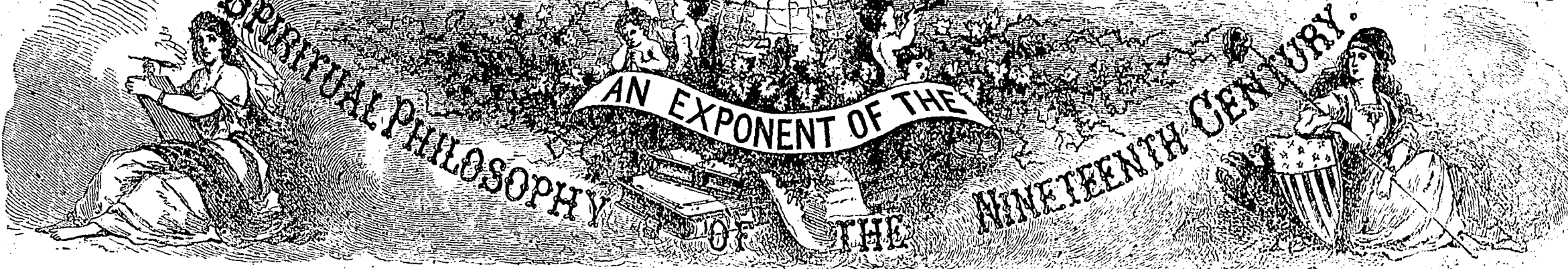


BANNER ON LIGHT.



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The Rostum.

AN EXPOSITION OF THE GARDEN OF EDEN.

A Lecture Delivered in Music Hall, Boston,
on 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 day—we 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 Father 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 wisdom till we have ascended the mountain top where we can see the morning, and know that it has dawned. Amen.

MR. CHATMAN: While listening to the reading of your notices, I was forcibly 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 to as to whether or not Theodore Parker or any other 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 answer it for himself. Now I had hoped as a spirit to be able to do this at this time, but having failed, the question remains still open, and will remain so, regardless of all discussion, till that time comes.

I favor discussion, I like it; but when at the outset you know it can amount to nothing, then it seems to me that it is time spent uselessly, which had better be employed in another direction. All honor, however, to those who have 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 me, 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 destroyed. I shall afterward offer a brief review of my last lecture on the sanctity of marriage—clearing 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 changeable. Some of my hearers at my last lecture complained of my being too metaphysical—so much so that they could not understand me. Now, I endeavored at that time to be very plain; so that even little children could not be mistaken as to my meaning; but it seems that, as hard as I endeavored to be plain, I was still misunderstood. I shall therefore, on the present occasion, treat you all as little children, and shall tell my story as though you were such.

This Garden of Eden, first, then, was situated in Central Persia. I am aware that I contradict the assertions of some scientific minds, but no matter. I make the assertion, and I know wherefore I have made it; not from mere assumption, but from an attained knowledge on the subject which is absolute and perfect. I am at school in the great fatherland of Jehovah, and I am making the best of my time there to learn what I can. So, then, I have learned something about 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 knowledge of the truths I enunciated in the lecture first came with proof to my mind; but I hold it that when a truth becomes apparent to an honest soul, that soul fails to be true to itself and its duty, if it shrinks in giving it forth in all its extent and bearings.

To my subject, then: This Garden of Eden was situated in Central Persia. Was it a garden decorated with flowers like these?—[pointing to a bouquet on the stand.] No; but a garden of humanity! I need not tell you that all the early races of men were nomadic in their habits. Although humanity is gregarious by nature, yet these early tribes were nomadic. They wandered among the mountains and the valleys in small families and groups, and only once in about what would be termed a year and a half of your time would any quantity of these nomadic people gather together to make an exchange of their

goods—their furs, their fruits—whatever they had to offer to meet the wants of each other; and then that focal point was a place afterward known under the name of Essenia, in Central Persia. These people were all Spiritualists—oh yes, 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 earth.

Well! the result was they gathered from the borders of the surrounding mountains and valleys, and founded this city. And one of that city's laws was that each male should be permitted to take only one female to wife—only one—and 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 shall surely die." This has puzzled many of the clergy because they have not understood it. "In the day that thou eatest thereof thou shalt surely die"—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 guided them till they became a prosperous and happy people, without disease and without a single death. Now this is a fact registered in yonder heaven, which you will every one of you have a chance to read for yourself when you get there. Do not take my word for it, but wait till you get there, and there will be a plenty who will be very glad to show these 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 was no seeds of death within them. But it seems they were destined to be destroyed, and the record says that the inhibitory step was taken by a woman. The city, so says our record, was famous for its attractive women and handsome men; they were beautiful in form and feature, and were glowing with life. They kept the law till an outsider came there, an Egyptian woman, who did not understand the statute, and perhaps was not disposed to obey it if she did. At any rate she said to have exercised her arts upon some of the male population of the city, and the result was anarchy and recession from the holy law, and the introduction of death; for when once they had stepped aside, it was very easy to go still further, and very hard to be kept in the road of right doing as they had been, for like the people of the present day they wanted to reach the furthest, and to go to the highest heaven too quickly; and so death came in their midst. And the record says that the first sinner went and hid himself when the angel, or guardian spirit, made his appearance and asked concerning his integrity. He was ashamed that he had broken faith with this grand Father Spirit; but he did not see (as people do not see to-day) how much of evil was going to accrue from that same act. "In the day that thou eatest thereof, thou shalt surely die!" They did die; and their beautiful city became silent and still, and the seeds of death went out all over the world—for it was one of those conditions that could not be hid under a bushel, but would be likely to travel very fast, and exercise its influence broadest.

One of our American writers has too truly said that there is an innate tendency in humanity to sin in this direction. Well, then, if there is, let us, the living and the dead, contribute to its banishment. It seems to me that inasmuch as ye the living—or ye call yourselves the living—are looking forward day by day, and hour by hour, for the "good time coming," you had better set yourselves about doing something to inaugurate it. Instead of spending your time in quarreling over small matters, take this large one in hand and grapple with it. Never allow freedom of speech on this grand subject to be hushed. It is of no use to say that humanity can never realize such a condition again. Certainly they cannot for many generations, but after much struggling the future can attain to its realization. You of to-day can make a beginning, and the future will look back upon your times, blessing you for that beginning.

And now about this record concerning the Garden of Eden: It is a well-known fact that all these tribes could not make any record of their history in letters; their narratives were presented in pictures; and, as they dwelt among Nature, it is very natural that they should draw the record of some transaction among them, according to some analogous figure in Nature. And so we find, upon their tablets of stone, a record of a beautiful garden, in the centre of which is a beautiful tree, more comely than all the rest, and flowing from it is a crystal river. This tree modern scientists, or ancient theologians, have called the tree of life, and this river the river of life. Well, now, this tree was to portray that single idea with reference to marriage—nothing else! This garden was to represent that beautiful and happy state once known to man, and the serpent represented the woman coming in and gnawing at the root of this tree of life. What more truthful way of illustrating a subject could a rude people have conjured up? None, I think. The serpent was held to be a something evil. And then this

Garden of Eden was, after all, the garden of humanity, presided over by spiritual intelligences; and while humanity obeyed the best or instruction of those spiritual intelligences, it was happy and did well; but when it listened to the tempter from outside, then came disease and death, and the beautiful Garden of Eden was destroyed, and the winds have sown its seeds of death all over the earth, and to-day my audience is suffering in consequence. Death literally means disease—a something inimical to peace and happiness. There are some few persons who go out of the world without being diseased—go naturally; they are the exceptions, not the rule; they have no fear of death; they never die; with them there is no death. Now if you only try, 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 the revelator.

I now pass on to a brief review of my last lecture. I then stated that, had I the power, I would do away with all divorce laws. It is a 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 fact that I have done much since my departure from the body in this direction. But having gained more knowledge, and believing as I do at the present time, that if the unmarried had not these divorce laws to look forward to in case of unhappiness they would be more careful in marrying. I therefore speak against them, having at the same time a large amount of pity for those who are unhappily married—for those who have availed themselves of these laws, and for those who condemn those availing themselves of them. For some there seems to be no other way to escape from chains that are altogether too galling. But I say beware! beware how you become chained—the chain be one of silk, and so beautifully woven that it shall never gall you, and then you will not be troubled about getting a divorce.

That promiscuity among the sexes brings disease and death, is a fact too patent for any reasonable man to attempt to deny. It may as well be spoken from Music Hall platform, as from the highest arches of yonder heaven where it has been proclaimed. You are here too good to hear this truth, and I shall feel ashamed of you if you are so far behind in your conceptions of duty as not to be ready to receive it. This is a truth, and sooner or later you must take it into your souls and weave it into your outer lives, ere you will reach that millennium for which you are all praying.

I now pass on to an appeal in behalf of the Goddess of Liberty. Fair statue, that may not after all be without a soul, which graces the Capitol dome of our nation—in her behalf I speak this hour! She has been outraged here and here. The Goddess of Liberty—Liberty in all things which tend to good; liberty in all things that mean to lift up the nation, and do away with darkness and evil; liberty to get all the knowledge we can—to inform ourselves in every possible way; liberty to open our public libraries on Sunday, and allow the working classes to refresh their minds on that day of rest to them; [Applause] if liberty means anything at all, it means that, and much more; liberty of speech, liberty of the press! The clergy—how have they outraged this Goddess of Liberty by standing up Sunday after Sunday in their pulpits, and urging the people against the opening of free libraries on the Sabbath—against freedom of speech on this vital question, and against everything that seeks to enlighten the human mind, but in favor of everything that tends to drag down and debase it! And so the clergy have done their best to outrage this Goddess of Liberty, until the very soul from the stone in our National Capitol has cried out against it; for we have been supplied silent—at least the majority of us have—we have spoken in broken fragments, we have had our tongues tied, and our hands manacled, and our types thrown into jail by this same clergy. The time has now come, it seems to me, when the voice of the people should proclaim against it, and when the sombre darkness of the hour should give place to the morning of liberalism and liberty!

And what have they been doing whom you have sent to the Capitol to frame your laws and look after your interests? Why? They have been looking after their own—the majority of them—only looking after their own, from the second hand down to the humblest member. The shovel-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 sent there by the people to look out for them. But he did his best for himself, and has filled his pockets and cursed himself to all eternity; and all the rest have followed in the shovel-maker's wake; he has shoveled them into one heap, and they are but a mass of corruption—a stench in the nostrils of this Goddess of Liberty, and she demands an appeal in her behalf: yes, a stench in the nostrils of this stone goddess, and in those of all honest men! It seems to me the people have not done what was exactly their right to do in this particular. They have sent men to Congress who are about as fit for that position as some of your spaniel dogs would be—excuse the assertion, but it is none too forcible—men who are thoroughly selfish, who never knew what a benevolent act was, who know no country, and therefore cannot work for the interest of one. Now it seems to me that the time has arrived when you as a people must look more closely to these matters, or your fair Republic must follow in the wake of the old Republics that have gone

down the stream of years. We do not wish to see it, we do not believe we shall see it, for we have firm faith in your integrity, strength and honor as a people. We believe you will raise a protest against these wrongs, and at future elections see to it that you send—know your men. Perhaps you will say you thought you did. How hard did you think on the subject? Many of you never gave it two consecutive thoughts. You threw your ballots for what your friends said were the best men, and let it go at that. They have fallen, and now since the very stones are crying out in behalf of their rights, oh see to it, men, and women too, that there shall a brighter day dawn for this nation during the next administration.

Spiritual Phenomena.

THE CELEBRATED DR. MANSFIELD AGAIN.

EDITORS BANNER OF LIGHT—Dear Sirs: Though I do not belong to the class of people known as Spiritualists, I am an earnest seeker after truth, and do not hesitate to investigate whatever purports to come from that source. I have written the following, thinking there may be some among your many readers who are as curious as myself to know something of this peculiarly gifted gentleman and his manner of holding converse with the departed, whose circumstances would not permit them to visit New York and satisfy their curiosity, or investigate the matter for themselves. If you think it of sufficient account and worthy a place in your columns, you are at liberty to place it there.

Having from time to time heard much concerning the peculiar mediumistic power of Dr. Mansfield, and being in New York, I took the opportunity to pay him a visit, and thus became prompted to pen a few lines regarding the facts with which I there became acquainted. Those who are constant readers of the "Banner" have, in times past, seen frequent biographical and professional sketches of this truly remarkable personage, also numerous accounts of the manifestations, demonstrations, and tests that are continually brought forth through his mediumship. Still it may be of interest to them to know that this man still lives and is in good health, and, so far from abandoning the cause he has espoused, or retrograding or backsliding in his faith, he stands firm, still maintaining the same intense love for and a more deep and substantial interest in it than in all earthly things. He says, uncounted millions of earthly treasures could have no influence to draw his love away from it, or induce him to change his situation or break his connection with disembodied intelligences.

Visitors, on coming to the great metropolis, have many curious things to see and many places of interest to frequent; and on learning that New York is the residence of Dr. Mansfield, the "truly wonderful writing and test medium," feel that they cannot return to their homes without giving him a call, and thither hundreds wind their way. Some, full in faith, go to enjoy a season of communion with dear, departed friends; others, filled with skepticism, satisfied that by their shrewdness and keen perception they can find out the secret of his jugglery, (but go away no wiser than they came); others from idle and sheer curiosity. But, notwithstanding the motley crowd that throng his office with their thousand and one varied questions, he remains quiet and serene. He knows whereof he affirms, and whether all who visit him are converted to the faith or not, "he pursues his even tenor of his way," and relies on the power that has sustained him thus far.

It is now over twenty years since Mr. Mansfield was first developed as a writing and test medium, though he has seen spirits almost daily since his earliest recollection in life. At his first sitting in a circle of Spiritualists, it was communicated to him through another medium, "Sit one hour in fifty-four consecutive days, and you will become a writing medium." This he did, and on the fifty-second day his hand was mechanically moved to write. From that time to the present he has devoted himself exclusively to the calling of his choice, and upon which his whole heart seems to be unwaveringly set. His manner of communicating intelligence from the higher spheres is wholly confined to writing. A person, wishing to communicate with those in spirit-life, puts his questions in writing and presents them to him. If in sealed packages, the seal is not broken; if on unsealed paper, the writing is concealed by numerous folds of paper, so that it is impossible for him to see it, or ascertain its import. The letter or paper to be answered is placed upon the table, and his left hand laid upon it. The index finger of his hand plays up and down, and from the tips of that finger he reads and writes out on paper, with his right hand, the intelligence communicated, reminding one of the operator writing from the clicks of the telegraph, he being at the time in a perfectly normal and conscious condition.

In this manner he has written, during the last twenty years, over one hundred and eighty-nine thousand communications, and in four or five different languages, that have been published, though he is master only of the English. Thus, through his mediumship, there has been given to the world some of the most striking developments and convincing tests that it has been the privilege of any historian to record. There are now continually, from week to week, new demonstrations being made and tests given. But the parties concerned are unwilling to have them put before the reading public; thus I am prevented from penning those of recent date, but I will here subjoin a number that I clip from Mr. Mansfield's

journal, which were given some years since, and have undoubtedly been published heretofore.

1st. The following was sent by a mother, in a sealed package, a distance of about two hundred miles. The test consists in the mention of names and places and facts to which no allusion was made in the letter, and which all proved to be correct. Mr. Mansfield being entirely ignorant of the facts of the case. Here is the letter, word for 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 from home?—Your affectionate mother.

MARGARET M. BOOTH.

ANSWER.

Precious, darling, darling Mother—Can I be you have thought to call me, your dear Willie, to you, from his spirit home? Oh, mother, how has your heart ached since that fatal Thursday at Dorsey Crossing? Dear mother, I thought of you as 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 near the shore—my mouth filled with water, I could not breathe; my strength gave out, and down I sank. Soon I was a spirit, and the first I saw was a crowd seeming to gather about some one who appeared to have fainted. I looked, and who should it be but Henry, my dear playmate? He had not yet realized his spirit change. But soon I heard him say, "Willie is it you? Where are you? Where are my dear father and mother?" He was told to be quiet and the crowd would soon tell him all. "Willie," he says again, "where are you?" To this I answered, "In heaven, Europe."

Well, my dear ones, I have much to tell you by-and-by, but at this time my control is limited. I am assisted by my guide, who has charge over me 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 looks. I followed the pathos that went down the river, but I could not distinguish one from the other.

Mother, you ask me what I am doing. Well, mother, I am doing much. I am being taught the way of spirit-life, and so is Henry. By-and-by we will both come and tell you and Henry's dear affections one of our beautiful home. Henry is not here now; yes, he, he would send word to his dear ones. Mother, did you not see me in a vision?—you call it a dream. Excuse me now. Come for me often, dear Mother, we shall meet again. Love to dear father.

Your son, WILLIE BOOTH.

To my mother, Margaret M. Booth.

2d. A gentleman investigating the truth of spirit communication through the mediumship of Mr. Mansfield, had written several letters to his spirit friends, and received replies, but did not feel exactly satisfied but that it was a faculty of mind-reading on the part of the medium, and resolved to test the matter further. Accordingly, he engaged a friend to procure a letter from a third party unknown to him, and he would see if 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 he proceeded with it to Mr. Mansfield. There was no chance for mental telegraphing 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 it was given in strange and, to them, meaningless characters. It was looked upon as a probable failure. However, the gentleman took the senseless hieroglyph to his cooper in the experiment, and there learned that the letter, to make the matter doubly sure, had indeed through still another person in obtaining the letter. The fourth and last party was a Chinaman; and when the document was shown to him, he pronounced it as once a correct answer to the letter as to his letter, which was addressed to his spirit-father. The Chinaman was so interested as well as astonished at the success of the experiment, that he resolved to try again at first-hand. He wrote a second letter, and pasted it tightly in two envelopes, and took it in person to Mr. Mansfield; and within ten minutes Mr. Mansfield's hand wrote a response, as before, in Chinese characters, while the Chinaman, sitting some eight feet distant, held the letter tightly in his own hands. The response was completed in about a minute and a half, though it would have taken an expert several minutes to have written it in the ordinary way.

3d. Mr. Mansfield was about retiring for the night, when, finding his hand subject he went to the table, and taking a pencil and paper, wrote the following: "I came to make good a promise that I would dictate through you. I have been with my children at Dorsey, Vt., manifested by answering questions through the table, and I promised to give, through you, this test, and the time I was with them, which was the 8th and 9th of June." David Hopkinson.

It was afterwards ascertained that, upon those very evenings, at the house of Mr. Hopkinson, in Dorsey, Vt., the spirit-father had this appeared, though nearly the whole company were unbelievers, 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 believers 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 heart-touching 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 Pierce, of Belfast, Me., one Saturday evening, about ten o'clock, said to the

[See fourth page.]

TIPPING HIS TABLES: Ramblings after a Rambler: Exposures of an Exposer: elicited by "An Expose of Spirit- ualism by Rev. John Gregory." Northfield, Vt., 1872."

BY ALLEN PUSAM.

PART IV.

IN THE DARK.

"Spirits will operate only in the dark, and never unless conditions are right." What, then, ever does or did anything unless "conditions were right," that is, were competent to admit of what was performed? When can the firefly show us its light? Only when it is dark. Why not when the sun is up? Because *conditions* then are not right. What makes the conditions faulty? Simply the *presence of light*. Why distrust the firefly's capability to appear luminous when conditions are right, because he fails to do it when the sun shines? Why distrust the power of angels to tell a story from the mouth of a sepulchre, because they did it very early in the morning, *before it was dark*? Or the power of other angels to unlock a prison door, and loose chains for Paul and Silas, because they did it *at the night*? Or the power of Jesus to walk over the waters of the sea because it was in the fourth watch of the night when he did so? Or his power to change water into wine, because he did it at one of those feasts which are usually held in the evening? 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 evening"? 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 detected or overlooked, let him, and him alone, steer at their bidding for conditions, who knows so much that his fellow citizens, taught by history in which he confides and yards 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 Dorcas, and then prayed and she opened her eyes, may frequently see the former use of most efficient healing processes essentially rechristened 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, resort to spirit-healers for help in cases of a vast number of chronic and obscure diseases which baffle the science and appliances of our accredited practitioners, and in many cases do suffer great relief, or very decided betterment of conditions, or such ready and astonishing cure, that society, as a whole, would regard 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 it 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 or 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 lunatic hospitals, indicating the cause of the insanity of its several inmates, we have always found "religion," or its equivalent, annexed to several names. We do not charge religion with such cases of insanity to its disgrace, but assume that a weakened brain busied itself more exclusively with that subject than its strength could bear, and made that its seeming injury 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 so tame and inoperative that it did not rouse the action of the brain to a greater extent than the nervous system of some individuals can bear.

He who charges Spiritualism with producing insanity, says, "I am told that much insanity and suicide have been caused by preaching Christ's Gospel. This I deny." Well, there may be good ground for a pretty broad denial here, because total depravity, absolute selfishness, heavenward, eternal damnation, pains of hell forever, and a frowning God, are no part of Christ's gospel. The preaching of these horrible doctrines does much of the mischief indicated in the hospital reports, and not—*we agree*—not Christ's gospel; yet that gospel, gentle and cheering, is not quite so inefficient as *mere* to awaken either joy or sorrow enough to bring on insanity.

SPIRITUALISM FLOURISHING.

Our censor, in his arraignment of us for errors, says, "It is contended that Spiritualism is flourishing beyond Christianity." Is this so, or not? We have no purpose to say that it is. From Old England across the Atlantic comes a voice of philosophical authority unfriendly to Spiritualism, saying that "it is disintegrating the strata of religious dogma." This indicates the quiet spread and efficient action of a dissolving force. A little leaven has spread far into a great lump. Who could have dreamed that the little matter which the Fox girls "originated" (??) only the other day, had in it elements powerful enough to disintegrate so soon the strata of Old England's religious dogma? It is "flourishing" amid the foundations and the superstructures of Christianity, whether it be so "beyond" it or not, or whether it be outstripping it in new extensions of it. Its present *et al.*, however, is not a matter that we care to present in numbers; it moves on and embraces more and more, day by day, and is doubtless growing as fast as the world's ultimate good permits.

But we feel a little surprise that a man who sees fit to suppose us to be not over six hundred thousand, all told, and to make half of that number to be no more than just willing to look at old facts, and a large proportion of the other half to consist of those who frankly confess that they know nothing about it—we must express a little surprise that such an one should have deemed it necessary to attempt to so alarm the world about us, as was his obvious purpose in getting up a book—*and such a book!* Some 200,000 of us in a population of 40,000,000 is a small percentage. One in two hundred cannot be deemed very formidable. Such estimate of our numbers, however, speaks out in trumpet tones, clear, round and penetrating, in favor of our energy and efficiency in the work we do! Where, where are our equals in power, if rated on our numbers as given above? If his inner eye were opened, the man up North might see that those who be for us are more than those that be against us; and unless he is already semi-conscious of such a fact, wherefore his zeal and effort to stay our "flourishing"?

THE PRESS.

We are charged with claiming that the press has helped us! Well, we admit partial truth in this allegation. Such a book as this very *Exposé* helps us. Any set of humans who are efficient enough to call forth such labors and exclamations as are there expended, must be an energetic and forceful band, whom many a reader would long to know more about. In a similar, though generally in a less dogmatic way, the newspaper press has very extensively kept the world informed of very many of our lapses, eccentricities, foibles, gullibilities, etc., whereby we were kept in notice, and our progress on-

ward has been helped. Our own publications very faithfully hold on to and preserve all the ground the others help us to gain, if they do nothing more; and that ground has become now so extensive that the prominent literary journals admit very many articles full to overflowing with our spirit and general sentiment, which lend most enticing charms to those publications. Willing or not willing, the press partially is yielding to public pressure from without, and beginning to give us help in other than the backhanded way it used in the past.

The reviewer's intended position, that the press has been against us, is correct. It has been so as far as intention went. We have made our headway against that mighty power, and are all the stronger for the hard struggle. We can, in calm serenity, ask the world to estimate the intrinsic power of the faith and unseen help which have given us the position we have reached in numbers and influence, against the buffetings of press and pulpit.

EXPIRATION.

Our pages have already multiplied far beyond our first anticipations, and yet we have left unnoticed very many persons and things contained in the *Exposé*. There are six chapters of it, entitled severally, "Life Marriages," "Free Love," "A Varietist," "Individual Sovereignty," "The World Moves," and "Hocus 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 nauseated by copious extracts from the writings of eccentrics 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 idiosyncrasies of the individual authors and practitioners, and not of any particular faith or creed. 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 *Exposé*. Under what faith and teachings did they pass their early years, and take their start and bent in life? The great mass of American Spiritualists received their early education, discipline and biases from what is reputed 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 *Exposé* to individual eccentricities 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 relation. I knew not what judgment to form of this, but waited till John Haines should come over, of whose veracity I could no more doubt than of his understanding. The account he 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 unblemished 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 naughty house of Austria. We should be glad if you were a real prophet, and if your prophecies came true. But what sign do you give to convince us you are so, and that your predictions will come to pass?' He readily answered: 'Gentlemen, I 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 lightning to appear as there is now, you shall have a general engagement with the French within three days. I give a third sign: I shall be ordered to advance in the first line. If I am a false prophet I shall be shot dead at the first discharge; but if I am a true prophet, I shall only receive a musket-ball in the calf of my left leg.' At twelve the next day there was such thunder and lightning as they never had before in Flanders. On the third day, contrary to all expectation, 'was the general battle of Fontenoy. He was ordered to advance in the first line, and at the very first discharge he received a musket-ball in the calf of the left leg.'"

An account like this from the sagacious and truthful Wesley, well acquainted as he was with phenomenal Spiritualism, which was for a long time, and extensively manifested in the Wesley family, bears such endorsement as gives it value. Assuming that we have here a *fact* account, and that Pyral had no consciousness of instruction from spirits, we regard him as a "seer" having "open vision," and belonging to a class embracing A. J. Davis, through whom man may get knowledge from the spirit-spheres which has no disembodied spirit as its projection. The kinship of such prophecy and promulgation with spiritualistic prophecy and philosophy, is that of offspring from the same womb, one coming into the world with the other without the aid of midwives.

THE PRIMAL QUESTION.

Are any portions of such actions as we ascribe to spirits performed by genuine spirits; disembodied? A conclusive answer to that single question will settle much. Prove the production of such an action by such an actor in one solitary case, and a pregnant fact is established which must remain a fact forever. Ten thousand or ten million cases of failure to furnish conclusive evidence in other trials, will not disprove a fact once established. Many failures, however, may cause the mind to query whether the proof, conceded in the solitary case, was conclusive or not, but the fact will stand as fact, until it shall be shown wherein the proof is deficient. Establish one case, and the possibility of millions like it admits of no further question. The probability of their recurrence depends upon the peculiarities, niceties and rareness of "the right conditions," and man's ability and disposition to facilitate the production of such conditions.

No other question connected with Spiritualism than such as are designed to elicit light on the one propounded above has pertinence or propriety, till that primal one has been settled in the inquirer's mind. Once settled in the affirmative, a momentous fact is learned. There is an avenue by which a traveler has returned from beyond the bourne of mortal life. Can my loved ones come back? Can they help me, or I them? Is it wise to learn whether they can? Will their coming-ness or curse me if they do come? Questions as to the expediency and usefulness of consulting spirits are quite distinct from the one whether they can come to earth and reply to us. The former are highly proper—should be put seriously and earnestly and answered carefully and understandingly. Experience with spirit communings is the only basis on which a proper answer can be founded. Such experience may show spirits to be often untrustworthy as advisers about many material matters which pertain exclusively to earth-life—which are under the cognizance of outward sense, and manageable by our faculties trained by daily exercise, and with which we are more conversant than spirits now are; and yet they may be very suggestive and instructive unfoldings of spiritual truths, and most helpful incitements to purity, philanthropy and godliness. Chaff and wheat grow together—pure metal and dross are found interblended—and experience is the needful guide for determining what to treasure up and what to refuse.

That much seeming evil hangs about Spiritualism and is manifested in the lives of many who profess belief in it, is too obvious for denial, and too accordant with the history of all great mental revolutions to be regarded as anything more than the consequences of an incidental opportunity for multitudes of the shiftless and dissolute to change their nominal allegiance. If one will read the fourth and fifth chapters of I. Corinthians, he will find that some of Paul's nominal disci-

ples were rather puffed up by than induced to mourn over the lapses of a brother guilty of indulgence; not so much as named among the Gentiles. The meaning of his language cannot be less than that some persons, seizing occasion presented by its breaking up some judicial restraints and introducing new customs and greater freedom, Christianity became an attractor of those inclined to licentiousness. Read also the history of Luther's protest against his mother church: note its influences upon him and masses who sided with him; note the indulgence attendant upon the changes he occasioned, for there the early outworkings of evil seem to be historically exhibited as the seeming effects of events that are designed to first revolutionize and then elevate society. Like young Christianity and young Protestantism, Spiritualism has its numerous zoological parasites. Such a fact is more significant of inherent vitality and strength than of intrinsic torpor and debility. As other causes have done, so Spiritualism may survive the carrying of unseemly walls which pre-existing society holds upon it, may cast such off, and stand before the world disencumbered of all illegitimate appendages.

CONCLUSION.

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 straight set of Orthodox Congregationalism we lived our youth and young manhood. We know the firmness of the grip which a condensing conscientious 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 *in-house* 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 painful it might be. Haunting dread of hell fires and eternal damnation often protested against 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 himself.

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 kindness 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 shortcomings 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 himself be amiable seconds at the duel, each insisting upon *fair play*.

Whatever vagaries of brain or irregularities of life may seem 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 visit us. Simply as a fact, there is no more morality or immorality about it than there is about the fact that Mt. Cenlis is traversable through its base of rock. In its application and effects there may be moral action. No quality of moral results, however, justifies a question as to its having intrinsic capacity for good. It is manifested subversively 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 evolutions somewhere, at some time. Whether this be the time and we the beings to find them beneficent, is a very proper one to propound and to answer carefully. What is useful to an adequately careful answer? Recollections of the past, candid observations of present surroundings and fair compliance with the revolutionizing spirit of the day, are obviously among the things needful.

We turn again to ancient records and read this: "I came not to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household." Shall we take these words of Jesus as literal statement of the special purpose and permanent effects of his mission? He meant to say, that the early and comparatively transient effects of his teachings, acts and modes of life would be the production of discord, alienations and domestic strife. 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, than that Jesus himself was incidentally a great disturber of domestic 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 untutored companion of Galilean fishermen and other men and women of humble occupation and low rank in life—from one who ate with publicans and sinners, accepted kindly offices from and spoke an encouraging word for even the harlot of Magdala, and withheld condemnation from an adulteress.

We devoutly respect and love the man Jesus and his teachings. His life is a winning and lofty example of trustful, humble piety and practical beneficence, while his views of God's character and God's dispositions toward men, and requirements 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 cause of seeming evils very like those which the Spiritualism of to-day is evolving from the helms about us.

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 spiritual abodes—the former of which, so far as Jesus taught it, rests 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 concentered 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 attendant Judaism 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.

Those views which robe the marvelous phenomena occurring in one small ancient nation with such special sanctity as

makes them say, "Touch not, taste not, handle not" us, for we are "holier than" others of our kind, must cease to withhold any reputed credentials of supernatural revelations in any age or nation, from the hands of intelligence, reason, and science, where they may pass the ordeal of most rigid scrutiny, by examiners, who will reject as spurious and valueless, whatever is not perceptibly amenable in its advent and its operations to universal laws, and in harmony with "the established constitution and course of things," or else the Bible will be soon consigned to dark closets in the libraries of the most enlightened portion of Christendom, and gradually lose special respect and favor among the common people.

Spiritualism seems better fitted to energize and direct the destined scrutiny, and, at the same time, arrest the strong setting of the world's leading minds toward such materialism as not only makes soul a result of the organization of matter, but implies the subsidence or annihilation of soul, when the body becomes disorganized, than any other *ism* we now perceive in operation, and claims our steady support for the good it may do in that direction as well as many others.

425 Dudley street, Boston, Mass., Dec. 25th, 1872.

VIOLETS.

BY MARY L. MASTERS.

It was just in the earliest 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 nobody knew why his breath was so sweet
After he passed the ground.
And the cool, summer raindrops that trickled down,
Sparkling like diamonds fair,
As they rolled softly down to the flower's heart,
Lovingly nestled there;
And the fresh evening dew saw the sweet place too,
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 ladies 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—
A sweet little maid, with a calm, quiet face,
And ringlets of golden hair,
And 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—
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—"Tis a cottager's child,"
And thought no more of her then.
But one day when the chill of the autumn fell,
Brightening 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 glen 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, 'tis simply this:
"He noeth 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 great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne, [reason and conscience,] and cried with a loud voice, saying: 'Salvation to our God [wisdom and revelation] which sitteth upon the throne.' " "In the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind." "The first beast was like a lion." [Self-reliant, physical force, to repel and construct.] "The second 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 flying eagle." [Spiritual, ascending in the ethereal 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 it—to 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 behold, 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 [infantile], 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, and 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 on."

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 premonitory symptoms, while milking a cow, recently. The moral points itself.

A. C. and MRS. ELIZA C. WOODFREET, Eagle Harbor, N. Y.
 MRS. N. J. WILLIS, 91 Windsor St., Cambridgeport, Mass.
 A. C. WHEELOCK, New York City.
 GEO. C. WAITE, (trance and inspirational), Leeds, Me.
 MRS. J. LETTIE YAW, Northboro', Mass.
 MRS. FANNETT, YOUNG, Centre Strafford, N. H., care
 Dr. H. C. Colburn.
 Mr. and Mrs. Wm. J. Young, Boise City, Idaho.
 REV. JOHN S. ZELLER, Burlington, N. J.

[Continued from first page.] spirit of an Indian girl then communicating through a medium. "Go to Mr. Mansfield at precisely eleven o'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 precisely. This he made a note of, though he knew not why. His hand was moved, and wrote: "I come to make my promise good." This was signed by the spirit, with directions to send it to David Pierce, Belfast, Me.

The foregoing are but examples of the many communications and tests that have been received from Mr. Mansfield's pen. And though at present his fee is five dollars for each sitting, it has proved to be 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 rent and expense of living 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 natural, here clustered, may be seen sixteen caged birds suspended around the room, who tune their varied notes to cheer his lonely hours, should he chance to have any. Four of the number are trained to ring a small bell hung in the top of each cage on a string, which they seize with their bills and pull, 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 (introduction of Mandarin tea into this country), which she obtained during her extensive travels and investigations in those countries.

Suspended from the wall is the identical case used by Judge Ward, who condemned and hung the so-called witches in Salem, Mass., in A.D. 1692. Also the last of the root of the tree upon which the witches were hung. Opposite the entrance 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) that, if he would get it, he would play upon it for him. In one week from the time he returned with the violin the promise was fulfilled, and in the presence of fourteen of the best minds in Chelsea, Mass., some of whom were adherents of the city. This was the first instrument played upon by spirit. 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 very striking and beautiful. It is a life-size inspirational portrait of himself, drawn by Miss Addie Sawyer, of Boston, the inspirational artist. He has a large and well-selected library, among which are bound volumes of sixteen thousand seven hundred pages commercial note-paper, of a correspondence with his wife during a three years' sojourn and travel in California; in which are contained some of the finest letters on record. They also contain a description of the country, and an account of the various matters that engaged his attention during his absence. These the good lady carefully arranged, and had them bound to preserve them. The first metaphysical speeches in New York—*colloquy of gold and silver*—dated from the time of Moses to the present year—a portion of the pavement put down in Chelsea, England, by Julius Cesar, fifty-four years before Christ—are among his choice variety of curious specimens of both ancient and modern times.

Mr. Mansfield has a wife and grown-up son and daughter. His son is an artist, and has been traveling in Europe for the past two years, and is now located in Paris. His daughter is married, and resides in this city. Mrs. Mansfield is a large-hearted, benevolent-minded lady, of rather a domestic turn. Much is due to her for the patience, fortitude and fidelity with which she has sustained and soothed her husband through these long years of change and varying vicissitudes, which a life like his must unavoidably be subject to. Mr. and Mrs. Mansfield are as fair specimens of health as can often be found. Mr. Mansfield is rather a portly-looking gentleman, of about five feet eight inches in height, and weighs over two hundred pounds. His hair and beard are black and heavy, eyes dark, and of rather a pleasant countenance and courteous address.

Thus I have hastily noted down the observations I have made concerning this gentleman, his family, and peculiar profession or calling. And 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 Liberalists generally.—Greeting: It is with sincere pleasure that we apprise you that we have, after mature deliberation, concluded to establish in the city of New York a depot for the sale of all standard works on Harmonical Philosophy, Spiritualism, Science, Medicine, and General Reform, with special attention to books for the advancement of the Children's Progressive Lyceum. Our headquarters are pleasantly and conveniently located at No. 24 East Fourth street—only a short distance from Broadway on the west and Bowery on the east—where we shall be most happy to welcome you and all other friends of progress, whenever you or they have occasion to visit the metropolis.

We have been for so many successive years away from public life in the retirement of the home and the study that we have lost sight of the name and post-office address of individuals, old friends and new, who take interest in the inspirations and spiritual ideas which are today 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 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 ourselves cordially your friends,
A. J. AND M. F. DAVIS,
No. 24 East Fourth st., New York City.

Contents of this Number of the Banner.

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By inquiring from the BANNER OF LIGHT, care should be taken to distinguish between the various articles and communications, and to give each its proper place. The editor's name is not to be used in any communication, but the name of the contributor should be given, and the name of the contributor should be given, and the name of the contributor should be given.

Banner of Light.

BOSTON, SATURDAY, MARCH 15, 1873.

Office 11 Hanover Street, Up Stairs.

AGENTS FOR THE BANNER IN NEW YORK:

THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

WILLIAM WHITE & CO.,

EDITORS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. REED.

All letters and communications pertaining to the

Editorial Department, in this paper, should be

sent to the Editor, and not to the Proprietors.

All notices of other matters, intended for Saturday's issue

of the Banner of Light, must be forwarded in time to

arrive by Tuesday night previous.

Mailing Clerk's Notice.

VOLUME THIRTY-TWO of the *Banner of Light* expires with March 29th, 1873, at which time the period paid for by some two thousand of our subscribers also expires. Our mailing machine was consumed in the great fire, and the work of preparing a new one and resetting the addresses of our patrons has necessarily been slow. About two-thirds of the subscribers' names are now in type, whereby they can perceive when their time runs out, and we are putting the balance in type as fast as possible. If those whose subscription closes with the present volume will immediately renew, it will save a vast amount of labor for our mail clerk, and prevent mistakes or loss of papers. Should errors in regard to mailing directions, time of expiration, etc., etc., be discovered by any of our patrons, we would regard it a favor to be notified of the same at once. Money sent for renewal or new subscriptions should be embodied in the form of post-office money-orders, as our patrons have been singularly unfortunate since the fire in losing many sums forwarded us by mail without that precaution.

The Phenomena at Newburyport.

The contemplative manner in which the majority of the sub-committee on the schoolhouse phenomena at Newburyport dismissed the affair, setting it down as merely a consequence of the pranks of a few mischievous boys, does not seem to have satisfied any party. Those persons who are acquainted with similar phenomena, and know that they have occurred in all ages of the world, see that the committee have lost a good opportunity of carefully and deliberately investigating these specimens of the marvelous. There was no sort of hurry. Three months or six months could have been easily given to the subject.

Those persons who hoped to see the phenomena fairly proved to be spurious are also disappointed, inasmuch as the sub-committee give no satisfactory reasons for their rejection of the testimony of Miss Perkins and of many of the most intelligent and reliable of her scholars. Because a few lads, ambitious of distinction, have here and there insinuated that they performed the tricks, the sub-committee, without carefully probing those assertions to the bottom, have jumped to the conclusion that the braggarts have told the truth, and that a young woman of sterling good sense, of high character, and by no means of an imaginative turn of mind, has been fooled in these matters to which she has testified, through a series of weeks and months, by two or three stupid boys, immediately under her eyes, and against whose deceptions she would naturally at 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 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 clerical-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. We at once saw that the gentleman in black was a pickpocket. We were as certain of it as if we had seen him draw out our friend's purse.

Parkman, then city marshal, was near by, and going up to him, we told him our suspicions, and pointed out the suspected person. Before we could stop him Parkman darted toward the man, surveyed him right and left, walked round him, and let the fellow see plainly that he was spotted. Two or three of his confederates, all elegantly dressed, were present, and the fellow, seeing that his game was up, took the arm of a companion, and leisurely walked away and out of the hall. Parkman sent an officer after them, but he, too, let them see what he was after; and getting him in a secluded street, they turned round upon him and frightened him away.

The sub-committee have managed things with the boys very much as Parkman did with the 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 "school-ma'am," was enough to stir the ambition of more than one; and with evident eagerness the committee caught at these easily-extorted

"confessions," and accepted them without much apparent sifting.

Some days after the report had been published, the phenomena in the school-house came again fast and furious, and there is no evidence that the Committee's boys were on hand to produce them. On Thursday, the 27th of February, if we may believe the account sent to the Boston Journal, nearly all the phenomena which had previously attracted attention, were given with extraordinary brilliancy. Three intelligent boys, whose names are published, and many others, whose names are omitted, clearly testified to the phenomena, and each confirmed the others' statements.

Not being able to push 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 course is to impugn the good sense of the veracity of Miss Perkins in case there should be a marked cessation of the disturbances. But the cessation would prove nothing. The facts would remain substantiated by the same concurring testimony which has for so long a period attracted attention 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 Committee, would set down as impossible, and contrary to all the scientific principles, were performed in open daylight. The testimony in behalf of these phenomena is so overwhelming, that it is amazing how any fair, unprejudiced student of history can have any doubt on the subject. Even if contemporary testimony did not come in so abundantly from all parts of the world to confirm it, the records of the past ought to be enough to satisfy any candid reader that there are more things in heaven and earth than are dreamt of by modern science. Should the archbishops who claim to have fooled Miss Perkins and the rest, even succeed in proving that they tell the truth, which is not at all likely, there is enough of testimony in these same annals of Newburyport to show that phenomena, difficult to explain except under the spiritual hypothesis, are substantiated so far as human testimony and the exercise of the human senses can substantiate anything.

The following letter from our esteemed correspondent, John Wetherbee, of Boston—who is well-known in the community as a thorough reasoner and keen analyst—will throw additional light upon this at present vexed question, demonstrating, as it does, from private and undeniable sources of information possessed by him, the reliability and sterling qualities of Miss Perkins, and the importance of the work which (perhaps unwittingly to her) has been ordained for her to perform:

MY DEAR BANNER—I have given some attention to the reported "ghost stories" connected with the Newburyport schoolhouse, and my report may be interesting to your readers, especially to those who have been misled by the subject first by newspaper items; then the more elaborate statements for sensational purposes, such as the article in Frank Leslie's Weekly. I was the more interested from the fact of having information of their reliability before the matter had become thus public. When the flimsy clerical examination was more or less reported in the papers, which was intended as an examination, it was so clear to me that the sub-committee had not touched the subject, or tried to do so, 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 *arrogance* of those 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, the mystic was wholly without foundation, except such as a few mischievous boys could and did accomplish.

If I had not had evidence to the contrary I should laugh at these "reverends'" conclusions, from the common reports of their doings. Having stirred a little in the matter, I can only say what I have many times said before, that ministers or bigots make a poor "smelling committee," 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 recapitulate the details of this affair; they are more or less before you in the papers, and to your 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 evidence I have—and it is reliable—that this apparition is not a fiction, but a fact, and that the sub-committee 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 boy (ghost) and heard the rappings, &c., and eight to twelve scholars saw and heard the same." That quotation is my friend's candid opinion, and it is mine also, because he had every opportunity of getting the facts, knows the teacher well, is not a Spiritualist as I am, (but that would be no objection,) but a good, square, honest 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 endorse it, also, from a long acquaintance with the writer, and know he is reliable. Not being at liberty to give you his letter, I will briefly give my own version 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 school, examined the scholars, and one or two at a time have since visited the school, and the general report is that it was the best in the city, (boys' primary); so there is no question of her quality 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 a "ghost-house." 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 (2) say is, "We must stop this 'get rid of her' report; it 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 the committee did not sign, because it was not a fair report. I learn that the statement in the Herald referred to is substantially true, and warrants my saying there was no investigation

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 haunted house lore is legendary, and without foundation, but so general that it cannot be wholly ungrounded. We know to-day the "withers" of Essex county and elsewhere were not wholly ungrounded, 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 schoolhouses—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 serious attention and tender and sensible investigation.

I wish that man spoken of in the Herald had made a negative report, if for nothing more but to show that there are two sides to the question, 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 unprejudiced eyes some glimpse of evidence of the thing itself.

The course pursued may squelch this light, and stop the manifestations, but the spirits are knocking at the world's door, and will gain, sooner or later, admittance; and the influence already of spiritual manifestations in this our day, has extended wisdom among the laity, so that the chasm between a minister and a layman has narrowed, and the clergy have lost the influence they once had by claiming to be special teachers sent from God; and what influence they do have is not now as Reverends or D.D.s, but, like every other man, by their manifest excellence, whether in the pulpit or in the pew. Thanks to modern Spiritualism, its light in this direction has done much. Some day a haunted house will put the key-stone 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 you would not see."

LATER.—We understand that Mr. N. A. Moulton, (one of the school committee,) has taken charge of the school with the determination to lay the ghost, "if it takes all summer." He entered upon his duties on Monday last, and as he belongs to Elder Pike's church, felt very 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 visible in the vicinity.

Record of Crime.

The chief error of newspapers is in according too great prominence to the record of crime. It familiarizes the youth of both sexes with it, and there is not the remotest doubt leads ultimately to the most direful results. We sincerely 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 everywhere, whether rich or poor, possess affection enough for their offspring to at least wish to guard them against even the slightest contingency of eventually becoming thieves and murderers.

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 people. 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 freedom from the friction of disease and the cramping 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 transcendental joys. May his widowed companion realize 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 vanguard 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 favorably 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 glorious 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. The governors of next week, 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 cleared up many misconceptions previously existing in the public mind."

Letters from Mr. P., since his arrival in Melbourne, have failed to reach this office.

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 sealed letters through his agency as a medium. Prof. Fulton, President of Harvard College, and others, asserted years ago what you "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 chemistry—control the brains and hands of certain sensitives on earth, and thereby communicate 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 willingness 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 everything for the best,' is doing all he can for us now and here."

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 religious 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 undeniably 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 he may possess. Hear him in the course of a private letter:

"I do not see why Liberals 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 leaders 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 Government 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 sances 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; Recording Secretary—Alexander Reed; Corresponding 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 Theodores Parker controls and expresses his thoughts through the organs of speech of Mrs. J. 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 medium at the Public Circle held Oct. 20th, 1872.

Rev. Mr. Cudworth, Unitarian, of East Boston, has had a call to settle in Chicago, and 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 teachers.

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. Hutton, who was not a member! The debate is to be continued.

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