now, by majorities in all ranks, from high to low, resert to spirit-healers for help in eases of a vast number of chronic and obscure diseases, which battle the cience and appliances of our accredited practitioners, and in so many cases do sufferers get relief, or very decided betterment of conditions, or such ready and astonishing cure, that society, as a whole, would regret the suspension of this supplemental supply of healing aid. Laugh at it while you and yours are well, but in the hour of extreme need come to it—come to if for thorough diagnosis by clairvoyance; which meets with no opacity, and for prescription by analysts dealing with the essences and spirit of medicaments, and having vastly supplemented their medical knowledge and experience since leaving the body.

## - INSANITY.

Like all other subjects important enough to gain engrossing for even careful attention, this of Spiritualism, will be seized upon by some whose mental balance it will disturb. Whenever we have looked at tables, in reports of Tunatic hospitals, indicating the cause of the insanity of its several inmates, we have always found "religion," or its equivalent, annexed to f "but if I am a true prophet, I shall only receive a musket-ball several names. We do not charge religion with such eases of the calf of my left leg! At twelve the next day there roundings and fair compliance with the revolutionizing spirit insanity to its disgrace, but assume that a weakened brain was such thunder and lightning as they never had before strength could bear, and made that its seeming injurer which ! in days of better health might have been its tonic and its joy. Love, hate, joy, or grief, either may develop insanity. So, too, can Spiritualism. We should value it less than we do were it.

ports, and not -we agree -not Christ's gospel; yet that gospel, and the other without the aid of midwives. gentle and cheering, is not onite so inefficient as in rer to awaken either joy or sorrow chough to bring on insanity.

## SPIRITUALISM FLOURISHING

tianity." Is this so, or not? We have no purpose to say that case, and a pregnant fact is established which must remain a force. A little leaven has spread for into a great lump. Who leave, was conclusive or not, but the fact will stand as fact, un could have dreamed that the little matter which the Fox girls , til it shall be shown wherein the proof is deficient. Establish so "beyond" it or not, or whether it be outstripping it in new tate the production of such conditions. extensions or not. At a present cet ut, however, is not a mat- No other question connected with Spiritualism than such as ter that we care to present in numbers; it moves on and em- fare designed to elicit light on the one propounded above has braces more and more, day by day, and is doubtless growing pertinence or propriety, fill that primal one has been settled as fast as the world's ultimate good permits.

pose us to be not over six hundred thousand, all told, and to traveler has returned from beyond the hournesof mortal life. make half of that number to be no more than just willing to Can my loved ones goine back? Can they help me, or I to consist of those who frankly confess that they know no coming bless or curse me if they do come? Questions as to of to-day is evolving from the hells about us. thing about it—we must express a little surprise that such an the expediency and usefulness of consulting spirits are quite one should have deemed it decessary to attempt to so alarm | distinct from the one whether they can come to earth and rethe world about us, as was his obvious purpose in getting up a ply to us. The former are highly proper—should be put seribook-and such a book! Some 200,000 of us in a population | only and carnestly and answered carefully and understandof 40,000,000 is a small percentage. One in two hundred cannot be deemed very formidable. Such estimate of our num- on which a proper answer can be founded. Such experience bers, however, speaks out in trumpet tones, clear, round and may show spirits to be often untrustworthy as advisers all abodes—the former of which, so far as Jesus taught it, penetrating, in favor of our energy and efficiency in the work | about many material matters which pertain exclusively to we do! Where, where are our equals in power, if rated on | earth-life-which are under the cognizance of outward sense, our numbers as given above? If his inner eye were opened, hand, manageable, by our faculties, trained, by daily exercise, the man up North might see that those who be for us are more, and with which we are more conversant than spirits now are; than those that be against us; and unless he is already semi- and yet they may be very suggestive and instructive unfoldconscious of such a fact, wherefore his zeal and effort to stay I ers of spiritual topics, and most helpful inciters to purity, phiour "flourishing"?

## THE PRESS.

Well, we admit partial truth in this allegation. Such a book | what to refuse. as this very Expose helps us. Any set of humans who are are there expended, must be an energetic and forceful band, obvious for denial, and too accordant with the history of all whom many a reader would long to know more about. In a great mental revolutions to be regarded as anything more similar, though generally in a less dogmatic way, the news-

give us help in other than the backhanded way it used in the

We have made our headway against that mighty power, and are all the stronger for the hard struggle. We can, in calmserenity, ask the world to estimate the intrinsic power of the have reached in numbers and influence, against the buffetings

#### EXPURGATION.

Our pages have already multiplied far beyond our first auticipations, and yet we have left unnoticed very many persons and things contained in the Exposi. There are six chapters of it, entitled severally, "Life Marriages," "Free Love," "A Varietist," "Individual Sovereignty," "The World Moves," and "Hoens Pocus." These contain little that ought ever to have been allowed to soil paper, or to soil a second quantity by republication in quotation. We are nauseafed by copious extracts from the writings of eccentries whose opinions and example are as distinctly unacceptable to the great body of Spiritualists as to the people of any other denomination whatsoever. Such ultraisms are no essential part of, or common result from, Spiritualism. They are born of the idiosynerasies of the individual authors and practicers, and not of any particular faith or erged. If this be denied, what faith will have to father them?

Every fair mind will, keep in remembrance the fact that modern Spiritualism is quite young-younger than any of the writers quoted from in the Exposi. Under what faith and feachings did they pass their early years, and take their start and bent in life? The great mass of American Spirifualists received their early education, discipline and biases from what is replited to be Christian teaching and example. Now, if they, as an whole-and they number millions-if all these, or the majority of them, are following after or yielding to evil, and only or mainly evil, what-what is the reflex argument as to the sufficiency of accepted. Christianity as a saving religious faith? Good sir, ascribe the stuff which fills many pages of the Expose to individual recentricities and abnormalities: for otherwise you admit most fatal weakness in both Christian promulgators and Christianity itself.

#### PYRAL'S PROPHECY.

We close our excerpts from Brother Gregory by presenting the following, thanking him for much pleasure its perusal furnished, and the opportunity to give it wider circulation; "In Wesley's Works, Vol. X., page 163; we find the following: A little before the conclusion of the late war in Flanders, one who came from there gave us a very strange rela-"tion. . I knew not what judgment to form of this, but waited till John Haines should come over, of whose veracity I ould no more doubt than of his understanding. The account die gave was this; Jonathan Pyral was a member of our Society in Flanders. I knew him some years, and knew him to be a man of unblamable character. One day he was summoned to appear before the board of general officers. 'One of them said: 'What is this which we hear of you? We "hear you are turned prophet, and that you foretell the downfall of the bloody house of Bourbon and the haughty house and if your prophecies came true. But what sign do you "give you a sign. To-morrow, at 12 o'clock, you shall have such a storm of thunder and lightning as you never had before since you came into Flanders. I give you a second sign: As little as any of you expect any such thing-as lit-"the appearance as there is now, you shall have a general ensign: I shall be ordered to advance in the first line. If I "and a false prophet I shall be shot dead at the first discharge; in Flanders. On the third day, contrary to all expectation, "was the general battle of Fontenoy. He was ordered to ad-"vance in the first line, and at the very first discharge he re-"ceived a musket-ball in the calf of the left leg."

An account like this from the sagacious and truthful Wesso tame and inoperative that if did not rouse the action of the Lley, well-dequainted as he was with phenomenal Spiritualism, brain to a greater extent than the nervous system of some in- ) which was for a long time and extensively manifested in the Wesley family, bears such endorsement as gives it value. As-"I am told that much insailty and suicide have been caused by I no consciousness of instruction from spirits, we regard him as preaching Christ's Gospel. This I deny, "(1) Well, there may be "seer" having "open vision," and, belonging to a class embe good ground for a pretty broad, denial, here, because total I bracing A. J. Davis, through, whom man may get knowledge depravity, absolute self-holplessness, heavenward, eternal from the spirit-spheres which has no disembodied spirit-as its damnation, pains of hell forever, and a frowning God, are no projection. The kinship of such prophecy and promulgation part of Christ's gospel. The preaching of these horrific doe- with spiritualistic prophecy and philosophy is, that of offtrines does most of the mischief indicated in the hospital residency from the same womb, one coming into the world with

## THE PRIMAL QUESTION.

Are any portions of such actions as we ascribe to spirits performed by genuine spirits, disembodied? A conclusive Our censor, in his arraignment of us for criors, says, 911 answer to that single question will settle much. Prove the is contended that Spiritualism is flourishing beyond Chris- production of such an action by such an actor in one solitary it is. From Old England across the Atlantic comes a voice of fact forever. Ten thousand or ten million cases of failure to philosophical authority untriendly to Spiritualism, saying that I furnish conclusive evidence in other trials, will not disprove a "it is distintegrating the strata of religious dogma." This in- fact once established. Many failures, however, may cause dicates the remote spread and efficient action of a dissolving the mind to query whether the proof, conceded in the solitary "original d." (?) only the other day, had in it elements power-one case, and the possibility of millions like it admits of no erful enough to disintegrate, so soon the strata of Old Eng. | further question, The probability of their recurrence dehand's religious dogma? It is "flourishing" amid the founda- pends upon the peculiarities, niceties and rareness of "the God's character and God's dispositions toward men; and retions and the superstructures of Christianity, whether it, hell right conditions," and man's ability and disposition to facili-

in the inquirer's mind. Once settled in the affirmative, a mo-But we feel a little surprise that a man who sees fit to sup- mentous fact is learned. There is an avenue by which a lanthropy and godliness. Chaff and wheat grow together pure metal and dross are found interblended—and experience We are charged with claiming that the press has helped us! is the needful guide for determining what to treasure up and

That much seeming evil bangs about Spiritualism and is efficient enough to call forth such labors and exclamations as manifested in the lives of many who profess belief in it, is too than the consequences of an incidental opportunity for mulpaper press has very extensively kept the world informed of titudes of the shiftless and dissolute to change their nominal very many of our lapses, eccentricities, foibles, gullibilities, allegiance. If one will read the fourth and fifth chapters of etc., whereby we were kept in notice, and our progress on- I. Corinthians, he will find that some of Paul's nominal disci-

ward has been helped. Our own publications very faithfully, ples were rather puffed up by than induced to mourn over the [makes them say, "Touch not, taste not, handle not" us, for hold on to and preserve all the ground the others help us to lapses of a brother guilty of indulgences not so much as now so extensive that the prominent literary journals admit cannot be less than that some persons, seizing occasion pre- age or nation, from the hands of intelligence, reason, and seieral sentiments, which lend most entieing charms to these ducing new customs and greater freedom, Christianity be-i by examiners, who will reject, as spurious and valueless, yielding to public pressure from without, and beginning to also the history of Lather's protest against his mother toperations to universal laws, and in harmony with "the esagainst us, is correct. It has been so as far as intention went. historically exhibited as the scenning effects of events that are i special respect and favor among the common people. designed to first revolutionize and then elevate society. Like young Christianity and young Protestantism, Spiritualism, before the world disencumbered of all illegitimate appendages.

> Individually we sympathize deeply and sensitively with many who are alarmed and agitated by the progress and the disintegrating operations of Spiritualism. After and in the traight sect of Orthodox Congregationalism we lived our youth and young manhood. We know the firmness of the grip which a confiding, conscientions mind desiring and praying for truth and dreading error, may lay upon both the Bible and a creed as understood and expounded in the Westminster Assembly's Catechism. We have vivid remembrance of intouse pains and dread, occasioned from time to time through seven long years, by reluctant surrenders of tenets which growing acquaintance with the Bible and perceptions of the general scope of its teachings could find no substantial foundations for in that book. Fidelity to the God of truth demanded the relinquishment of all articles of faith inharmonious with the drift of Scripture and reason, however paintul it might be Haunting dread of hell fires and eternal damnation often proested ugainst the surrender, but, thank God, though they delayed, they could not permanently prevent the removal of scales from the mental eyes which long obstructed the glorious rays of his paternal character and the perfect naturalness and simple equity of his processes for human conciliation with

Personal experiences no doubt qualify our views as to the conscientiousness, sincerity and honesty of the great mass of those who still cling to tenets which we long ago relinquished and these experiences let us feel toward our frightened brethren and speak of them with more kindliness because of our knowledge of their condition. If anything has slipped from our pen seemingly derogatory to the good character or good intentions of the author we have been noticing-a stranger to us-it is contrary to our intention. His misconceptions of us, his positions, the tendency and quality of his book, his short comings and sidegoings in that, we have felt at liberty to handle sharply, playfully, seriously or ironically, according to the mood his words excited. But we have not-for there is not in us a single sentiment that would prompt to it—we have not consciously presented him as a man underserving of high esteem and respect. "Let truth and error grapple;" also let Mr. Gregory and ourself be amicable seconds at the duel, each insisting upon fair play.

Whatever vagaries of brain or irregularities of life may eem to characterize many Spiritualists, we cannot forget or overlook the vast significance of the fact proved to us and to many a keener analyzer of evidence, that spirits do vist us. Simply as a fact, there is no more morality or immorality of Austria. We should be glad if you were a real prophet, about it than there is about the fact that Mt. Cenis is traversable through its base of rock. In its application and effects give to convince us you are so, and that your predictions there may be moral action. No quality of moral results, how-"will come to pass?" He readily answered: "Gentlemen, I lever, justifies a question as to its having intrinsic capacity for good. It is manifested subserviently to laws as abiding and unchangeable as those under which man uses his organs of locomotion and of speech, and like these latter may be availed of to either bless or curse. They must be fitted to give forth beneficent evolvments somewhere, at some time. gagement with the French within three days. I give a third Whether this be the time and we the beings to find them beneficent, is a very proper one to propound and to answer earefully. What is needful to an adequately careful answer? Recollections of the past, candid observations of present sur-

household." Shall we take these words of Jesus as literal would be the production of discord, alienations and domestic strifes. And such, no doubt, he had already occasioned, and this made him say, as he does above by implication, that such results were to be expected from new and revolutionizing sentiments and procedures, and were preparatory helps to ultimate good. His successors, if not he, so clashed with and agitated existing society that they were designated as "those who have turned the world upside down," and were dreaded as harmful innovators and disturbers of the public peace.

Can we infer less from his own language and his history. han that Jesus himself was incidentally a great disturber of lomestic peace? In fancy we hear many a pious Jew most devoutly praying that he and his family and friends may be preserved from all contamination by that low-born Nazarene, that untaught companion of Galilean fishermen and other men and women of humble occupation and low rank in lifeoffices from and spoke an encouraging word for even the har-

ot of Magdala, and withheld condemnation from an adulteress. We devoutly respect and love the man Jesus and his teachngs. His life is a winning and lofty example of trustful, humble piety and practical beneficence, while his views of quirements of them, harmonize with our highest conceptions: of both divine and human excellence, and of equity, truth; and right. We quote from him in deep respect, not deeming or admitting that the humility of his origin, the lowliness of his companions, his sympathy for the dissolute, the strifes, discords, or irregularities of life among his attendants and followers, are to his discredit. We note them here because the counsels, coming through the high seership and mediumship of one so gentle and pure as he was, became the evoking look at our facts, and a large proportion of the other half them? Is it wise to learn whether they can? Will their cause of seeming evils very like those which the Spiritualism

Similarity of agencies, processes, circumstances, and primal effects between infant Christianity and the Spiritualism of to-day give ground for both hope and fair expectation that the latter has come to take up and carry further onward the work of the former, especially by demonstrating scientifically a future life and a natural road for return from the spiriturests mostly upon his dictum, while the latter he left us to regard, as his age may have regarded it, as an occasional abnormal avenue. We trust that it may also strip his teachings of their distorting appendages and give to the world such additional spiritual light from out the heavens as the progress of the world during the intervening centuries has fitted it to receive, or its concreted errors require for their demolition.

For very nearly twenty years we have looked upon the revelations of to-day as supplemental to and explanatory of those of all past ages and nations, and especially so of Christianity and its appendant Judaisms and apostolic adjuncts. Throughout the more enlightened world, common sense, reason, and science have, during the last half century, been rejecting, more and-more, from year to year, the claims put forth, in behalf of Christianity, especially as understood and

expounded by those who are denominated evangelical. A Those views which robe the marvelous phenomena occur-

we are "holier than" others of our kind, must cease to with-Ramblings after a Rambler: Exposures of an gain, if they do nothing more; and that ground has become named among the Gentiles. The meaning of his language hold any reputed credentials of supernal revelations in any very many articles full to overflowing with our spirit and gen-sented by its-breaking up some Judaical restraints and intro-ence, where they may pass the ordeal of most rigid scruting, publications. Willing or not willing, the press partially is came an attractor of those inclined to licentiousness. Read whatever is not perceptibly amenable in its advent and its church: note its influences upon him and masses who sided tablished constitution and course of things," or else the Bible with him: note the indulgences attendant upon the changes he will be soon consigned to dark closets in the libraries of the The reviewer's intended position, that the press has been toccasioned, for there the early outworkings of evil seem to be most enlightened portion of Christendom, and gradually lose

Spiritualism seems better fitted to energize and direct the destined scrutiny, and, at the same time, arrest the strong has its numerous zoological parasites. . Such a fact is more setting of the world's leading minds toward such materialism taith and unseen help which have given us the position we significant of inherent vitality and strength than of intrinsic as not only makes soul a result of the organization of matter. torpor and debility. As other causes have done, so Spiritual ; but implies the subsidence or annihilation of soul, when the is unay survive the carrying of unseemly waifs which pre-body becomes disorganized, than any other ism we now perexisting society hoists upon it, may east such off, and stand ceive in operation, and claims our steady support for the good it may do in that direction as well as many others. 426 Dudley street, Boston, Mass., Dec. 25th, 1872.

#### VIOLETS.

BY MARY L. MASTERS.

It was just in the cosiest nest of a place. Down in the sparkling dew, Where the tall grasses stood up so stately and green, Like sentinels brave and true, That out of the brown mould, one day in the spring,

A little violet grew. And the warm summer wind, when he came from the west,
Breathing freshness around,
As he happened, one day, to stroll down to the glen,
Kissed the bright bud he found;

And the cool, summer raindrops that trickled adown, Sparkling like diamonds fair, As they rolled softly down to the flower's heart, Loyingly nestled there; And the fresh evening dew saw the sweet place too,

nobody knew why his breath was so sweet

After he passed the ground.

And stole for itself a share. But nobody knew of the sweetness hid there, Save the wind and rain and dew

The gay trains of ladles that swept down the glen
At times, they never knew;
They gathered the roses and lilies, but ne'er
Looked where the violet grew. It was down in the glen where the violet bloomed, There lived a maiden fair—

cet little maid, with a calm, quiet face, And ringlets of golden hair, a young heart as pure as the thoughts that arose When she whispered her evening prayer.

But the God who had given her life had willed
That life should its burdens bear;
And the heart that was yet in its spring-time years
Grew old with many a care,
And the traces of toil rested on her young hands,
And the small feet, brown and bare.

And none knew the sweetness of that pure young life-And none knew the sweetness of that pure young me—
None ever knew; for when
The trains of gay ladies and lords swept sometimes
With laugh and song down the glen,
If she passed, they but smiled—"T is a cottager's child,"

And thought no more of her then. But one day when the chill of the autumn fell, Blighting the sunny land, They who passed saw a little pale form lying still, Gold curls by the west wind fanned, And a fresh-gathered violet tightly clasped In a little faded hand.

God knew why the violet bloomed all so fair In the grassy gion alone, And he knew why the sweetness of that young life Blossomed unseen, unknown, Till he gathered them in his loving hand, And made both lives his own.

And the lesson for us? Why, 't is simply this: Ic noteth the sparrow's fall; He loveth whatever his hand hath made, And careth for great and small; He knows where the violets blossom for him, And he will gather them all.

## SCRIPTURE EXPLAINED.

Jesus said, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." That was the experience of his time: But John the Revelator saw "a We turn again to ancient records and read thus: "I came | great multitude, which no man could number, of all nations not to send peace on earth, but a sword. For I am come to and kindreds, and people, and tongues, stand before the set a man at variance against his father, and the daughter | throne, freason and conscience, ] and cried with a loud voice, against her mother, and the daughter-in-law against her saying: Salvation to our God [wisdom and revelation] which mother in law; and a man's foes shall be they of his own sitteth upon the throne." "In the midst of the throne, and round about the throne, were four beasts, full of eyes before statement of the special purpose and permanent effects of his and behind." . "The first beast was like a lion." [Selfmission? He meant to say, that the early and comparatively reliant, physical force, to repel and construct.] "The second He who charges Spiritualism with producing insanity, says, suming that we have here a full account, and that Pyral had transfert effects of his teachings, acts and modes of life beast was like a calf." [Homogeneous, social, mutual, national. ] "The third beast had a face as a man." [Philosophy, science, commerce, literature.] "The fourth beast was like a thing eagle." (Spiritual, ascending in the ethercal element.] "And the four beasts had, each of them, six wings about him, and they were full of eyes within."

These four characters represent the four dispensations of development, and still retain their distinct identity, each having eyes and motive power. All are a unit, and perfect the man. "And when they give glory and honor, the four and twenty elders," or leaders of organizations, will "cast their crowns before the throne "of reason and conscience supreme."

Each in order assumed the supremacy over the preceding character. Hence Spiritualism has a great work before itto harmonize these essential elements, so that one may not impede or obstruct the other. "The voice of the fourth beast said, Come and see!"-Rev. vi : 8. "And I looked, and befrom one who are with publicans and sinners, accepted kindly hold, a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, [the physical-the moral, intellectual and spiritual being the other three characters or beasts,] to kill with sword, and with hunger, and with death, and with the beasts of the earth."

"The pale horse" is physical disease, which results in death; "and hell followed with him," as a natural sequence of an imperfect and immature being existing in this or thrust into the next phase of life. "And, power was given unto them over the fourth part of the earth [life], to kill with the sword [war], and with hunger [dyspepsia], and with death [infanticide], and with the beasts of the earth [animal food]." 'And the fourth beast," the spiritual, says, "Come and see" what the professed Christian (?) churches have left for Spiritualism to do!-to heal people of physical disease, "and preach the gospel to the poor."

The life is more than meat, and the body more than raiment; yet too often is this changed, end for end. "Servants upon horses, and princes walking as servants upon the earth." It is the work of Spiritualism to widen the way that leadeth unto life, and augment the number that find it, by "going about doing good," healing the sick, preaching to the poor, and "casting out devils." ELIJAH MYRICK. Ayer, Mass.

WIFE NUMBER FOUR.—A New Hampshire paper tells this story: The fourth wife of a man in the Eastern part of Milton was (as is usual for ladies after marriage) regulating the fixtures in general about the house, and went into the attic, accompanied by a boy of some six or seven summers, where she found a pair of neatly-made saw-horses, such as carpenters use in cutting lumber. She said: "Sammy, my son, what are these horses for?"

"Well, father keeps them horses to put his wives' coffins

Imagine that span of horses taking a Sam Patch leap from the attic window of a two-story house, with, "I guess my coffin won't ride you this week."

An Ohio woman was struck deaf and dumb without promonitory symptoms, while milking a cow, recently. The ring in one small ancient nation with such special sanctity as | moral points itself.

# free Thought.

"BOULDER SCRATCHES."

BY J. WETHERBEE.

I dreamed lately that I was traveling ; seemed to be, on a long journey, while doing so, was writing manuscript for the Banner. I. always did, you know, when stimulated by travel. I remember distinctly reading this dreamed manuscript over, and laughing at the good points; if I had been awake, and myself, I should say laughing at my own nonsense. - But I was asleep, and had been apparently conscious of being seated in a railroad car, but appeared now to be riding in the "shebang" that usually answers for a stage between many of the settled points in Colorado, A "shebang" is a sort of cross between a back and a milk-cart, and, serves often the purpose of a mail-stage and an express-wagon in one. Scated then in this very common vehicle there, I saw a few miles before me the little cluster of houses known as Boulder City, There it lay, as real as if I was actually about entering it-the scene to me of some joys and a few sorrows. There it was at the base of that part of the Rocky Mountains where the tumultuous little Boulder escapes from the canon [canyon] and winds its way. occanward through the Platt, the Missouri and the Mississippi into the Gulf of Mexico; but that is four thousand miles off, and has nothing to do with these "Boulder Scratches," or the locality of my dream. Suffice it, then, to say at this point I awoke; Boulder and stream and mountains had vanished, and manuscript also, and the memory of the bright pencilings that had made me laugh also, and my head lay comfortably on the pillow beneath it, for I had only "wandered in dreams." Willing to use all reasonable means to fulfill a

prophecy or a dream, if unobjectionable I will write this letter, though uninspired by any journey. I am the more inclined to do so from having received this very day, following the dream, a friendly letter from Ephraim Pound, a publican but not a sinner of this same Boulder City. When I first saw this little city (I am not dreaming now,) of about a hundred houses and some three or four bundred people, it was just at the standpoint where I was located in my dream, and in the usual "shebang" also. The driver said; "At which of the two hotels will you stop?" "The best," I said. (I should have said better, but one need not put on grammatical airs always in rough places.) "They are both best," said he; and so I found them; using the adjective in a Colorado sense. "Then," says I, "stop at the nearer," for I was tired. He did so, and out came Bro. Pound. I did not know then that the scales had fallen from his eyes, and that he was a Spiritualist. I entered into a comfortable carpetted sitting-room. On a spacious side-table containing conveniences for writing, were piled a score of Radicals, (the magazine by Morse, since passed on,) and as many or more Banners of Light. I breathed easy at once, and let my revolver lay quietly in my valise; I felt that my life was safe, and my pocket-book reasonably so. If I had seen nothing but the customary Bible on the table, I should have kept, on general principles, my weapon within reach. I do not mean that the Bible is an indicator of evil, but it has been so often found in bad company that it ceases to act as a charm to me, though I enjoy it or its contents on all proper occasions as a book of record full of good and bad things, and in many respects quite interesting; but I must say in all honesty, where one is somewhat outside of legal protection, a display of the Banner or some other heretical insignia is more to be relied on.

I stayed in Boulder longer than I intended to

it was in part due to this then publican. He has retired from that business now. I hope, to live on his profits; not that they were large, but living is quite cheap in this little city: for instance, beef I've known some hardened customers, I wot, is six cents a pound at retail. One can almost have land for the squatting, and you can build houses on a long credit-that is, the lumber to construct them. It is, I must say, an awful place for high rates of interest, however. One of the church-goers in that cityadvised me to start a bank there, saying that the current interest was five per cent. a month. If I had been either a Christian or world's man I think I would have done so; but being a Spiritualist, who has got to work out his own salvation, I could not afford it. This worthy(?) man, as an illustrative inducement, pointed out a man by the name of saving, "Do you see that man?" He borrowed of me \$600 in the grasshopper year, and I took mortgage on his farm, (I should say here that this was three or four years before, when the grasshoppers passed over and ate up every sprig of vegetation in the territory, and of course there were no crops,) and he has turned over to me since his produce every year, so that he has paid the principal all back in interest, and the man still owes me a balance of \$800." The book of Genesis being closed when God and angels walked with men, I did not expect the ground to open and swallow up this man, but I was glad he and I did not go to the same church. Being a Darwinian, I thought also he might have had considerable grasshopper in him, and then I thought that in this world, all around us, there are a great many grasshoppers in human form, and then I said in my heart in liturgic language, "From the plague of grasshoppers, Good Lord deliver us!" Boulder City has grown since the time I refer

to, now some three or four years; grown in wealth and in population, but I am afraid not in grace, at least I should judge so from what is written to me from time to time, plus what I know. A friend writing to me a month or two I am not sure-got up some tableaux and grabgame amusements in aid of their church, and now this man says the Baptists are going to outdo them, and are getting up a concert and supper, proposing to give the proceeds to a handed as pastor over them. This sensible heretic who wrote to me was something of a prophet in his calculations; but I must not make this story too long, so I will tell the finale, which I have lately heard, and which is reliable.

The supper and concert referred to realized \$156; which was paid over on a Wednesday to this stout young Baptist clergyman, and on the following Monday, after preaching his usual ef-

fective sermon the day before, he started for Denver, in company with a man who was peddling Bibles, and at night they both got drunk and smashed things in general, and the next morning found them without any money. After eeks' repentance, the preacher that officiated at his installation brought him back, and' said to the flock with such a reliable (?) shep-herd, "He is willing to weep tears of blood if the people will forgive him, for he yet believes in the entirely neglected. So that one can boast a diplo-

the usual evangelical way. age-a thoughtful Haptist cannot be consistent, and do Baptists, I might find that God had made of one "stuff" all the rigid sects in Christendom. I throw this in for the benefit of the few real saints among those who say, "Lord! Lord!" law of consistency.

I have some other interesting facts similar to the one named, but this communication is getting a little lengthy, and I must defer them until the spirit, or a dream, moves me again to take up my Pen. I ought to say, in closing, that I do not mean to convey the idea that all men are sneaks or narrow-minded who constitute the "elect," any more than I did that the Bible was an evil perfuned handkerchief to her face, and comindicator; but Saint-Bouvé expresses my thought when he says, " Not that religion makes people narrow, but that mean and narrow people are to evangelical pretence; he would not, nor I either, say one word against religion, the possession of which should be the aim of all, and the best and purest religion found in the world I think will be found among those that J. D. however, that will be time enough." Fulton and other blind evangelical guides would call infidels and heretics, to which class you and I, Messrs. Editors, are so fortunate as to belong; and in sucli-though I say it humbly-is to be found the light of the world. Sclah!

# Children's Department.

A DIRGE FOR THE LATE KING OF THE "CANNIBAL ISLANDS."

BY W. A. CROFFUT.

And so our royal relative is dead;

And so he rests from gustatory labors; The white man was his choice—but it is said. He sometimes would "run down" his colored neighbors. He worshiped, as he growled his fee-fo-

fum, The goddess of the epigastrium. And missionaries graced his festive hoard, Solemn and sufficient, in two and dozens, And smoked before their hospitable lord—

Welcome as if they'd been his second cousins; When cold he warmed them, as he would his kin, They came as strangers, and he "took

them in." He had good taste. Although no wars were rife, · He fatted young men for his royal may, And when he cut them off in midst of life,

He furnished, not exactly grave, but gravy, He had a bed, but camped out, or his While other people occupied his palate,

But the deceased could never hold a candle-To those prim, pale-faced people of propriety The cannibals of civilized society—

They drink the blood of sisters with their

rations, And crunch the bones of living reputa-

They kill the soul-he only claimed the dwelling; They take the sharpened scalpel of surmises, and cleave the sinews where the heart is swell-

ing,
And slaughter fame and honor for their prizes;
They make the spirit in the body quiver;
They quench the lights; he only took the

A few tough fellows - Pagans beyond q

wish had got into his dinner-pot,
Although I'm certain they'd defy digestion,
And break his jaws, and ruin his @80pliagus, Where he the chief of beings anthropop

· langous. How fond he was of children! to his breast The tenderest nurslings gained a free admis-

sion: Rank he despised-nor, if they came well dressed, Cared he if they were plebelan or patrician. Shade of Leigh Hunt! oh, guide my laggard pen, And write of one who loved his fellow-

## SUGGESTIVE STORY FOR GIRLS.

CHAPTER I.

"What an idea! Absurd! Preposterous! I, Julia Winters, roll up my flounced sleeves, put on a checked apron, and go in the kitchen! I, the belle of S-, with my jeweled fingers in the dishwater, my white arms turned as red as salamanders in the suds washing-days, and my fair face broiling over the cook-stove baking! No, indeed; not I!" and the young lady sank back on the luxurious sofa so helplessly one would certainly have imagined her to be an invalid.

"Yes, yes, you would be a martyr, no doubt. The fate of John Roger's was nothing compared to it!" exclaimed a merry voice, and a slight, girlish form sank down by Julia's side. "Allow me to sympathize with you in your anticipations, if, indeed, you anticipate venturing upon this life of toil and imaginary suffering; for I have the benefit of a little experience, having passed through a few of these fiery trials."

The light, merry voice was slightly ironical, and segmed not in the least to lessen Julia's anxago, said a small society-I think Methodist, but liety, for she raised herself on her elbow, and exclaimed, petulantly:

"Well, well! do n't be always trifling. Seriously, don't you think housework an old story by this time, and wish you had never left your embroidery for baking and drudging?"

"Honestly, then, I must tell you No, if you till persist in knowing it.

"And how do you progress?"
"Oh, famously! Cook is-willing to teach me and so patient with my ignorance, I am learning finely; but great work, indeed, I should make without her. As it is, however, I think in a year or two I shall make a first-rate housekeeper."

"A year or two! Horrors! you don't pretend to say it takes as long as that to do housework? Why, I supposed a month or two all

that was necessary." "And why should it not take a year or two, or even more time to require a good domestic educa-tion? You know we spent four years at Mount Hope, finishing our scholastic education and preparing us to fulfill our antics in the parlor gracefully. I tell you, Julia, among the fashionable of our day, a young girl's domestic education is

the road to heaven, and beckoning them on in plished, as far as education is concerned, to ren- jected into the front room-that is, as many I always consider the Baptists as the most first-class of society. If there was a new era in of them. speckled of the evangelicals; not because J. D. fashionable society, if girls were educated in the Fulton is one of them, for to tell the truth, he is kitchen as well as in the school-room and parlor, those would be an entirely different than they average the consistent than they average the constant of the consta more honest and more consistent than they aver- there would be an entirely different state of society: fewer slatterns, dissipated husbands, ruined but I suppose because I was a Baptist once myself, (not now, by the grace of God and "St.

John,") and know how weak they run; I have
no faith in the "web-footed species." Perhaps

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| him to pragent interruption. Mr. Gordon's confederate, a young man maned Harry Budlong,
| was seated in front of the table, in the middle
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| tondoubtedly unconsciously to them in the properties of the pragent interruption in the properties of the pragent interruption if I knew other denominations as well as I did highest, the most ennobling sphere our sex is to occupy? I truly hope not : there is one more worthy the true wom n-that of ---"

"Well, well! don't go into heroies, pray, Louise! Your lecture has had a very-unpleasant but do not the things required of them by the effect upon me; you know how I detest anything pertaining to the kitchen."

"A good dinner, for instance.".

"No, no! the work I mean!" " And why is there more disgrace in preparing than cating a dinner?"

"There is no use in trying to explain it to you, Lou; enough that the odor of the kitchen is too much for me!" and the young lady applied her menced fanning herself vigorously.

"Never mind, sister Julia, you may yet see the day you will repent your negligence on this submost likely to be religious." Of course he refers [jeet," replied Louise, seriously; "a woman should know how to superintend her own household affairs, and experience is the best teacher."

"Never mind, Louise, you need not fear I shall ever be reduced to kitchen labor; if so,

"I believe you are a hopeless case," laughingly responded Louise, as she left the room. [To be continued.]

THE MILL HORSE AND THE RACER. "What a dull life yours is!" said a racer to mill horse.

"Dull enough," said the mill horse. "You must feel uncommonly stupid?"
"Stupid enough," said the mill horse.

"Round and round-round and round, and that day after day! No wonder your head hangs down! why, you're just a piece of machinery, and no better."

The mill horse did n't answer, but continued going his round; but the racer, who was tether ed near, repeated his remarks every time he came within hearing.

"I'm afraid I've offended you," said the

"Oh, no," answered the mill horse; "but my quiet life has this advantage in it—it gives me time to think before I speak."

"And have you been thinking while I have been talking?"

"Yes," answered the mill horse, "and I'll tell. you what I've been thinking : you're a very fine fellow, and I'm contemptible in your sight; but I know which of us would be the most missed, Depend on this, if I and my breed were to take our departure, and no other substitutes could be found, folks would do without racing, and take you and your breed into our places."

## WHAT YOU CAN NEVER CATCH.

Boys and girls, what is it that you can never catch, though you chase after it on the wings of the wind?

You can never catch the word that has once gone off of your lips. Once spoken it is out of your reach; do your best, you can never recall it. Therefore take care of what you say. Never

word, a profane word.

To love the unlovely, to sympathize with the contrary-minded, to give to the uncharitable, to forgive such as never pity, to be just to men who make iniquity a law, to pay their ceaseless into with never-ceasing love, is one of the noblest at-tainments of man, and in this he becomes most like God. - Theodore Parker.

#### Spiritual Conference at Apollo Hall-Exposure of H. C. Gordon's Spirit Materializations.

Notice was given last Sunday forenoon to the people who had come out to the Children's Lycoun that in the afternoon conference spirit manifestations after the manner of Gordon would he produced, or in other words certain parties had made a raid on Gordon, possessed themselves of the so-called spirits he has been exhibiting for the past year, and they would show them to the audience and give a history of how they were obtained.

Your reporter was on hand to witness the exhibition. In the first place Mr. Thurber took the floor, and in the strongest possible language denounced Mr. Gordon. Mr. Thurber had previously been one of Dr. Gordon's most devoted friends and warmest advocates. After giving a brief history of the exposure, in which he participated, Mr. Thurber concluded by saying: "I want to brand this rascal Gordon as a dishonest medium, and unworthy to give any more cances in New York. I am a firm believer in Spiritualism, and it is because I am that I want to expose any fraud perpetrated in its name."

At the close of Mr. Thurber's remarks, Dr. Edward Robinson came forward and took the platform, bearing in his arms a bundle containing five of the images said to have been captured at Gordon's. Dr. Robinson says:

On Wednesday evening, February 26th, I attended a scance at Dr. Gordon's, 406 4th avenue, in company with J. W. Weston and Dr. Moore. We had all visited Dr: Gordon's before, and had become satisfied that he was practicing an impo-sition upon the public, and this night we went with the determination of exposing him if poswith the determination of exposing him if possible. We paid our dollar each, and were admitted. There were present besides ourselves, ted. There were present besides ourselves, Francis Burnett, M.D., Dr. D. A. Smith, L. Francis Burnett, Mrs. Ewer, Mrs. Seriber and ham, Mr. Thurber, Mrs. Ewer, Mrs. Seriber and three or four others. They were all, with the exception of one or two, well known Spiritualists in this city.

Dr. Gordon occupies three rooms—front, middle and back. The audience sits in the front room. The middle room had one closet that was kept locked. A gas burner with three iets was

kept locked. A gas burner with three jets was lit in the front room. Only one burner was lit in the middle room, and this was but partially turned on, giving a dim light. A gauze curtain was drawn across the middle room about three feet back of the gas-light. The figures were all exhibited behind this curtain. In the centre of the rear room was an altar built of boards, with the feat foold was an allar built of boates, were the front gorgeously decorated with religious enblems, like a Roman Catholic altar. Six large lands tower aloft in the centre, and smaller candles tower hung upon the walls. At the right of the altar was a passage enclosed by a black curtain. On the other side of the altar was a threecornered slear made principally by contain tain. On the other sale principally by curtains cornered closet, made principally by curtains hung up. The folding doors between the three

blood of the Lamb;" and so to day he is preach. Ima as a skillful performer on the piano, \$1555, rooms are always kept open. An old-fashioned ing again, (the letter, with this statement was clegantly, dance gracefully, and entertain visi-written Sept. 16th,) telling his people he is on tors with fashionable politeness, all is accoun-tors with fashionable politeness, all is accountable three sides of the table—which proder a young lady an acceptable member in the them as could, and the others were ranged back-

the jamb of the door. The occupants of these chairs were great friends of Gordon's, and were tempt at exposure that might be made. Moore, Weston, and myself succeeded in getting seats: at the table. After considerable time consumed by triffing

manifestations, Gordon proceeded to materialize. Three or four figures had been exhibited, when the "Spirit-Bride" was produced and laid in front of the altar, in the attitude of worship; then Gordon stepped forward to the gauze curtain and raised it, holding it a few seconds. As soon as he dropped the curtain I sprang by Mrs. Scriber, over the corner of the table, and passed the conover the corner of the table, and passed the confederate, who fried to prevent my progress, and followed Mr. Gordon in behind the altar, into the three-cornered closet before mentioned. Gordon said, "You are harting me!". Then he said, "You are harting me!". don said, "You are harting me!". Then he said, "You are harting my medium!" I had not touched him. I told Gordon to get out of the closet where he had hid, and, as he stepped out, I saw him drop something into a keg by his side. I picked it up, and behold! it was the head of the figure which bud been exhibited as Louis Napuleon! In the midst of the excitement Gordon ran up stairs with a bundle in his arms. Thurber and Weston followed him, and took him out of a closed in which he was concealed, captured the bundle, and brought it down stairs. On exam-ination it was found to contain the "Spirit Bride" and some half-dozen more faces familiar to Gor-don's friends as "The Convict," "Hattio,"

"Jule," and others. All were recognized by those present as being the so-called spirits which Gordon had presented from time to time. When Gordon found that the trick was exposed, he told us "that he never saw the figures before—that the spirits made him do it;" but after being threatened with prosecution, he confessed that he concorded and executed the deception himself. He was very much alarmed, and gave up some nine or ten images, including his priestly robe bedecked with tinsel and spanans priestly rome benerical with thist, and space gles, with a farge cross down the back, with the panderstanding that they would be exhibited here in this conference on Sunday afternoon. Mr. Gordon then solemnly promised me that if I would not prosecute him he would never aftempt any fraud of the kind digain. any fraud of the kind again:

This is Dr. Robinson's statement, as made before the conference, which was fully endorsed by several other witnesses who were present at the meeting. Five of the images were exhibited on the platform, and identified by many persons. present as the spirits they had seen at Gordon's. The "Spirit Bride" was a buildle of rags draped in muslin, with a stuffed, flesh-colored arm, which was raised occasionally, and made to point impressively upward. The faces were all painted masks, filled out behind with rags, and covered with wigs. The female heads were all made to fil on to one body, and one head was substituted for the other, as occasion required. .

The Spiritualists and everybody else were thoroughly indignant at the fraud, and yet there was much amusement expressed at the ridiculous absurdity of the whole thing. How it is possible for any man to thus "steal the livery of heaventy serve the devil in" one can scarcely imagine. It was generally decided by the conference that a person who could thus play upon the most saered feelings of the human heart, ought to be denounced by voice and pen, and left alone in the misery of that remorse which must certainly prey upon his spirit. A. E. CARPENTER. New York, March 3, 1873.

A San Francisco boy was struck by lightning speak an unkind word, an impure word, a lying when his parents stopped him by felegraph. He word, a profane word.

## LIST OF LECTURERS.

To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and therever they occur. This column is devoted exclusively to becturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so in-

a retrairer shound by mistake appear, we desire to be so informed.]

JAMES MADISON ALLEN will tecture on Normal Socialism, Alphabethe Selence and Spelling Reform, and their relations to Modern Spiritualism. Address Ancora, N. J., MARYA, AMPHILITT, Inspirational, care Dr. C. Rofekfer, Dayton, O. Miss N. J. Andross, framer speaker, Delton, Wis. M. S. Andross, framer speaker, Delton, Wis. Miss N. J. Andross, framer speaker, Delton, Wis. Miss N. J. Andross, framer speaker, British Address boxing March; in Dinastelphia during April. Address boxing Stoneham, Mass. Trance speaker, Brattleboro, V. Miss. EMMA HARDIAGE-BRITTEN, Address care of Mr. Miss. EMMA HARDIAGE-BRITTEN, Address care of Mr. Rev. J. O. Brannert, Buttle Crock, Mich. Rev. J. O. Brannert, Buttle Crock, Mich. Rev. J. O. Brannert, Bricksburg, N. J. Miss. Sanahi A. Byrnes, Wolfashon Heights; Masso, Miss. Nelleder, J. T. Bullgland, Elm Grace, Polacialis, Miss. Nelleder, J. T. Bullgland, Elm Grace, Polacialis

hox 87.
Mus. Neller J. T. Binteriam. Ein Grave, Colerain, Mass., will lecture during March in Philadelphia, Pa.: during April and May. in Hartford, C.; Mus. A. P. Binows, St. Johnsbury Centre, VI., REV, WILLIAM BRUNTON, 21 bitson place, Lumber street, Obert. V. V. Mas. Army N. Bunnian, Inspirational speaker, No. 55 MIRS, ABRY N. BURNIAM, INSPIRATIONAL SPEAKET, NO. 58
Math street, Charlestown, Mass.
MRS, E., Reine, Inspirational, hox 7, Southford, Cl.
MRS, E., Reine, Inspirational, Lor, care of ReligioDR, JAMES K. BALLEY, Chleage, H., care of ReligioPhilosophical Journal, inspirational speaker, Chicago, III.,
Aptor R. P., Journal, S. Sational, City, San Diego Co.,
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R. P. Journal. 18, H. F. M. Buown, National City. San Diego Co., Mas, H. F. M. Brown, National City, San Diego Co., Cal., S. R. BRITTAN, Newark, N. J., Meh., Prof. S. R. BRITTAN, Newark, N. J., Meh., WILLIAM BRVAN, box 53, Camben P. O., Meh., William Dr. Bannard, Battle Creek, Mich. Rev. Dr. Bannard, Battle Creek, Mich. Mrs. Priscettla Doty Bradbretty speaks in Bingham, Mrs. Priscettla Doty Bradbretty speaks in Bingham, Me., one-fourth of the time, Address, North Madlson, Mc. Annie Denton Cuidog, Welleslei, Mass., Care, Wilsiam Denton, Wannie Composition, Walling Composition, Many Composition

iam Denton, WARREN CHASE, 614 North Fifth street, St. Louis, Ma. ALBERT E. CARPENTER, 457-4th avenue, New York, DR. DEAN CLARK, Sheboygan Falls, Wis., care, Dr. Ac-lark.

Chirk.

Mus., Amelia H. Collay, trance, Whichester, Ind.
A. B. Child. West Fairles, VI.
ANNELORD CHAMBERLAIN, 160 Warren ave., Chicago,
JAMES M. CHOATE. Inspirational, 5, Poplar place, Hoslon, Mass. MRS. MATTIE L. CHARKE, 90 Merrimae street Manhester, N. H. HARRISON G. COLE will answer calls to lecture on Spir-tualism. Address flosion, Mass.

Chester, S. T.

HARRISON G. COLE will answer calls to lecture on Spiritualism. Address Roston, Mass.

DR. Thos. C. CONSTANTINE, lecturer. Thornton, N. H.
GEORGE W. CAMPENDER, clairwyant and inspirational speaker, Rendalitylle, Ind.

MRS. LORAS, CRAYE, Bradford, N. H.
LEWIS F. CUMMINGS, Inspirational, Chicago, Ill., care
Religio-Philosophical Journal.

J. P. COWLES, M. D., Caden, Mc.

M. C. CONNELLY, Louisville, Ry., inspirational speaker,
will answer calls to general content of the month of the content of the

R. G. ECCLES will speak in Lynn. Mass., during March; in Androcet, O., during Apolit in Farmington, O., during May. Permanent address, Kanasa (1918), 400.

MRS, EMILA DEVIRORS EWER. Inspirational speaker, 500 Broadway, New York, 180 Broadway, New York, 180 Broadway, New York, 180 Broadway, N. M. D. Hyggan Home, Florence, N. H. JAMES FUR, AND Springs, N. M. S. 1925, New York, 180 E. Freil, A von Springs, N. M. S. 1925, New York, 180 E. Freil, A von Springs, N. M. S. 1925, New York, 180 E. Freil, A von Springs, N. M. S. 1925, New York, 180 E. Freil, A von Springs, N. M. S. 1925, New York, 180 E. Freil, A von Springs, N. M. S. 1925, New York, 180 E. Freil, A Freil, Inspirational, 1938, 180 E. Freil, N. T. Tanker, Inspirational, 1938, 180 E. Freil, N. H. F. Freil, R. H. H. Herlit, R. Anoria, N. A. J. J. W. Freil, 180 E. Anoria, N. J. J. W. Freil, 180 E. Anoria, N. J. J. W. Freil, 180 E. Medical, Midney, N. M. H. Freil, R. Ell Raver, Minn, A. B. Ferley, R. O'Nder, O. Bryan Grant will speak in Albany, N. Y. during Ki Bryan Grant will speak in Albany, N. Y. during Ki Bryan Grant will speak in Albany, N. Y. during Ki Bryan Grant will speak in Albany, N. Y. during Ki Bryan Grant will speak in Albany, N. W. during Ki Bryan Grant will speak in Albany, R. S. GRI INNE, M. S. GRI INNE, M

in. L. P. Guides, Inspirational, box 19, Fort Wayne, Tot. 1. P. Gergos, Inspirational, box P. Poll Wayner tod.
SARAM GRAVES, Inspirational speaker, Berlin, Mich.
SARAM GRAVES, Inspirational speaker, Berlin, Mich.
Mics. ACSES M. 14344, Resk forton, Mass.
Mics. HELPHELL AMSERTANTISC, France speaker, 24 Dover street, Beston, Mics.
Die, M. HENNY HOUGHTON, Cambridge, Mass.
Most S. HELL Will speak in Mans bester, N. H., during March; in Washington, D. C., during April, Address 27 Millord St., Besten, ea Vincland, N. J.
Mics. Elyneys, Hell, Vincland, N. J.
D. W. HELL, hispitational and nothing, Hobart, Ind.
Lynay, P. Holly, Washington, Lake Co., H.
Mics. S. A. Horton, E. Sammaw, Mich., Gric K. Talbot,
Miss. From M. E. Holl, Someham, Masserment Joseph
Lovepov.
Cilvilla's Holl, Warren, Warren Co., Pa.

Mass proust E. Holl, Schman, Messent of Joseph Lovejov, Charles Holl, Warren, Wavren Co., Pa. Mass, M. A. C. Herth (bornerly Brown) will answer calls to lecture and attend tuneras, Address, Bethel, Vi. James B. H. Barris, box 96, Abington, Mass, W. A. C. Herthe West Side P. C. Cleveland, G. R. W. H. Mel Junter's Point, L. L. X. W. Willieture on the reforms connected with spiritualism.
Zella S. Hastingen, Andren, S. V. Side, J. H. Hartjen, Andren, S. V. Side, J. R. Hartjen, Andren, S. V. Side, J. H. Hartjen, Andren, S. V. Side, J. R. Hartjen, Angeled and Melling, Mass, Mass, A. L. Bagan, hydrathonal, H. Chenston, Mass, Mus. F. G. Hazen, Jazie, Jazie, Baltimore, M. Chenston, Mass, Mass, F. G. Hazen, Jazie, Baltimore, M. Mus. F. Galla Zen, Jazie, Baltimore, M. Baltimore, Malandia, Addition, Mass, Mass, Malandia, Malandia,

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DR. P. JOHNSON, between Visitanti, Mich.
DR. P. JOHNSON, Educier, Visitanti, Mich.
W. E. J. AMIESON, Educier, Visitanti, Mich.
W. S. JONES, ESC., Chicago, III.
V. S. JONES, ESC., Chicago, III.
HARVIN A. JONES, ESC., cainoccastonally speak on Sunday for the friends in the Archibity of Syramore, III., on
the Spiritual Philosophy and reform movements of the day.
All DIAM JAMES, Tearantville, Vendingo Co., Pa.
Di. C. W. JANGSON, OSWERO, Kendaff Co., III.
DI. C. W. JANGSON, OSWERO, Kendaff Co., III.
MISS S. A. JUSSIER, Recturer, Bridge-yader, Vit.
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D. P. KAYLER, M. D., S.J. Charles, III.
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GEORGE F. KILLBERGE, Bullabe, A. V.
MES, B. A. KUTZ, Bostwick Lake, Mich.
MISS FRANCES KINGMAN, New Velocitina Co., D.
MES, R. G. KINBALL, Lebanou, N. H.
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MISS FRANCES KINGMAN, New Velocitina Co., D.
MES, R. G. KINBALL, Lebanou, N. H.
MISS FRANCES KINGMAN, New Velocitina Co.,
J. W. KELLOU, Springtheld, Mo.,
J. W. KELLOU, Springtheld, Mo.,
JOSEPH-R. LEWIS, Inspirational, Vellow Spring, O.
MISS JUNEAU, LLAS, Inspirational, Vellow Spring, O.
MISS JUNEAU, L. LAS, Inspirational, Vellow Spring, O.
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Mech. M. Myel, Bordinatonal, 75 Harrison avenue,
Aggickies M. Myel, Bordinatonal, 75 Harrison avenue,

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MISS FASSATE DAVIS SMITH, Brandom, 165,742.

MISS B. T. SPERMENS, Brance, Corry, Page 165,722.

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MISO Broudfield Street, Total Street, 161
No. 36 Earland M. Throughson, inspirational speaker, 161
Mars M. S. Cleveland, O.
St. Clair street, Cleveland, O.
St. Clair street, Cleveland, O.
Mrs. M. S. TOWNSEND will speak in Springfield during
Mays in Philadelphia during Derboler and November.
May: in Philadelphia during Derboler and November.
Mays. Adulte W. TANNER, Bangor. Mr.
Mrs. Adulte W. TANNER, Langer. Mr.
Mrs. Romer TIMMONS, Mexico, Andrian Co., Mo.
Mrs. Romer Timmons, Mexico, A.
H. H. W. Toodlery, Providence, R. I.
H. H. B. H. H. H. M. D. Williamante, Conn., box 302.
N. FEANE WHITE will speak in Derroit, Mich., during
March: in Breedsylle, Mich., during April: in Chicago,
H., May is and 25 and during July. Seymour, Conn.
Jews Whiteker, Literated, N. Y.
Jews Whiteker, Londavid, Mrs. Providence, Address ashove: address during July. Seymour, Conn.
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F. S. Whitelein, 31 Hurson speet, Roston, Mass, Martin St. Posteriological Colly, Iowa, Martin Martin, Physical Colly, Iowa, Martin, N. Y., Long Grave, City, Iowa, Martin, N. Y., Long Fall, Colly Watshill, R. Doston, Wise, Day L. H. Lons Watshill, R. Doston, Wise, Day H. Lons Watshill, R. Doston, Wise, Day H. Lons Watshill, R. W. Hereler, Semi-transcrantinistrational, Utlea, N. Y. E. Wheeler, Semi-transcrantinistrational, Utlea, N. Y. E. Wheeler, Semi-transcrantinistrational, Citica, N. Y. Watshill, R. W. Hereler, Semi-transcrantinistrational, Citica, N. Y. Watshill, R. W. Watshill, M. H. Sand, R. W. Watshill, W. H. Sand, R. W. Watshill, M. W. H. Sand, R. W. H. Sand, R. W. Watshill, R. S. M. W. R. Gart, Insolational, Markey, Will answer calls to lecture in the New England States, Address, Boston, Mass, Grave Banner of Light, Markey, R. R. Watshill, M. Markey, R. Watshill, M. Markey, R. Watshill, M. D. Sodalia, Mo. Mass, Marky F. Withir, Mariboro, Mass, box 532, Mrs. Solutia Womes, Consultation, Leslie, Millianson, M. Sand, R. S. Solutia Womes, Sander Sander, Consultation, M. S. Solutia, Womes, Sander Sander, M. Sander, R. Burlington, Vt., Fanc Coll, S. S. Rayan, S. Alboon, Orleans Consultations, M. States, M. Shirason, M. Sander, M. Shirason, M. Sander, M. Shirason, A. Millaroos, M. Sander, M. Shirason, A. Manc Coll, S. S. Rayan, Sander, Sander, M. Shirason, A. Millaroos, Box States, M. Shirason, R. S. Markey, Sander, M. Sander, Leslie, M. Shirason, S. Markey, Sander, M. Shirason, S. Markey, Sander, M. Sander, Leslie, M. Shirason, S. Sander, M. Sander, R. Shirason, S. Alboon, Orleans Co., S. S. Rayan, S. Lander, Sander, Sander, Sander, S. Shirason, S. Sander, Sander

Dr. H. C. Coburn. De NG. Centre Strafford, S. 1
MH. and Mus. W.M. J. Young. Boise City, Idaho.

(Continued from first page.) spirit of an Indian girl then communicating through a medium: "Go to Mr. Mansfield at prebelsely eleven to clock to-morrow morning, and make him recognize your presence. 'At the exact time next morning (which was Sunday). while Mr. Mansfield was sitting quietly in church, his face was turned suddenly to look at the clock, which he noticed told the hour of eleven precise. ly. This he made a note of, though he knew nor Why. His hand was moved, and wrote: "Leome to make my promise good." This was signed by the spirit, with directions to send it to David Pierce, Belfast, Mo.

The foregoing are but examples of the many thousand communications and tests that have issand from Mr. Monstald's pen. And though at present his too is five dollars for each sitting, it has proved by no means a lucrative business. His whole time is thus devoted, and he has no. other means of income. But when we consider that New York rents and expense of fiving outweigh the purse of the majority of people; we need not wonder that he does not suddenly become a wealthy man.

I was somewhat interested in the assortment ? and arrangement of articles that adorn Mr. Mansfield's reception-room and, office. Among the valuable and curious articles, both artificial and true AMERICAN NEWS COMPANY, 199 NASSAUST natural, here clustering, may be seen sixteen eaged birds suspended around the room, who tune their varied notes to cheer his lonely hours. should be chance to have any. Four of the numbegare trained to ring a small bell hung in the top of each cage on a string, which they seize with their bills and bull, ringing the bell, to make known their various wants for food; drink, etc. Several of these birds were brought from China and Japan, and presented to Mr. Mansfield by Miss Susan A. King Cintroducer of Mandarin tea into this country), which she obtained durings, countries.

used by Judge Ward, who condemned and hing the so-called witches in Salem, Massa in A.D., 1680. Also the last of the root of the tree upon which the witches were hung. Opposite the cane hangs a violin, formerly the property of his brother-T. C. Mansfield-who was a great musician when living. Mr. Mansfield was induced to make a journey of six hundred and forty miles. in dead of winter, to obtain this instrument, by a promise from this brother (then in spirit-land) him. In one week from the time he returned: with the violin, the promise was fulfilled, and inthe presence of fourteen of the best minds in Chelsea, Mass., some of whom were aldermen of the city. This was the first instrument played upon by spirits since the commencement of the phenomena of modern Spiritualism. The walls' are hung with various pictures of art, including likenesses of himself and family, one of which is He has a large and well-selected library, among which are bound volumes of sixteen thousand seven hundred pages commercial note-paper, of b a correspondence with his wife during a three years' sojourn and travel in California; in which are contained some of the finest tests on record. and an account of the various matters that car. four years before: Christ-are, among his choice could have been easily given to the subject. variety of equious specimens of both ancient and

Mr. Mansfield has a wife and grown-up sonpleasant countenance and courteous address.

Thus I have hastily noted down the observan tions I have made concerning this gentleman, his if the perusal of the same shall please, instruct, edify or amuse any of your readers, I shall feel rewarded for putting them on paper.

Respectfully yours, Polly A. Smith. 51 St. Marks place; New York City.

## Headquarters in New York

ESTABLISHED BY A. J. AND MARY F. DAVIS. To Spiritualists and Laboralists generallyconcluded to establish in the city of New York a depot for the sale of all standard works on Har-

home and the study, that we have lost sight of round upon him and frightened him away. the name and post-office address of individuals. The sub-committee have managed things with old friends and new, who take interest in the in-sthe boys very much as Parkman did with the stirring the great heart of the world. Therefore , we beg leave to trespass upon your time and patience, and to ask of you the full name and address of persons within the circle of your acquaintance who would be likely to kindly receive from us our Catalogue of Publications, or some special Announcements which we may from time to time wish to send them.

Hoping to hear from you at as early a day as possible, with a goodly list of names of persons friendly to our objects and principles, we subscribe ourselyes cordially your friends,

A. J. AND M. F. DAVIS, No. 21 East Fourth & ... New York City.

Contents of this Number of the Banner. First Page: "An Exposition of the farden of Eden," a lecture by Mrs. J. H. Conant; "The Celebrated Dr. Mansneid Agrin, "by Poly A. Smith. Second: "Tipping IIIs Tables Ramblings afterfal Rambler, "etc., by Allen Purhamit, Poem sevioles," by Mary L. Mesters; "Scripting, "by Mary L. Mesters; "Scripting, "by Enjamed." by Enjamed. "by Enjamed." A white the Theorem of Dirac for the late King of the "Cambial Islands." by W. A. Crontit; "Songestive Story for 1618;" "The Mill Horse and the Rock!" "Spiritual Conference at Analo, 1935. Expanded to the Rock!" "Spiritual Conference at Analo, 1935. Expanded to the Rock!" "Spiritual Conference at Analo, 1935. Expanded to the Rock!" "Spiritual Conference at Analo, 1935. Expanded to the Rock!" "Spiritual Conference at Analo, 1935. Expanded to the Rock!" "Spiritual Conference at Analo, 1935. Expanded to the Rock of the Rock "Spiritual Conference at Apollo Hall Exposure of H. C. Gordon's spirit Materializations, " by A. E. Car-penter; Last of Spiritualist Lecturers," Fourth and Fifth: ons of the Press;" Oblinaries., Seconth: Advertisements. Eighth: Western Correspondence, by Warren Chase; "Let-

Ad- In quoting from the BANSER OF LIGHT, care should ne taken to distanguish between enformed in theles and the orangements condensed or otherwise of correspondents. Our columns are open for the expression of impersolul free thought; but we cannot undertake to endorse the varied shades of opinen to which our correspondents give afterance.

er from Emma Hardinge-Britten,"

BOSTON, SATURDAY, MARCH 15, 1873.

Office 11 Hanover Street. Up Stairs. AGENTS FOR THE BANNER IN NEW YORK, 5

WILLIAM WHITE & CO...

WILLIAM WHITE, LUTHER COLRY, ISAAC B. RICH. Editorial Department of this paper units in order to re-ceive prompt attention be addressed to LUTHER COLLY, All RUSINESS LEFFERS should be addressed, "BANNER OF LIGHT, ROSTON, MASS."

#### Mailing Clerk's Notice.

salay night previous,

that, if he would get it, he would play upon it for I humediately renew, it will save a vast amount of the exercise of the human senses can substantiate labor for our mail clerk, and prevent mistakes or loss of papers. Should errors in regard to spondent, John Wetherbee, of Boston-who is mailing directions, time of expiration, etc., etc., well-known in the community as a thorough reabe discovered by any of our patrons, we would soner and keen analyst-will throw additional regard if I favor to be notified of the same at light upon this at present vexed question, demonce. Money sent for renewal or new subscriptionstrating, as it does, from private and undentations should be embodied in the form of Post- reliability and sterling qualities of Miss Perkins, very striking and beautiful. It is a life-size in OFFICE MOSEY-ORDERS, as our patrons have been and the importance of the work which (perhaps, and there is not the remotest doubt leads ultispirational portrait of himself, drawn by Miss, singularly unfortunate since the fire in losing unwittingly to her) has been ordained for her to mately to the most direful results. We sincerely Addie Sawver, of Boston, the inspirational artist, many sums forwarded us by mail without that perform:

## The Phenomena at Newburyport.

The contemptuous manner in which the majority of the sub-committee on the schoolhouse phenomena at Newburyport dismissed the affair; They also contain a description of the country, setting it down as merely a consequence of the pranks of a few mischievous boys, does not seem grossed his attention during his absence. These 'to have satisfied any party. Those persons who the good lady carefully arranged, and had them are acquainted with similar phenomena, and bound to preserve them. The timest intingrologic know that they have openred in all ages of the cal specimens in New York-cablifet of gold and, world, see that the committee have lost a good silver coin dating from the time of Moses to the apportunity of carefully and deliberately investigating these specimens of the marvelous. There down in Chester, England, by Julius Casar, fifty: was no sort of hurry. Three months or six months

Those persons who hoped to see the phenomena fairly proved to be spurious are also disappointed, masmuch as the sub-committee give no and daughter. His son is an artist, and has been satisfactory reasons for their rejection of the testraveling in Europe for the past two years, and "timony of Miss Perkins and of many of the most is now located in Paris. His daughter is married, lintelligent and reliable of her scholars. Because and resides in this city. Mrs. Mansheld is a a few lads, ambitious of distinction, have here large-heafted, benevolent-minded lady, of rather; and there insinuated that they performed the a domestic turn. Much is due to her for the pa- tricks, the sub-committee, without carefully probtience, fortitude and fidelity with which she has ling these assertions to the bottom, have jumped sustained and solaced her husband through these; to the conclusion that the braggarts have fold the long years of change and varying vicissitudes atruth, and that a young woman of sterling good which a life like his must unavoidably be subject Isonse; of high character, and by no means of an to. Mr. and Mrs. Mansfield are as fair specie-tinaginative turn of mind, has been fooled in mens of health as can often be found. Mr. Mans- these matters to which she has testified, through field is rather a portly-looking gentleman of a series of weeks and months, by two or three about five feet eight inches in height and weights, stupid boys, immediately under her eyes, and over two limited pounds. His hair and beard against whose deceptions she would naturally at are black and heavy, eyes dark, and of rather a once have been on her guard, if there was any room for explaining what she saw, on the hypothesis of puerile jugglery.

The conduct of the sub-committee, in their family, and poculiar profession or calling. And manner of investigating, reminds us vividly of a scene we once witnessed at a great fair given many years ago, by the ladies of Boston, in the large hall over the Quincy Market. A great crowd was present, and as we were making our way from table to table, without any suspicion of wrong doing on any one's part, we saw a very elerical-looking gentleman, dressed in the very newest and finest of black broadcloth, make a quick, peculiar motion of his fingers under the coat-tail of a gentleman of our acquaintance. tire ting: It is with sincere pleasure that we ap- We at once saw that the gentleman in black was sprise you that we have, after mature deliberation, it a pickpocket. We were as certain of it as if we had seen film draw out our friend's purse; :

Parkman, then city marshal, was near by, and monial Philosophy, Spiritualism, Science, Medi- going up to him, we told him our suspicions, and is gine, and General Reform, with special attention; pointed, out the suspected person. Before we to books for the advancement of the Children's could stop him Parkman darted toward the man, Progressive Lyceum. Our headquarters are surveyed him right and left, walked round him, pleasantly and conveniently located at No. 24, and let the fellow see plainly that he was spot-East Fourth street-only a short distance from ted! "I'wo or three of his confederates, all ele-Broadway on the west and Bowery on the east- gantly dressed, were present; and the fellow, seewhere we shall be most happy to welcome your ing that his game was up, took the arm of a comand all other friends of progress, whenever you panion, and leisurely walked away and out of or they have occasion to visit the metropolis; the hall. Parkman sent an officer after them, We have been for so many successive years; but he, too, let them see what he was after; and away from public life, in the retirement of the getting him in a secluded street, they turned

spirations and spiritual ideas which are to-day pickpockets. Instead of going about their investigation in such a way that no one should suspect that any formal inquiry had been instituted, they sounded their trumpets, let all Newburyport know what they suspected, and by their management substantially invited the boys to come forward and confirm them in their preconceived and predetermined notions as to the origin of the disturbances. Of course there were boys enough to let the sub-committee have what they so obviously wanted. The desire to be thought smart and clever, so much so as to be able to fool the of more than one; and with evident eagerness in the Herald referred to is substantially true, the committee caught at these easily-extorted and warrants my saying there was no investigation. 'school-maam," was enough to stir, the ambition

apparent sifting.

Some days after the report had been published, nal, nearly all the phenomena which had previously attracted attention, were given with variations. Three intelligent boys, whose names are Editorials on current topics, etc. Sixth's Spirit Messages; tions. Three intelligent boys, whose names are Banner Correspondence; "Our Own Publications Opins published, and many others, whose names are omitted, clearly testified to the phenomena, and each confirmed the others' statements.

Not being able to pooh-pooh the phenomena away, the Committee have finally resorted to the measure of suspending Miss Perkins from her services as teacher, and handing the school over for a time to another person. The object of this of course is to impugn the good sense or the veracity of Miss Perkins in case there should be a marked cessation of the disturbances. But the to show that there are two sides to the question, ressation would prove nothing. The facts would remain substantiated by the same concurring tesattention toward the school.

In this same town of Newburyport, as may be seen from Coffin's History of Newbury, more than a hundred years ago phenomena of a similar character, perfectly well attested by several citizens and the clergyman, took place repeatedly Articles of furniture would dance about the room while nobody was touching them, and all sorts of queer antics, such as Professors Huxley and Tyndall, not to speak of the Newburyport Com-All notices of other matter intended for Saturday's issue trary to all, the scientific proprieties, were per the Banner of Light must be forwarded as in time to mittee would set down as impossible, and conformed in open daylight. The testimony in behalf of these phenomena is so overwhelming, that it is amazing how any fair, unprejudiced YOU THIRTY-TWO of the Banner of Light student of history can have any doubt on the her extensive travels and investigations in those Expures with Majori 29ru, 4873, at which time subject. Even if contemporary testimony did the period paid for by some two thousand of mor come in so abundantly from all parts of the world to confirm it, the records of the past ought Suspended from the wall is the identical cane your subscribers also expires. Our mailing him to be enough to satisfy any candid reader that chine was consumed in the great fire, and the there are more things in heaven and earth than work of preparing a new one and resetting are dreamb of by modern science. Should the the addresses of our patrons has necessarily been Jurchins who claim to have fooled Miss Perkins has he belongs to Elder Pike's church, felt very slow. About two-thirds of the subscribers' names, and the rest, even succeed in proving that they are now in type, whereby they can perceive when is enough of testimony in these same annals of their time runs out, and we are putting the bal- Newburyport to show that phenomena, difficult ance in type as fast as possible. If those whose to explain except under the spiritual hypothesis, subscription closes with the present volume will are substantiated so far as human testimony and

The following letter from our esteemed corre

My DEAR BANNER-I have given some attention to the reported "ghost stories connected with the Newburt port schoolhouse," and my re-port may be interesting to your readers, espe-cially to those who know me. I was attracted to the subject first by newspaper items, then the more elaborate statements for sensational purposes, such as the article in Frank Leslie's Weck. ly. I was the more interested from the fact of having information of their reliability before the matter had become thus public. When the flim-sy elerical examination was more or less reported in the papers, which was intended as an extinguisher, it was so clear to me that the said committee had not touched the subject, or tried to, that there was a ridiculous aspect to it; but it was not the "ghost" that was ridiculous, nor the "school-ma" am, " nor the scholars, but the strais(?) who undertook to squelch it, saying "this thing must be stopped!" Considering the thing wholly an illusion, they reported without examination, and against reasonable evidence, that the mystery was wholly without foundation. except such as a few mischievous boys could and lid accomplish.

If I had not had evidence to the contrary should laugh at these "reverends!" conclusions from the common reports of their doings. Hav ing stirred a little in the matter, I can only say what I have many times said before, that min isters or bigots make a poor "smelling commit tee." and are not the persons to strike a light on any subject, particularly a ghostly one.

I do not propose to go over the ground and re-Capitulate the details of this affair : they are more or less before you in the papers, and to you readers it would be a waste of time. What you and they want to know is, whether the "ghost is a fiction, or a fact—subjective, seen, by one, or objective, seen by many. I think upon the evi-dence I have—and, it is reliable—that this apparition and other manifestations are no illusions My belief is expressed in the language of a valued friend, in a long letter to me on the subject where he closes with these words: "John, I think she (Miss Perkins) saw the hoy (ghost) and heard the rappings, &c., and eight to twelve scholars saw and heard the same." That quota-tion is my friend's caudid opinion, and it is mine also, because he had every opportunity of get-ting the facts, knows the teacher well, is not a Spiritualist as 1 am, (but that would be no objection,) but a good, square, hopest business man of reputation and years. I wish I was permitted to print his whole letter. There is truth, good sense, and fair play manifest in it, that would carry conviction to a stranger; but I dorse it, also, from a long acquaintance with the writer, and know he is reliable. Not being a liberty to give you his letter, I will briefly give my own vosion of the matter, by speaking of the teacher and the school, and some of the collateral circumstances warranted by the evidence I

have in my possession The boys in Miss Perkins's school are a poor set of little fellows (or most of them;) quite a number have been expelled from other schools for their impudence and general rascality, but under this, teacher they have improved. The Committee after these reports have visited the school, examined the scholars, and one or two at a time have since visited the school, and the gengral report is that it was the best in the city primary), so there is no question of he mality as a teacher. This young lady is without father or mother, a poor girl, secluded from the outside world, shut up in that little school-room. doing her duty to forty or fifty boys, and making a creditable school out of what may be called rather poor material. As my friend remarked, giving satisfaction as a teacher, what business is it whether she be a Spiritualist, Jew, Catholic or Methodist? And yet the first thing that some of the investigators (?) say, is, "We must stop this," "get rid of her," "the report is a stigma on the intelligence of the community," &c. The young lady tells a straightforward and intelligent story, the Committee cannot dispute her, and so say to her, "We think it is a reality to you; John Wesley had the same experience, but it was an hallucination.

This matter is becoming of wide-spread interest, and there is much sympathy in that and other communities for Miss Perkins, which may prevent any expulsion until some other excuse is found; but there is no telling, for bigotry is so blind. It was reported in the Boston Herald, a week or two since, that the Rev. Mr. Spaulding, one of the committee, wrote a report which all the committee did not sign, because it was

"confessions," and accepted them without much | tion worthy of the name, and the report was not according to the evidence that was or could have been obtained by intelligent and unprejudiced investigators.

No doubt much of the llaunted house lore is

legendary, and without foundation, but so general that it cannot be wholly infounded. We know to-day the "witcheraft" of Essex county and elsewhere was not wholly unfounded, from the manifestations of spirits to-day on which modern Spiritualism is based. Believing in both —and so many men in the past distinguished for good sense and deep thought have believed in the probability of such revelations being real and not fictions as are now attending the aforesaid schoolhouse-I hope and expect that at some time we shall get, by and through such manifestations, the evidence that the world needs to bring it back not to the "faith" once delivered to the saints," but to a knowledge that human beings never die; and every such opportunity as is now presented at Newburyport should command se rious attention and tender and sensible investi-

I wish that man spoken of in the Herald had made a negative report, if for nothing more but and not have any prejudice fall upon an estimable girl, who is a good teacher, and who tells a straight and consistent story, and to unpreju-

The course pursued may squelch this light, and stop the manifestations, but the spirits are knocking at the world's door, and will gain, sopner or later, admittance; and the influence already of spiritual manifestations, in this our day, has ex-tended wisdom among the laity, so that the hasm between a minister and a layman has narrowed, and the clergy have lost the influence they once had by claiming to be especial teachers sent from God; and what influence they do have is not now as Reverends or D.Ds., but, like every other man, by their manifest excellence, whether in the pulpit or, in the pew. Thanks to modern Epiritualism, its light in this direction has done much. Some day a haunted house will put the keystone to the arch, and people, filled with hope and Joy, will say, Spirits of the loved and lost, "where have you stayed so long?" and the spirits shall say, We have ever been near to you, but von would not see: . J. WETHERBEE. LATEST, TWO understand that Mr. N. A. Moul-

on, (one of the school committee,) has taken charge of the school with the determination to lay the ghost, "if it takes all summer." He effered upon his duties on Monday last, and confident that no more raps would be heard in that schoolhouse. He little thought the same power that manifested weeks previous to the inauguration of this pious school-teacher in place of the "poor but honest" lady who was ousted, could still do so. It did rap at the door, however on Monday, to the surprise and astonishment of Mr. Moulton. After the teacher returned to his desk-so our informant says-the raps were repeated on the door, when on again opening it no person was risible in the vicinity."

### Record of Crime.

The chief error of newspapers is in according oo great prominence to the record of crime. It familiarizes the youth of both sexes with it, hope some master mind will rise up and place this subject before the people in so cogent a manner that public opinion will condemn the publication of the revolting records of crime. Daily journalists seek to cater to the public taste whether it be morbid or otherwise for this course "puts money in their purse," First show the public the enormity of familiarizing our children with the details of crime, and this matter would be righted at once; and there is no doubt public opinion could be reached and changed should the subject be properly placed before that tribunal, for we feel that parents tion enough for their offspring to at least wish to guard them against even the slightest contingency of eventually becoming thieves and mur-

## Transition of Rev. Joseph Baker.

This afflicted brother, late an inmate of the Soldiers' National Asylum, in Milwaukee, Wis. has, at the age of sixty-seven, passed beyond the regions of pain and sickness, his date of spirit-birth being Feb. 20th, 1873. The deceased -formerly a Universalist clergyman, but latterly developed into the broader liberty of the spiritual platform-was forced some time since to abandon the work as a lecturer, through the effects of a stroke of paralysis, and continued a helpless invalid for several years, during which time it has often been our privilege to successfully call for donations in his aid from a generous public. He has at last entered into that rest for the weary which is the God-given right of all; not the rest of supineness and ease, but that free dom from the friction of disease and the cramp-ing of the spirit by the frailties of the physical frame, which is the open door through which flow in upon the soul added powers and transcondent joys, May his widowed companion re- cording Secretary - Alexander Reed: Correalize and be cheered, during the residue of her mundane existence, by his continued presence.

Reformers should always bear in mind the sublime fact that they are influenced by the world of-causes to build up-not tear down-the already existing institutions of the world; to improve upon the past, and to display the largest charity toward those who are not so far advanced in knowledge as to comprehend the mission of those who are the xanguard of the army of progress. When they weigh this important matter carefully, aside from all prejudice, and live up to the light they have received from the world of spirits, they will rapidly come into nearer relations of harmony with each other, and our common humanity be the gainer thereby. Many people of education and refinement who look fa vorably upon our cause and would gladly join our ranks, stand aloof solely because they cannot affiliate with the vagaries of many who have announced to the world their belief in Spiritualism. Spiritualists should remember that they are already upon the mountain top-are clearly seen by the world of mind-and should so let their light shine that it may illumine the deep valleys of superstition, and thereby bring all the nations of the earth into one gldrious brotherhood, when war shall be known no more.

### J. M. Peebles's Labors in Australia. In the course of a business letter W. H. Terry,

writing from Melbourne, Victoria, under date of January 8th, 1873, says of this pilgrim brother: "He has done a good work here, the effects of which will be lasting. We are getting up a testimonial to him which is being well responded to. He leaves us next week, and will carry with him the good wishes of thousands who have derived both pleasure and instruction from his discourses. He has made many warm friends here, and clear ed up many misconceptions previously existing

Letters from Mr. P., since his arrival in Mel-

### The Medium Mansfield.

We would inform Bro. Seaver, of the Investigator, who has lately been interviewed by some 'excited' Spiritualist, that we know Mr. Mansfield, of New York, is not a "humbug," but, on the contrary, a reliable medium; for we have tested him, and so have hundreds of others competent to do so, and received indubitable evidence that spirits can and do answer scaled letters through his agency as a medium. Prof. Felton, President of Harvard College, and others, asserted years ago what your "excited" spiritual friend now repeats, (as you are aware, and the files of the Banner show,) which assertions amounted to nothing. They even resorted to all sorts of strategy to detect "the humbug;" but, with all their erudition, industry and "influence," they failed to show, in a single instance, that the manifestations of spirits through the medium Mansfield in his speciality of answering sealed letters, implied any fraud was resorted to, or any other hypothesis than the one we hold to, namely: that the spirits of the so-called dead can, under certain conditions—the same as in timony which has for so long a period attracted | diced eyes some glimpse of evidence of the thing | chemistry-control | the brains and hands of certain sensitives on earth, and thereby communieate with their friends still in mortal life. And we have no hesitation in putting our testimony on record to the effect that Mr. Mansfield is not a "humbug" in any sense of the term that some "excited" individual calling himself a Spiritualist seems to think.

We take pleasure in thanking the editor of the Investigator for his judicious treatment of these "excited" and exciting questions, and his willinguess to accord to us honesty of purpose—although himself a non-immortalist—in teaching from our standpoint the immortality of human beings. And we cannot forbear in this connection-as the editor's ideas so exactly tally with our own-transferring from his paper to our own the following paragraph:

"To those who keep telling us that a future life is pleasanter than non-existence, we have to say that it may be, and it may not; it will probably depend on circumstances, just as it is with our sojourn in this world. We doubt whether the present life pays to a great many, and another edition of it may not be any improvement, if the same 'Heavenly Father, who does every-thing for the best,' is doing all he can for us now

This is just what we believe and teach. It will "depend on circumstances" whether our future life is pleasanter than this, as that "excited" Spiritualist will learn, to his sorrow, when he passes to the higher life; for we have not the remotest doubt that he will then condemn himself terribly for his hasty condemnation of Mr. Mansfield now.

In another part of this paper will be found a well-written letter corroborative of Mr. Mansfield's mediumship.

## W. F. Jamieson in the Field.

This indefatigable champion in the cause of eligious liberty, both as affected by theological cant or political ban, is out with a "Bugle Blast" -a copy of which we have received, in the form of a broadside supplement introducing to the public the main paper soon to follow-in which The Clergy" are shown to be indeed "a source of danger to the American Republic," as his trenchant book on the subject so bravely affirms and so undentably maintains. The voice of the people is liberally quoted in its columns, proving that many are becoming cognizant to the necessity of the Liberal element shaking off its dangerous slumber and recognizing the patent facts of the hour. Mr. Jamieson will also labor in the cause as a speaker with what power of eloquence everywhere, whether rich or poor, possess affec- he may possess. Hear him in the course of a private letter:

"I do not see why Liberalists cannot lay aside all merely personal differences, and work unitedly for a great principle. Certainly we will need all our forces: for, as you say, 'The Protestant lead-ers are organizing to fight us, and we should also organize for self-defense.' I think your leading article in the Banner-of March 1st, 'A Govern-ment of Bigots,' is splendid. I have read it aloud to friends several times. I intend to travel most of the summer organizing 'Liberal Leagues.' Now is the time to strike."

#### Physical Manifestations in Salem, Mass.

"Mrs. R. K. Stoddard and her son-DeWitt C. Hough—have held two scances at Lyceum Hall" -so writes H. M. Robinson, Corresponding Secretary of the First Spiritualist Society of that city-" which were well attended, and produced good results. We hope she may visit Salem again

before going away from New England. The Salem Society has been duly organized according to law as a corporation, to date from Jan. 7th, 1873, The following is its board of officers: President-N. P. Allen; Vice President-S. S. Johnson; Treasurer—Abbot Walker; Rosponding Secretary—Henry M. Robinson."

## A Prayer for the Nation.

While there are honest doubts in the minds of many in regard to evidence whether or not spirit Theodore Parker controls and expresses his thoughts through the organs of speech of Mrs. L H. Conant, these doubts may, we think, be set at rest on perusal of the invocation on our sixth page purporting to emanate from that eminent divine, it is so entirely characteristic of him. It was given through the agency of the niedium at the Public Circle held Oct. 29th, 1872.

Rev. Mr. Cudworth, Unitarian, of East Boston, has had a call to settle in .Chicago, but his people here like him so well that they are determined he shall not leave. Mr. Cudworth is a liberal-minded man, an independent thinker, a believer in the cardinal truths of the spiritual philosophy, and as many members of his society are believers in Spiritualism, no wonder they object to his leaving them. We need more such men in our midst to counteract the pernicious teachings of Parson Fulton and other bigoted preachers.

We are indebted to Mr. William Britten for fine specimens of his floriculture in the form of several bouquets which he has at different times kindly bestowed on us. Parties wishing natural flowers can obtain them at reasonable terms by addressing this gentleman at 251 Washington street, Boston, care Thomas Ranney, two days in advance of the date for which they desire them.

At a recent debate, held at the rooms of the Mercantile Library Association, as to whether that society should follow the example of the Boston Public Library and open on Sundays, all the speakers were in favor of the liberal movement, save one—and he turned out to be Justin D. Fulton, who was not a member! The debate

Miss Lizzie Doten at Music Hall.

On Sunday afternoon, March 9th, the Boston Free Spiritualist course of lectures was continued and the "book of life," from whose record the dead were judged as to their final destiny of happiness or the lake of fire were portrayed by the

In inaugurating her discourse, the speaker said that old theology had so thoroughly tinged our thoughts and conceptions of the hereafter, that we were apt to shrink back in fear-when some we were apt to sufficient back in lear when some brave and convageous soul dared to tear away the veil and expose the falsehood and fallacy of the priestly inculcations. Nevertheless in this age the work was to be done. In the present discourse she proposed to open that Book of Life, and discover; if possible, how many names were written therein, and who they were who were to receive their portion in the lake of fire and brimstone. But this Book of Life was not exclusive. stone. But this Book of Life was not exclusively in the hands of the recording angel, or confined to the limits of a circumscribed heaven; it was here and everywhere around us, affording freely to all a knowledge of the interior springs of human action. In order to correctly understand this book, we must go back to the beginning; this, theology assured us, was the narrative of the doings of the first pair in the Garden of Eden; but science and philosophy both denied this, and proclaimed that we must go back through zons of time and there find the law under whose mental to the proclaimed that we must go back through zons of time and there find the law under whose mental to the part law of the pathway of eternity should of time and there find the law under whose mental to the part law of the pathway of eternity should be proclaimed that the part law of the pathway o of time, and there find the law under whose provisions the race had thus far ripened and expand-

ed.

The law of increase and development was two-fold in its operation—the one phase consisting of that mysterious action of the individual of a species whereby upon itself another seed germ was budded; the other being the action of the sexual province dually considered. Our world, in obedience to the first—like a seed cast upon the—great harvest field of eternity—had budded upon and divided from the sun, but from the time of its separation from its parent, the second, or type of sexual duality, had operated, making type of sexual duality, had operated, making itself known in the mineral kingdom, where the stronger affinity always dispelled the weaker and claimed ascendency—and where no distinctive mind could be traced in the individuals operated upon by the law: the vegetable, wherein the members of the species showed a deepening tendency toward individuality: the animal, where instinct cauge clearly upon the scene, though it could not be denominated mind: and man—man filled with inspiration from and aspiration for the higher—min crowned with reflective for the higher-man crowned with reflective for the higher—man crowned with reflective thought—the gift of mind. The materialist and the naturalist, unwilling to broaden their vision, continued to denominate the interior, essential principle of human action (as in contradistinction to that of the mineral, vegetable and animal kingdoms) as nothing but an exhibition of the further workings of law—law operating in all the grades and particles—while the Spiritualist denominated it mind or soul. the Spiritualist denominated it mind or soul; that was, after all, the chief difference between If all was traceable to law, where rested man's

responsibility? Man-earth's highest fruit-did not make that law, but had come up with his Mother Earth through every one of these changes, and had the mark of them all upon his nature. She therefore declared that he was not morally responsible for his acts, inasmuch as they were the natural fruit of conditions and circumstances, either previous to his coming, or now around him, over which he had no control. He might feel that responsibility, but not one atom of it rested upon his soul. He would never be summoned to stand before the indements east to be rested upon his soul. He would never be summoned to stand before the judgment-seat to be called to account for what he had nothing to do with. This she proclaimed because it was written in the Book of Life, which could not be refuted; and because she could not do otherwise without giving up the heaven-bestowed right of reason. Therefore none were to taste the second death recorded by John, for all were children of the Everlasting Law, and from its loving arms we could never escane, theological assertion to we could never escape, theological assertion to the contrary notwithstanding, which, instead of proclaiming the glad tidings, "Confort ye" comfort ye my people," was continually threatening endless misery and despair to all such as refused to accept the sulphurous tenets of the church.

The destaint the moderication degree of inputs.

depravity, and declared that humanity inherently and really loved good rather than evil. This also was recorded in the great Book of Life, and the Orthodox plan of salvation must take care of it. Orthodox plan of salvation must take care of itself. The salvation which would surely come to the race would be the natural fruit of progression. From the lowest orders of existence, the race had ascended by the addition of new convolutions to the brain, in answer to the added needs of life, and that progressive advancement would go on-spiritually till the "mark of the beast" would be effaced from the forehead of man, and all the powers of his nature would be brought into the service of truth and right:

Into the service of truth and right.

Referring to the atmosphere necessary for the correct development of vegetable and animal life, she carried the idea still further, till it applied to spiritual existences, and stated that the various exhibitions of astounding phenomena—such as the Salem witcheraft, etc.—were owing to a peculiarly clear, pure or rarified condition of the atmosphere which allowed the approach of the higher intelligences, and modern Spiritualism was the natural sequence to that condition in our day. Manched as pagents above that states day. Man'had no power to change that atmosphere—it came in obedience to the operations of law. The clear, cold, electric atmosphere neces-sary for their work invited the influence of spir-itual beings who were now giving a divine afflatus to all receptive minds, even though some of them. like Henry Ward Beecher, after receiving it, shut themselves up in their studies and lost it in the musty records of the past.

She then traced a facetious picture of the scene which would follow such a resurrection as was painted by the Revelator: Roger Williams, for instance, serambling after the bones which had been "eaten" and distributed as fruit by a peculating apple tree; multitudes of saints and martyrs scouring the earth for their widely scattered frames, and adding their fever of intense that the theory will be a scattered frames. haste to the clamor arising from the broad trenches of the battle-field, where thousandsfriend and foe—had been in burial hetergeneously mingled. The great white throne and all its dramatic surroundings were called up to the mind of the audience, and poor John Smith, a child of want, a student from the school of maternal prostitution and paternal intemperance, and a graduate-through the gallows-from the grim college of crime, was sent by the Orthodox Judge among the goats, though he vainly pleaded Judge amolig the goats, tagget that he was in no wise responsible for the awful experiences of his earth-life; while the missionary who went out to save the heathen by a knowledge of Christ, but who also took with him a private speculation in gunpowder, tobacco, and perhaps whiskey, for sale to those ignorant ones, was by this same God sent among the sheep. The Fejec, who failed to necept Christ, though he knew naught concerning him save the bare assertions of the missionary, was to be damned, while Justin D. Fulton, who, being called, testified to the Judge that on earth he had opposed every liberal measure-female suffrage, the opening of the Public Library, every advanced revelation of science-was triumphantly promoted to

as the rest.

A woman—whose name the recording angel did not pronounce, on account of the delicacy and sensitiveness of some of the female saints nature was a compound of the sensitiveness, and whose idiosynerasies strange influences, and whose idiosynerasies sometimes astonished her best friends—was callsometimes astonished to have been a thorn in sometimes astonished to have been a thorn in some who are and some who are and some who are and some who are and some who are a some who are and some who are a some who are and some who are a som sometimes astonished not best friends—was called to the bar, and found to have been a thorn in the to the bar, and found to have been a thorn in

"always expected to go there!" while Henry Ward Beecher, on being interrogated as to whether he had ever said he should be tempted to address God as "Our Fiend!" rather than "Our by an address from this lady, on "The Book of Father!" in view of the eternal damnation of his and Gould & Lincoln, Boston, offer for sale, a well-written Life, and the Last Judgment." In order that her hearers might understand more fully the matter in hand for 'consideration and review, she read from the 20th chapter of Revelations, the 11th, 12th, 13th, 14th, and 15th yerses, wherein the "great white throne, and him that sat on it," The state of the Judge was cheered by a voice among the little, "Philip Eausschiffer on. The Monals of the Judge was cheered by a voice among the little, "Philip Eausschiffer on. The Monals of the Judge was cheered by a voice among the little, "Philip Eausschiffer on. The Monals of the Judge was cheered by a voice among the little, "Philip Eausschiffer on. The Order for the little, "Philip Eausschiffer on. The Order for the little, "Philip Eausschiffer on. The high reputation of the writer of the high reputation of the writer of the book.

The Book of the Judge was cheered by a voice among the little, "Philip Eausschiffer on. The Monals of the Wives," etc., etc., etc. The high reputation of the writer of the book.

The Book of the Judge was cheered by a voice among the little, "Philip Eausschiffer on. The Monals of the Wives," etc., it? Rev. A. A. Miner, notwithstanding ins at fection for God-in-the-Constitution, was sent to hell as a wicked Universalist who denied the existence of the fiery lake, and therefore needed a touch of it to convince him of its reality. Last of all in the lecturer's liminings came Theodore Parker; he being questioned as to his belief in the divinity of Jesus and the infallibility of the Bible, replied that he placed Christ, as a Saviour for his day, beside Plato, Zoroaster and Confucius, and received only that in the Bible as true which appealed to his reason; but that in all his (Parker's) preaching he had spoken as he was moved by the spirit, and that the truest aspiration of his soul had been "Nearer, my God, to thee," "To me?" asked the Orthodox Deity. "No!" replied Parker; and he was remanded at once to the goat side of the question—but, in-"No!" replied Parker; and he was remanded at once to the goat side of the question—but, instead of going, he folded his arms and cried in return: "Depart ye from before the face of the incoming truth!" And the spectral pageant melted away, the shadows of human ignorance rolled up like a sdroll, and instead of the lake of fire and brimstone, the bappy eyes of the countless millions beheld that "sea of glass mingled with fire," whereon stood "them that had gotten the victory over the heast find risen by wronges.

> forever operate the great law of progress: 9 Hour by hour like an opening flower Shall truth after truth expand; The sun may grow pade, and the stars may fall, In the purpose of God shall stand, Dogmas and creeds without kindred deeds, And after and fanc, shall fall; One bond of love, and one home above And one faith shall be to all, "

William Denton will lecture in the above half Sunday afternoon, March 16th, on "True Tem-

Which: Spiritualism or Christianity? William White & Co., 14 Hanover street, Boston, have recently published in a neat volume of nearly two hundred pages, a work bearing the above title, which embodies a friendly and piq-

uant correspondence between Moses Hull, the veteran debater on Spiritualism, and W. F. Parker, on the Christian part. Some seven letters on each side passed between the correspondents. The perusal of the work will be of advantage to many who are devoid of time to make comparisons and researches for themselves to the acquiring of information in defence of the spiritual philosophy, and also to the skeptic, who will here find many of his pet arguments advanced by. the disputant Parker only to meet with refutation at the hands of "Moses." For sale by the publishers.

#### N. Frank White.

This gentleman has been laboring with great during March, then speak in April in Breeds ville, Mich.; the last two Sundays of May and the five Sundays of June in Chicago, Ill. Applications for week evenings, made in advance, will be attended to: Address him as above; through July, Seymour, Conn.

### Thomas Gales Forster

Has-we are informed by a letter from his wifebeen obliged, through the exhaustion attendant on overwork in the spiritual vineyard, to take a vacation. He is to pass the next five or six months in recreation in the South and West. He may be addressed 1921 Walnut street, Philadel-

Why do n't the Investigator scold one of the public "exposers" of the physical manifestao accept the sulphurous tenets of the church.

She denied the ecclesiastical dogma of innate Herald to do wonderful things in Charlestown by spirit aid? Who is the "humbug" now? Ask Lincoln.

"I rejoice to hear of your success. I look upon your Banner as the leader of our movement; and it combines more good qualities than any single later it know. I hope to do something for you baper I know. I work F. Jamieson, Lapier, Mich., March 7th, 1873.

## Movements of Lecturers and Mediums.

E. V. Wilson lectured in York, Pa., on Tuesday and Wednesday evenings, Feb. 25th and 28th—two fectures : In trettysburg, Pa., on Thursday and Friday evenings, Feb. 27th and 28th—two fectures.

Dean Clark will lecture in Chicago to the First Society of Spiritualists, during April. He has had four months' rest and recapionation, and commences his labors again, feeling that the angels can use bin as their instrument far more efficiently than ever before. Bro, Clark is one of our most eloquent speakers, and will, no doubt, draw growded houses while there. Societies desiring his services for the spring and summer months, will please address him in care of Dr. Avery, No. 99 West Handolph street, Chicago.

C. Fannie Allyn has been lecturing with great success a Galveston and Houston. Texas. Emma Hardinge-Dritten will becure in Music Hall, Bos

ton, the first two Sundays in April. Address 251 Washington street, Boston, care Mr. Thomas Ranney.

Dr. P. B. Jones, the magnetic healer, who has been so successfully practicing in Atchison, Kansas, for the last year, went to St. Louis the 15th of March, to locate for a

Moses Hull has slightly changed his plan, so that he can accept calls to speak on his way from Nashville to Harris-burg on the first four Sanday's in Jamé. Those wishing his services in Ulinois, Indiana and Michigan, will correspond with him at Vinciand, N. J.

Mrs. M. E. B. Sawyer will lecture in Vincland, N. J. through the month of April, and in Philadelphia the first Sunday in May. Address her at 123 Dorchester avenue, South Boston, Mass.

The Lowell Dally Times, of a recent date, speaks highly

of the labors before the First Spiritualist Society of that city of George A. Fuller, of Natick. J. Jefferson Rellly has been lecturing at Sunbury and

Harrisburg, Pa. He is going to Pittsburg, Pa., and Wheeling, Va., and thence to Syracuse, N. Y. Address, 634 Race street, Philadelphia. Mrs. Carpenter Barnes will give a lecture entitled "Cause

and Cure of Inharmonious Marriages," on Sunday even-ing, March 16th, at her parlors, 37 Edinboro street, Boston. A. J. Cook, of Chicago, Ill., will speak in Hospitaller Hall, Boston, Sunday morning, March 16th, at half-past ten o'clock. Subject: "The Bible a human production." Horace Seaver, Esq., editor of the Boston Investigator, will address the Spiritualists and Liberals of Fall River, Mass., at Pocasset Hall, on the afternoon and evening of Sanday, March 16th.

## New Publications.

Modern Diabolism, commonly called Modern Spiritualism; with new theories of Light, Heat, Electricity and Sound. By M. J. Williamson. New York: James Miler.

Such is the ambittous-looking title of a book by an author who, as the literary critic of the Boston Globe avers, seems to think he is "the first individual of our world who has been able to obtain any truth respecting the other." It is a very large assumption for any person to set up in these times. The theory he lays down and labors to develop into a shape of reason is a poor, second-hand affair, not worth the trouble of analysis, even if it could stand it. sometimes astonism and found to have been a thorn in sometimes as and found some who were not the bar, and found some who were not the bar, and found some who were not the first provides one woman to the the first of the saints, an extremely from the and of course the saints), an extremely of earth—and of course the saints), an extremely of earth—and of course the saints), and pharise of node dience to clamorous seribes and pharise of node dience to clamorous seribes and pharise of the regolistical seribes and pharise of the statement that she leggillustration, this author has. There would be a shade

of humor about the performance, dreary as it is, if there were any thought, As a curfosity, it heats, out of sight any doctrine its author prefends to assail.

Sheldon & Co., 677 Broadway, New York City, publish,

entitled "HINTS TO YOUNG PAINTERS, and the Process of Portrait-Painting as practiced by the late Thomas Sul-ty." The book is published by J. M. Stoddart & Co., No. 733 Sansom street, Philadelphia, Pa., and is illustrated with sketches, direction-plates, colored picture of paiette, etc., etc., and contains much valuable information concerning the mixing of colors, recipes, the treatment of paintings, etc., for the class for which it is put forth. ,

THE FOLTY-FIVE GUARDSMEN, by Alexander Dumas, is issued by T. B. Peterson & Brothers, 36 Chestnut street, Philadelphia, Pa., in a manner uniform with their previous series of popular fletion. The book, which is written with reference to French life in 1885, in the times of flency 111., is in the usual voin of the author of "Monte Christo," withe from Mask, "etc., etc., and will reach undoubtedly a large circulation.

## ALL SORTS OF PARAGRAPHS.

Paper that C. Fannie Aliyn has been doing a good work in [at Mr. C.'s rooms, the lecturing field in Louisiana. Her lectures were so well ( appreciated that the State Central Association of Spirinal-ists at New Orleans passed a series of resolutions compilmentary to be at the conclusion of her engagement there. Daniel Hull, too, the devoted Spiritualist and honest man, after his course of two months' lectures in Memphis. Penu., was liked so well that his many friends there passed a series of resolutions in its favor, which we print else, where. It is satisfactory to thus be made acquainted with the fact that our inspirational and trance speakers are so well appreciated by the people of the South. Saw the good seed, brothers and statigs, broadcast throughout the land, and heed not the careplugs of envy or malice that at times reach your cars from a few spiritualistic pharisees. B. F. Underwood, also, receives the meed of praise from me of our Wisconsin correspondents,

Bo The seances held at Nassan Hall, this city, by Mrs. Stoddard and her son. De Witt C. Hough, for physical mantfestations, last Sunday and Monday evenings, were well attended and a perfect success. The mediums will remain in this city and yielulty some time longer.

#3" R. H. Curran & Co.s. publishers of steel engravings. formerly of Rochester, N. Y., are making arrangements to start in business in this city. They have some new and elegant pletures in process of publication.

"Joe Clash" reports on the sixth page. He doesn't seem to be in a very harmonious condition; but still be wouldn't come back on carth to live, under any circumstances, he says. He returns, he affirms, to fulfill a promise, to that effect made by him before his death. If this statement is capable of prior, we should be under deep obligations to the person to whom it was given if the for she would verify Mr. C. swords. It is the duty of people who receive messages and identify their spirit friends through these volumns, to verify them to the public through the same source, over their own signatures. Our grand object in this matter is to disseminate the truth of spirit-return for the benefit of humanity everywhere, and all good people—without fear or favor—should ald us in so doing.

SO PT GOES. The following beautiful epigram by Gerald Massey Is pe

cultarly applicable to this locality at the present time;
The tender green that backs out in the highs,
And drinks the fresh has that to me with the highs.
And brinks to fresh his that to me it white,
Most take the chool of this that to me it white,
And brinish overy they become the own.
The five exquisitely necessate the town,
It is so exquisitely not clause the town,
And with hard tabor tread and turn the

We have had thirty-three snow-storms the present will-The diplomatic corps called in a body on the President

Monday last, to pay their respects and congratulate him on the beginning of his second term of office. A letter from Mrs. Carrie Grimes Forster, which speak

In flattering terms of the Troy Lyceum, will appear in our next issue. It came too late tog tills number of the Banner. The Evangelist says that there are eight hundred Presby-

terlan clergyinen lide in their vineyards; Very Hkely, They had better join the great army of Spiritualists, where the bread of Hiels treely dispensed. Bismarck still wages war alon the Catholic priesthood. In the upper house of the Prasslate Dick on Monilay last, he made a powerful speech in favor of the bill limiting the powers of the Catholic priests.

The Pennsylvania Convention proposes to amond the organic law of the State by making women of more than liwenty-one years eligible to any office under the State by the laws, as they have been for some time in England. If away as they have been for some time in England. If can add the fecommendations of the Educational Committee and the fecommendations of the Educational Committee on our constitution, the Spate and has linest add its his the supplication of the State of the Control of the State of the Control of the State of the Stat

The Mayor of Boston is to send a slik banner with the city to for the decorations in the American department of the Vienna Exposition,

'A union of Evangelical denominations is proposed in Cinefunati.

The Society of Spiritualists, helding their meetings in this ball (Apollo, corner of 28th strendard Broadway) [every Sinday, comprises the leading men and women of this geef in New York City; Anony them are such men as Judge Edmonds, Dr. Gray, Dr. Hallock, &c. Their chief speaker is Thomas Gales Forster, one of the ablest lectures in the country on the "Philosophy of Spiritualism," [IV. M. H., "In New York Rible Banner.

THE DAILY GRAPHIC .- We have received the first frum ber of a paper of this name, published at 35 and 41 Park blace. New York City: The object of this chihi-paper paper is to present in three editions the current news as they transpire, and also to add a novel-feature, xiz, a by the ald of newly-discovered and wonderful processes, if will alm to present daily. In four pages of the pictures, illustrations of the leading and striking events of the day. Als. publishers announce that hi politics it will be strictly non-partisan and independent; and while it discusses all toples of public interest, it will deal fairly and impartially with

"THE SHAKER AND SHAKERESS,"—This is the fittle of an exceedingly near quarto publication, issued monthly by the Shaker Society at Mount Lebanon, and ably edited by Eider Frederick W. Eyans. While it must be a powerful auxiliary to the Society in whose interests it is conducted, from the high tone of its general contents and the literacy addity it displays, it cannot fall to be popular with a large class outside the Spaker community. We welcome it to our table.—Evening Register, Hadson.

The value of Purdy's Small Fruit Instructor may be udged from the following subjects which it contain "Simal Fruit for the Family." "Advice to New Regin-ners." "What, we would do with Ten Acres." "The Homes of the Farmer." "Profts of Small Fruits." "Se-cret. In making Small Fruits. Profusible.!" "Marketing Früits." "Gathering the Fruit." "Shipping Fruit that Perishes Quickly." "Size of Shipping Crates." "A plan for Laying out a Fruit and Vegetable, Garden of Twenty Acres, '' "A plan for Laying out a Small Family Garden." "Stands for Gathering Fruit, " "Protection from Wind, "
"Raising New Sorts," "Manures," "Liquid Manures,"
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If you see a dog's tall on the mind, don't pick it up. The probability is that them will be a dog under there is one-where, and he may object to your familiarity.—Lexington (Ky.) Daily Press.

In Turkey a Christian may commit any crime and escape by embracing the Moslem religion; in Massachusetts a per-son, Pagan or Christian, may get drunk and cut up almost any deviltry and escape, by peaching on the man who sold him liquor.

When the heart of one-half the world doth beat
Akin to the brave and the true,
Akin to the brave and the true,
Akin to the brave and the true,
And the trainp of Democracy's earthquake feet
And the training the wide world through,
Gors thrilling the wide world through,
We should not be living in darkness and dust,
And day with the might of the inward "must,"
We should battle for Freedom and Right!
For our fathers are praying for pauper-pay,
Our nothers with Denth's kiss are white to
Out sons are the rich man's sorts by day.
And our daughters his slaves by night.

—Gerald Massey.

STEPHENS'S NEW NOVEL .- Lord Hope's Choice, Mrs. Ann S. Stephens's new Novel, is in press, and will be published in a few days by T. B. Peterson & Brothers, published in a few days by T. B. Peterson & Drouwers, Philadelphia, Pa. It is said to be the best book that this popular American Authoress has yet written. "Lord Hope's Choice" will be issued in a large duodecimo vol-

ume, uniform with Mrs. Ann S. Stephens's eighteen other works, and will be for sale at all the Bookstores at the low price of \$1.75 in clotti, or \$1.50 in paper cover; or copies will be sent by mail, to any place, post-paid, by the publishers, on receipt of the price of the work in a letter to them. on receipt of the price of the work in a letter to them. The new novels just published by this well known house "Wofnan's Wrong," by Mrs. Elloart, "The Mysterious "Wofnan's Wrong," by Mrs. Elloart, "The Artist's Love," Guest," by Miss Ellza A. Dupny, "The Artist's Love," by Mrs. Southworth, "Treasonal Home," by Mrs. Greenshy Mrs. Southworth, "Treasonal Home," by Mrs. Greenshy Mrs. Southworth, "Treasonal Home," and the illustrate Christo," "The Great Plague of Life," and the illustrate Christo," "The Great Plague of Life," and the illustrate of the control of the control

ted Edition of "Beautiful Snow," etc., are especially good, and are having large sales, and should be read by all. The Banner of Light has arisen out of the ashes of the hoston comagration in this size and more beautiful that before. What has been the proprietors have sa manifes gain to each of their subscribers. Weekly cN, Y. i Whiteen

Prof. Matthew F. Maury, the famous student of ocean meteorology, whose published discoveries relating to the geography of the sea and the laws of occan storms and currents have proved of Incalculable advantage to commerce and to the world at large, died at Lexington, Va., last month, aged 67.

We have seen the prefinthary prospectus of a new so-clety, to be termed the "Diamortical Suchety," One of the clauses is as follows: "The investigation of spiritual phenomena, and a strict scientific inquiry into authenti-cated cases which may be brought under the con-ideration of the Suchety, will consultine a distinct proxime of its efforts," London Motium and Diagbreak, Eth. 14th.

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in Cambridge.

are true. I was severity four years old. I lived can come, that I am happy, and that these things I that untillily now you list of Janua I soon dud side. They said when I came back I would be so Elizabeth Thayer. I was paralyzed on the loft I've got here, but can't do much....Ny name,

Elizadeth Thayer.

alturi off shat is the truth. .82 .190 escale noy halve bunkershin of our noX-A "somes off ore named but sort, lamina, to fittige out that bankersham of Su six. O

A.—Yes, that is a necessity, and therefore a A.—I do not know. Q.—Are we all under spiritual guidance? O - Why does Andrew Juckson Davis say so,

A-Xo, certainly not. filled within material substance, like stone wills Q-[From the audience.] Can a spirit be con tion; the record is against you. low you, it is useless to argue against your post.

in Xature. Since you are compounds of all be You form relationship, or ought, to, to all there is than that, from infinerals and from vegetables, from beasts; more than that, from reptiles; more A.—Hummnity, I have just said, have ascended ultimate perfection. Quie up from the beasts?

you now stand, and from thence follow on to erody busis ellicit tenni vroll obids won tadi as ye and all come from this lower state, so all which you now dwell, and higher even; for even ni obsta n-yfinninni to obsta n-obsta mogillof til un ad tsimi slamina to system rewol, gitt lia to ward through one great highway, the future state -Air guiling) at ornital in guidhyroyo oonis.—. A. the future state of the lower orders of animals? Quibagear Rothingolni amos tuabnoqeargog moy

but few who know how to use it judiciously. orn broth half bolleve that there are - 9 bilayni bira bega sift of falsilsmed

Coxpromised Spiner Air, Chaliman, Lam Questions and Answers.

donny, seguid hoor grap the stranger ભૂતામાં ભૂત કર્માક જ્યારે છે. તે માટે કર્માં માનમાં માનમાં માનમાં માનમાં માનમાં માનમાં માનમાં માનમાં માનમાં માનમા Thurshipped benchooling the bench and head using The anobsin, tad) za śvity Jagis owałajdy rot gdjust rand-nexes their muster. Fougherly unto these Website gathered there this bong to receive thy evil under their too, and make it only their ser. by thy truthet we would be warmed by thy laye. bornullymeris of bluow ow amobisin yet yet be built ing or dignoris, mode ovin that and soom Let them say, (let thee behind me, Salan, And). On Life, beautiful Life, we would be instruct. motherment design of dignetic montroving do don't soo and to fool their danger; and better than answered by "Vashita" of mode ofthe biggerapher univideo que kot guire hand of drankenness. Oh, change their cap of f Spirit, for all those who are mider the heavy (tuno) linds othern do coult ying our cold against of Ha great a necessity they are, frow large a niche they, me as it ever was, and A shall labor as hard for சி மாதி நிராரமா தாதி தாம்? திரி நிரா அரா | திரி இன்றி முறித் சூர் திரி நல்த சிற்பர் மரி ∺சினி சிரி The second the usefulness of these their lower is the meanth as a factor of the performance making them. or the limite that they shall never forget-1-My friends need not fear that that the network of the describt a lesson at this present dispensation. Will firm share the means of the forme back. por sists Aussonom u su Tomusum puin : mod stouped acquit copi. Sure populosi tot acco tion than their bigher brothers than they have coming back to do a dood of good. I shall come them in the future more of pitz, more of fus. together. Whenever there is a necessity for my do wood most years yets I half slidt must wire intro-oring year and a stay again that the all stays are also ab damn's obrow-fridge offs to subflowing the bulk bulk of guirred of specific to bund great off I osumod to exprint some borrobunds oy I osumo populi, yakset, igitus edit yakt-sburgat Goriedi. zod, don'n phytograph open and property and a policy observation of property of the property of the professional professio in our prayer we would not folget our lower bro. most something which to these thom: And come back and communicate officing their something, for the make some this theorem and comeening the properties to the make some this concerning the properties the make some thinks the make some the make some thinks the make some thinks the make some thinks the make some the mak gazi oliv, thi ohin bug, bolin of soliolo, yrg me monance for the mean's food to the limb or high pairtheadog off pultrolmov abits off pair deads of mercy into those who laye need-heat, days may be sentered throughout the land, doing or "told Bullion," as he will mode the odd arolinell and  $\Gamma$  . Absimilated by objective buring the n probability to get respect the part nthe heavens. And we pray they on our Pather ni solimby treux zdt ni blod s) daidw mobsiw half In publication sometimes of their to entitle most freetherin council, that we may gain some head and bur mivil off, the thought and the dead,

> Invocation table expeding lengthy replies, otherwise they, will be disappointed. With the disappointed with the disappoint of the contract of the contrac Soriagno noquiversagnited sorid for bluods stanoitson() isnoiteada to noiteadeadeadididaos 1-thu, stotiva yd bolamodorq snodsoup of siena synwfa beseerbba firigs odl fedra od divinssioon aquboane odl moqu syewene io roweni su gildiwa sun all traff bootsrobuit yffaniteib of bluode H the Charana will printed the letter to the writer. questioned by his or her fifth name; then put them In an envelope; soid it, and write your own ad-dress on the envelope. At the close of the senne

solon)) oord anona rootal (\*\* shririgal quigas, Bourdoot Nozaza receives no visitors on Thoshays, relibered that I live and the world. I min here to assure my the fore was an initial per six of lock, the first a thinguigh there was a cord for millions of miles beyond the farmer is a conclude of miles beyond the form in a six south extended for millions of miles beyond the farmer is a conclude of miles beyond the form of the farmer is a conclude of miles beyond the farmer is a conclusion of miles and miles a conclusion of miles and mile mooff-oledity movers for our Circle-Room

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sions from the hands of their enemies. Probably resident in prospect to teelconing these possess the Christians, after certain repealed warfares the Egyptians had again claimed from them; and had purchased from the Egyptians, and which yout doing snoiseesend bracking professions which they all manner of ways. Paul spoke, at that time, nt they did so secretly; they defrauded them in tians. They not only persecuted than openly, -sind 904—modt div ylain lash ton bib enni ians, When they became Christians, the Egypt--iqyy solion they had purchased of the Egyptwhom he presided, spoke, doubtless, of those pos-Axs.—Paul, in speaking to the people over Sti to gaineout off would of them I dolesessing besidering off to notiqueber off to extends third

Questions and Answers.

officed From the audience.) The Apostle

of glory. Amen. tributes, the brightest gems shining in thy crown नुष 48नवृद्धीत होता है। तिलु क्षेत्र के दूर्व कि विद्यापत के विद्यापत है। -bush out, bur guivit out — ersdzyzyrsze regiblidz do it must come again and again. Oh, teach thy them, may they not forget the lesson, for it they noqu sangd alaga yliroqeor To logall odl bar meant will thee. And when the shadow is past, ty may learn justice and mercy as they are a lesson given unto humanity, that that humaniderstood as a visitation from Infinite Wisdom, as que of the larger eitles of this mation may be am pray, thee that that to salamity which has off seondole flooting through their steknoss. We thing of a blossing, and may receive that blessing bray thee that they who are sick may see somethat health may come as a consequence. We hands may be laid upon suffering brows, and guilfand that, sout year pray thee that healting or they be occupying the scale of humanity, or Q-Will the controlling intelligence please give | visit the siek and the afficted everywhere, wheth thy ining, many agents, unseen and seen, may Spirit of all Mercy and Love, that thou, through Shindil good gray out, sold of rousa augui the in earth-life, that wing used judiciously, is forever and forever, glorylying thee, and lead at, of san Francisco. L. Do you believe as you that may have gone out, that they may burn on couly to receive your questions. It is then found in the the first yield the such the little our souls, the second of the first property of the first prop satisfactorily; we ask for light, more light. Oh, deal with the problems of life, and solve, them strength. We teel our own inadequateness, to our own weakness; we pray unto thee for rance: ne pray unto thee for wisdom. We feel ough and just off . We feel our own squitage those things which we seem to need, and which, rol out, to den ell. Hin yill ob of bur guissold

Invocation.

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Soth Hinshaw.

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have the privices of placing scaled letters on the destiny to throw it oil, and to rise into or the active sorr table for alswer by the spirits. First, write one light, and become one of the active sorr or two, proper questions, addressing the spirit i an ever-active (od., William schouler. destiny to throw it off, and to rise into superior A. Yes, the earth is much larger than you a Colod drive I gin to will old by bound mix Urings a sa datrom. moitowib guorwant in sightly it might be in the wrong direction. generally in the chainman are some in the corresponding the many bound the many bound in the theories become manifold to the continuous of the contract has been running some or truth in it in the theories become manifold the contract has been running. -तक्ष्यं युक्कां) मुक्कां अवस्थि अपने अवस्थां अनुवासी असमा स्थानिक स्थानिक स्थानिक स्थानिक स्थितिक विकास अस्ति

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Martha 's Vineyard: Adenne Cneever, or vortemouth, a., Thursday, Dec. M. Thomas Higglindoldam, of Port Hg., Thursday, Dec. M. Thomas Higglindoldam, of Port Hg. . 5.—Georgiana Lering; Patrick Canoran-Thursdon, Od. 31.—Cornellus C. Felton: Bessle French, of Stratouse, N. V. do ber mother: Markaret Clement, of Syracuse, N. Chement, Jundon, Nov. 4.—May Ann. Manden, Nov. 4.—May Ann. Manden, Nov. 4.—May Ann. Manden, Nov. 4.—May Ann. Manden, Nov. 4.—May Manden, Manden, Manden, Nov. 4.—May Manden, Manden MESSAGES TO BE PUBLISHED.

" rowold guing Plower." Seance conducted by Theodore Parker; letters

of them. From Lucy Jenkins, to her father and records are landmarks of progression, every one ous records with every living soul, and all these nity, for time flies very swift, and makes numerfoar that I shall outrun them in the circle of eterpeace and loveliness together. They need not We shall both reach the desired haven of rest and we travel, they in the shadow, I in the sunlight. ere they come to spirit-life. No, no; side by side perhaps, shall progress beyond their knowledge I must have wandered far from them-that I, of this spirit-home. They sometimes think that estrolg busing out insult guivous at stand plotter expecting one day to meet and welcome, and to from home, from those I love, from those I am lost—that they are all kept as sacred treasures el ono fou tall word of moult through and some is I receive them all 4 Februish them as letters from these beautiful flowers. [Flowers on the table, ] been as sweet and beautiful as the breath of and my mother. Their thoughts of me have present: I come with a message of love to my father

Lucy Jenkins, son, of Harwich, Mass. Good day. Oct. 20. shond, My name, when here, Ellakim Nickerformation except those who have been there, or traveler-and there's nobody can furnish the inthat earnabe found out that's of service to the its inhabitants, its latitude and longitude-all out something about its climate, something about bed something about that, country, and find of yrtanda againts a ofal gaing one odw olqoog not trained some it's quite convenient for you. It is a life that I have reached and you about the future life. I am ready to talk with 10 chamber over the rocky road of Christianity. those I ve left; If you are ready to talk with me going this way, and also that I may say this to bun guimos to essoorq out bundershin yam I tadi all, I was anxious to avail myself of it. First, of nodo say mulor to yaw side that grivon A

## Eliskim Mickerson.

had n't learned much, Good day, sir: him. He looked as though he'd just come, and of course; but then we didn't like the looks of one side for him. I know he would n't hurt us, coted.] All the children that were here stood gigathe spirit and progensty community [1] It is a thin and and a programment of the citeties. comport that to bierth met legit of that thereof I am very happy, 4 don't think I'd want to

, ર'૧૭લીમી ઉત્તરાયુ રહે વિગ્રા રહ્ય Heasted for mine, and of course I had to give it, pleases - follow grandfather's advice or mine. they it both be happer here; but he can do as he petter here, and when father gets acquainted, trob there it is posted think he do a great deal try, Grandfather says, "Xo, it is n't best;" but I -mnos sidl of orang omos of bad sail of this off, type eacher of no it may best for fuller to acspirits, and they wished me to come here and tell mother and father both believe in the return of ple any mother's mane. Annie Louise. My -MoT folia I sa worrer. His name-Daniel Tem-And possible it lived in Manchester, Eng. My many was Annie Louise Temple. I was

Annie Louise Temple.

Some of my tilends want to know why I don't bave to charge it, if it was anything, for I am place? [For a little while.] Well, what's your bad off after all. Are you Captain-General of this come, and I want 'em to know I han very bluow I bine I osunood zub-ot grod dand omos I. didn't last but a little while,

that the boasine high a old thow equals t tight once in a while when Ugot too hard pushed. The and the count of the count | tog ov' L. ognindo odfallim boltallia ma L.; ldgit | Oheres, [You must like pretty well on your gears, I'd blow my brains out in three minutes. sould about blue tail in soul bag again boar the I wais back here in the body again, and knew I I it; indituodrivited yng bot i'ngde, gaidtyng gond, I don't think I'd come back again for

Joe Clash:

to-day, because it is a truth. '66 '30O statement I made at that time. I make it again Poles, and maliscovered peoples, That was the light, and become one of the active servants of suppose it to be. There are yet undiscovered an ever-active dod. William schouler. Traces of country beyond the North and South

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Assolved, by the spiritualists of Mempins, that Danlel Messack. By the spiritualists of Mempins, then Messack in the spiritualists of Mempins, then more during that Thus extracted to himself our respectful and attended our members, for the second members of spiritualists in the second members of spiritualists in the clearest narmor the horizontal himself for the spiritualists in the precedents of our religion, and has conforced from them the transfer of the precedents of our religion, and has colorized from the manner that has not only deflect and schones of rule land in a manner that has not only deflect and confidence of many the precedent of the precedent of the precedent and schones of many in the metallic of the spiritualists of the precedent of the precedent and scholes of the precedent in the precedent of the precedent o

resolutions were unanimously adopted by the lecture in February—on the 23d—the following MEMPHIS, At the close of D. W. Hull's last Tennessee.

The national of the state of th

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our bost and most ablented citizens, Dr. Milner, of the bost and most ablented citizens, Dr. Milner, the Vice President, convened the Association, invited the Convened the Convened the Convenient president, Dr. Milch were unanimously adopted by all thors, which were unanimously adopted by all present. evening Red: 23d, our Hall being erowded with sociation of Spiritualists of Louisiana on Sunday who, are there. So, give us a call, and we'll re- Fannie Allyn's engagement with the Central As NEW ORLEANS.—At the conclusion of C. .sasisino,I

medium in piace. "We are in want of a spiritual lecturer and test ROKTHPORT, WAUPACA CO - W. W. Palmer, writing from thence March 2d, says.

well with the ever progressive and learning either or the grand lake-bound eith of the parties. Spiritualism has a good foothold here, and takes is a grand help and stepping-stone to help others bought Although Ar. Underwood does not juite agree with us in our spiritual views, yet he grand start to many in the noble doctrines of free

The lectures were a perfect success, and gave a destrod effect, and eartied true and real convicand met the approbation of the people. The third tecture was "Rationalism and Christian-ity," as viewed by a free thinker. It had the which was bandled in a purely scientific manner which was bandled in a purely scientific manner ond lecture was " Naturalism and Rationalism, of our city whenever and wherever he goes. His first lecture was on the "Influence of Christian." Its handled the subject as two put an anodern free-thinker could. His second lecture was "Saturalism and Rationalism out begins and stationalism." gonoskor (goigot out) a bas glitida trorg to tranol) We have had here recently four noble lecturers. One was It. E. Underwood, of your city, a gen-

MADISON,-F. W. Faulkes writes Feb. 17th Wisconsin. iny address is box 222, Camden, Knox my I halve for the propage in year that I purbin tilgim doldar toldquarq to roging yan om bros. social any person desire to write me, or to Should any person desire to write me, or to

dong be brakth in the danger we are in it there be prob-bad guist the proposed amenimous tor o'n it begins that no beligming van beer bor o'n it it governs and man it is the probability of the Talenting of the most o'n it is a light of the most born in the most o'n it is a light of the most o'n it is a l (sectorian)—but have found enough to make me many papers—but very few so-called religious thing a station of supplies of control of second finds a find of supplies of the supplies of t understood what is as yet hardly known to more กริง โตโลยมนับเลือดกรุโล กายตา อเมติอนคนามซี 10 มหาย in antons bubbers. Those items I shall strate to find the control of the find the control of the first part of the first ું એક મુંગુનામાં જ્યારે જ્યારે કર્યો છે. તેનું મારા માત્રા કર્યો કર્યો છે.

to be special of the "Index." I must say, I find much in hold papers I heartly admire. I cannot declare myself fully with either class of thinkers, yet. I admire the ability and carnesiness and sincerity of those who arrite the greater part of what I read in these two write the greater part of what I read in these two torse. Ourng this term (two and "kindiness of a bare about the lame chance, through the lame the lame through the lame had the lame have had the

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dquiotta omos ódam zant (olda ti) rottavroll. oob off oan no longer advocate or declare the doc I ground to come here shout as soon as I when proclaiming the doctrine of the second and traibly, personally and traibly, norther shan't feel any better about that; if I I is a mainty understood when we use the word east my back liefe in the body again, and know I is I wan policy and compelled to advers back liefer in the body again, and know I is I wan policy and compelled to advers back liefer in the body again, and know I is I wan a compelled to advers by the contract of the contract of

the from him, is merging from spiritum dark-ines into the light. When the scales have drop-pod entirely from his eyes he will find that the boundful fruits of Spiritualism are what his soul first ever been seeking for. He says: The fluore had he have known me as in years past. CAMDEX.—Joel S. Richards, of Jale years a preacher of the Second Advent or "Sleep of the Dead" doctrine, it will be seen by the following

Lanner Correspondence.

Maine.

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Was transfer a safed to be the transfer of the fight vouch.

From this city, Feb, 15th, Gen. John Barker, agod 50

But, by the storms of cheminstance unslucken, And passions hold a fluctuaring seat: Possessions vanish, and opinions change,

intropose, the theory of the transfer of the constitute of the present and the contribute of the present of the

BORTON, Feb. 9, 1873. thos sun oludin zalwolo standard, hears witness to the amportant position held by the deceased among the army of therms souls:

In view of the approaching dissolution of the face theory that selected the intertion was furthed to conduct the function was furthed to conduct the precent. The better was services of his tie-time co-laborer. Provented by promit-services of his tie-time co-laborer. Provented by promit-services of his tie-time co-laborer. Provented by promit-services of the first distribution was send a left precent, The better was amaveled by the first his provented by the first distribution in th

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respondent, "C. II.," writes:

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The deceased was one of those strongly developed dimensions whose the work is sure to produce marked officets destined to survive their day and generation. He was a From New Redford Mass., Feb. 1st, 1873, Enoch Hazol-tine, after a residence in mortal of 85 years.

## Passed to Spirit-Life:

primary course of instruction. The authors of eminent educational authorities. We recommend it to the attention of school committees. The should be included, as far as practicable, in the the higher grades of schools, this knowledge portion of the children of our counity ever enter abotted to school attendance, it is, in most cases, never acquired at all. And since but a small pro-Allansu bottog odd gairnb onob si sidl seolau ' all need to be taught. Air Xewfon says that Physiology, that is, those essentials whereof we giple to children the essentials of Anatomy and Theseons for Children and Thenselves, by A. B. Novior Thenselves, by A. B. Novion A somewhat careful examination of this little treatise assures as that it fall the treatise and the plant—that graties out its plant—that of making intelligibles.

"gospels" infended to susfain the author's form of Spiritablem, or harmonial religion — Mowark (M. J.) Dady Advertisor. other standards of morals, with a lot of new by Wm. White & Co., of Boston, is another new work of taney, by Andrew Jackson Davis, con-thinkly extracts from the Persian, Chinese, and THE SACRED GOSPELS OF ARABULA, published

tion which we are not yet fully prepared to accept. - Christian Register (Boston). restore the body to its normal state, is a proposito overcome abnormal physical conditions, and would seem a truth townvoll recognized to require a young that, as a young of 364 pages to enforce it; but much to action of the mind is this suther claims, the action to cure disease, and it is the property of the propert nbon and in some degree influences the other, and largeled safes of a man, so that one operates That there is a connection between the mental

of the Mind on the Body both in Health and Disease, and the Psychological Method of Treatment, By Rey, W. P. Bynas, Boston; Vm. White & Co. The Mektal Cure, Illustrating the Influence

much as he will know beller, after reading it, which is really is that he does not believe.—Detroit, (Mich.) Prec Press. controversy, but have remained philosophically moutral, there is a certain interest in every one of Mr. Davis's numerous works. His 'Philosophy.' It is searcely nechodical, or systematic chough to be called a 'philosophy,' in the sense in which that word is generally employed, but the author's that word is generally employed, but the author's that word is generally employed, but the author's fine the occurrences. We have little faith that entire the provided in the element of which economic or what the theory is a factorial to that class of phenomena of which oven the siderable clearness. We have little faith that in chine theory of the provided in the author's are set forth with concising the independence in the author's principle connects will be converted either by the theory exists which the author's are set forth with concising the author's are set forth oven the choose in the author's are set forth oven the choose of the author's will find the author's are set forth with that the author's are set forth with that the converse of the author's are set forth or the converse of the author's are set forth with that the author's are set forth with the converse of the author's are set forth with the author's are set forth with the author's and the author's are set forth with the author's and the author's are set forth with the author's are set forth and a second and a second and the author's are set forth and the author's are sentent at second and a second and the author's are are set forth and a second and a seco controversy, but have remained philosophically fuition than conviction, and are not, therefore, likely to yield their opinions to argument, however, convincing. To those, however, who have never been tempted to take either side of this -uj mon stom n nighten Andon noute to snoid destined to remain forever undecided. The chaincharladan is one of those questions which seem Thefter the anthor of this column be seen or Thing & Co.

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Warren Chase, Regular Correspondent. Office at his Spiritual, Resortin and Litheral Rockstone, 614 North Lith street, St. Leurs, Mo.

#### "SEED CORN"

Is the name of a series of frigets composed of pipus nonsense, and issued by the American Tract Society for general circulation. No. 133 of this series tell into our hands near a revival effort being made in Kansas. It cails on all-to love the Bible and the Gods it treats of and whose book it claims the Bible to be. If these tracts were issued by a class of people that had never been taught in our school- and had no education, or opportunity of knowing anything of mental seience, we could excuse the blunders and nonsense, but claiming to be educated, and assuming to be teachers in morals and religiou, we must hold them accountable for offering this rotten and germless "seed corn" to the public as genuine, The tract referred to calls upon us to love what is not loveable, and holds as accountable for not loving it, when we could not if we would, sincelove is not voluntary, and of course no person, can be justly punished nor held responsible for involuntary actions, and as belief and love are both involuntary in our constitution, we never can be justly jourished for our unbelief and want of love for that which we request love nor believe in as the word of any God. For ourself we have nor r been able to believe in nor to love the Bible nor the Jewish God, and since it was not possible for us to do it, if we are to suffer for that ! unbelief it is only a part of the Calvinistic fatali- ment on the old legislative times of twenty years possible corrective, for free loveism, animalism, ity that made us as we are and sentenced as be fago. The engrossing clerk is Miss E. Buston ; and all its correlatives. fore the "foundation of the world" to the fate constituted as we are, to profess to believe what we do not, and thus get excell with the churches omearth under a mask that we are sure would, drop off at death, leaving the soul uncovered with even Christian charity.

tracts that was fit to be read by intelligent per effect firief addresses spoke highly of the youth, those committees who, under the prefence of sons. They seem to be mostly addressed to the peanty and growth of their respective sister maintaining "a free platform," suffer the noble this "seed corn" was on our table, apother tract just Issued in Lawrence, Kan., by N. Hoysradt, attorney at law, is dropped on our table beside it. It gives an account of a meeting held in the fail, or called to be held there, to pray and express sympathy for and threats to the prospen- have been a willing instrument of betrayal. tors of a very efficient and devout Christian charneter who is imprisoned on his own confession of cortain crimes of which he was accused. The aboye-named attorney being the complainant in the case, he places his statements before the people in a tract to counteract any water impressions that might grow out of the statements made in the prayer-meeting, and we cite it to show the value of having the heart changed, getting religion, and loving the Bible and Christ-supremely, and our tellow-beings not at, all. The tract says

" He has resided in this city the bilet period of two years and six months. On the bright side of his life-picture, these things appear:

1. During, a period of more than four-lifths of such residence, he has been a notorious member of the First United.

2. Our old of the Claurch, he has made great professions of picts; and with inneh physical fervor and words, he has exhorted sinners to repents quently occupied deterant pulpits; and once, him and others astonishing, within the writer's knowledge, this devont man conducted a religious revival for weeks, at Perry-

4. Obtaining by false pretences, from the Na-

tional Insurance Coropany, three hundred dollars

note for it larger amount.

6. Attenuating on his way to the Perryville revival to obtain by talse preteines, from H. H. Howard, thirteen head of eattle. noward, United head of cattle,
7. Derjing in a suit of his own, against George
Carter, be fore Justice Parsons. Of this offence,
he was found guilty by his Church, notwithstanding an attempt of one of the signers, of yesterday's call to count an acquittal for him.

8. Perjury in a replevin suit against Frederick Byrne, bofore Parsons:

9. Perjury in making an affidavit before Parsons in the suit of Lewis and Allen against him self.

10. Perjiny in the suit of Lewis and Alleir

10. Perjiny in the suit of Lewis and hefore aga nst himself. Byrne ajul Cronkhile, hefore

Justice Christian (17) 11. Periory before the judges of election at the difth ward polls, last November, . . . .

12. Arson, in burning the house of George T. Clarke, that he, the prisoner, might obtain in

surance on the house. These are felonies: here are misdemeanors: Illegal voting in the spring of 1871. Higgal voting in the fall of 1871.

3. Hegal voting in the spring of 1872.

Attempting to vote illegally, in the fall of

5. Making a conveyance to Mr. Hamilton with intent to defrand croditors. 6. Making a conveyance to Mrs. Lawrence.

with intent to defraud creditors. who mean to degrand creditors.

Here is a list of felonies and misdemeanors, which, when contemplated as haying been computed within two years, by a professing Christian is atmost enough to shock moral sepsibility, and fur into perfect faith a mere suspicion of M. Jen.

We have been for half a century a close observer of the lives and characters, in contrast, of Christians and so-called infidels, and honestly confess that our observations compet us to say that the latter generally and taken as a class of citizens hear the best characters, and are the best citizens, and hence we declare the worthlessness of Christianity as a moral restraint against crime even, and as to its effects on the spirit-life we have the best assurances that it is worthless there also, and yet one of the popular and distinguished Christian politicians of Kansas, Gov. Harvey, is one of the Vice Presidents of an organization to put Christianity into the Constitution, so as to outlaw all such persons, and make this a Christian mation with a Christian government, and let such characters as the above rule

127 We have just returned from Kansas, not bleeding Kansas" as formerly, but thriving Kansas, and we bear unequivocal testimony to !

the general intelligence, liberal ideas, free l'Eetter from Emma Hardinge-Britten, thought and material prosperity of that young | Epigons Bannen of Lagur-Dear Sirs: The State. There are opportunities yet for thousands | question has been frequently asked me directly, of new homes on Kausas soil, and the price of a and the report has been busily circulated indiland is yet low, and kind hearts and open hands rectly, that I have renounced Spiritualism and will welcome new settlers who deserve it.

#### LEGISLATIVE NOTES.

the latter on a visit and pleasure-trip. The two renounce Spiritualism, as I and resond it; but I ed office in the State.

been too old for that crowd.

the chrolling clerk is Miss Ennoy, and the aswe could not escape. Seither is in our power? sistant docket clerk, Mus. HAAs; and five little my-lips the leachings which for the last sixteen girls are employed for pages on the thoir of the years of my life I have faithfully and without liouse, with three little boys, all at three dollars stint of labor or self-sacrifice devoted to the exper day reach. These are good signs, for women position of Spiritualism in its purest and highest in Katisas, and show-a-growing sentiment in revolutions, I am still a Spiritualist lecturer, still favor of the equality of the sexes that will soon ready to make engagements with them, and ful-It is rare indeed that we have seen one of these extend suffrage to them. The two speakers in fill them as the spirits give me utterance. With children, and to ignorant and illiterate minds, states, and each claimed some advantage for his fruths of Spiritualism to be confounded with and which are the source of Church growth. While lown; but the Kansas speaker rebuked Harper, disgraced by the teachings of animalism-with and called his neighbors to witness the imposi- those who help to sap the morals of the young tion of the picture.

Pomeroy's occupation was gone, like Othello's, i morals and shameless doctrines are prenched and that York is not much better, as he seems to under the guise of "Spiritual Philosophy"-with have been a willing instrument of betrayal, such as these I have nothing to do. With such I Whigher for public or private good, it deprives have renounced the Spiritualism they teach, and them of the confidence of their friends.

### DR.-P. B. JONES,

account of success. We have known Bro. Jones purer and better, help him to trample his pasfor many years as one of, our most faithful and sions under his feet, not give him a philosophic devoted Spiritualists, even when he was making I excuse for indulging in them-for such Spiritupictures in his gallery, and pressing the conside alism as will make the world wiser, better, and attention of his customers, often to the injury of work, teach, speak, and labor; and all who feel his business; but he was bonest, and he meant to with me in these respects may assure themselves press home the truth even at his own cost. After that they will ever find a faithful worker and being twice burned but, at Daverport, Iowa, his willing co-laborer in gave up the photographing to his son and went into the field as a heater, where the spirits wanted him to go and to work, and, since he yielded gives. Apparently for this purpose, he has fres to the invisible guides, his success has been to those who desire to hear Spiritualism, not ani-

The Doctor thinks of going to St. Louis to locate permanently in the healing business, and of He has neither been a drinker nor sweater. Opening suitable rooms to receive, and treat pa-This is a fair statement, it is submitted, of his tients till cured. If he does so we anticipate a piety and his virtues. On the other side of the picture, look at the crimes laid to his account, success for him in curing many people who would not by one man alone, but by as many as there and dare testify that they were cured by spirittre accusations:

11. Forgery of three checks on the Second Nation that would be glad to be cured, even Houal Bank, by which he obtained and kept as I by the devil, if their neighbors did not know they his own, Schomon Eduiston's money.

bis own, Schomon Eduiston's money.

2. Forgery of the name of Frederick Byrne to let him do it. We have a surplus of superstition an appear band; and of this offence a jury made in St. Louis, which is the religious boast of some in of some of our best citizens, removed a civil of our citizens, based on the number of churches. 3. Obtaining by false prefences, from Francis which to us is only an evidence of ignorance and Eilmore, his note for six hundred dollars, and superstition.

A POTMORD

Olivia F. Shepard, of Princeton, Mass., sends 5. Obtaining by false pretences, from a Mr. ins a sharp-pointed little missive on the all-im-tichagan, one handred dollars in money, and his portant subject of woman's dress. Men, women and angels know the necessity of reform in this matter; but what the power is that can overcome the destructive force of Paris fashions we do not know. Our Christian women in St. Louis are largely scandalizing Paris for its social vices, or quoting French laws against the social evil law of our city; but all of them who are able follow their dress fashions, however exposing to health or propriety; and all who can, go there and send their daughters there as the resort of wealth and pride. Consistent Christlanity turns up its nose at home fashions, and goes abroad for enjoyments. Hope she will sell largely, but fear not.

## LECTURES IN TOPEKA, KANSAS.

Among the best and most intelligent audiences ve have addressed in the West were two, on Sunday, March 2d, in Topeka, Kan., in which were quite a number of the members of the Legislature and State officers, with an ex-Governor and one or more clergymen in the afternoon. Our Bro. Taylor has done a good work in Topeka; and has now moved to Leavenworth to engage in a healing institute, but we trust not to stop feeturing and teaching the New Religion, which has of late filled his soul to overflowing in rich sentences.

## Thomas Gales Forster in Troy.

DEAR BANNER-Last evening our good brothis city with one of the best discourses we have ever listened to. His subject, "What and where is God ." was handled in that masterly and logicat 82,00 peculiar to Prof. Dayton, than whom there is no more logical reasoner on the spiritual | Tracericay 1000.—The regular discussion | Place | The auspices of the Spiritualist Union, took place rostrum. Bro. Forster-very much to our disappointment-has been obliged to give up his enpoint in the mass occur of the golden river;" say "be most rest," so that he now retires from active service, in the field, for six months, and, at the end of that time, we carnestly hope and pray that the doctors' predictions may be verified, and that he will again mount the rostrum "a new man." so far as his physical health is concerned, but the same old one so far as his inspiration is in question.
Since Bro. Forster has been with us he has re-

ceived an offer from the New York City Society, of an engagement for one year, which he is obliged to decline, and has resolved not to lecture Fraternally yours, B. Starbuck.
Troy, N. Y., March 10th, 1873. any more before next fall.

given up my engagements, on the spiritual ros-

As it is not my custom to deal indirectly in any March 1st we had the pleasure of meeting with | way, you will very much oblige me if you will (wo legislatures in the State-House of Kansas, at  $^4$  give publicity to the following statement): I never Topeka -that of Kansas and that of Nebraska - have, and never can, whilst I have life and sense, honorable, bodies had eaten a late supper and "do renounce and denounce free laveism, and, finddanced with the ladies the night before, and did ling a great amount of this dectrine saddled upon not appear to so good advantage as they would. Spiritualism, and a great many Spiritualists proat other times, but we had a good opportunity to fessing and acting out its teachings, under the contrast, them, and to view the distinguished; name of Spiritualism, I have resolved to separate Kansas statesmen who seem so highly pleased to 1 my teachings from free loveism, and my associathink they have broken the power of Senator tions as far as possible from free loveites, both Pomeroy, whose wealth and religious inducace now and as long as I recognize Spiritualism to be brook, and proved so interesting that, by an unanimous vote, it will be considered again. The Grand and Target Marches were well conducted. Closed this session by singing from the Lyceum gave him a power it has long been dangerous for the pure and holy belief. I deem it. Rememberany politician to oppose who hoped for or expect- ing the torrents of abuse that were poured upon me some months since, when I announced views The Kansas body is composed of younger men of this character, although I did not then, and op an average, and, we thought, looked rather shall not in future, condern myself about it, I more like honest, inexperienced and well-dis- should still forbear from Igain exposing myself posed politicians. Their reception of their height and my belief to such vituperation, did I not perhors was frank, cordial and easy, but with the ceive that it suited the purpose of such opponents crideness, want of system and lack of urbanity to try and shuffle me out of their path by giving so common in Western life. It lacked the pol-rise to the report that I had cancelled my enish, but if was evident the free and easy wel- gagements and renounced Spiritualism. I have come was in it, however rudely expressed. They cancelled some engagements for reasons which were welcomed and wandered about where they only concern myself and the parties who enpleased. By the politeness of a friend and the gaged me; but until I am convinced that Spirituadvantage of "Ex," we got a seat inside the bar, alism and free loveism are synonymous terms, I and might have passed for a member had we not | will not allow any slanderer to circulate the report that I have renounced that holy faith which We noticed some valuable signs of improved in my interpretation of its meaning, is the best

For those committees who desire to hear from and furnish an excuse for hoary-headed sensuali-We saw and heard enough to satisfy us that ties, by maintaining a platform where impure the doctrines which are fast branding the whole cause of American Spiritualism with an ill odor all over the world. To help maintain this sub-The heater by magnetism and spirit-aid, is do-! thut truth in its purity-its Cutholic spirit of ening a good work in Atchison, Kansas, as we learn | conragement for all, reforms, whether religious, from the papers of that city, and from his own | moral, social, or scientific, that will make man ecation of the philosophy and phenomena on the more truly spiritual, I am ever really to live;

> EMMA HARDINGE-BRITTEN. N. B.-My address, as a Spiritualist lecturer, is still in the columns of the Banner of Light, and malism, may still command my services.

251 Washington st., Roston, March 5, 1873.

Spiritualist Lectures and Lyceums. MELTINGE IN BOSTON, Music Bull. Free Admission.
The Sixth Series of Lectures on the Spiritual Philosophy in
the above-named degant and spacious Hall, every Sunday
offernoon at 25, precisely, until April 13. Speakers of
known addity and chounces have been engaged, Singling by a quarterty of attists. Cards securing reserved
seats for the balance of the term and be precured of Mr.
Lewis R. Wilson, Chairman and Treasurer, 14 Handver
street, Speakers engaged: March 66, William Dentou;
March 25, 1966. S. B. Brittant March 50, Mrs. N. L.
Palmert April 6 April 12, Mrs. Emma Hardinge.

Palmer: April 6 and 18, Mrs. Emma Hardinge.

Spirllualls! Union.—This Society meets every Sunday evening at Fraternly Hall, 54 Washington street, for universiting the area of the public arc having the discussion of interesting topics, and improvement and the discussion of interesting topics, and improvement and the discussion of interesting topics, and improvement and the discussion of interesting topics.

John A: Andrew Hall,—Free Methods.—Lecture by Mrs.
John A: Andrew Hall,—Free Methods.—Execute privileged S. A. Floyd, at 25 and 76 P. M. The Children's Progressive to set any proper questions on spirituality. Excellent quartetes studing. Public invited. The Children's Progressive Lycenum. No. I. which formerly met in Eliot Hall, will hold its sessions at this place, corner Chauney and Essen's treets, every Sunday, at 1050 o'clock, M. T. Dole, See's.

Temple Hall, 18 Royleton street.—Every Sunday: Morning, Dree virely; afternoon; and evening, conference. Dr. G. C. York, Secretary. The Children's Lycenum meets every Sunday at 11 P. M.

Test Cheefes are held at Lucline Hall, 3 Winter street SPHITUAL MATIBMATICS. By Prof. A. F. Ewell. every Sunday at 1 P. M.

Test Cipetics are held at Laciline Hall, 3 Winter street,
every Sunday at 10% A. M. and 2% P. M. Mrs. L. W. Litch
and others, mediums. Scatsfree.

Boston. John A. Andrew Hall .- Monthly Conroston.—Jun A. Anaren Hall.—Monthly Con-cert.—The regular concert of the Children's Pro-gressive Lyceum No. 4, of Hoston, took place at this hall. Tuesday evening March 11th, under the arrangement of a committee consisting of Mr. D. N. Ford, Miss Mary A. Sanborn, Mrs. Lou L. Bacon, Mrs. Emma E. French, and Chas. W. Sulliam.—This eventions consisted of a great W. Sullivan. The exercises consisted of a greet-ing song, chorus by the Lyceum, Alice Cayvan ing song, chorus by the Lyceum, "Rices Cay van presiding at the piano; recitation by Elmer Smith; song by Cora, Stone; recitation, "When I'm a woman," by Ella Carr, Lulu Harvey, Minnie Brown, Minnie Simmons, Annie Pickering, Jennie Marcy, Lacy Morse; duct, "Two little heads" by the Saunders Sisters; recitation, by Nan Barby the Saunders Sisters; recitation the Saunders Sisters in the S by the same. "Let usulf speak our minds," rows; song, "Let Ils all'speak our minis," by rows; song, "Let Ils all'speak our minis," by Etta Bragdon; recitation, by Cora Hastings; Women's Rights, duet with chorus, by Emma Boyd and Eddie Stickney; recitation, by Lizzie Thompson; song; "Jeannett's choice," by Hattie C. Richardson; recitation, "The Rival Poets," by Richardson; recitation, "The Rival Poets," by Wm. S. French, assisted by Eddie Stickney; rewm. S. French, assisted by Eddie Stickney; rewmich Misses Lizzie Thompson, Cora Stone, Belle Bacon, Minuic Atkius, and Ella Carr, sustained the characters; a song, by Miss A. E. Foster, and a tableau. The hall was filled with an appreciative audience, and the attractive programme was finely rendered.

A fine djamatic entertainment will be given as

A fine dramatic entertainment will be given at this hall on Tuesday evening, March 18th, for DEAR BANNER—Last evening our good brother. Thomas Gales Forster, closed his labors in Prof. Elmer Warner, assisted by many volunteers and members of the school, which from the wellknown talent of the parties interested, promises to be a fine affair, and one well worthy of patron-

Fraternity Hall.—The regular discussion, under at this hall, 554 Washington street, on Sunday evening, March 9th, good attendance character-izing the meeting.

Private Masquerade Party.—An assembly of this nature took place at the above named hall, this nature took place at the above named hal, on Monday evening, March 10th. One hundred and fifty couples participated in the dance. Quiet enjoyment was the "order" of the evening. Music by T. M. Carter's Quadrille Band, T. M. Carter, prompter. The net receipts, which exceeded \$120, show the affair to have been a full success.

The Boston Spiritualist Union will continue the discussion to-morrow evening in regard to the identity of spirits who purport to communicate through media. Mrs. Sarah A. Floyd continued the course of free meetings at this hall by lectures and the answering of questions on the afternoon and even-

SPIRITUAL MATIEMATICS. By Prof. A. F. Eweil.
WINNIE WILD. By Forceythe Willson, the Faiter.
WINNIE WILD. By Forceythe Wilson, the Faiter.
INVISIBLE APPISTS. (Hinstrated.) By Embonds.
INVISIBLE APPISTS. By Hon, John W. Embonds.
FOOTPRINTS. By Mrs. Charlotte Reche Wilson Bush.
FOOTPRINTS. By Mrs. Charlotte Reche Wilson Bush.
FOOTPRINTS. By Mrs. Charlotte Reche Bush.
AN ANGEL LEADING THE WAY.
HES EDITION AT HOME—Saintalot!—Instally of PoliAN ANGEL LEADING THE WAY.
Hes Spiritual Badboory—Theaters and Theology—Progress of Religious Liberty.
Sears's Review—Among the Birds—The Political Besears's Review—Among the Birds—The Political Bethesia—Progress of Religious Liberty.
Soul—Rembilseence of a Pour's Conveysion—That Old
Soul—Sorry Facts and Faise Conclusions—Spiritual
Methodies.
Terms of Brittans. TERMS OF BRITTAN'S JOURNAL, \$3,00 per annum, in dvance; slugle copies, sold at the counter or sent through the mails, so cents. The regular discount to the trade, For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover Street, Boston, Mass.

## THE MASTEREON; Reason and Recompense.

A REVELATION CONCERNING THE LAWS OF MIND AND MODERN MYSTERIOUS PHENOMENA. BY MARCENUS R. M. WREGING. The Self-Made Author and Secr.

CONTENTS.

Chapter 1. The Absencist; Initial Repactions,
Early Recollections, Visions and Thoughts,
2. Early Recollections, Visions and Thoughts,
3. Horhoud-Days, Mental Influences; Nature,
4. A vivid Dream; Home Conversations; Gingerbread
Visions, A Father's Counsel,
5. Contemplations; The Ancient Prophets; Swedenborg
and Andrew Jackson Davis.
6. The Phonomena of Spiritualism; The Fox Family; A
Mother's Advice.
7. Went to hear the Rappings; Rev. Charles Hammond;
Motives of the Departed.
8. Various Opinions emeering the Dead.
9. Reflections; Free Thinkers; Beauty of Nature; A
strange Sight.
10. Personal Realizations; A Vision.
11. A Vear's Travel; Singular Phenomena in Springfield,
12. Dr. Rotte, Catamont with measurements. CONTENTS.

Springfield Demonstrations.

13. Popular Prejudices; Miss Irish, the Medium,
14. Convictions: Private Scenes and Friendly Messages
from the Unseen.
15. Conscientions Scrupics; Traveling with the Spirits:
A Prayer.
16. Contemplations; Strange Feelings: A Voice of Connection of the Contemplations; Strange Feelings: A Voice of Connection of the Contemplations; Strange Feelings: A Voice of Connection of the Contemplations of the Contemplation of 12. Dr. Bell's Statement, with Thoughts concerning the

16. Contemplations; Strange Feelings; A Voice of Comsel; Spirit Messages,
17. Friendly Acquaintances; A Letter from Home; Slekness; A Touching Communication,
18. Personal Affairs; My Father's Death; Angel Guardlanship; Move to Mieligan,
19. Money; Its Rewards; A Voice; Planchefte; Hearing
18. Spirit, Message,
20. A Remarkable Message,
21. Principle of Will,
22. Principle of Will,
23. Spirit Hearing Established; Imprisoned in Psychol24. Spirit Hearing Established; Imprisoned in Psychol25. Spirit Hearing Established; Imprisoned in Psychol26. Spirit Hearing Established; Imprisoned in Psychol27. Spirit Hearing Established; Imprisoned in Psychol28. Spirit Hearing Established; Imprisoned in Psychol29. Spirit Hearing Established; Imprisoned in Psychol29. Spirit Hearing Established; Imprisoned in Psychol20. Spirit Hearing Established; Imprisoned Imprison

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IN RHYMED VERSE, WITH A PREFACE IN PROSE. BY BERKELEY.

This panighted, containing a most startling, critical and hitosophical review of their characters, their acts and hitosophical review of their characters, their acts and their callings together, founded on Bible and Phological evience, 40 a racy, Byely, logical and concise manner, shows be Christian plan of salvarion and most of the Hitosophical evidence of conceptions of Delty to be in conflict with the rinciples of science, and whilely at variance with Nature, Price 35 cents nostare from and common sease. 25 cents, postage free, ale wholesale and retail by WM, WHITE & Co., at ANNER OF LIGHT BOOKSTORE, 14 Hanover Boston, Mass.

ng of Sunday, March 9th. Good music by the

rier, of Boston, delivered an eloquent address at this place, Sunday evening, March 9th, his thoughts evidently receiving the endorsement of

EAST ABINGTON. - Ploraix Hall, - Lilla H

Shaw, Guardian, reports: "On Sunday, March

2d, the customary song and Silver Chain recita

tion were chosen from the Lyeeum Guide. Recitations were given by Harry Lee Fish, Lizzie Seavey, Cora Beat, Ira F. Lowell, Lanna Shaw, Lizzie Coombs, and Mrs. Vining. A fine essay Lizzie Lanna Beat, on "Who are different

by Miss Jennie Beals, on "Who are citizens?

all present, so that the Wing Movement's were energetic and inspiriting. The question, 'Is our present common school system the best the pres-

ent generation can produce?" was ably discussed

by E. R. Studley, Lanna Shaw, and L. J. Hol-

WEST HARWICH AND DENNIS PORT LYCEUM.

*—Umeert Hall.*—A correspondent writes: "On Sunday, March 2d, the Children's Progressive

Lyceum, after going through with the usual ex-

ercises, had speaking by Misses Daisey Lothrop, Anna Kelley, Master Jerry Kelly and L. Lin-

Anna Keney, Master Jerry Keny and Javris wood Lothron; reading by Mrs. Everet Harris; remarks by Mr. and Mrs. Everet Harris, Neri Chase, and Henry Anson, of North Exbridge,

and music upon the organ by Lilla Baker. Miss

Daisey, Lothrop also performed at the organ and

sang a song; after which, forty-five members

The Society have lectures occasionally, also dancing and sociables, the proceeds of which go

toward defraying the expenses of the Lyceum."

Three Days' Meeting in Philadelphia - Seventh

Annual Meeting of the Pennsylvania State So-

The First Association of Spiritualists of Philadelphia

one rapst Association of Spirituansis of Philadelpho-hold their regular Sunday meetings at Institute Hall, north-cast corner of Broad and Spring Garden streets, on the 30th of March. Mrs. N. J. T. Brigham will lecture at 10½ A. M-and 8 F.M. Lyceliu, No. 1at 12½ P. M. This Association, in conjunction with the State Society,

will relebrate the 25th Anniversary of Modern Spiritualism

on Monday, the list of March, at 2 and 8 P. M. Mrs. Belg. ham and other speakers will be present.

The Seventh Annual Meeting of the State Society will

onvene in the same half on Tuesday, April 1st, at 10 A. M.,

The friends throughout the State are carnestly invited to

A. Discussion.

EDITORS BANNER OF LIGHT—The question as to whether "those whom we are accustomed to call dead still live, and under favorable conditions can communicate intelligi-

bly with their friends in earth-life, \*\* will be considered-

Rev. M. M. Tousey, affirmative, and Rev. A. N. Craft. Rev. M. M. Tousey, annuality, and Acc. 28, and negative; the discussion to commence on the 25th of March, 1873, at ten A. M., to continue indefinitely,

Yours truly.

Versallles, Callaraugus Co., N. Y., March 8th, 1873.

LIST OF LIBERAL LEAGUES.

St. LÖUIS, MO.—M. A. McCord, President; J. Gallion, Vice Piovident; P. A. Lofgreen, L. La Grille, Secretaries; R. R. Thomas, Treasurer.

E. K. Thomas, Twesturer.

Rosron. Mass. J. S. Rogors, Prosident: A. Divis, J.
W. Smith, Vice Prosidents; J. P. Tittomb, G. A. Bacon,
Socretaries: J. A. J. Wilcox, Treasurer R. H. Ranney,
F. W. Clarke, H. R. Storer, Executive Committee.

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Literature, Art and Inspiration.

Embracing the Spiritual Philosophy of the Imponderable

Life and Spiritual World, and the Principles of Universal

Contents of No. 1, Vol. I.

HON, N. P. TAIL MADGE. (With a Portrait.) By the

Editor,
THE MILLER'S GHESTS, (Poetry.) By Annette Bishop,
PHILOSOPHY OF THE NINETEENTH CENTURY.
By Prof. J. R. Bichanan, M. D.
THE INWARD VISION. By the Editor.
SOLLS AND SCENES IN SPIRIT-LIFE. By Fanny
WALDONGAL.

Green McDougal.

Green McDougal.

HYMN OF THE BATTLE. (Pocity.) By T. L. Harris,
HYMN OF THE BAND CAPITAL. By J. R. Ingalls;
LABOR, WAGES AND CAPITAL. De Band J. R.

HENRY T. CHILD, M. D., 634 Rage street, Sec y.

ELIZA La ASUBURNER. Pres.

E. BROWN.

ttend and participate in the business.

took part in the grand banner march.

clety of Spiritualists.

was read by Cora Beal. Our Musical Board were

all in attendance.

APOCHRYPHAL Mrs. Mary M. Hardy's scance on the evening of Sunday, March 9th, was interesting and prof-table in a spiritual sense. NEW TESTAMENT: Chelsea.-Bouquet Hall.-Dr. John H. Cur-

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The Epistles of Jesus Christ and Abgarus King of Edea-sat. - Preserved by Eusebhus, one of the Council of Nice, in his Ecclesiastical History. B. I. c. 13.

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