VOL. XXXI.

{WM. WHITE & CO., } Publishers and Preprietors.}

BOSTON, SATURDAY, MAY 25, 1872.

{\$3,00 PER ANNUM,} In Advance.

NO. 11.

### Original Essays.

PSYCHOMETRY:

XTS ORIGIN AND SCOPE—WITH PRACTICAL SUG-GESTIONS CONCERNING MEDICINE, PHRENOL-OGY, SPIRITUAL INTERCOURSE AND FUTURE PROGRESS.

It is nearly thirty, years since I found it necessary to coin a new word to name the marvelous art or process, then just discovered, by which we are enabled to measure the mind or character of man, and to investigate by sympathetic, yet critical analysis, the interior nature of any one, present or absent, living or dead, whom we desire to know more truly or intimately than history or gociety can inform us.

For this investigation and mensuration of mind I found no adequate term in use, and was therefore offiged to construct from the Greek the word PSYCHO METRY (soul measuring) as the proper obtained, entitles it to be recognized as an established portion of our language, representing an established science and art known to millions, and practiced by many as a professional employ-

The facts which I discovered in the winter of 1842-43, were so marvelous, that I made no publication on the subject until 1849, when I gave a ling. full account in my "Journal of Man," published at Cincinnati. Meantime, however, I had taught the art of Psychometry in my lectures in Boston and other cities, and instructed a number of intelligent pupils in the art, whose beautiful and interesting descriptions of character interested many, and gradually extended a knowledge of Psychometr / to thousands who had no knowledge of its origin or principles.

As this may be read by many to whom this subject is almost or entirely new, I must give a brief explanation. Psychometry, or soul-measur- highest import. In his famous poem on Proing, implies the use of mind to measure mind as by a rod we may measure length, or by weights and levers determine the weights of heavy bodies. Mind affects mind, and emotion affects emotion. when brought into contact. Impressibility, which enrings from a higher form of sensibility, enables us to feel or receive emotional and mental impres-

sions.

The discovery which I perfected in 1842 was substantially this: That all substances, material or spiritual, have their dynamic sphere or range of action, and that the constitution of man is en dowed with subtler faculties and organs than any previously known to physiologists or phrenologists, by which the dynamic sphere of any substance might be appreciated. The organs of these subtler senses I found at the base of the front John of the brain, and the anterior margin of the middle lobe near the fissure of Sylvius, appearing of ourselves and friends. internally in the temples, on a horizontal line, behind the external angle of the brow; also at the lower interior surface of the front lobe, adjacent to the falz, which separates the hemispheres on

- the median line. 4 By the former organs we catch impressions of a physical and emotional nature, and by the latter, mental impressions which in their transcendent delicacy seem to know no limit to their subilety and penetration.

ч. Е,

S

iich

aro

s, by from , and saion s, to cost, that hun-post-insed llars

WM. ORE.

Dis-

NS.

s the

l Nor-tation versal New Mod-

Pan-ing a lirely hours

The former organs, largely developed in the late Bishop Polk, made him so exquisitely sensitive that he never touched a piece of brass, even unconsciously, without perceiving its taste in his mouth. I found that persons with this endowment could easily recognize the taste of any substance passively held in the hand, or could obtain the entire medicinal impression of any drug-and feel its constitutional influences, by simply holding it in the hand, even when enveloped in paper. and when they had no idea of the name or nature of the substance. To a large number of the readers of the Banner, this will prove to be a valuable method of using medicines. All impressible persons may medicate themselves without any danger of drug poisoning through the stomach, by quietly holding in their hands the medicine that they need, as long as its influence is desirable, and thus testing the influence of various articles until they select that which is most beneficial. with a skill which even medical science cannot equal. For more persistent effects, the medicinal package may be suspended in contact with the skin, over the roundish depression at the lower end of the (breast bone) sternum.

But the living being is as potent a source of impressions as inanimate matter. By contact with the organs of the head, those of high impressibility are able to feel the influence of each organ of the brain, and nothing could surpass the delicacy and promptness with which my pupil, Mr. Charles Inman, would feel and describe the action of every organ of the brain by its impressions upon himself. This method so far transcended the crude results of Craniology as to render the latter of little comparative value in the thorough investigation of character. Indeed, the best practical phrenologists are those who, instead of following ty, and his entire physical condition. It will be-Craniology strictly, are guided by impressions derived from contact and sympathy.

When I had established the proposition that impression that with which they come in contact, I carried it further by showing that the AURA of might be imparted to substances held in contact with the head for a few minutes, and then recognized in that substance by impressible persons.

The inference was easily drawn, that any substance with which we come in contact may become charged with our AURA, and may convey to an impressible person a distinct idea of the im-

his mind. He gave me a full description of each as correctly as he could have given it from personal knowledge—not only portraying their characters, but comparing them together and describing their relations to each other.

The impressibility of Mr. I. was so exquisite and wonderful, that I merely placed the manuscript in his hand, as he had been trained to catch impressions in that manner. But in further investigation, I found that it was preferable, for promptness and clearness of impression, to bring the manuscript into contact with the forehead, that the impressions might reach the brain without passing through the arms. My pupils were directed to sit passively, holding a portion of manuscript lightly in contact with the forehead. just above the nose, and while watching their internal consciousness to describe whatever impressions or ideas arose in their minds. In this way, I found persons of good psychometric capacity inevery class attending my lectures, and in experiterm. The currency which this word has since | ments upon medicines I found forty-three medical students out of a class of one hundred and thirty, (some of whom have since been medical professors,) capable of recognizing medicinal impressions. It appeared indeed that five or tenper cent, of the entire community possessed this psychometric capacity to a sufficient extent to make their experiments instructive and interest-

> Persons of superior endowments, in this respect, would catch impressions with considerable readiness, and would gradually describe a character as a painter finishes a portrait, by successive touches, so minutely, so delicately, and so appreciatively, that none but the most intimate friends could have rivaled this portraiture of the soul.

> The Rev. Mr. Pierpont, who attended my anthropological lectures, in 1844, was deeply interested in this class of experiments, and regarded them as a species of mental photography of the gress, descriptive of the great developments of the century, he compared psychometry and photography, regarding the portraiture of the soul as a nobler art than the portraiture of the body; and, speaking of Daguerre as having taught "Phoebus god of light," to paint portraits at a glance, he continued:

But much, Daguerre, as hath thy genius done, in educating thus Latona's son, OOO Buchansu hath transcended thee as far As the sun's face outshines the Polar star, Sond you a note to China or the Pole, Where'er winds blow or waters roll, That note conveys the measure of your soul."

If this autographic Psychometry then gives us the key to all cotemporary character, and to the innumerable characters and thoughts attached to all extant manuscripts, it may be a calcium light to penetrate the darkest recesses of history, as well as a domestic lamp by which to see the faces

It is all this, and far more! This soul-measuring process, of which the simplest application is to reveal the character of the writer of a manuscript, is capable of far more extended applications—capable of revealing the relations to man sustained by all organic and inorganic substances: capable of revealing the secrets of the animal, vegetable and mineral kingdom; capable of extending our knowledge out rapidly into a broad ocean of truth, on the shores of which we are now slowly crawling.

The truth of these broad assertions would have been made obvious to progressive minds long ere this. if I had presented to their ultimates the experiments that I have made, recorded the results and given them to the world. But the stolid reception given to as much of Psychometry as I thought proper to publish, destroyed, for the time, my desire to enlighten the great world without its consent and in opposition to its strongest preiudices.

Yet this field has not been entirely neglected; practitioners of Psychometry have made its power familiar to progressive minds; and I would express my thanks to Prof. Denton for his valuable labors in this field, as shown in his interesting volume on the "Soul of Things."

At some future time I shall make good the broad assertions just made as to the power of Psychometry: but at present I propose merely to make a practical suggestion as to its utility in aid of spiritual intercourse, the presentation of which was my first motive to this essay.

There are many who have not the capacity to

be mediums for spiritual phenomena, who have, nevertheless, interesting and valuable psychometric capacities. If such a one could retire to a quiet situation and hold upon his forehead a piece of manuscript. (resting his elbow upon a table,) with an intelligent friend near by to question him and draw out his impressions, he would find a surprising coincidence between his impressions and the true character of the writer, or the mood in which he wrote. If his psychometric capacity is good, he will gradually enter more and more fully into the sphere of the writer, feel as he felt, and understand as he did his relations to sociecome apparent whether the writer is living or dead, whether his manuscript yields the strong physiological impression that belongs to animal impressible persons may feel and describe by life, or only the calm influence of spiritual consciousness. If the latter, there will soon be a rapport or sympathy established with his spiritual any cerebral organ may be transmitted through life. It will be apparent, perhaps, that he does a short conductor and felt by the impressible, or not look upon the affairs of this life as he did whilst he was in it-that he has higher, kinder and trner views, and perhaps regrets something in his earth-life as not according with his present gentler and less passionate emotions. Thus may sympathy be established and spiritual intercourse he opened by many who at present would not believe themselves capable of ever reaching forth

describe the impressions which they produced in | strongly urge the propriety of using the autograph | of the friend with whom we wish to hold communication. Let a sheet of his manuscript be cut in pieces, and let each one in the circle hold a piece upon his forehead. All who are impressible will then be brought into sympathetic relation with him, and communications or impressions then received may be better relied upon, as coming from the proper source: at any rate it will speedily and surely establish the communication and insure the desired presence.

The present period is but the pale and shadowy dawn of a new era of intellectual progress. My discovery, in 1841, of the hitherto unknown or ans in the brain, by which man holds communion with a higher world, and by which, in this life, he realizes that marvelous insight into nature and destiny which belongs to angelic beings, gave a solid philosophic and anatomical basis to the dreamy hopes of philanthropists for a nobler condition of humanity, toward which these faculties are to be our pioneers. Psychometry was but one of the many diamonds then gathered in the rich Ophir of Anthropolgy, which it then seemed to me unnecessary to display in the dim twilight of thirty years ago.

But the development of systematized spirit-intercourse, which occurred a few years later than my own discovery of the method of direct mental intercourse, has advanced mankind already more than a century in progress, and rendered it possible to teach the higher truths of anthropology to millions who have been awakened from the orpor of ages by the dawning light of to day.

Ere long I shall resume the long neglected duty of completing the grand exposition of man's triune constitution - mind, brain, and body - in which we find the divine laws of his being-correlated with and analagous to the laws of the universelaws which are the perfect guide of life, which point to the perfect reconstruction of society, and guide the individual to heaven here and hereafter. JOSEPH R. BUCHANAN.

Suracuse, N. Y., May 5, 1872.

ON RELIGIOUS BELIEFS.

BY JANE M JACKSON.

The so-called Christian religion embraces only one-fifth part of the parth. Fetishism, the lowest order of worship-whose idols are of sticks and stones—has its belief of an his rouse between the worshiper and an unseen power. Llamaism, of Asia, teaches the continual presence of unseen spirits, the Llama above all. Mahometanism, with its millions of sincere devotees, teaches that two angels attend each mortal from birth to death. nfluencing for good or evil. Brahminism, which embraces its thousands and millions more than Christianity, teaches that Vishnu and other gods care for the believers; that innumerable spirits hold daily communion with the faithful and direct their affairs. In every belief, intercourse with superior beings is acknowledged. Early. Paginism worshiped gods who were once clothed in flesh, and had become divine, but were still capable of assisting in daily duties, and worked miracles. Zoroaster in the East proclaimed the existence of good and evil spirits, who attached

themselves to their kind. When Jesus came upon earth 1800 years ago, he found among the Jews the idea of a Beelzebub and the Chernbim. The Christian religion also commenced its progress with the teachings of a devil or Satan, who was capable of influencing mortals to their destruction; priests seized the idea and taught it to the people; religion made it a superstition, and persecution did not eradicate the belief during three centuries, and those who were supposed to have been afflicted by the evil one were in various forms, such as witches and magicians, put to death by thousands. In the sixteenth century, Innocent VIII., Pope of Rome, proclaimed his remarkable bull, the most damnable one ever produce I, called "Hammer of Witch. craft." which signified how it could be told where the influence was, and how the people were to be tried for witchcraft. Out of this bull the most violent persecutions arose, reaching all classes, the rich, as well as the poor; and, as the safety of the whole community was threatened, the priests began to preach against the Pope. During the seventeenth century people denied there was a personal devil, and all educated persons deemed it best to deny so dangerous a belief, finding no medium between a blind belief and fanaticism. The Christian religion has drifted on from one belief to another, until its founder could not recognize it.

The first chapter of Isaiah is as true to day as it ever was; but its solemn enunciations did not save the nation to which it was addressed. The Romish Church was fitted admirably to the Romish Government. The Church of England is a pillar of the British Throne; the American Church rests upon the Thirty-nine Articles of Episcopacy, the Five Points of Calvin, the opinion of John Wesley. The plain language of the Quaker is used instead of plain truth; while still the inspiration of George Fox glows like a star in midst of religious Christ our Saviour is ready to bear all our sins, every wave of his hand opened a door of wisdom. Healing came with every breath. Out in the caused the lame to walk and the blind to see. Not from gilded pulpits or splendid churches, did his people learn the command to "Love one devil." another." He emancipated from Sabbath cusmr. Inman to verify this idea were perfectly successful. Selecting four letters from persons of marked character, I placed them successively in his hands and requested him to sit passively and

### Biographical Sketches.

MRS. MARY M. HARDY. Propared expressly for the Banner of Light, BY JOHN W. DAY.

When life's dark shores are left behind, Whon hie's dark shores are lett centud,
And heaven's bright portals thou shalt find,
The angels in their blest estate
Shall open wide the go den gate;
And friends, and light and joy be given,
And all enduring love in heaven.

Achia W. Sprague.

BIRTH AND EARLY ADVANTAGES.

Mary M. Smith was born at Raymond, N. H. in 1847. Her parents were named respectively Jacob and Maria C. Up to the age of six years, Mary and her parents resided at the place of her nativity; the family then removed to the neighboring town of Exeter, celebrated for its "Phillips Academy" for boys, and the Puritunical strictness of its public opinion in matters of religion. In common with many others of the chosen instruments of the spirit-world in the present phase of its manifestation to man, she had in early life only such opportunities for education as are to be found in the ordinary country free school and owing to a certain unrest at confinement and quickness at study which pervaded her from infancy, those advantages for improvement were not sufficiently prized by her, as she freely admits in her maturer years. She would rapidly commit to memory the task assigned-seeming to obtain it without any volition of her own-and then the restraint of the schoolroom became irksome, and her feelings found vent in acts of petty insubordination, bringing in their train what was deemed both by precentor and parents condign nunishment. Her school days at Exeter ended at her thirteenth year, though she was a resident of the town till her sixteenth.

PRIMARY MANIFESTATIONS. As is the case with most of the remarkable me-

dia of our times, she early gave evidence of her powers, or became sensible of their existence. Between the age of seven and eleven she would frequently perceive a shadow-or a dim presence near her, but could not discern the form. Several times she heard spirit voices (or what she now knows to be such, though at that time she did not understand concerning them,) speaking to her. On one occasion, particularly, when about the age of ten, she was playing after the free and unaffected manner of children in the country in a barn, wherein was altuated a tall hay mow, and as, in a freak of daring she was about to leap from the top, she heard a voice near her say distinctly and peremptorily, "Do n't jump," and was so startled-knowing that at the time no one, (at least no visible individual,) was in the barn save herself - she had no desire to make the experiment. At the age of eleven, a remarkable experience befell her, which produced a strong this time a deceased sister (who passed away from the scenes and trials of earth when Mary was between five and six years old,) appeared to her so palpably as to produce a great shock upon her nerves. The spirit spoke kindly to her, and in a very distinct voice, saying: "Be a good girl, Mary," but this only added force to her previous fear, and she fell into a state of unconsciousness. At the time of this, to her, wonderful rencontre, she was lying in bed, but had not yet fallen asleep, and the sister entered the room naturally, and took a sent at the bedside. The child hastened to relate her experiences to her parents, who were disposed to give no credence to the report; nevertheless, Mary could not be induced to occupy the room again She soon began to be subject to abnormal conditions resembling ordinary slumber, (but which after knowledge has shown her to have been trances.) in which she would sustain intelligible conversation with those around her; but her parents, not understanding the phenomenon, regarded it but as talking in sleep. Articles of apparel (such as on one occasion a favorite dress of her mother,) books, etc., would also disappear, and after vigorous, but fruitless search, would return as mysteriously as they went. This phase of her mediumship (though not then denominated as such ) was far from agreeable to the little one, for she was frequently and severely punished by her parents for failing to find articles which they charged her with mischievously hiding, when she was really ignorant of their whereabouts. Her youthful experience is another lesson to parents, teaching that though a child's nature may not be understood by them, the fact affords no warrant for severity of treatment or any of those harsh measures on their part, which so frequent. ly throw a chill upon the sensitive budding mind. "THE WORK OF THE DEVIL"

At the age of sixteen she left her New Hampshire home, and took up her abode in the family of a Mrs. Blake, on Pine street, Boston. The members of the family wherein she found-herself installed were much interested in the investigation of the subject of spirit-communion, and here she first learned what meaning to attach to the darkness. The Christian religion teaches that word "Spiritualism," which, though heard of by her, on previous occasions, had left but a vague to suffer in our stead; but how different his teach- impression on her mind. One evening Mary was ings! he was no creed-maker, or fashioner of summoned by the lady of the house to sit in the sacraments, held no close communions, withheld room where the scances were usually held, and it no spiritual comfort, but was indeed the risen was immediately discovered that she possessed Man! Every word he spoke glowed in the heart strong mediumistic powers, as the table would of his hearers; every deed drew back a bolt, followher, when requested to do so, with much apparent case. When asked, the next day, to what she attributed the phenomena, she, in her fields, by the seaside, he taught his religion, and | ignorance of their identity with the same class of youthful experiences undergone by-her, declared it as her opinion that they were "the work of the

While stopping at Mrs. Blake's, an old lady

This incident afterwards had a powerful influence in turning her mind to the consideration of the question of spirit-return. O wing to a nervous renugnance she felt to sitting at the table for manifestations, her first seance at Mrs. Blake's was the last she attended for several years.

At about eighteen years of age, while temporarily residing in Cambridge, Mass., she made the acquaintance of John Hardy, to whom she was sometime afterwards united in marriage. Mr. Hardy, whose faith in spirit-communion was firmly base t upon actual and personal experionce, recognized in her a good meameric subject. and soon she began to give to him evidences of mediumistic qualities of a high order. At first Mr. Hardy did not mention the vexed subject of Spiritualism to her, but continued psychometric and mesmeric experimentation, in her case, much after the manner practiced by LeRoy Sunderland, or Professors Cadwell and Stearns, desiring o satisfy his mind, if possible, as to the dividing point where the will of the human operator ceased and spirit-control supervened, in a passive sub-

A SPIRIT MANIFESTS. On one occasion, when these experiments were progressing, she suddenly became deeply entranced, and the nower thus working upon her declared itself to have been the spirit of Hannah Quimby, or 'Aunt Hannah." Who is "Aunt: Hannah"? he asked, and she informed the questioner that he had passed from the physical form at the house of Mrs. Blake on Pine-street, Boston; also that she now lived in the spirit-world, and was much the same individual as when clothed upon with flish. This was the first recognized manifestation of spirit-intelligence through her organism. Physical manifestations now began to appear, raps being heard, and articles of furniture, such as an organ, sofa, etc., moved, when she was present, without visible contact by any power capable of producing the results; a china washbowl and pitcher would travel about the room, taking short journeys from the stand to a trunk near by, then

to the chairs-though borne by no visible hand-

and not a drop of water would be lost therefrom.

CONFIRMATION OF SPIRIT-MESSAGES. Her public mediumship began much after the same fashion as that which generally characterizes the taking on of the armor of the spirit-world. Slowly but surely she was brought into the field and at last found herself fairly embarked as an instrument for spirit-communion. From the first, the tests of conscious individual identity given through her lips, and the information made known to the truth seeker, seemed to rivet the public attention, and the tide of success, in her case, has continued to flow uninterruptedly to the present date. Before the leisure of herself and husband grew so "beautifully less," by reason of crowding engagements, as to forbid it, it was their custom. when spirits unfamiliar to them came through her organism, to forward a copy of the message delivered to the parties named in it, and, in many cases, answers have been received (and are now on file, in the possession of Mrs. II.) from entire strangers, living in diametrically opposite parts of the continent, acknowledging-in some cases with gratitude, and in all with astonishment-that the information contained in the letter received by them was true, although they could not account for the fact that it should come from the lips of a lady so totally unknown to them. The messages were transcribed by Mr. Hardy to the best of his ability, (he not being a phonographic scribe,) and though now and then - as in the one quoted below-a mistake occurred in his report of some of the details, in the main the matter forwarded was declared by the friends to be entirely correct. This work was performed morely for the good of the cause of spirit-communion. and for the satisfaction of both the medium and her companion, that they were not deceived. She did not require compensation for any of her mediumistic services till she decided to enter the field as a public medium.

The following message, which is printed as entered in the book of record, in order to give the style of the scance-journal kept, by Mr. Hardy, was delivered Wednesday evening, April 19th, 1871, at one of Mrs. H.'s circles, and was forwarded, in epistolary form, by her husband, to the gen-

tlemap most interested: Letita Kirk to her husband James Kirk, of Painesville, Burks Co., Penn. Passed away in 1858.

I have communicated with my dear husband soveral times, but he desired me to go to some place at a distance—the Banner Circle if I could. But I concluded to come here, as the people were all strangers. One day, while sitting with a medium, he said, Tell my wife to go to some place at a distance, and send me from there. So I came here, as you are all strangers to my husband Tell him Birdie (or Bertha) is with me. Speaks about sending by Fannie. Again speaks of Fannie (and Fred, I think,) as being with her grandchildren. Said she would try and communicate at home before her kusband got my letter, and tell him she had sent to him from Boston, through

REPLY.

"DEAR SIR - John Hardy: Yours of the 20th, 1871, came to hand, and we were much pleased with the message, for it was a truthful one in all excepting the date of the year that she passed on excepting the date of the year that she passed on to spirit-life, which was May, 1818, in place of 1858. The spirit said, while I was writing, that mistake was of little consequence. Letitia Kirk, my spiritwife, and two granddaughters have passed on. The first one was named after her grandmother, and, when she began to confining to me, she went by the name of Birdie. The second one goes by her earth-name, Fannie, as you have received it from the spirit. Yours truly. JAMES KIRK.

Pineville P. O., Bucks Co., Pa., April 24, 1871."

OTHER CASES!

Among the numerous instances on file, the following messages and their verifications are given: Sarah Atkins, to her father, S. C. Atkins, Carbon-dale, 111.

I went away when the flowers were all in bloom, and the birds singing so beautifully. When I was go e, everything was so dark and gloomy for my dear father! I went to another place where there were so many people, and tried to send to my dear father, but there were too many before me. A good man they call Parker

Please write to my father, S. C. Atkins, Carbon 3(18-11). Give my love to Jenny and mother—she is with him. I was fifteen years old; have been gone seven or eight months—cannot tell prethere is the server of each much as with me. Tell dear father there are no shalows now. My dear father went almost everywhere to get thowers for, my body when I passed away. They thought it would

Sun bay evening, Jan. 224, 1871."

O'MR. JOHN HARDY, Boston, Mass : I received your favor of Jan 231, containing what purports to be a imessage from our beloved daughter, Sarah Arkins, and mast say that it is correct, or nearly so, in every particular. She passed away hast June, when the flowers were in bloom, and last June, when the flowers were in bloom, and we have been auxiously looking for a message from her ever since; for as she used to read the Banner, and knew something of the, spiritual philosophy. I thought she would communicate with us if she could. We feel very much gratified and thankful for this message, and wish to try to get another as soon as possible. Should like for her to describe more fully her spiritlike for her to describe more unity her spirit-home, and how she enjoys herself, and who are her companions, &c. Thanks to Mr. Parker for conducting her to your circle. Will son please obtain a message, if you can, and send us Very truly yolirs. S. C. Attaiss. Carbondale, P., Jan 27th, 1871.

" MRS. HARDY -- Dear Madam : Your highly interesting letter, dated at Boston, Nov-17th, is at hand. You state that a spirit controlled the medium eather himself Daniel Pugh; that he resided on Paw Paw Island, and that he wished you to write to me at Duckyort; he also states that he died x year ago last February; that his sister-in-law Myra is with him, and his brother William; that he had written through Mansfield within a

Year.

Tean say to you that every word of the statement is true. My Eushand's name was Daniel Pugh; he died the 8 h of February, 1869, on Paw Paw Island; he had a sister-in-law by the name of Myra Pugh, and I believe he had a Brother William. My post effect is at Duckport, but I live on the island. Please let me know how he will communicate to me, and I will write to him again. again.

I forgot to state that I did get a letter from him through Mansfield.

Yours most affectionately,

Pare Pare Island, Nov. 27th, 1869." These, (ogether with the remarkable "John Harper" test, published in the American Spiritnalist March 25th, 4871 [Vol. IV, No. 6] are but a few-of-the verified messages now or file at the residence of Mrs. Hardy. As the demands upon her leisure increased, this no le of sending abroad the new gospel was found to be no longer practicable, and for about a year a certain portion-one column-of the Saturday Evening Express, a newspaper, issued in Boston, Mass., by Albert Morgan, was set aside for the weekly, publication of such messages, that whoever desired might read for himself.

. HER WORK AS A TEST MEDIUM

Dr. Otis, a physician on the spirit side of life. and who now is one of her invisible guides, prophesied great things from the outset concerning her spiritualistic labors; and it was by his direction that Mr. Hardy-with some doubts as to the feasibility of the plan at first, it is true-rold his residence in the country and removed into the city to make it a permanent abode, in order to facilitate the work of the medium. Her services hegan at No. 93. Poplar street, in the west end of Boston, N.iv. 1st, 1867, on which date she gave her first public idence. This was the seed from which sprang the regular weekly circles given by her. At first the evenligs of Thursday and Sunday were selected, but afterwards Wednesday was substituted by Thursday. The following information, extracted by permission from her record books covering thertime since the date of the commencement of her labors as a public medium, hire the reader some insight into the imporof her work, and the widespread influence. which must inevitably flow therefrom: Since Nov. 1st, 1867; she has held three/hundred and twenty-five public circles, having an aggregate attendance of fourteen thousand persons; she has also givene private se mees to fourteen thouand five handred persons; out of which numher-as far as any means have existed wheredee-there were not more than twentyfive who were not fully satisfied of the genulneness of the manifestations. In connection with these regular circles, she has given three for public charitable purposes at Eliot Hall, at comparatively recent dates - one being held to help the preparations for the First Spiritualist Fair, one for the assistance of the invalid worker, J. H. Powell, when he was about to embark for his home in England, and one for the sufferers by the Chic go conflagration. These occasions were well patronized by the Spiritualists of Boston and vicinity, and returned substantial results in aid of the objects for which they were inaugurat-

AS A MEDICAL MEDIUM.

In the capacity of a medical advisor, or rather as a medium for the utterance of such advice by her medical control, Dr. Otis, Mrs. Hardy has been very successful.

Among other cases treated by her she is permitted publicly to refer to that of a young student at Harvard, John Clark. This gentleman was given over to die by the physicians in Cambridge, but his mother accidentally hearing of the singular powers of Mrs. II., hastened to see if there was any hope of his restoration. Dr. Otis was of opinion that he could be saved; and after six months' treatment he so far improved as to be able to proceed by steamship to the South, whither the Spirit Ductor ordered him to go. He departed with some misgivings on the part of himsalf and family as to whether he would ever come back alive; but finally recovered, returned to Massachusetts, finished his course at Harvard, and is now living -as is his mother. Mrs. Clarkat Dorchester, having cause to be grateful to the spirits and the medium, under the smile of a kind Providence, for his recovery. Many other instances of a similar character occurred while she officiated as a medical medium; but finally this form of her development, as also that for physical manifestations, ceased, giving place to other phases of communion.

THE DOUBLE,

Several instances of the appearance of persons in spirit, while said individuals were yet alive, have occurred in her experience. A gentleman rfamed Woodska prominent citizen of Worcester, who is in the habit of consulting the spirits free quently by private sittings at her residence, has often made himself visible and given orders that she should assign a certain hour of a specified day to himself, by recording it upon her engagement book. He never failed to have some businessoften unexpected-which called him to Boston on the day mentioned, and on such occasions, totally without previous intention, he would find himself saying "Well, I have so much time to spare, I will visit Mrs. Hardy, though I don't suppose she is at leisure." At first he way much astonished at finding that the medium 'expected him, and was in some cases waiting for his arrival, refusing others who had come at a venture, and telling them the hour was engaged, and that they must wait till it had passed; but finally he was led to consider it as a matter of course. Another instance of this singular gift exists in the case of

brought me here, and told me he thought I might be able to send a message to my friends; so I am by Mrs. H. on several occasions, when corporally he was far distant. At his first appearance he directed that she should write his name for three o'clock P. M., of the following day. She complied, and also recorded the hour of the day, which was 11 o'clock A M., when she did so. He came punctually at the time appointed, and she recognized him. Desirous of arriving at some. better understanding of the phenomena, she asked him what he was doing the previous day at 11 A. M. He said that he had at that time just decided to visit her the next day at the hour of, three P. M., and was endeavering to impress the fact of his intention upon her mind, so that if/

possible she might be disengaged when he called On another morning, she feeling unwell, was lying down in her room, up one dight from the apartment\_devoted to reances, when the door opened and she heard a voice which said, "good morning." She looked up and beheld her mysterious visitor of a former occasion, who remarked: I want you to give me 12 o'clock to day." She sent for her book, and on its arrival found that she could not sit for him before 1 o'clock. She therefore marked that hour-the date of said each week, on Sunday and Wednesday evenings, writing being about 11 A. M. The gentleman arrived on time, and upon her inquiring of him as to the facts of the case, informed her that at 11 in the morning he was seated in the cars on his way from Salem to Boston; that his original desire was to see the medium at 12 o'clock M., but he remembered taking out his watch at the time specified, and feeling a strong impression that he should not be able to visit her before 1 P.M. This gentleman, who is not in the least mediumistic, as far as he knows, but rather of a solid and material east of mind, has seven times appeared to Mrs. Hardy in this strange manner, and has never failed to keep the appointments by his corporeal presence which were made by his inner self.

A SINGULAR VISITANT.

The remarkable apparitions, and manifestations of a physical character, which have occurred in the presence, or have been cognized by the spiritual senses of Mrs. Hardy, are legion, and a tithe of them could not be mentioned (the same being true with regard to tests, & ; ) without extending this mere outline of her life to unwieldy dimensions; that the following is given as an instance in spoint, though not by any means to be reckoned among the most remarkable. Some of her finest and most convincing tests of continued spirit identity after the physical change called death, would not be found of interest to the public at large, though within the sacred circle of many broken homes their memory is cherished even as the "shadow of a great rock in a

In the month of June, 1870, she removed with Mr. Hardy from Poplar street to 125 Concord street, Boston. Scarcely had they settled themolves in their new abode, when the medium began to be disturbed by the sight of a strange man, who on the first night appeared to be stretched on the sofa in the parlor; again she saw him at evening just before one of her public circles, coming out of the bath-room. On both of these occasions she was much startled; but shortly afterward, while alone in the house, the door of the apartment where she was sitting opened, and a man stepped over the threshold, saying as he did so: "Good afternoon." She asked him to take a seat, which he did, while the question involuntarily presented itself to her mind: "Who are you?" although she did not give it outward expression. The spirit, for such it was, immediately divined the query, and replied," My name is Raymond-I built this house fourteen years ago." He also gave the name of the gentleman to whom his adopted daughter was married, and stated that the pair were then living on Brookline street, and that he could not help coming to the house. He then passed out of the room and she saw him no more. The medium and her husband were totally ignorant of the history of the house or family, but on sebsequent inquiry among those who were acquainted with the matter, they found the information conveyed by the spirit to be correct in every particular. So natural was the appearance of the vision that Mrs. H. could hardly persuade herself that he was not really embodied in material habiliments, and she experienced no fear at his presence.

THE SHOP GIRL AND THE-SPIRITS. As an illustration of the individuality and sympathetic interest possessed by the invisible intelligences, the following citation from the expericase,) to be one of that unfortunate class of young women who are condemned by a false state of society to labor day after day for a scanty pittance, only sufficient to sustain the most ordinary wants of life. The young girl seemed much depressed in spirits, and longed for some hope from the world beyond, if not from this. She told the medium, when she returned to consciousness from the trance, that her mother (who had just departed this life, and whom she most desired to hear from,) had controlled, and had given her much consolation and advice. While she was speaking, Mrs. Hardy heard a voice distinctly say, "Don't take anything from her," and as she opened her port-monnaic and handed the requisite fee for the scance, the voice again said; Don't take that-it is all she has!" The visitor last work as a consoler in the hour of need: could not hear the voice of her unseen advocate. but the medium immediately said: "Put up your money—the spirits say it is all you have, and I can't take it." The sad-hearted girl immediately burst into tears and acknowledged that it was true—that she had a hard time to live upon her earnings, but that her desire to hear from her mother outweighed all other considerations. This is by no means a solitary occasion, but quite a number of times Mrs. H. has received such orders from spirits, to send certain sums to parties in need who were entire strangers to her; she has invariably obeyed the injunction, deeming it but grateful acknowledgment of the services rendered to herself by the angel world.

SIXTH ANNIVERSARY OF HER MEDIUMSHIP. On Thursday evening, Nov. 24th, 1871, the friends of herself and husband, to the number of some seventy persons, assembled at 125 West Concord street, to celebrate, by a social gathering, (though not strictly correct as to date,) the sixth anniversary of her control as a spirit-medium. Fine floral offerings, music, remarks by friends, and by spirits through her organism, the presentation of gifts, and a fine collation signalized the occasion. Judge John S. Ladd, of Cambridge, Mass., becoming inspired by its memory, gave the following lines, original with himself, to the medium, not long

"Hall to the velled glory,
Too bright for mortal eyes!
Hall to our blessed kindred Who've left their lovely skies! Their path is trailed with splender, And radiant gifts they bring, Love's greeting to our sister, And these the words they sing: HIRLyears beside the river That earth and heaven divides,

Whose waters flow forever,
With music in their tides;
Bix years within the portal,
Arching the shining way,
Down which the greats immortal
Are passing night and day:

Bix years with souls conversing, Bix years with some convereing.

From many a radiant sphere,
Their messages rehearing
To many an auxious ear;
Six years of open vision,
Looking the veil winnin,
Happy a glimpso elysian,
White yet on earth to win.

Bix years of life subliming " Bix years of patient climbing.
Up the immortal stair.

They 'vo decked thy hands with flowers,
Gathered in fields above;
They 'vo wreathed around thy temples
Their coronals of love."

HER PRESENT SURROUNDINGS. Recently, in fulfillment of a prophecy by her spirit band, several years before, she removed from 125 Concord street, to 1 Concord square, a pleasant/dwelling, which she was enabled to purchase as her own, and where her services as a test and business medium are constantly in demand. Her public séancer, held at this place are crowded with intelligent and respectful as-'semblies, in which skeptics and doubters, Spiritualists and investigators are, for the time being, harmonlously blended, and where many prominent citizens may frequently be found. The services of Willie," the spirit-child, her husband, John Hardy, her ladylike sister, Celia A. Smith, and Nathan B. Cloudman, are pleasantly remembered by all who visit these public gatherings. Some of the most convincing tests of spirit-communion ever given in our city have been rendered at these weekly convocations.

Mrs. Hardy is quietly fulfilling her mission, and winning hosts of friends by her unaffected manners, uniform kindness of heart, and purity of Trusting in those unseen ones who have thus far led her in the journey of mortal experience, she walks with even and steady step toward that "valley of the shadow" beyond which rise the " beautiful hills"

#### To Robert Harper, Birmingham, England.

MR. ROBERT HARPER-I am sure you will not fully realize your hopes from your mission to our country. "Free trade" is bad for us, and, in the end, does not help you. I presume you are not aware that you virtually ask us to send our cotton to your people to be made into cloth, then to bring'it back, and send our wheat, corn, hutter and cheese to pay for the work, and all this transportation at our expense. If I felt at liberty to take the space. I could demonstrate this to be the fact. Free trade" means that to us. We have waternower in abundance. Even our Western and Southern people are beginning to do their own manufacturing. This is wise for them. It is better-is less bad even for our poor-that; our people come here and work up the cotton, come here and make iron and steel from our ore. We can feed and clothe your people better and cheaper here. It gives our farmers a nearer market.

We give you that which is better for you than

free trade." We invite you to fill every ship with human freight instead of goods. Your people will meet no "tariff." We give you all farms who choose them. Those who do not can enter our work-shops, "Cooperation" is well in its place. But emigration is not only the wisest and bestit is the only possible remedy for your people. " Free trade," while giving you present relief, really aggravates the evil. It encourages your people to unwisely linger at home. Your oppression of the rish has not been without its benefits to them. Within a day's Fice of where I write, there are a score of Irish farmers, worth from one to ten and fifteen thousand dollars, who would have been worth little or nothing had they remained in Ireland. Many of these spent their first earnings in bringing their fathers, mothers, sisters and sweethearts to this country, and are now the happiest people we have. Your hive is full, is crowded, Our hive is large. It may get full in the remote future. In the spirit of universal brotherhood we propose to risk that. What more can you ask of us? You are coming to appeal to your " brother Spiritualists." If your people cannot get means to get here, and your Government cannot or will not help them, make your appeal directly to our charity. It is much less expensive for our people. through their Government, to devote a few millions annually in bringing your poor to our mills and farms, than to furnish them in work there for once of Mrs. Hardy may not be out of place: A life. The last must cost ten dollars where the young girl, sometime since, called on her to obtain first would cost one. If we were all one family, private sitting. Her dress was humble, and migration would be your remedy. I may not unshe appeared (as was afterward found to be the derstand your "English common sense," but a "common sense" Yankee, with ten boys, and fifty or less acres of land, would say, "Boys, migrate; go West." If my counsel, when adopted, should throw half the sailors out of employment, so much the better, as this would make wars less frequent, and save their awful cost and waste of life and treasure. We invite those sailors to homes on our soil. Fraternally,

AUSTIN KENT. Stockholm, N. Y., May 2, 1872.

### "Looking Beyond."

A correspondent, under circumstances which naturally lead the mind to the consideration of that future which is immanent to her, sends us the following tribute to the worth of Mr. Barrett's

EDITORS BANNER OF LIGHT—I have been reading J. O. Barrett's book, "Looking Bryond," and I want to say to all the afflicted, to all those that sit in the "dark valley of the shadow of death," read "Looking Beyond," and you will soon throw off your garments of woe, and lift up your voices in thanksgiving and gladness, and hless the aug-1-world that J. O. Barrett was influenced by the spirits of our loved ones to write the book. Ye who stand with tearful eyes beside the graves of your idolized ones, if you will read "Looking Beyond," you will see that your dar "Looking Beyond," you will see that your dar-lings are neither dead nor even sleeping—that they are alive and awake, and that their hearts are thrilling with immortal joy and divine love; that their lips are quivering with words of divine affection which they are longing to speak to you, and that they are holding out their hands ready to load. You our the shirling after the land. to lead you over the shining river, through the open doors, into "Our Father's house

Read that book, and you will see that death is no king of terrors, but a white-winged angel, "that unlocks with gentle hand life's flower-encircled door, to show us those we love!" With such able exponents of our heaven-born

philosophy as Mr. Barrett, victory must perch on our glorious old Banner. May men and angels join to hasten the day. Your spirit sister,

P. S.—There is much more that I should like to say, but I have not strength. They tell me I am on my death-bed, and I want to tell the world what a glorious thing Spiritualism is to die by There is no death—all is light, life and immor-Horicon, Dodge Co., Wis.

"What are you doing there?" said a grocer to a fellow who was stealing lard. "I am getting fat," was the reply.

Moderation is the silken string running through the pearl chain of all the virtues.

## The Social Question.

CONFUSION WORSE CONFOUNDED.

MRS. VICTORIA C. WOODHULL:

Madam-Your letter addressed to me in the Banner of Light of May 4th, opens with a reiteration of that ill-devised "claim" about your right to love, with which, in Steir way Hall, you a) puzzled and grieved your true friends, delighted your enemies and astonished the public. I had supposed the absurdity of that proposition had been so fully exhibited, by many pens besides mine, that it would never be heard, from again with your consent, at least in its original shape. But it seems I quite miscalculated the strength of your devotion to this ill-favored pet. Again it is put upon the boards in all its deformity, italics excepted, and the attention of the world is challenged with an extra flourish of trumpets, as if the proposition embodied the very last word of oracular wisdom on the social question.

You claim that your declaration of a right to ove whom and for what period you can, and to change it every day if you please, etc., etc., is one about which there can be no mistake," and which "requires no interpretation." Just here I join issue. In your speech referred to, you gave three or more distinct definitions of love, or rather applied the term to as many quite different classes of emotions, in respect to which, what is true of one is not of another. Yet you failed to state in immediate connection with your declaration which kind of love you meant. And when, further on, you ersayed to supply this deficiency, you made so glaring a self-contradiction that it did not escape even your own eye, and was subsequently dropped from the lecture—at least, did not appear in the published report. You still neglect to tell us what kind of love you mean. I submit that until you do this, there can be mistakes—there is need of interpretation.

You say, I " neither disproved nor questioned your claim. Well, that is a matter about which there seems to be a difference of opinion. I at least showed the utter inapplicability, in the nature of things, of your proposition, as it stands, to the exercise of two or three of the different kinds of love which you had described.

You first defined love as "a natural feeling over which neither party has any control." If this be so, (which I do not admit) then it is not a matter concerning which "rights" of any kind can bepredicated. No one thinks of affirming, or denying the right of a person to the beating of the heart, the circulation of the blood, or any other involuntary operation. Besides, if not under control, what can be more preposterous than to claim the right to change it every day if you please?.

Another kind of love you described was the celestial" or "Christly love," which "strives continually to confer blessings," and "exists to do good." This you once inadvertently declared you meant, but speedily receded from a position so out of line with the whole bearing of your speech. Had you really meant this love, nobody would have thought of questioning your "inalienable, constitutional and natural right to love whom [you] may;" nor would any one wish to interfere by law or otherwise, with the exercise of this right. But every discerning person would have seen the palpable absurdity of claiming the right to change such love " every day if I please" -since everybody who has attained any true conception of celestial or Christly love, knows it is not susceptible of such changes; it is not subject to caprice or fickleness; like the sun, it shines for all, and all the time; like God, its source, it is the same yesterday, to-day and forever.

Another kind of love, recognized by common experience, if not distinctly described by you, is what is usually termed conjugal or marriage love, of a complex nature, consisting in part of spirit-Where the former predominate, resulting in mu- | ed." tual respect, kindness and self-sacrificing service, even this love is permanent and not subject | neither "generous" nor material, promiscuity is simply impossible." (Speech, p. 39.)

As regards all the kinds of love thus far specievery person of ordinary perceptions, than that your speech would be " headless and pointless," is a palpable and self-evident absurdity. As I said before, you might as well have proclaimed do any other impossible thing. It was simply what Mr. Parton would call "a spurt of extravagance," well calculated to create a sensation indeed, but it will not bear a critical analysis. (Excuse me! I am merely stating my private opinion-not "making a decision for our readers," whom I will most becomingly "permit" to judge for themselves on this point!)

What remains? Simply, to quote your own definition-" the love, so-called, which is nothing but selfishness—the appropriation of another soul as the means of one's own happiness merely," and the still more animal, the mere desire for tempolove," which you afterwards truly say "is not love." These are the only phases of emotio 1 or desire ever called love-and so miscalled, by your own admission-to which your vaunted "claim' can possibly, in the nature of things, apply! In fleeting amours of the courtezan and the roue." bility of evading or denying this result. Hence, when analyzed and sifted to its real and only possible meaning, in plain English, your claim comes simply to this: that you have a right to selfishly appropriate another as the means of your own happi-The same for all other women, and correspondingly for men, too,

You may prefer to "state the subject in more pleasing words," but I believe the foregoing is ex- at my expense, on so slender a basis, betray a actly what you mean. The first part of the claim you would doubtless offset, after your peculiar which seems strangely out of place in one who fashion, by saying that, while you have the right has dared to attack the very foundations of modto selfishly appropriate another if you can, that ern society, and to defy the public opinion of the other has an equal right to defend himself, and world. Readers may imagine this sensitiveness the protection of the community against you, pierced, and that you wish "to draw attention For you say, "Every person has the right to, and from the points made," as you very generously can, determine what he will do, even to taking suggest in my case. But you "would be ashamed' the life of another. But it is equally true that o do such a thing; so, of course, that is not to be the attacked person has the right to defend his thought of! life against such assault;" and again, "I assume against the invasion." To the latter part of your point. Yet there are some things of which I

claim, as above interpreted, you will, no doubt, fully assent.

Now, while I have both "questioned" and disroved, most conclusively as I think, the applicability of your "claim" to any and every phase of what can be properly called love-thus showing that your language was ill-considered and incorrect—yet it is true that I have neither disproved nor questioned your right, or that of any other woman, or of any man, as against forcible prevention, to be as selfish and lustful, and to become as debauched as you or they may please. But I have insisted that the proper term, lust, and not love, should be employed in announcing this right; and further, that its exercise should always be limited or restricted by the just principle which you laid down in the opening of your Steinway Hall speech, but forgot to include in this claim, namely, that it shall in no way infringe upon the rights or welfare of others, or, in other words, shall be wholly at the cost of those who exercise it.

All this I made as plain as words could make t. I thought, in my first letter to you, and again in my second; nevertheless, you have persisted in inferring that I meant something else, and have kept up a most vigorous attack upon your man of straw!

More than this, I have endeavored to show, and think successfully to all who love truth and good, that though individuals have the abstract right, as against forcible interference by others, to debauch themselves to any extent not infringing upon others' rights, yet it is their duly, as members of the human brotherhood, to refrain from all such debauchery and from all mere selfseeking, and to live in all things for the good of all. And it has seemed to me of vastly higher importance to the improvement of society, that this obvious duty, so generally and so widely forgotten, be inculcated, explained and urged upon the consciences of men and women, than that they be laboriously persuaded that they "are free to do wrong." Indeed, it passes my weak comprehension to understand why an intelligent, capable and pure-minded woman, like yourself, who desires the introduction of "a nobler manhood and a more glorified womanhood," should be moving heaven and earth, as it were, to convince men and women that they have an inalienable right to debauch themselves, if they choose, and each other, f they can!

But to end the discussion of this "claim," and make unmistakably clear the aim of my criticism upon it, I will suggest an amended reading, which will bring it into accord with the just principles with which you started, and to which I gave my full assent. It is as follows:

"I have an inalienable, constitutional, and natural right to love whom I may; to love [for such] period as I can; [and even to feel the selfish and changeful emotions of lust if I can rise no higher, provided, in all cases, that I do not infringe upon the rights, invade the spliere, or hinder the pursuit of happiness of any other person;] and with that right neither you nor any law you can frame has any right to interfere. And I have the further right to demand a free and nurestrict. the further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but, as a community, to see that I am protected in it."

The amended portions are inclosed in brackets. You will observe that I omit the absurd phrase, "to change that love every day, if I please," since love is not susceptible of such changes; that I call lust by its right name, and add the important proviso which you forgot, and which renders even free lust" a harmless thing to any but the sufferer. Do you accept the amendment?

Now a few words about other points discussed in your last letter.

I think you were exceedingly felicitous in the caption chosen for that letter-" The Confoundment [I suppose you mean "confounding"] of Theories and Principles," for this very accurately describes what follows, and, in fact, is equally applicable to your previous "Rejoinder," and to and which (as I before pointed out) is ordinarily your Steinway Hall Speech as well; only that while that speech was confusion, your later proual, and in part of physical or animal attractions, ductions have been "confusion worse confound-

But I forget. You kindly inform me that it is becoming" in me to to daily changes, according to your own showing: express any opinion about your productions. when spirituality comes in and rescues the real lince, by doing that, I do not "permit our readers man or woman from the domain of the purely to judge for themselves," but "assume to make the decision for them "1 Verily, this is a new rule. for the guidance of those who engage in discussions. It seems, however, to be, made only for fied, it would seem nothing can be plainer to myself, since you have not hesitated to express your opinion quite freely, not only of what I have your famous "claim," without which you say said, but of many things I did not say, which you attribute to me.

Permit me to remark, on this point, that I have more confidence in the independent thoughtfulyour inalienable right to fly over the moon, or to ness of my readers than to suppose they accept any of my opinions or judgments, unless I substantiate them to their understandings. I never once imagined that, in expressing my own convictions, however strongly, I did not "permit" my readers to judge for themselves, or was assuming to make decisions for them. Did I think this. I should never dare to write another line for the public. And I hardly think the aforesaid readers consider themselves very highly complimented by such an intimation from you.

The language, however, of which you complain, and on account of which you seek to disparage your "humble opponent," did not even amount rary gratification, with little worthy the prate of to a positive expression of opinion. I said, "Some of your affirmations seem so glaringly mistaken and self-contradictory, that I am in some doubt whether I am dealing with a mind constructed on the same principles as my own." This does not affirm that your statements were mistaken other words, as it was phrased in my original and contradictory, only that they seemed so to criticism, your language applies only to "the me; and I presented the evidence on which that seeming was founded. If it was so conclusive These are the only classes who are capable of that every intelligent reader was convinced—as changing their loves every day. I see no possi. I think was the case—that was no fault of mine. It was not my assertion; but the proof, which convinced them. Much less did I even intimate that you were "insane." Many people's minds are so constituted, or so untrained, that they cannot be logical or self-consistent, and yet nobody imagines ness merely, and to be a " woman of the town" if you them insane, in the usual meaning of that word. choose; and that society has no right to interfere, but This is simply another of your mistaken inferis bound to protect you in the exercise of this right. eness, so many of which you have wrongfully endeavored to fasten upon me, thereby seeking to make me appear to a disadvantage.

This complaint, and effort to excite symnathy sensitiveness to criticism and to adverse oninion appropriate you if he can, or at least to demand to indicate that your "mailed armor" has been

For myself, I am so obtuse that I see nothing to that a person has a right to do whatever he has be ashamed of in saying that an opponent's dethe capacity to do; but if, in the exercise of a ca- | clarations seem to me mistaken, self-contradictopacity, a person invade the freedom of another, the ry, confused, and illogical, especially when the community's right must be exercised in protection evidence adduced is perfectly conclusive on the specimens presently.

You say:

all the confusion upon the question of social freedom is, that those who discuss it, in their deep who was a social freedom is, that those who discuss it, in their deep who was a social freedom is that the social freedom is that the four when you say one person absorption in one phase, lose sight of the fact that it has another phase.

Exactly so! That is precisely what I have all along been showing was your case. In your Steinway Hall speech, at the outset, you correctly recognized and defined both phases-freedom and restriction-and accurately stated their boundaries; but immediately afterwards you became so absorbed in the freedom phase, that you quite forget the restrictive-claimed that selfishness and animal desire (making no exception as to the form of their manifestation) "are best left free"argued strenuously for the "unrestricted sway" argued strenuously for the "unrestricted away" of affinities in the sexual relations of men and women, and have since seemed to wish to make it appear that you never used the word restriction. it appear that you never used the word restriction or its equivalent at all! (See my previous letter.) I confess that such inconsistency and obliviousness seemed beyond explanation.

You now explain, however, that I shall fail to find you " using the term restriction, as applied to | ment of yours. On the contrary, I have underfreedom in individual spheres." Really! But who stood you to be in favor of leaving every conever thought of so applying it? Certainly I did not! Not a word that I have written can give to the contracting parties; while I, in pursuance color to such an idea. If you "inferred" that I of your avowed basic principle, would have the did, it was an inference you had no right to make, government interfere to prevent the making and it being contrary to the whole tenor of my writings. Restriction applies, not in individual riage or other purposes, which will infringe the spheres, but at their boundaries. Its only just and rightful application is in restraining individuals this I derive the right of society to interpose in from over-stepping those boundaries and infringing upon the spheres of others. "If you will go behalf of the rights of children. Has anybody's carefully over all that I have said," you will find no other idea of restriction than this. This is exactly what I meant by "rectified restrictions." over which you stumbled. In so far as society now makes restrictions that are not right, I would liave them rectified. I trust there will be no further misunderstanding on that point.

But you claim that when freedom oversteps the boundaries of the individual sphere, it is no longer freedom, but despotism; and hence it is reciprocal love," making quite another statement not correct to speak of limiting or restricting from mine. You are welcome to all the honor of freedom, only despotism. This may be very well as a verbal criticism, to the end of introducing a new use of terms; but since this use is peculiar to yourself, and not recognized by the dictionaries\* or by common usage, I cannot see that you are justified in assuming, as you have constantly done, that I advocate despotism, because I have used the ordinary phraseology. I have nev. r advocated restriction of freedom within the individual sphere, only to it, and any representation to the contrary is misrepresentation, that can besustained only by verbal jugglery. In the ordinary use of terms, there can be false as well as true freedom, and false as well as true principles

Your re-statement of your theory of individual

and communal rights seems to me (please observe, seems to me; our readers will decide how it seems to them) a curious additional illustration of mental confusion and bewilderment. You still insist that every person "has the right to do whatever he has the capacity to do," but yet "that, if in the exercise of a capacity, a person invade the freedom of another, the community's right must be exercised in protection against the invasion," thus affirming a conflict and incongruity of natural rights, which is a logical and palpable absurdity. Why not adopt the simple, rational and consistent statement, that every person has the right to do whatever he has the capacity to do that does not infringe upon the rights of another; the converse of which is, that no one, whatever his capacity, has the right to do anything which interferes with the sphere or infringes the rights of another? This expresses the exact truth, the whole truth, and nothing but the truth, with no possibility of conflict, inconsistency or absurdity; and without the preposterousness of claiming that "one man has the right to kill another" and to do "whatever he can do," while that other has an equal right to kill the first, and can there be in insisting upon such transparent absurdities, as if they were the supreme words of wisdom to suffering humanity? Your persistent course in this matter is a riddle, I confess too deep for me.

In what follows of your letter, I regret to say I find not one single point of my criticisms fairly met, in a straight-forward and honorable manner. On the contrary, you again and again misstate my arguments, misquote my words, and display marvelous ingenuity in presenting me in false and unfavorable positions. I will exhibit a few in stances, and then pass the painful chapter.

First, you say you "do not see any ambiguity in asserting that a person has a right to do what ever he has the capacity to do," &c. As if I had said there was ambiguity in this! On the contrary, I said that by this assertion you had "cleared up the ambiguity" of a former doubtful sentence Again, you say:

"I deny that it logically follows from my argument, that one person ought to be permitted to make a drudge or a slave of another person, if he have the power, since that would be the enforce-ment of tyranny, against which it is the duty of the community to protect each of its members."

Now, my question on this point was, "If per sons 'have the right to do whatever they can do,' and if, as you say elsewhere, 'individuals have the duty to perform whatever they have the right to perform,' does it not logically follow that men have both the right and the duty to make drudges, slaves, or anything else they please, and can, of women?"

Instead of answering this squarely, or confessing the obvious mistake of your propositions quoted, you substitute "ought to be permitted," for "right and duty," and so shrewdly evade my question. But even the answer you give involves the inconsistency of claiming, under your beautiful theory of rights, that it is the duty of the community to prevent men from doing what it is their natural right and duty to do! "Mark you, how perfectly the two blend in one harmonious whole!"

Again, your course upon the subject of "contracts" seems inexplicably tortuous. In your Steinway Hall speech you made the broad, unqualified assertion - referring to pecuniary, as well as marriage contracts—that "in them the government has no legitimate right to interfere. \* \* There is neither right nor duty beyond

the uniting, the contracting parties." Thinking that here, as in other instances, you had overlooked the fundamental principles from which you started, I ventured to ask if all possible contracts between individuals should not be subject to the limitation before expressed, namely, that the parties have no right to contract to do anything that will infringe the rights of other persons, or of each other, nor to abrogate a

should be ashamed, of which we will have some contract in such a way as shall inflict injury upon others?"

Instead of an honest answer to a pertinent and honest question, you turned upon me with a sol-

"When you say one person inflicts a wrong when you say one person inflicts a wrong upon another, or upon society, when he fails to perform a contract, you are assuming a higher power than Nature has invested you with to exercise over others. 'Judge not lest yo be judged,' is the great law."

Unconscious of having said or done anything to merit this rebuke. I declined to accept it, and again called your attention to the principle in-

volved. Now you impatiently exclaim: "You may aftirm as often and as vehemently as you can, that persons have not the right to contract to do anything that would interfere with the rights of third persons, nevertheless, the fact stands that they continually do so; sometimes ecution of such contracts ought to have been permitted."

I see no relevancy in these pettish words to anything I have said. I have certainly made no such assumption, and have seen no such argutract, both in its terms and its execution, wholly the execution of contracts, whether for marrights of either party or of third parties. From marriage agreements-which you deny-and in 'mailed armor" been penetrated here, to cause such remarkable wincing?

Once more, you exclaim: "How you can say that my broad statement includes rape as mutual or reciprocal love is a stretch of imagination of which I confess I am incapable."

You must be aware that I said no such thing. You have interpolated the words, "as mutual or that style of argument. Your "broad language" alluded to, was this:

"Of the love, so called, which is nothing but selfishness, the appropriation of another soul as the means of one's own happiness merely, there is abundance in the world; and the still more animal, the mere desire for temporary gratification, with little worthy of the name of love, also abounds. Even these are best left free," etc.

Here is nothing about "mutual or reciprocal love," but just the opposite—lust—of which rape is but an extreme manifestation. If by "nothing but selfishness," "appropriation," and "mere desire for temporary gratification," you meant only mutual and reciprocal affection, your lauguage was certainly, as I said, ill-considered and undiscriminating, and needs amendment. / Whose fingers are in the tran now?

You still adhere, after the clear, unanswered and unanswerable demonstration to the contrary, given in my last, to the illusion that right and wrong, love and lust, are merely "different conditions of the same thing," and say:

When you can establish the fact that heat and cold are different things, and not different conditions of the same thing, you will have proven that love and lust are not different conditions of the same thing."

This placing side by side of heat and cold, love and fust, as analogous things, seems to me to give a most conclusive proof of mental obscuration and bewilderment, Cold, indeed, is but a negation or absence of heat-simply a negative condition. But is lust a mere negation—a nothing wanting any positive character?-The common sense of mankind knows it is not so. Love is, it is true, analogous to heat, or warmth; but the absence of love is indifference, or affectional coldness—not lust—and its opposite is hate. All human experience testifies that lust, instead of being a mere negative quality like cold, is one of the most positive, powerful and uncontrollable forces of human nature. Its essential quality, as shown to do whatever he can to him! What possible use in my last, is radically different: It amazes me that an intelligent mind can entertain such a fantasy, as that they are " but different conditions of the same thing." It surely must make all other illusions and fautasies possible.

To conclude, you place in the scale against my unanswered expositions of your mistakes, a quotation from a private correspondent. I might respond, in kind, with at least coual weight. But I forbear. My case may stand on its own merits. I will only say that if you selected that letter with a view to overwhelm me with the adverse opinion of one whom I "must know as one of the clearest reasoners in the country," you made a most unfortunate selection. 'A knowledge of the writer extending over many years, and recognizing in him some excellent traits, has not taught me to look in that direction for clear reasoning on social or moral questions—though I might have anticipated that he would find "a perfect feast" in your "Rejoinder." It is quite true that I have got a new lesson," but it is not the one he means.

I think it must now be apparent to all our readers that this discussion has reached the limit of its usefulness. I always find profit and satisfaction in canvassing principles and theories with a straight forward, honest-minded, truth-loving opponent: but I have neither time nor taste for following such tortuosities as your peculiar method of discussion presents. I addressed you at the outset only in the interest of truth and human good, and with the utmost personal respect and friendliness toward yourself, thinking you had inadvertently fallen into grave mistakes which; as a lover of truth and right, you would gladly have pointed out. Of the spirit and manner in which my kindly effort was met, I need not speak. As to the verdict of all right-minded readers, I have no anxiety. Suffice it that I have learned "a new lesson," of which our readers have also the benefit. It is painfully apparent-I write it with disappointment and grief-that for the "long-looked-for leader, divinely commissloned and consecrated," we must " wait a little longer." Adieu. Yours for honest Principles, as against all loose

and incongruous Theories. A. E. NEWTON. Arlington, Mass., May 3, 1872.

SPIRITUALISM.—Mr. J. O. Barrett, spiritual lecturer, gave a little company of the faithful a very acceptable discourse on the ministry of angels, in a lawyer's office, on Sunday afternoon, April 21st. His remarks traced the entire field of biblical history, and those who listened saw all the old worthies like Daniel, Moses, Abraham, Luther, John Murray, John Wesley and others, nothing but mediums of their times, moving about, speak-ing and acting as the spirit commanded them. So far from throwing the Bible overboard, the speaker appropriated the whole of it, and he had a word of admortion for those Spiritualists who accorded nothing to Christianity—were grateful to it for nothing. As for the speaker, he saw greater spirituality in Jesus than in any leaders who had gone before him.—Dubuque (Ia.) Daily Times.

A forlorn widower in Ithaca, N. Y., had the words, "She's in Heaven," cut on the tombstone of his departed wife, and below, the saving clause,

## Foreign Correspondence.

ENGLAND.

BY J. H. POWELL (Correspondent). Spirit Photography in London.

It is pleasing and somewhat curious to note the steady progress of the spiritual phenomena in London. Nothing retards them. The opposition of pseudo-scientists and devil-cries of religious suming the bald elements of materialism, and

surely though slowly inaugurating the era of absolute Spiritualism," to cite a phrase of Renan's. The latest sensation is not Mr. Conway's "disturbed" diatribes to the Index, nor Professor Pepper's Egyptian Hall "manifestations;" but the

appearance of strange and wondrous forms and

features on photographs. It must shame the superlatively wise—the Carsociety"—to learn that, whilst they were shutting the door of the Academy on "Psychic Force," and recancing the part of bigoted partisans, instead of students at the shrine of science—this same "psy hic force," which fittily translated, means spirit-force, was successfully at work introducing a new phase of its manifold phases of power into the heart of London. So it was. Let the learned ignoramuses heat their hard heads against the still harder facts—I for one shall not ask them to name. Experience is worth purchasing. So be it.

pause. Experience is worth purchasing. So be it.

The Banner no doubt will have apprized its legion of readers before this reaches them of the gion of readers before this reaches them of the fact that London has joined hands with Boston in presenting "the forms of the departed." Mumber ought to rejoice, since every fresh development in spirit photography adds, in public estimation, to his own integrity as a medium.

I was rejoiced when I first read in "The Medium and Dawbrach" of Mr. Gunny's and Miss.

I was rejoiced when I little read in "The Medium and Daybreak" of Mr. Guppy's and Miss Houghton's success in obtaining even approximate representations of spirit likenesses, because I see in this one of the most grateful, as well as atisfactory evidences that the mighty dead live. Newton is said to have been led to the discovery

ery of the law of gravitation by the fall of an apple from its stem. Thus an apparently trivial circumstance is freighted with infinite importance. A volume might be written to substantiate, by multiplied proofs bow mighty achieve

ments grow out of apparently puty (and by the multitude unnoticed) circumstances.

Ar Guppy's discovery that spirit photographs could be taken in presence of his-wife, grew out of some such small "accident." They sat for phoof some such small "accident." They sat for photographs, and had five negatives taken, when a sudden thought or impression caused Mr. Guppy to experiment, with the aid of the photographer, Mr. Fred. A. Hudson—thus by "accident," as the term is used, the discovery was made.\* A number of distinct with discovery was made.\* A number of distinct with discovery was made.\* ber of sittings with different persons and mediums have added to Mr. Hudson's stock of nega-

I append a list which appeared in "The Medinm and Daybreak" from Mr. Guppy, which will give at a glance the progress made since the first successful sitting at Mr. Hudson's, and save me considerable space in describing them:

ppening.

4.—March 7. Miss Houghton, with spirit figure and hand, which Miss II. felt pressing her shoulder while taken.

5.—March 7, taken quarter of an hour atter, Miss Houghton, with spirit figure, in which traces of face.

6.—March 7, taken quarter of an hour after, Miss Hough-

ton, with handle of dagger in points over her head.

7.—March 14. Miss Houghton, with dim figure beltind, and a white rabbit on her lap, which the spirit brought from outside while she was being taken.

8.—March 14. Miss Houghton, curious white figure behind her head.

hor head.

3 — March 14. Miss Houghton, with a hand over her head, the thumb pointing to a family ring on the third finger, connected with a relative she lost at the wreck of the Carnatic.

10.—March 20, Mr. Harrison, with a very distinct hand over his head.

over his head.

11.—March 20, Mr. , with rose on his shoulder and traces of spirit-hand holding it.

12.—March 25, Mrs. Guppy, little Tommy and Katey.

13.—March 25, Mrs. Guppy, ditto, it different atti-

14.—March 28, Miss Houghton, with willow palms in her

air. 15.—March 28, Miss Houghton, with bright spirit-cross vor her head.

16. — April 1, Mr. Herne, with table and flowers in the air.

17. — April 1, Miss Cook, entranced, spirit figure.

18. — April 1, Miss Kislingbury, with strange figure, very

10.—April 3, Dr. —, with female figure, very remarkable.
20.—April 3, Mr. Herne, with most remarkable figure,
21.—Mr. Herne, with most remarkable female figure, the
features and hair well deflued. -Mr. Herno, with distinct spirit figure of his brother;

a beautiful specimen.

23.—Miss Houghton, entirely obscured by a vested figure. with flowers' singularly heautiful. -Miss Houghton and vested figure : curious.

25 .- Mr. Slater, optician, nearly covered by fine spirit

figure.

26.—John Jones, Esq., with singularly bright spirit figure and face.

27.—Miss Cook, completely entranced, with figure in black, dress covered with something ike white mustin over it. Gradually those taken in presence of Mrs. Guppy showed more fully. In one lying before me, a figure, enveloped in robes all but the face and hands, appears behind Mrs. Guppy and her child, tall, almost erect, with a dark, downward expression. This figure is said to represent "Kate"

of the "Spiritual Magazine," for a sight of duplicates, being myself too ill to bear the journey to Holloway. I resolved to pay Mr. Hudson a visit, when able, in order that I night give the Banner details form proposed some proposed of the state of the details from personal experience

I expressed my intention of taking Mrs. Powell and trying to obtain spirit-photographs through her mediumship. All thought the idea impracticable. Somehow a theory has got hold of some of our earnest workers, that unless the medium be like Mrs. Guppy, of a powerful physical character, the spirits cannor materialize sufficiently to impress their features on the plate.

Ou the morning of Thursday, April 11th, al-though suffering more pain than ever I accompanied Mrs. Powell and our daughter Jessie to Mr Hudson's. We sat in a group. After the like-nesses were taken, I was invited by Mr. Hudson into the developing room. To my disappointment, no figures from the spirit-land were visible Mr. Hudson appeared to feel that the affair was a failure. I said try again, and suggested that Mrs. Powell should sit alone and submit to entrancement. She did so. I kept with Mr. Hudson, and watched him closely but not suspiciously. In few seconds the operator, on entering the developing room, said, "I don't suppose anything will be seen on this." A minute after, whilst he was developing the plate, he uttered a joyous exclausa-tion. There, sure enough, was a tall form, envel oped in drapery apparently. I was impatient to see a print, but had to wait several days, owing to the extraordinary pressure of business caused

It is difficult to describe the singular appearance on Mrs. Powell's carte. It differs from anything yet produced at Mr. Hudson's. Mrs. Powell sits entranced, holding her hands together on her lap. The figure, except the part where the face should be, is wholly covered with a kind of gauze or transparent muslin, and standing in front, hides the medium's lower extremeties, but her hands are plainly visible through the drapery, (positive proof in this of the honesty of the opera-tor.) Singular to relate, instead of a face proportioned to the size of the spirit-form, there are two distinct faces one above the other, the highest being the largest. The gauzs has a wavy appearance like a cress untidily arranged, but the marvel is, that a host of faces look out from all parts

O Since writing the above I have seen Mr. Guppy, and learn from him that early in the fall of last year he had the idea on his mind that spirits, in presence of Mrs. Guppy, would present their likenesses on photographs. Possessing photographic apparatus, and understanding the art of operating, he undertook to make a trial, in presence of Mr. Coleman, and succeeded in obtaining something like the pleture of a towel over the medium's head. So far Mr. Guppy, was satisfied and felt this persevence alone was neces-

of the figure. These are observable with the naked eye, but by using a magnifying glass, are of course the better seen.

Mrs. Powell is to have another sitting in a few

days, when we may have something more to convince us of the presence of the cloud of witnesses." In the meantime I rest content with the knowledge that the dend live and manifest in manifold ways; yet am I well pleased to know that our departed dear ones are about to give us cheering pictures of themselves, that we may preserve as manifestations of divinity. God is good, and the laws of spirit life are divine. I had the fact that London is blessed with evidence that fanatics, only add fuel to the fire which is con- spirits can impress their features on photographs as one of the most promising, and not the least wonderful proofs that Spiritualism is stirring up

the dry bones of Materialism.

By-and-by the news will 'stagger the skeptics, and scientists will discover the fact that they have been fighting a power which has all along steadily moved the world; without feeling the effect even of their puny blows.

There is no doubt, now that some forty or fifty persons have obtained spirit photographs, that the thing will spread, and a great many will experiment. The American spirit photographs, as far as I could learn, all were said to need an penters and certain other members of "The Royal operating medium. Mr. Mumler is a medium; so Society"—to learn that, whilst they were shutting was Mrs. Butler, of Buffalo, N. Y., who took spirit photographs for me.

The case is different in London. Mr. Hudson is

not awars of possessing medium power, and all the spirit pictures yet produced by him have been in the presence of a medium or mediums. Mrs. Guppy has sat as medium for the greater number Miss Honghton, Mr. Herne, Mr. Slater and Mrs. Powell, are, I believe, the only mediums that have obtained pictures.

Mr. Slater's figure, (No. 25) for instance, like Mrs. Powell's, was produced by his own mediumship. It is a beautiful figure, hiding one half of the medium. I shall watch the progress of spirit photography in London, and, if I can muster strength, report results to the Banner. Mr. Hudson's address is Palmer Terrace, Hol-

loway, N. He is ready to supply copies of any or all he takes, at a shilling, or twenty-five cents each. There is no doubt he will have a large sale and deserves to do so for the patience and willing-ness be has manifested in their production.

179 Conenhagen street. Caledonian Rd., London, N., April 16th, 1872

### The South.

NOTES BY THE WAYSIDE.

BY DEAN CLARK.

Once again, dear readers of the glorious old Banner of Light, would I greet you while halting on my laborious pathway for needed rest. At my last jotting I was about to visit Atlanta, Ga. where I went and abode about two weeks, and snoke a few times to small audiences. There I found our cause had taken root in a few gool minds, but the public sentiment is strongly fortified against it, and some, who at heart are its friends, fear to take a conspicuous part, lest they suffer in business relations.

Bros. J. N. Holmes, foreman in the New Era Considerable space in describing them:

Taken March 4, 1872, No. 1, the first in England, Mr. Guppy, with wreath and veiled figure.

2.—March 4; taken quarter of an hour afterwards, Mr. Guppy, with another singular white figure.

3.—March 4, taken quarter of an hour afterwards, Mr. Guppy, with another singular white figure, and J. M. Ellis, who solicited my services, were my most active cooperators, though Bro. Ellis had to be absent most of the time, on his duties as a railroad conductor. Bro. A. C. Ladd, who has fine healing and psychologic powers, who has the healing and psychologic powers, rendered efficient, ald and personal favors, and Bros. A. H. Loud and Hinton, and Sisters Hollis, Davis, and Cora, with Dr. Heenl, and a few others, were the principal abettors of my efforts. The three dailies published their inserted notices gratuitously, and the New Eca. whose editor, Col. Scrugg, is "a gentleman and a scholar," and is almost persuaded to be a Spiritualist, gave a good synopsis of each lecture; and the Atlanta Sun, whose leading editor is Alexander H. Stevers, gave brief but very complimentary notices vens, gave brief but very complimentary notices of my lectures.

of my lectures.

The clergy were considerably disturbed, and one of them denounced Spiritualism as the "sum of all villainies" and its exponents as impostors of all villainies" and its exponents as impostors of the worst stamp, whereupon I wrote a challenge, [printed in last week's Banner,] giving a copy to each of the dallies, whose editors all promised to insert, but only the New Era fulfilled. As I expected, no response came from these pulpit heroes but open field cowards, so I was deprived of the privilege of doing good to them, but left them something to remember me by, in the shape of an article upon "The Mission of Jesus."

shape of an article upon "The Mission of Jeaus." which came out, after my departure, in the "Constitution," one of the papers that did n't publish my challenge.

Soon after my arrival in Atlanta, I found Mrs.
Mitabell, test-medium from Massachusetts, who
find preceded me a few weeks, and interested
soveral in the phenomena, facts, but, not being

well sustained, on account of the ignorance and prejudice of the people concerning mediumship. she left for Macon-shortly before I proceeded

Finding the zeal of some of the friends insufficient to make sacrifices openly for our cause, and that most of the inquirers demanded physical phenomena rather than spiritual philosophy, encouraged the formation of private circles, and left the good work in a hopeful condition, and came to Nashville, Tenn., where I have been about a month. Here I found a genial home with Brother and Sister Morgan, formerly from Ohio, tall, almost erect, with a dark, downward expression. This figure is said to represent "Kate" of Davenport celebrity, who, is one of the spirits that operate in Mrs. Guppy's scances.

I was indebted to Mr. Shorter, the active editor of the "Spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine, "for a sight of duplifying the spiritual Magazine," for a sight of duplifying the spiritual Magazine,

enlisted the interest of several prominent citizens of Nashville. Several private circles are held in the city, and one public one convened weekly at Bro. Morgan's. Mrs. Smith, recently from Louisville, is developing as a fine medium for slate-writing, a la Dr. Slade, and a young man, whose name L've forgotten, has recently been developed as a medium for powerful physical manifestations, but, being in very poor health, he has gone to the mountains of East Termessee for a time; doubtless when he returns he will awaken

Dr. McFall, from Franklin, about twenty miles distant, has recently awakened much interest here by the physical manifestations that occur in his presence, and altogether the prospects of our cause in this vicinity are truly promising, though here, as generally through the South, priest-craft and sectarian prejudice hamner from and sectarian prejudice hamper freedom of thought and action, and hold very many from in-

But the noble example of the sainted Rev. J. B. Ferguson, whose memory is enshrined in the hearts of all in this vicinity, has caused several to break the trammels of the church, and seek that liberty wherewith the sons of God are made and I trust that ere long the banner of spir itual liberty, which this heroic champion unfurled and defended at so much personal cost, will be borne aloft by a triumphant host.

It has been my privilege and pleasure to spend several days with the family of our ascended brother, at their rural home, styled "Mount Hope," four miles from the city. Here I have found the comforts and luxuries of a country nome, coupled with those social pleasures which home, coupled with those social pleasures which culture, intelligence, spirituality and a generous hospitality afford. The family at present consists of Mrs. Ferguson, her eldest daughter, Mrs. Harrison, husband and two children, her second daughter, the vivacious and dutful Mary, who was the pride and comfort of her deting father, and whose life almost went out with his, Capt, Mrs. Section 11 of the husband of the quiet and Harrison, father of the husband of the quiet and matronly Jennie, and Mr. Champion, a retired business man, for many years a member of the family, who is a fine medium for writing and speaking. Mrs. F., unlike some of the Southern ladies, is a very industrious, practical woman, and manages her farm with an energy and sagacity that would put to shame many of the planters but the burdens imposed upon her are too onerous for her health, and she's desirous of selling her property, which consists of over a hundred acres of good fertile land, well fenced, and containing a picture of a towel over the medium's head. Be far Mr. Guppy was satisfied, and folt that perseverance alone was necessary to obtain likenesses. Mrs. Guppy, however, felt weary
of the constant drain upon her mediumship, and expressed
herself unwilling to proceed, fearing a rush of visitors in she
did. Consequently, the affair rested until the eventful
March 4th. large peach orchard and several apple trees, and

It is beautifully located upon the summit of a hill that commands a very romantic view, and whose rounded sides are cyered with fruit trees and clover. There is another two-story brick house near the middle of the farm, which with slight repairs would accommodate a good-sized family.

Mrs. F. will sell her farm at a bargain, and a

Northern farmer gould here find a valuable home
and a genial climate.

A few more words concerning the noble head of A few more words concerning the noble head of this interesting family, and I will close. The deserted tenement once occupied by this great and illustrious man, now moulders back to earth in the beautiful cemetery called Mt. Olivet, alread a mile and a half east of the city, and it was my pleasure to visit this consecrated spot with his daughters, and to plant roses around the grave which may blo some with the heanty of the resurrected elements that once enshrined an immortal loveliness, whose, sweetness, like theirs, is exoveliness, whose sweetness, like theirs, is exhaled into ethereal realms, yet has purified the atmosphere in which it blogmed.

Many times have I felt the "sacred presence" Many times have I loft the "sacred presence" of that exalted soul, whose heavenly fire still warms the hearts of his co-laborers, and fain would I receive the full flow of that mighty tide of inspiration which he can pour out from the "fount above;" but the capacity of the receiver forbids so great a measure of good, and I can only hope to "grow in grace" and greatness toward the am-plitude of his expanded soul.

Freed from a mortal form that for several years

Freed from a mortal form that for several years was a torture, he now lives in a sphere where distinguished merit is appreciated, and where the generous and philanthropic impulses that, eyer characterized his earthly careet find full stope in raising the "fallen," educating the ignorant, comforting the sorrowful, and inspiring all to higher aims, by a noble example of integrity, and by precepts of truth such as exalted souls are ever first to grasp. May his mantle fall upon imany a worthy follower, and the memory of his illustrious example prompt his survivers to hereig deeds, and that love for truth and humanity that so eminently made him "the friend, teacher, nattern eminently made him "tho friend, teacter, pattern, darling of mankind."

Nashvile, Tenn., May 1st, 1872.

The "Wild Tea" gratuitously advertised all over the country not long since to cure cancer, is said to be nothing but the common burdeck plant. For certain things the young leaves are good. Mash the Young leaves on a plate or some hard substante. Foak them in warm water two hours, using water enough to cover them nicely; then boil half an hour. Skim or take out the leaves, and to the half pint of water or siew remaining add two or three ounces of fresh butter, simmerates with the cold, apply for piles and old sores. Oftentines a cure will be effected, but under certain condi-tions of the system the remedy fails—Ex-

### AND STILL THEY COME! Letters and Testimonials то тик **WONDERFUL CURATIVE POWER** Dr. H. B. Storer's

INVIGORATING. EQUALIZING,

#### BLOOD PURIFYING NUTRITIVE COMPOUND.

SPECIAL DIRECTIONS, FOR USE MANY PERSONS find it more convenient to mix each take it, instead of the Powper, with the sugar and water, as they take it, instead of dissolving the whole at once and bottling. About one quarter of a level tenspoonful of the Powper, as date to a poonful of sugar, may be put into a tup, and one or two tablespoonfuls of either warm or cold water added; being thoroughly stirred before drinking.

ENLARGEMENT OF THE WOMB.

"I have been troubled for some time with entargement of the womb." It was quite a good deal enlarged and perfectly-hard. I saw your advertisement—did not have much faith-in it, but thinking it would do no harm to try it, sent for one package, and it has helped menoanderfully. Please send five dollars worth."—Mrs. I. G. C., Brockton, N. Y.

CHRONIC DEBILITY AND ULCERATION. "I thinke this will be all I shall need. The ulcers have all disappeared. Oh! I am so much better than be ever expected to be on earth! Indeed, I can hardly be called an invalid now. I do the work for my small family, and walk a mile without much fatigue, I cannot express the gratitude I fee! "—Mrs. M. K., Norfolk, Conn.

"Please send twelve boxes of your Nutritive Compound, I think I can dispose of a good deal of it among those that I have let have some to fry. My wife has been calling for number of years, and she rays that it does her more good than any other medicine she ever took, I know it does."—
P. B. W., Durand, Ill.

DISTRESS IN THE HEAD.

"I am prompted to try your medicine upon the recommendations of Mrs. J. O., of this yilliage, a highly respectable lady. She has recoully used it, and found it to be very efficietous in restoring her to almost perfect health. She has been complaining for a long time of distress in the health, &c., but now presents the appearance of sound condition."

—J. M. W., New Cartiste, Ohio.

"It is the best medicine my wife has ever taken."-N. R. W., Pittston, Me.

"It has done me more good than anything I have ever aken."—Martha T., Hadson City, N. J. "Praising the Almighty for giving you power and understanding to compound such a winderful nicilicing and wishing you all smoothly included the proceeding you all smoothly it known. I romain respectfully."—Miss Emily S., 32d street, New York City.

"After taking the last package the Leaverghea or Whites is almost entirely remedied. It helped my stomach and side, and the oppraision on my langs. The seronices of my stomach is relieved. You cannot imagine how thankful and grateful I seel for your kindness to me."—Mrs. H. B., Bowling Green, Ohio.

"The Nutrilly's Compound that I ordered last summer for my wife has done her more good than all the stuff-he had taken before. I combined both of your preparations with the happiest effect."—A. M. R., Chicago, III. FOR THE STOMACH, BOWELS AND LEU-

"I have taken five packages. I find them just the thing for the stornach and bowels, abso-for Laucorrhea and other female weaknesses."—Mrs. N. S. B., Natick, Mass. EQUALIZING THE CIRCULATION OF THE

"It is a capital remedy for all it is recommended. It is the best thing for equalizing the circulation of the blood I have over tried."—E. A. B., Doud's Station, Iowa,

"I feel as if I must, in justice to you and to myelf, tell you how much benefit I have received from taking your-invaluable preparation, the Nutritive Compound. Three or four friends to whom Laccommended it have experienced equally beneficial effects. I shall speak of it to every one whom I think would like to know about it. I enclose post-office order for six packages."—A. W. B., Wace, Texas.

"The package, I received was of great benefit to my daughter, for whom I got it. Please send alx packages for the enclosed five dellars."—N. C. A., Leavenworth, Ind. SOMETHING THAT DOES NOT CONTAIN

"I have patients who need something that does not contain 'Rum,' and I think the Nutritive's just the remedy. It has done very much more than I expected."—Dr. Walliam O. P., New York City.

"SCIATICA AND, OTHER COMPLAINTS! "I have under treatment a lady troubled with Sciatica and other complaints. I gave her the Nutritive, and no other treatment; and I am happy to say she is nearly well—has not been so well for soveral years. I have a number of patients who are trying it, and nothing besides."—W. O. P., M. D., New York City.

ACTS LIKE MAGIC." "I have tried one package on my sick child, and have ound it to act like magic."—J. R. P., Wilkesbarre, Penn.

THE "NUTRITIVE COMPOUND" Is NOT IN BOTTLES, but packages, which, when ilssolved in water, make ONE PINT of Restorative. Full directions for use accompany each package of the

Mailed, postpaid, on receipt of the price Price \$1,00 per package. \$5 for six packages; \$9 for twelve.

DR. H. B. STORER.

Office 137 HARRISON AVENUE, BOSTON, MASS For sale Wholesale and Retail by William White & Co., at the Banner of Light Office. 158 Washington street, Boston, Mass.

O Preedom: the state of being free; liberty; exemption from servitude, necessity or restraint; independence, ... Wor

Wobster, among other definitions, gives, "Any exemption from constraint or control; license; improper familiarity; violation of the rules of decorum," &c.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the a minunications (condensed of otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our corgdspondents give utterance.

17 This paper is issued every Saturday Morning, one week in advance of date.

For Spirit Message Department see Sixth Page.

# Banner of Light.

BOSTON, SATURDAY, MAY 25-1872.

Office in the "Parker Building," So 15 WASHINGTON STREET, BOOM No. 1, 17 STAIRS.

AGES CT IS SEW YORK,
THE AMERICAN NEWS COMPANY, He NASSAU ST

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LATHER COLBY, ISAAC B. RICH.

All letters and communications appertaining to the distribution of the paper mustion order to receive rough affection. Found fressed to Letters Council by the steers show the first sent to the alphass of the Elitor, but presently to William White & Co.

#### . "What Phenomena Occur?"

We find in the Index of May 11th a sensible communication, signed "Engineer," in which the writer, though not a believer in Spiritualism, has the following remarks, the justice and moderation of which will be apparent to all competent

"That strange phenomena do occur, any man may satisfy himself almost any day; and what we ask is that these gentlemen who are skilled in all the means of detecting truth and exposing error should critically examine, and either show peatedly, and can feel; hear or see under the same circumstances at any time, is not superstition. The time has come when men of science must face, the Issue. That the phenomena occur, is proved. Now what is the cause?"

To these remarks, so obviously true, temperate, and even cautions, the editor of the Index replies in the spirit of the dogmatist who has nothing but contempt for the testimony of thousands, of his fellow-ereatures, who are probably as well qualified as himself to test a plain matter of fact. If the testimony conflicts with his own preconcelyed notions of the possible and the probable, then let it be vilified and condemned! Such would seem to be his sentiment. Lest it should be supposed we do the editor injustice, we quote his comments in full:

comments in full:

"What phonomena occur? The witnesses have
not yet learned to separate what they have actually seen, heard or fell, from what they inversely
infer. The exact nature of the alleged facts is to be
first determined; everything illusive, extraneous
or irrelevant is to be most severely ruled out of
count; and such inferences only as are logically
irresistible are to be admitted to the rank of exirresistible are to be admitted to the rank of ex danations. What is usually called 'investiga-ion' of this subject is the sheerest farce. When mediums' will submit to such investigation as meaning with support to such investigation as must precise intelligent; conviction; scientific men will be willing enough to enter on it; but so long as they insist on precisely such 'conditions' as absolutely preclude it; what gan they expect but to be treated with neglect by all but those who are already saturated with belief? When Spiritualism will submit to really scientific inves-tigation, it will undoubtedly receive it. Our own repeated attempts to investigate have been very unfortunate, although we make no claim to be a

The Index, published at Toledo, is the organ of the religious radicals who have seceded from the Unitarian ranks, and who profess a wide liberality in the recognition of truth, from whatever quarter it may proceed. But we have rarely seen more of stiff, old-fashioned bigotry, assumption and concept concentrated in a paragraph, than is ty with his own notions of what is most suitable, to be found in the above. It reminds us of the convenient, or convincing! The "conditions" angry invectives of poor Prof-Pelton years ago. are prescribed, not by the medium, but by the the columns of the Roston Courter - Since that time Spiritualism has gone on spreading and winning converts by millions, until now every man of common sonse and common intelligence sees that there must be a broad basis of truth to account for the prevalence and the unprecedentod extension of the belief in the spiritual phonomena. If the supercilious remarks of the Index had proceeded from the Rev. Mr. Fulton, we should not have marveled; but that they should come from the preacher of liberalism par excellence, is a matter of some surprise.

The obvious assumption of the editor and of the class of assailants he represents is, that the five or six millious of people who have satisfied thouselves of the facts of Spiritualism are imbeelles and duper; that they don't know how to "separate" what they have actually seen, heard, or felt, "from what they merely infer!"

Now what does this editor, who would have us suppose he is the very type of candor and liberality, mean by an impertinence like this in the face of facts with which, as an honest chronicler, he ought to be perfectly familiar? Does he mean to say that there is no record of an eminent man of science who has examined and admitted the phenomena of Spiritualism? Did he never hear of Robert Hare of Philadelphia? of Mr. Varley, the electrician? of Robert Chambers? of William Crookes of the British Royal Society, of Mr. Huggins, a member of the same distinguished association of scientists? of the late Professor De Morgan, who, as the encyclopic lias tell us, was one of the first mathematicians of the age?, of the Austrian Reichenbach," of Drs. Elliotson and Ashburner, two of the most eminent London physicians? of the lamented J. W. Jackson, one of the first of contemporary authropologists? of Camille Flammarion of France, admitted to be one of the most profound of living astronomers? of Hermann Fichte, the worthy son of the great contemporary of Kant, and who, in the abstract sciences, has probably no living superior?

The editor of the Index is a frequent eulogist of Mr. Darwin, the ingenious expounder of the theory of evolution. If the editor will look at Mr. Darwin's last volume, he will find in it long quotations from Mr. Alfred R. Wallace; and of Mr. Wallaco, Dr. Hooker, the President of the British Scientific Association, spoke as follows, in his address at the meeting at Norwich, iff August, 1868: .

"Many of the metaphysicians' objectious have been controverted by that champion of natural selection, Mr. Darwin's true kuight, Afred R. Wallace, in his papers on Protection in the Westininster Review, and Creation by Law, in the Journal of Science, Oct, 1867, etc., in in the 'Journal of Science,' Oct. 1867, etc., in which the doctrines of 'Continual Interference,' the 'Theory of Beauty,' and kindred subjects, are discussed with admirable sagacity, knowledge, and skill; but of Mr. Wallace, and his many contributions to philosophical biology, it is not easy to speak without enthusiasm; for, putting aside their great merits, he, throughout his writings, with a modesty as rare as I believe it to be in him unconscious, forgets his own unquestionable claims to the honor of having originated, inde-pendently of Mr. Darwin, the theories which he

so ably defends. We presume that the editor of the Index will

not go back on his magnus Apollo, Mr. Darwin, so | nearly abandoned their researches, received the far as to deny the claims of Mr. Wallace to be one priceless proof which satisfied them that the ranked as a man of science. Now Mr. Wallace admits the phenomena of Spiritualism, and here is something he has to say on the subject:

"One of the most popular objections to miracles consists of making a supposition and drawing an-inference, which looks like a dilemma, but is real-

This argument has been put in several forms. This argument has been put in several forms. One is, 'If a man tells me hie came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by telegraph-wires, I do not, believe them. If any number of men tell me the same; I do not believe them. Therefore Mr. Home did not foat in the air, not withstanding any amount of testimony you may withstanding any amount of testimony you may bring to prove it.

Another is, 'If a man tells me that he saw the lion on Northumberland House descend into Trafalgar square and drink water from the fountains, I should not believe blm. If fifty men, or any number of men, informed me of the same thing, I should still not believe them.'

Hence it is inferred that there are certain things testimöny could possibly make a sane man be-

lieve them.
Now, these illustrations look like arguments, and, at first sight, it is not easy to see the proper way to answer them; but the fact is that they are utter fallacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge any one to prove. The proposition is, that a large number of independent, houest, sane, and sensible witnesses can testify to a plain matter of fact which never

Now, no evidence has ever been adduced to show that this ever has happened, or ever coul i happen. But the assumption is rendered still more monstrous when we consider the circumstances attending such cases as those of the cures at the tomb of the Abbé Paris, and the cases of modern scientific men being converted to a belief in the reality of the phenomena of modern Spirit nalism; for we must assume that, being fully warned that the alleged facts are impossible and are, therefore, delusions, and, having the source of the supposed delusion pointed out, and all the prejudices of the age and the whole tone of educated thought being against the reality of such facts, yet numbers of educated men, including physicians and men of science, are convinced of the reality of the facts, after the most searching investigation. Yet the assumption that such an amount and quality of independent converging evidence can be all false, must be proved to be a fact, if the argument is to have the slightest value otherwise it is merely begging the question. It must be remembered that we have to consider not absurd beliefs or false inferences, but plain matters of fact; and it cannot be proved, and never has been proved, that any large amount of cumulative evidence of disinterested and sensible men was ever obtained for an absolute and entire defusion. To put the matter in a simple form, the asserted fact is either possible, or not possible. If possible, such evidence as we have been considering would prove it; if not possible, such evidence could not exist. The argument is, therefore, an absolute fallicy, since its fundamental assump-tion cannot be proved: If it is interfided merely to enunciate the proposition, that the more strange and unusual a thing is the more and the better evidence we require for it, that we all admit; but I maintain that human testimony increases it value in such an enormous ratio with each addi tional independent and horest witness, that n fact ought to be rejected when attested by such a body of evidence as exists for many of the events termed miraculous or supernatural, and which occur now daily among us The burden of proof lies on those who maintain that such evidence can possibly be fallacious; let them point out one case in which such cumulative evidence existed,

Mr. Wallace's remarks hit the case of those false friends of science, who, like, Dr. Carpenter, argue as if what they consider in possible must be impossible.

and which yet proved to be false; let them give not supposition, but proof."

With regard to the "conditions" on which the Index lays so much stress, did it never occur to the editor that it is barely possible that the nature of things may choose to prescribe its own conditions, and not accommodate itself to the whims or processes of so-called scientists, or even of radical editors? The "mediums" lieing the mere instruments for certain occult intelligent forces to play uton, what an absurdity it is for the investigator to attempt to bully those "forces" into conformioperating forces. The pseudo man of science thinks he may stand on his dignity, and say to Nature, " Do as I tell you to, or I will not condescend to investigate your marvels,". Is this the spirit in which a genuine scientist will interrogate Nature? Conform to my conditions, or, I will wait upon Nature, to reverently listen to what she utter it, and deal with the facts that are manifested, and not ignore them because others are not manifested. We should be glad to learn her lessons on the conditions she chooses to prescribe, thankful to accept such insight into her arcana as she vouchsafes to grant.

"When Spiritualism will submit to really scientific investigation," says the Index, "it will undoubtedly receive it." Now what presumptuous absurdity there is in this remark, if Spiritualism is—what we claim it to be—the manifestation of a preternatural intelligent force! The editor peaks precisely as if Spiritualists were trying to show off something of their own invention or contrivance; as if they themselves were responsible for the "conditions" under which the phehomena occur! Whereas if the phenomena are spiritual-that is, subject to the control of forces and intelligences wholly independent of the will and action of the parties present-the demand for human conditions is simply arrogant and prepos terous.' As well might this condescending editor have said to some of the phenomena of electricity, before they were verified: "You much-vaunted power of electricity, I will stoop to investigate you as foon as you will conform to the conditions I may impose!"

The truly scientific state of mind is one of humility and not of self-assertion. The real scientist does not measure the grand phenomena of Nature by his own notions of the possible and the proper. It is only narrow and higoted, or ignorant and undeveloped minds, that are thus hampered and pre-occupied. Mr. Wallace; in the remarks we have already quoted, ably sets forth the position which the truly scientific observer ought to occupy toward the marvels of Spiritnalism, Mesmerism and Somnambulism.

For the Index to ask, "What phenomena occur?" at this period of the world's progress in reference to these subjects, shows either that the editor has shut his eyes to what is going on about him, or that he is so very wise in his own conceit as to have an immeasurable contempt for the ability of the rest of mankind to investigate occurrences appealing to their senses and their common sense The fact that he himself has been "very unfortunate" in his " repeated attempts to investigate is by no means a final and conclusive argument against the reality of the phenomena. It is hardly narrow experiences. We have heard of other men who were unfortunate in their reneated attempts to investigate; who were disaffected, disgusted, baffled, but who at last, when they had

o" An Answer to the Arguments of Hume, Lecky, and Others against Miracles." By Aifred R. Wallace, author of "The Malay Archipelago," and "Contributions to the Theory of Natural Selections." London: 1871.

cloud of witnesses to the phenomena were nel-

ther dupes nor liars. We repeat, therefore, that it is simply an arrogant slander for the editor of the Index to assert, as he virtually does, that such men as Hare, Loomis, Variey, Crookes, Brougham, Chambers, Gray, Wilkinson, Shorter, Coleman, Flammarion, Favre, Howitt, Arnold, Hazard, Gunning, Denton, Owen, Edmonds, Mountford, Putnam, White, Trollope, Fichte, Jackson and Wallace, are such simpletons and imbeciles as to be, "unable to separate what they have actually seen, heard or felt, from what they merely infer!"

Such a gross impertifience on the part of the editor would seem to imply that he is less anxious for truth than for what may strike the superficial as victory; that these inconvenient phenomena come in the way of some of his own preconceptions and pre-committals; that it would be very awkward for him, after all his opposition, his skill in dialectics, his display of erudition, to be compelled to admit that the "babes and sucklings" are nevertheless in the right, and he, the great theistic philosopher, in the wrong. We would not judge the editor uncharitably; but his imputation upon the common sense of the gifted and (many of them) distinguished men we have named, not to speak of the millions, who, like them, accept the phenomena as " proven," leaves us no escape from one of two alternatives: either he is densely ignorant, or, in reference to Spiritualism, absurdly self-conceited, bigoted and illiberal-what, in college days, we used to call a prig; and a prig who effects liberality is a prig indeed.

#### Reaction Coming.

Just as surely as the churches combine to force this dogma of theirs into the Constitution, to make it a part of the organic law and enforce it in statutes that shall be made operative everywhere, there will come a reaction of whose power they now have but a faint and distant conception. It is not in human nature to be driven even to goodness, much less to be compelled to accept the ecclesiastical interpretation of goodness and purity as the guide of life, with penalties attached for disobedience of the formal statutes of piety. Already the cry is heard in the air in response to the Cincinnati Bible Constitution Convention. Let them agitate; the struggle is bound to come, and agitation only hastens it forward. The revolutionists are putting forth their demands—the liberals will be found no less industrious on their side. The Index; of Toledo, states what these demands are, and Old Theology will do well to ponder them. They are as folows: that churches and other ecclesiastical proprty no longer remain exempt from just taxation; that chaplains in Congress, State Legislatures, the army, navy, militia, and in prisons, asylums and all other institutions supported by public noney, be dismissed; that no more appropriaions shall be voted for sectarian, educational and charitable institutions; that all religious services now sustained by the Government shall be abolished; that the Bible shall come out of the public schools; that Presidents and Govenors shall appoint no more public fasts or festivals that the present judicial oath shall be abolished, and simple affirmation be substituted; that all laws enforcing the public observance of Sunday, or the Sabbath, be repealed; and that in the Constitutions both of the States and the United States to privilege or advantage shall be conceded to Christianity or any other particular religion, the government being established on a purely sccufar basis, and all changes being unflinchingly made that are necessary for that end.

How does Old Theology like the picture? It is o idle dream of the imagination, we can assure t. but one of those things which are very sure to occur. Liberalism will not be content to stand on the defensive always; it will become aggressive, bold and deflant; it will claim its rights, and insist, with reason and truth as its allies, that creed, but solely for the protection of the people in their enjoyment of the larger civil, and religious, and personal liberty. On this high and broad ground it can make a memorable fight, in the course of which these ecclesiastical United none of you? Nay; it is the duty of science to States Court Judges, Govenors and other officers will go down as surely as they undertake to rechooses to tell, and in the way it pleases her to sist the rising sentiment of this great people. If a church, no matter of what creeds may set up its authority to bind first the consciences, and next the conduct of the people, we may as well call it a government wholly of church and done with it, and not even of church and State. But that is what will never be patiently submitted to. When it comes to threatening force in order to make ecclesiastical dogmas go down in a popular government, it must be accepted as a reckless challenge of the inherent and inalienable rights of the people; and when an issue of that sort is once joined, it will terminate only with a complete and thorough triumph for either one side or the other. If the churches are sagacious and wise, they will arrest this dangerous movement

#### Ministerial Endorsement of the Dramatic Stage.

right where it is,

The daily press informs us that at a recent Sunday evening meeting at Pittsburg, Pa., held by the Young Men's Christian Association in the theatre, a sermon was preached by the Rev. Mr. Van De Mark, in which that gentleman, among other liberal utterances, said: "God has given to man two means of exhibiting emotion not given to any other being, viz.: laughing and crying; an endowment with these gifts warrants their exercise." The stage, properly regulated, the preacher considered "not only the best vehicle of amusement, but as less objectionable than many others which very stric; folks tolerate." He alluded to games practised in what is called good society, which "necessitate osculatory exercise," and which he considered more reprehensible than any theatrical performance. The dramatists, he thought, in a majority of cases, inculcated good morals; for they punished vice and rewarded virtue. He insisted that theatres, with all their faults, would continue to be more attractive than. the churches, until preachers learn to throw into their words and actions an earnestness equal to that displayed by actors.

Aid for the Family of J. W. Jackson. In the Banner of Light for May 4th, we noticed editorially the translation from earth-life to the freedom of the spirit land of the liberal-minded and scholastic gentleman whose name heads this wise to measure Nature's possibilities by our own paragraph. We are sorry to learn, per the Spiritualist Magazine [London], that the family of this co laborer in the field of reform is much in need of pecuniary assistance, Mr. J. having been blessed with more mental than pecuniary possessious. Those desirous of performing a good deed can do so by forwarding subscriptions in aid of the bereaved ones to J. Burns, 15 Southampton Row; London, Eng.

#### People's Convention in New York City.

To use the words of the New York Herald, on Saturday evening, May 11th, this Convention-the first that has ever nominated, in any country, a exception of the Hungarian Diet, which elected Maria Theresa viva voce-adjourned. During its sedsions, a platform was adopted, the principal points of which were the complete reconstruction of the functions of the Government of the United States; a new Constitution to meet the present. wants of the people, the present construction being behind the present age of civilzation; all important legislation to be submitted to and approved by the people-the referendum-before becoming laws; a uniform national code of civil and criminal law; all monopolies to be abolished, charge of all public enterprises, which are to be for the public use, and not to be charged for at a higher rate than the cost of construction and maintenance; public lands to be for the free use of actual settlers; one system of currency based on the national faith; direct taxation according to personal property; free trade; general peace; the Government to employ the unemployed; capital punishment to be abolished; every person, male and female, to be al lowed to vote: minorities, as well as majorities to have representation in Government; the Monroe doctrine to be adopted.

The names of Victoria C. Woodhull and Frederick Douglass are presented by this convoca-tion, which adopted the name of the "Equal of the American Republic, as candidates for the Presidency and Vice Presidency of the United States. After one day (Thursday, May 9th) spent in preliminary skirmishing, the Friday (10th) session ended at evening by the nominations aforesaid, and the Saturday meetings were consumed in the perfection of details. The Convention (so we were informed by the daily press,) numbered upward of six hundred and twenty delegates, from twenty Scates and two Territories, and all shades of radical thought found representation upon a universally free platform. Resolutions. leading ideas of those attending, censuring the Liberal Republican nominee and his followers, and providing that certificates of indebtedness, without interest, be issued by the National Executive Committee in the name of the new party, campaign. Many of the delegates proceeded to ing themselves to advance money in sums of one hundred dollars at a time for the purchase of hese bonds.

The party is now arrayed in the field with the various claimants for public favor in the coming campaign. It represents, in certain ways, the earnest convictions of many honest reformers. While it is an undoubted fact that evils do crop out broadcast upon the frontlet of our social and political systems, the question which divides the masses of humanity's well wishers, is the means to be adopted for the eradication of said unsightly excrescences. . To the cold, calculating conservative the utterances of the enthusiastic iconoclast may appear volcanic in nature and revolutionary in character, but both classes are necessary in community to preserve the equilibrium. We be lieve that the incoming tidal-wave of reform is surely destined - whatever result may flow from this particular organization just inaugurated to gradually lift the race upon its pulsing crest toward the grander things to be, though the unrent cloud of the future hanging low over its waters gives us no glimpse of the mighty plan by which the consummation is to be won.

### Sunday Reading.

It seems New York is more liberal than Boston, as that city is willing its citizens should enter the public libraries on Sunday for rest and menthis government of ours was never established in tal recreation. This is significant of the growing bigotry of the past is fast giving place to the enlightened policy of the present; and hence it gives us pleasure to announce to our readers that the Mercantile Library Reading Room, in New York, was opened to the public on Sunday last. In speaking of the event the New York Herald says: Of the results of the first day of this new era in library morals, nothing but good can be reported. There was no disturbance of any kind, either on the part of those who cheerfully participated in the benefits of the new era, or of those who, from motives of moral conviction, differed from the decision arrived at by the majority of the Committee of Management. All the day through, the files of papers were quietly thumbed by gratified habitues of the institution, and, Sabbath though it was, the quest of information was pursued with the same quiet persistence that marks such a pursuit on any other day in the month or week. That any great harm was done, even the most rabid of the eloquent enthusiasts would hesitate to assert and there can be no doubt that this most novel of the innovations of an enlightened age will heartily command the respect and the hearty support of all who are in favor of a decorous and intelligent use of the day of rest."

### A New Feature.

By reference to our first page it will be seen that we have inaugurated in this number the long promised series of biographical sketches of Spiritualist media. After posthumous notices of Fannie Burbank Felton and Achea W. Sprague, we now present to our readers an outline of the life and services to the cause of Mrs. Mary M. Hardy, of Boston, trance, test, and business medium, from the pen of John William Day. We shall follow the same, at intervals, by sketches of Lizzle Doten, A. E. Carpenter, Annie Lord Chamberlain and her sister Jennie; Lizzie Keyser, of Ohio, by Judge Carter; Mary J. Hollis, of Kentucky, by Cephas B. Lynn; Mary A. Currier, of Haverhill, Mass., by John W. Day; and others. We shall be pleased to receive information from other mediums throughout the United States, concerning their experiences and past history, and will give publicity to such as opportunity shall present itself.

### William Brunton.

This young gentleman, formerly a student of divinity in England, but whose eyes-like those of Paul-became opened to the new light, is now residing at No 5 Poplar place, Boston, Mass, and is ready to accept calls to lecture wherever his services are needed by Spiritualist societies.

Should any of our Western friends desire his presence among them, he would be willing to undertake the journey if a sufficient number of engagements offer to make the movement feasible. We fearlessly recommend Bro. Brunton as a man of sterling integrity, eloquent delivery and original thought. His education for the Unitarian ministry, combined with rare mediumistic gifts, will yet afford him an enviable place among the apostles of the spiritual dispensation.

#### Rev. Mr. Alger.

Rev. Mr. Alger spoke in Music Hall last Sunday forenoon, after (owing to ill health) an absence of nearly a year. The hall was crowded, and every one present manifested pleasure at the restorawoman for sovereign or chief magistrate, with the tion to health of this worthy man. The sermon began with a brief general statement, variously illustrated, of the superiority of rational over traditional religion, and then went on to give definitions of religion, and science, the first of which was defined as a reaction of the soul on the unknown, the unknowable, the inevitable and the eternal, while the second was declared to be the reaction of the soul on known manifestations of the Infinite in material forms. Various mythical presentations of natural occurrences and of the character of the Deity were then contrasted with the scientific view of the same subjects, particular charters revoked, and the Government to take stress being laid upon the difference between a faith which relegated God entirely to the past, and a belief which placed him in the present, his oracle speaking from every cloud, and heard upon every seaside, in every lonely forest, in every midnight glen, and upon every solitary mountain. Great applause greeted an assertion that reading prayer-books a million times over, ringing bells, burning candles, crying aloud upon the name of the Lord, were not religion, but mechanical substitutes for it, and the greatest evil in the religious world at this moment. This was followed by a short dissertation on the difference between the Pagan or Jewish conception of God, and that which was in accordance with the latest revelations of science; and after this came a view of the various classes of believers in the world, and Rights Party," to the consideration of the voters of the effects produced upon them by the rationalistic ideas. Again reverting to the praise of rational religion, Mr. Alger spoke of the idea of a traditional God, seated on a local throne, walled in with angels, and opposed by a local hell filled in with demons, and jocosely refuted this idea by saying that since, by the revolution of the galaxy, heaven, which is supposed to be above us, and hell, which is supposed to be beneath us, constantly change places, they are equally everywhere and nowhere. God reveals himself to man in the miracle of the universe, said Mr. Alger, in the parallel miracle of the races of the living riswere passed during the sessions enunciating the ing from the smallest animalcule, which, after one throb of being, lays its skeleton upon the coral reef, to the seraph whose bosom throbs with rapture at his glory; and his spirit not only inspires the Bible, but all literature. A glowing picture of the time when all the world should for the purpose of raising funds to carry on the take this rational view of God, of the day that should yet dawn, when, as lakes mirror heaven, evince their confidence in the movement by pledg- the inner life of man should reflect God, and a declaration of devout faith in the eventual though distant coming of the day closed the sermon, which neither in beauty of language nor depth of thought showed any falling off in the power of the speaker.

> Music Hall Spiritualist Free Meetings. On Sunday afternoon, May 12th, Addison A. Wheelock, managing editor of the American Spiritualist, spoke at this place. His subject was "The Spiritualism of Life."

> Miss Lizzle Doten, the celebrated poetess and inspirational speaker, will lecture at this hall on Sunday afternoon, May 19th; subject, "The Debatable Land," closing with an inspirational

#### Andrew Jackson, Davis.

The closing lecture of the course for the present season will be delivered Sunday afternoon, May 26th, at Music Hall, by this distinguished seer, author, and speaker, whose name is a household word wherever liberality of sentiment is prized. Air opportunity is thus given for many, who have never listened to Mr. Davis in public, to meet him and know personally of one whose printed pages have long ago introduced him to their men-

### Release of the Mormons.

The Supreme Court of the United States have fully indorsed, and more than indorsed by their the mame or interests of any special religion or liberality of the age in matters of conscience. The action, all that was said some weeks since in the Banner in behalf of "Fair Play to the Mormons." And yet for our candid utterances on that subject we were blamed by many who did not stop to discriminate, but confounded a plea for the misdoor with sympathy for the misdeed. We de nounced Judge McKean's proceedings against the polygamists as high-handed, irregular and in contravention of the spirit of the territorial laws and the constitution of the United States. The Supreme Court, by reversing all the measures adopted under the ruling of Judge McKean, have added their overwhelming authority to our own feeble plea, and we have the satisfaction of finding that our sense of justice and right was in harmony with the laws as expounded by our highest tribunal.

#### Massachusetts State Spiritualist Association

On Wednesday morning, May 29th, this organization will commence its annual session, to continue during the afternoon and evening of the same day. The call in another column, signed by the President and Secretary, sets forth that the election of officers and other matters of importance and interest, will come up for consideration. Let all who can do so conveniently, attend, and give the endorsement of their presence to the Association.

### The London Spiritual Magazine

For May has arrived. (The following is its table of contents: The Spiritual Experiences in Italy of the late Nathaniel Hawthorne, and his Reflections thereupon; Spirit Photographs; Twenty Years' Experience in Spiritual Intercourse and Phenom-, sua; Stones Thrown by Unseen Agents; Prof. Robert Hare's Latest Opinion of Spiritualism; Spiritualism at the Antipodes; Spiritualism in the American Press - Mr. Charles H. Foster - A Strange Cure; Notes and Gleanings; Obituary-Mr. J. W. Jackson; Notices of Books; Correspondence. For sale at the Banner of Light office.

### Mumler's Fire Engine Telegraph.

This new invention, for the purpose of transmitting signals when to start and stop from the pipe to the engine, worked, as we learn from the Daily Advertiser, to the entire satis action of Chief Engineer Damrell and others of the Fire Department, on the 11th inst. It is not generally known -but such is the fact-that this invention was suggested to the medium, Mumler, by his spiritfriends.

### New Music.

G. D. Russell & Co. have recently issued the following cice list of vocal and instrumental pieces: "Piano-forte Recreations, No. 6," by Stephen A. Emery; "Dolly Varden," a serio-comic song, composed by E. G. B. Holder; "Beginner's Favorite," instrumental, by E. W. Locke; "Little Paded Shoes," words by Annie M. Curtis, music by Charley Bernard; "Your spirit lingers near me," by Emil Eisman; 'Lucy Waltz," by M. J. Messor.

Sympathy is not voiceless. Charity has a multitude of votaries. The great heart of humanity beats for its kind, wherever its footprints are

#### Opening of the Psychopathic Betreat.

At length we are enabled to announce that definite arrangements have been made for opening the long-contemplated psychopathic institution, for the care and cure of persons suffering from mental disturbances and diseases of the nervous

The building selected for the purpose is a large first class private residence, elegantly furnished, and provided with every possible means of convenience and comfort. The grounds are ample, shrubbery, arbors, croquet plat, and a variety of walks, affording the best facilities for out-door of Harrison avenue, Boston. exercise, recreation and amusement, yet secluded from the disturbing confusion and excitement of city life.

The locality is at Winchester, on the Lowell railroad, eight miles from Boston, on elevated ground, with salubrious air, securing the highest sanitary conditions. In the immediate vicinity boating and fishing privileges can be enjoyed. It is less than one-third of a mile distant from the denot, and accessible by eleven daily trains in both directions.

With the quiet of a retreat, and the curative means of a hospital, are combined the comforts and cheer of a home, and more than all, the peculiar psychopathic influences heretofore specified, which are not employed elsewhere.

With this combination of physical, moral and spiritual agencies, we hope to be able to report a very perceptible increase in the per centage of cures over what has heretofore been obtained.

Certain improvements now in progress will be completed about the 20th of the present month, of a most uncompromising stamp. when the doors will be opened for the reception of patients. It will be well, however, for those will be issued in a few days by G. W. Carleton & who wish to avail themselves of the advantages | Co., together with another spicy English reprint, afforded, to communicate first with the supering Angelina Gushington's Thoughts on Men and tendent, by letter or in person, specifying such Things." special arrangements as they desire.

A long time has elapsed since this matter was brought to the attention of Spiritualists and others of liberal thought, through the Banner; much longer than was at first believed necessary to consummate it, even on a larger scale. A few noble souls responded promptly to the first appeal; but cooperation came so tardily-and in some quarters, where reasonably expected, was withheld altogether-that even some of these bacame discouraged. The sum of money deemed necessary for the realization of their hopes could not be obtained, and it became a question whether the plan should be abandoned, or indefinitely postnoned. Still the firm conviction remained that there was an imperative duty to be performed. The need was indisputable and paramount. Voices from the heavenly spheres encouraged us to persevere, giving assurance of success. And thus, through the deepest discouragement, hope, though sometimes enfeebled, has kept uppermost, and the impulse to enter courageously upon the work, proved too strong to be resisted.

hand through this period of discouragement, our grateful thanks are due; and we believe that others whose hearts are with us-amply able to extend similar aid, but who, for prudential reasons, have faltered-will have caution replaced by confidence and take pride in carrying out their first convictions.

We commence with an earnest purpose, animated by a determination to achieve success, acknowledging no such word as fail, until the combined forces of earth and heaven shall pronounce our purpose other than humane, our prospects hopeless, and our earnest efforts futile.

EDWARD MEAD. (Those who may favor the enterprise just inaugurated by Professor Mead, whose large experience in the cure of montal diseases peculiarly qualifies him for the position he assumes, are requested to forward donations to his address, care of this office.]-ED. B. of L.

### In Memoriam.

We were recently and suddenly made to sorthe loving and beloved companion of Capt. Zebina H. Small.

Both of these well-known and worthy-people, active and efficient members of "the old guard" through all the anti-slavery days, have valiantly maintained the same interest and activity in all the great moral and religious conflicts which have taken place in the public mind since those memorable and courageous times. Their home for nearly forty years has been the abiding-place of such moral warriors as Garrison, Phillips, Parker Pillsbury, Henry C. Wright, and their co-laborers; while, in later times, our spiritual missionaries and itinerants have ever found most generous shelter and warmest sympathy beneath their hospitable roof,

Mrs. Small was indeed a mother in Israel, With a willing heart and an open hand, her charities were truly catholic, and her sympathies grandly active and practical.

Blest with native good sense, she was eminently conscientious in all her views, a sincere lover of justice, clear in her conceptions of right, earnest and consistent in her devotion to the truth. Naturally kind, gentle and affectionate, her life flowed on like a peaceful river winding its way to the open sea. Years ago the gospel of Spiritualism gladdened her consciousness, and in the radiant glory of its beatific light she sweetly fell asleep.

While her spiritual presence may be felt and recognized in the home that knew her so long and well, her bodily absence will be mourned for the void which nothing can fill. From her abode in the realm of souls, she watches over and awaits, in company with those who preceded her. for the like translation of kindred ones who vet remain, when, an unbroken family band, reunited above, they will together journey on, continually acquiring new thoughts and richer experiences, while forever basking in the glorified beauties of GEORGE A. BACON.

Contents of this Number of the Banner. First page: "Psychometry," by Joseph R. Buchanan; "On Religious Beliefs," by Jane M. Jackson; "Biographical Sketches-Mrs. Mary M. Hardy," by John W. Day. Second : Same contin-To Robert Harper, of Birmingham, England," by Austin Kent; "Looking Beyond; "Confusion Worse Confounded," by A. E. Newton. Third: Same continued; "England - Spirit Photography in London," by J. H. Powell; "Notes by the Wayside," by Dean Clark, Fourth and Fifth: Editorials on current topics, etc. Sixth: Message Department; "Mrs. Conant's Mediumship," by J. M. Peebles; Poem - "Correlation of Moral Forces," by E. R. Place; Obituaries. Seventh: Business announcements. Eighlh: "Editorial Corressiondence," by Warren Chase; "Western Locals," by Cephas B. Lynn.

Of Mary J. Holmes's new novel, "Edna Browning," G. W. Carleton & Co., the publishers, have received advance orders for nearly 20,000 copies! "Who reads an American novel?"

#### ALL SORTS OF PARAGRAPHS.

Miss E. Shaw, Master W. Libbey, Messrs. J. William Fletcher, of Westford, Mass., and George Sanderson, of Weston, Mass., have our cordial thanks for flowers sent us for the Banner Circle Room. The spirit-children, who impressed them to do so, send, in return, blessings from their beautiful flower-garden in spirit-land.

By reference to card in another column, it will be seen that Miss Severance, the well known tastefully laid out, supplied with shade trees, medium, has removed her office and place of abode to 74 East Brookline street, three floors east

> An ingenious schoolma'm in Iowa punished a boy for kissing the big girls by making him show how it was done before the whole school. It did n't work well, however, for the idea became altogether too popular at once.

The man who stood half an hour in a church vestibule, and then twenty minutes in the aisle, without being offered a seat, is decidedly opposed to having "God put into the Constitution" at present. He thinks that it would be better to try the experiment of putting a little more godliness into the churches first .- The Golden Age.

A Chicago congregation pricked up its ears when the minister said:"I have land to sell." but dropped off to sleep again when he added: 'the beautiful land on high."

We have received the first number of a racy little monthly paper called "The Word," published at Princeton, Mass., edited by S. H. Heywood. The new venture is a radical reform sheet

Fanny Fern's new book, entitled "Caper Sauce,"

#### New Publications.

The May number -- 5 of Vol. 1 -- of the Kansas Magazine, printed at Topoka, by a company of the same name, has come to hand. The contents are of a varied and attractive haracter, and the young magazine gives good promise for the future. A. Williams & Co., 135 Washington street, Boston, have it for sale.

Church's Musical. Visitor, published by John Church & Co., Cincinnati, O., has made its appearance for May, offering to the reader a full line of "correspondence," "editorials," etc., together with nine pages of choice music.

Received, "Ours ILLUSTRATED," published by Wobb Bros. Co., Providence, R. I. This is a monthly art journal of xcellent typographic appearance and tasteful illustrations. We have received from the publishers, Chorles C. Chatfield & Co., New Haven, Conn., a well prepared pamphlet— No. 8, University Series—entitled, "The Sun and the Phe-NOMENA OF ITS ATMOSPHERE, by Prof. C. A. Young, of Dartnouth College," the same being the substance of a recent

ecture by the Professor before the Yale Scientific Club. . The April number of the RAPID WRITER, a quarterly published in the interests of D. P. Lindsley's Tachygraphy, by the "Rapid Writer Association," Andover, Mass., is re-To those kind friends who have lent a helping ceived. Of the great merit of the system it advocates we have frequently expressed our opinion, and have the elcmentary work on the art for sale at our counter, where all interested can investigate for themselves.

THE WAY OF THE WORLD IS brought out in a new edition for ts popular author, Wm. T. Adams ("Oliver Optic"), by his ablishers, Lee & Shepard, who have presented it to the reader of modern flotion in a very attractive form and dress. It deals with living characters and conditions, and sketches passages of current life and action with whose features all are more or less familiar. The fact that it has passed to a new edition is additional evidence of its increasing popularity.

THE LIFE THAT Now Is need hardly be named as the title f a hardsome volume of discourses by Robert Collyer, who has just left the East for Chicago with a larger amount of money for the rebuilding of his church than clergyman ever successfully begged for before. We have before this taken occasion to comment on Collver's noble and sweet peculiari tios-his thought almost drowned in emotion, his prose steeped in poetry, his faith with its forms-wholly-lost in its reality. All those will be found, and more, in the fresh and timely volume just presented by his publishers, Roberts

A BAKER's Dozen is the extremely neat title of a little row at our earthly loss in the departure of Mrs. collection of thirteen pleasant dramatic productions from Ruth A. Small, of Harwich, Mass., although she the pen of George M. Baker, whose name is well enough had attained more than her quota of threescore; known in this connection in Boston and vicinity. Whoever, years and ten; and who, for over fifty years, was would convert his parlors, of an evening, into a perfect paradise of mirthful enjoyment, will do well to possess him self of this convenient little volume. It will prove a theatre of itself in its owner's nocket.

THE AMERICAN ODD PELLOW for May has Theautifully illustrated articles, stories and sketches, choice poetry, Departments for the home circle and Daughters of Rebekah Scientific and Curious Facts. Agricultural and State Dopart monts, all the news of the Order, &c., &c. Address A. O. F. Associat on, No. 37 Park Row, New York.

We have received a copy of the printed programme and rules for the "Nashville [Tenn.] INDUSTRIAL EXHIBITION, of manufactures, minerals, art, etc., etc., which opened May 1st, and is to close Saturday, June 1st.

THE STUDENT'S JOURNAL, a neat four-page broadside, issucd in New York City by Andrew J. Graham, and devoted to the advocacy of phonography, music, etc., etc., is receive ed. An article-"All About Phonography," is especially recommended to the consideration of the public.

THE NORTH END MISSION MAGAZINE for April, a quarterly publication sent out by a society of the same name, at 20 North street, Boston, has come to hand. The organization which it represents is doing a good work of charity in the peculiar field of its labors.

We have received from E. Stieger, 23 and 24 Frankfort street, New York City, a neat pamphlet, in German, entitled. "The Kindergarten in America," devoted to a considcration of the adaptation of Fræbel's system to conditions

Spiritualist Lycoums and Lectures. MEETINGS IN BIOSTON.—Music Hall.—Free admitssion.—The Fifth Course of Lectures on the Spiritual Philosophy is being held in this elegant and spacious hall. Meetings ever sunday, at 2% page page 18 Miss Lizzie Doten will lecture May 19; Andrew Jackson Davis, May 26, which concludes the season.

Eliot Hall, corner Eliot and Tremont streets.—The Boston Splittualists' Union hold their regular meetings every Thursday evening at 7½ o'clock. The public are conductive invited to attend. Dr. H. F. Gardner, President; Mrs. L. F. Kittredge, Secretary—The Children's Progressive Lycoum meets at 10½ 'A. M. every Sunday.'

John A. Andrew Hall, corner of Chauncy and Essex Mreets,—Test circle at 10½ A. M., Mrs. Mary Cartisle, medium. Lecture and answering questions at 2½ and 7½ P. M., by Mrs S. A. Floyd.

Temple Hall. 18 Boytston street.—At 10] A. M., test circle, Mrs. Belle Bowditch, medium; 236 P. M., circle, open to all mediums; 7] P. M., conference. Boston.-Eliot Hall .- Answers to the question, "To what

extent are we responsible for our acts, and to whom ?" singing by various members, the rendition of a musical selection by Alice Cayvan, marching, etc., composed the exercises at the session of the Children's . Progressive Lyceum Sunday morning, May 12th. The meeting was characterized by a good attendance.

Ladies' Tea Party .- On Tuesday evening, May 14th, a pleasant assemblage inaugurated the first of a series of social gatherings hereafter to be held at Eliot Hall for the pecuniary assistance and under the auspices of the Ladies' Ald Society. Music from Carter's Quadrille Band, dancing till twelve o'clock, a substantial supper and social converse made the occasion one long to be remembered. During the ovening, Miss Alida Hubbard, by tequest, danced the "Irish Lilt," to the satisfaction of all.

In the coming autumn and winter, it is intended to hold these parties once a month. The next meeting for the summer will occur during the strawberry season, of which full particulars will be given hereafter, Lyceum Entertainment .- The First Children's Progressive

Lyceum of Boston will give an entertainment at Eliot Hall. Monday evening, May 20th, at eight o'clock, in aid of its finances, at which the exercises will consist of recitations. songs, duets, an original declamation written by D. N. Ford. etc. Mary A. Sanborn, C. W. Sullivan, Hattle C. Richardson, Willie S. French, M. F. Davy, Alice Cayvan and other

old favorites will give their services to enhance the interest of the occasion. A good attendance is hoped for.

John A. Andrew Hall .- An interesting circle was held on he morning of Sunday, May 12th, by Mrs. Mary A. Carlisle. In the afternoon Mrs. Floyd lectured accountably to a good house, and the questions propounded by the audience were satisfactorily answered. In the evening the subject-"A Key to immortality," was skillfully treated in an eloquent and concise manner. The fine quartette singing adds of Lousiana, have just leased Minerva Hall, 138 greatly to the interest of the services. These meetings, which are steadily on the increase as to attendance and use fulness, are held at 2] and 7] o'clock P. M.

Temple Hall .- On the morning of Bunday, May 12th, Mrs. Bowditch gave a public circle at this place; and in, the af ornoon and evening of the same day speaking by the riends was the order of exercises.

Dr. C. C. York, Conductor, gives notice that the Temple Hall Children's Lydoum will give a dramatic entertainment on Wednesday evening, May 22d, commencing at 71 o'clock' dancing at 01 to 117 o'clock.

CHARLESTOWN. - Reening Star Hall - Meetings are held at this place each Sunday, at 3 and 71 r. s. The sessions on Sunday, May 12th, were occupied, afternoon by lecture and psychometric readings by Mrs. Abbie N. Burnham, evening by a conference, opened by Dr. A. H. Richardson, in which eleven speakers participated.

COMMONWEALTH OF MASSACHUSETTS. IN THE TRAE ONE THOUSAND EIGHT HUNDRED AND SEVENTY-TWO. ANAOT

TO INCORPORATE THE BOSTON ASSOCIATION OF SPIRITUALISTS Be it enacted by the Senate and House of Representatives, in General' Court assembled, and by the authority of the

SECTION 1 / Phineas E. Gay, Daniel Parrar, Charles E. onkins, Mosos A. Dow, Francis A. Sawyer, Henry F. Gardner, Even W. Keyes, George W. Smith, Moses T. Dole, their associates and successors, are here by made a corporation by the name of the Boston Association of Spiritualists, to be located in Boston, for the purpose of disseminating information in regard to the doctrines of Spiritualism, with all the powers and privileges, and subject to all the duties, restriclong and liabilities sot forth in the sixty-eighth chapter of the General Statutes.

SEC. 2. Baid Corporation may hold real and personal esate to the amount of three hundred and fifty thousand lollars, which property, after the same has been paid for, and the net income thereof, shall be appropriated exclusively for the purposes in this not specified.

Sec. 3. This act shall take effect upon its passage. House of Representatives, April 29th, 1872.

Passed to be enacted. JOHN E. BANFORD, Speaker, In Senate, May 1st, 1872. Passed to be enacted. HORAGE H. COOLIDGE, President.

May 2d, 1872. Approved, W. B. WASHBURN. Secretary's Department,

Boston, May 7th, 1872. I cortify the foregoing to be a true copy. DAVID PULSIFER, Deputy Secretary of the Commonwealth.

The persons named in the above Act of Incorporation are hereby notified that a meeting of said Corporators will be held at the Pavilion, No. 57 Tromont street, Boston, in Room A. on Monday, May 27th, 1872, at Half-past seven o'clock P. M., for the following purposes, viz : 1st, To decide upon the acceptance, of the above Act o

Incorporation 21, To choose officers for said Corporation. 31, To adopt By-Laws for the government of the came. 4th, To decide upon the adoption of a corporation seal.

5th, To transact any other business that may legally ome before them. Dated at Boston this 7th day of May, 1872. \_ ..

PHINEAS E. GAY, Moses A. Dow. HENRY P. GARDNER. EBEN W. KEYES. DANIEL FARRAR. GEORGE W. SMITH.

#### Movements of Lecturers and Mediums Ell F. Brown has recently reorganized the Progressive

Lycoum at Osborn Prairie, Indiana. He also organized a new Lycoum in Kansas City, Mo., on the first Sunday of May: He will remain with the Lyceum during the month, after which he will visit some new places in Kansas and Missouri

Dr. H.-P. Fairfield will speak in Newton Falls, Ohio, the five Sundays in June. He would like to make other ongagements. Address Ancora, N. J. Dr. Fred, L. H. Willis will be at No. 11 Dover street, Bos

on, to receive patients, Tuesday, Wednesday, Thursday and Friday, June 4th, 5th, 6th and 7th, from 10 A. M. till 3 P. M. Prof. William Denton spoke to large audiences at Harwich Port, Mass, Sunday morning and afternoon, May 12th. He reports that the interest in spiritual matters is in this place, and that the believers in the philosophy are always ready to back up their tenets with their dollars-a good example for believers in all localities to consider. A

Mrs. A. P. Brown, of Vermont, will speak in Manchester, N. H., Sundays, May 19th and 26th,

Mr. Charles H. Foster, the test-medium, informs us that ne wil be in Boston and vicinity during the month of June, "Mrs. M. J. Wilcoxson's labors in Kansas recently are highly spoken of not only by Spiritualists, but by the local

press where she has lectured. The "Kansas Tribuno" published at Lawrence-for Tuesday, April 30th, comes to us with a fair and candid synopsis of her discourses at Frazier Hall, Sunday, April 28th.

Ed. S. Wheeler, after a tour of travel and labor of six nonths or more in the West, South-west and North-west, arrived at our city the 15th of May. He would like to make engagements in New England for the present. Address him at this office.

E. Anno Hinman speaks in Laconia, N. H., May 19th, Will remain in the State a few weeks longer, and will make engagements for Sundays or week evenings, as those wishing to engage desire.

#### The Woodhull Stock Rising. It now seems that Mesdames Woodhull and

Claffin are to make a good investment out of the new political, party movement inaugurated at Apollo Hall. A meeting of the Executive Committee was held last evening, at which it was decided to hire a residence in this city, for which the rent may reach the sum of \$1000 a month. building is to be used as the headquarters for the party, and a portion of it is to be reserved for the habitation of Mrs. Woodhull. This estimable lady is one of a committee of three to secure the house. The bonds of the organization are to be made in denominations varying from five to one thousand dollars, which are redeemable...when the party comes into power, or the present sys-te n of government is changed. The form of the te n of government is changed. The form of the Issue is now in the hands of the engraver; but the plum for the fortunate Woodhull and Cladin family does not end here, for arrangements have been instituted for the purchase of the Woodhull & Cladin Weekly, which will hereafter be the official organ of the party, and the business they now carry on at 44 Broad street, as brokers, will be transferred to the headquarters building; house rest, office reput he sale of their parts of house rent, office rent, the sale of their paper and a controlling influence in the party programme thus appear to have been bestowed on these lucky sisters. The money is coming in rapidly, and it is expected that there will be upwards of \$100,000 in the treasury within a few days. A quantity of speakers have been engaged to dispense the new doctrines throughout the country, and Victoria and Tennie will stump the country from Maine to California.—Boston Post, May 13th.

#### The Massachusetts State Spiritualist Association

Will hold a meeting in Eliot Hall (corner of Eliot and Tremont streets), Boston, Wednesday, May the 29th, at half-past ten A. M -to continue during the day and evening-for the election of officers, and the transaction of such other business as may come before it.

A full attendance of the members and friends s requested. EDWIN WILDER, 21, Pres. H. S. WILLIAMS, Sec'y.

#### Louisiana.

NEW ORLEANS.-C. M. Billiman writes, April 29th: The interest in Spiritualism seems to have taken a new impetus, and the progressive friends have gone to work in earnest to make our society a success and of some practical value to the community. The Central Association of Spiritualists Clio street, between Prytania and St. Charles, where they will be glad to receive all Spirit ualists coming to the Crescent City.

Meetings are held every Sanday at 11 A. M. and : 30 P. M., and a conference and business meeting is held on Thursday evenings. A family will occupy the dwelling connected with the ball, and a library and reading-room is contemplated, to be established in the same place. Strangers coming to the city can get all the information in regard to the movement they wish at this place. This is the place where J. M. Peebles delivered his lectures last winter. It is central in location, and one of the prettiest halls in the city. We have no regular speaker at present; the Association, however, is addressed by different members and liberal-minded men. There is a great work to be done here by mediums and good lecturers; those stopping here will be cordially received. Donations of liberal books addressed to the Secretary to aid in establishing the library, from Spiritualists who could spare them, would be thankfully received. The officers of the Association are, A. Alexander, President, 46 Carondelet street; U. R. Milner, M. D., Vice President; C. H. Silliman, Secretary, 213 Camp street; Dr. J. W. Allen. Treasurer, 12 Dryads street; Dr. J. R. Walker, Philip Brady, John Flanders, U. A. Withoff, John Robinson, Board of Managers.

#### Donations in Aid of our Public Free Circles. Since our last report the following sums have been received

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

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

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

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

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON BPIRITUAL MAGAZINE. Price 80 ots. percopy.

HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London: Price 25 cents,

THE MEDIUM AND DAYBREAK. A Spiritualist paper published weekly in London. Price 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Dovated to Spiritualism. Published in Chicago, Ill. Price-S-conts.

THE LYCEUM BARNER. Published in Chicago, Ill. Price-

good example for nollovers in all localities to contact, fine Children's Progressive Lycoum is established at Harwhich Port, which meets every Sunday. The Professor will Ture, Published in New York, Price 20 cents per copy.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-SPECIAL NOTICES .- Forty cents per line, Minion, each insection.

BUSINESS CARDS.—Thirty cents per line,

Agate, each insection.

Payment in all cases in advance.

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

To Advertisements to be Renewed at Continued Rates must be left at our Office before 13 M. on Monday.

SPECIAL NOTICES. DR. SLADE, Clairvoyant, is now located at 210

West 43.1 street, New York. J. V. MANSFIELD, TEST MEDIUM, answers seal-

ed letters, at 361 Sixth Av., New York, Terms, \$5 and four 3 ct. stamps. Register all letters. Ab. SEALED LETTERS ANSWERED by R. W. Flint, 34 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. Cassien, Newark, N. J. 3w.M25.

### Example for the Ladies.

MRS. W -- has had a Wheeler & Wilson M :chine since June, 1857; to January 1st, 1871, she had made 24 476 vests, (in 1870, 2255 vests) 17 coats and 50 pairs of pautaloons, besides doing the family sewing for six persons, all the work ranging from the finest muslin to the heaviest beaver

### BUSINESS CARDS.

FOUND HIS PLACE. Well will it be for all our race, When every man has found his place: Shall learn what he 's adapted to, ' And only that shall seek to do; And only that shall seek to do;
But many make a sad mistake.
Who some position seek to take,
Which they know not chough to fill,
And so fuce red they never will.
But many a Boy this one thing knows;
Franc's the place to buy Boys "CLOTBES,"
Coat, Pants, Lest, Hat and Shors complete,
Corner of Beach and Washington street.
—Iw

### ROCHESTER, N.Y.

D. M. DEWEY,

#### FREE PROGRESSIVE BOOKSTORE. D. S. CADWALLADER,

241 North lith street, Philadelphia, Pa., keeps constantly for sale the BANKE OF LIGHT, and a general assortment of SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphiets, Spence's Positive and Negative Powders, and Dr. Store's Nutritive Compound. Also, Librarian for The Connecting Link Library, a Circulating Library of Spiritual Books.

HERMAN SNOW.

IIIIIMAN HNOW,

319 Kearney street (up stairs), San Francisco, Cal., keeps for sale the lianke or Light, and a general variety of Spiritualist and Reform Fitoria, at Eastern prices. Also Adams & Co.'s Golden Pens, Planchettes, Spence's Positive and Negative Powders, Ortion's Anti-Tobacco Freparation, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars mailed froe. ED Remittances in U. S. currency and posinge stamps received at par. Address, Herman Snow, P. O. Box 117, San Francisco, Cal.

#### LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANKER OF LIGHT, and all Laboreral und Spirit und Bookes, Puporse and Magnatines. Also, colonia & Co. & GOLDEY PENS AND PARLOR GAMES, the Magic Comb. and Voltaic Armor Soles DR STORER'S NUTRITIVE COMPOUND, SPENCES POSITIVE AND NEGATIVE POWDERS, Con-

#### WARREN CHASE & CO., No. 614 North Fifth street, St. Louis, Mo.

AUSTRALIAN DEPOT For Liberal and Roform Books, and Agency for the Banner of Linux.

for the BANNER OF LIGHT.

W. 11. T. P. R. R. Y.
No. 56 Russell street, Melhourne, Australia, has for sale all the works on Spirituitism. Litterall AND KKFORM WORKS, published by William White & Co., Boston, U. B., may at all times be found there.

J. BUILNES,
Progressive Library, No. 15 Southampton Row, Bloomsbury
Square, Holborn, W., C., London, Eng., keeps for sale the
BANNER OF LIGHT and other Experience 1 arbitom-RICHARD ROBERTS,

## Bookseller, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANKER OF LIGHT, and a full supply of the Sipterfurth and Re-ferring Works, published by William White & Co.

DENVER, COLORADO, BOOKSTORE. H. A. GRANT & CO.,

383 Larimerstreet, Denver, Col., keep for sale a supply of the spirit time incl. Restorm Boodes published by William White & Co. Also the Hanner or Light. GEORGE ELLIS, Bookseller, No. 7 613 Levce street New Orleans, La, keeps constantly for sale the BANNER OF LIGHT, and a full supply of the NPIRIFUAL AND REPORM WORKS published by William White & Co.

ADVERTISEMENTS.

### MRS. C. H. DEARBORN,

CLAIRVOYANT, MAGNETIC PHYSICIAN, DERMA-TOLOGIST, MIDWIPE AND SURGEON.

DY OUR SYSTEM OF TREATMENT we are curing those who have doctored clowhere for years, also those given us by ordinary practice. We have had gaparaticled success in treating cil diseases that lath to the human body. Mra. D is the only female practitioner who the assumidation, when necessary, in the clairvoy and state. No glurge in one for consultation, unly so is clairvoy and state. So glurge in one for consultation, unly so is clairvoy and state. So glurge in ole for consultation, unly so is clairvoy and state. So glurge mode for consultation, unly so is clairvoy and examination is desired; in that case the fee is \$1.00. Parties at a distance, and this unable to come in person, can be examined quality as well by sending a lock of batr, status, the age and sex. We send uned clairs by express, at our own risk, to all parts of the United States, to be paid for when safely delivered. Clairvoy and and hallantenedes constantly on hand; also.

MEDICATED ELECTRICAL BATHS given at her residence. These baths are entirely new, given only by Mes. D. They act directly upon the nerve farces, calling them fato stronger action, thereby hometiting all persons sud-ring from revolus decrives, and all nersons roubled with humors will find these more beneficial than any other more off-freatment. So, 35 Hoylston strate, thetween Washington and Tremont streets,) Boston, Mass. Office hours, from 5.3, 5, 10, 6, 9, M.

### DR. FRED. L. H. WILLIS,

P. O. Box 362, Willimantic, Conn.

OWING to Ill health, Due WILLIS has been compelled to Owing to all health, the Willels has been compelled to the wear of professional life is not as-great, and takes this method of informing his numerous patients about the country that for the present it may be addressed as move.

From this point he can attend to the diagnosing of disease by hate and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, securate scientific knowledge with keen and scirebing Clairwayance.

All diseases of the broad and nervous system, Cancers, Scrofulath all its forms, Epilepsy, Paralysis, and all delicate complicated nervous diseases the Doctor claim especial skill intrending and its permitted to refer inquirers to outlents who are now under treatment, and to manacous parties who have been curred by his system of practice.

Address by mill as above.

3m-May 25.

#### THE JEWELERS' AND ELECTRO-PLATERS' GUIDE.

Bingle Copies Sent by Mail, Postpaid, on Receipt of Price, 60 Cents. of Price, 60 Coats.

Sold only by the Author, L. B. Winslow,
414 Second avenue, New York.

THIS BOOK contains all the Alloys for the different Carat
Golds used by Lewelers and Speciacie Makers—Gold,
Silver and Colorus Mixtures—ElectroGilding or Gold Plating—Electro-Gilver Plating—Electro-Copper Plating—and all the indom atton required to use the above
Receipts, and many others not herein named. May 25,

MAGNETISM AVD CLARRYOYANCE. HAVING had twenty years' experience in Clairvoyance and Healing, we are happy in stating to the public that we are now better prepared to receive and treat patients than heretofore. We are enabled to administer by letter, prescription or Magnetism, as the case may require. Fire rooms and board, with the advantages of Turkish, Russian, Salphürgus, Eunigated, Electric and other forms of Medicated Batus, "Address, Mas. 1. G. ATWOOD, 428 East 17th street New York.

## A MAN OF A THOUSAND A CONSUMPTIVE CURED!

DR. JAMES, a retired Physician, (and by nature a U Chemist,) discovered, while in the East Indies, a certain dure for Consumption. Asthum, Bronchitts, General Debility, when his only child, a daughte, who given up to die. His child was cured, and is now alive and well Desirous of beneating humanity, he will semi the receipt, con taining full directions for making the remedy, free, on receipt of two stames to pay expenses. There is not a single symptom of Consumption that it does not at once take hold of and dissipate. Night sweats, previsings, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lings, sore throat, chilly sonsations, nausca at the stemagh, inaction of the bowels, and wasting away of the muscles.
Address, CRAD DOCK & CO., 1032 Race St.,

Philadelphin, Penn., giving name of this paper.

#### Planchette Song. SET THE TRUTH-ECHOES HUMMING.

Words by J. O. BARRET, music by S.W. FOSTER.
Price 30 cents.
For saile wholesale and retail by the publishers. WILLIAM
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass.

#### COSMOLOGY. By George M'Ilvaine Ramsay, M. D. This work is purely scientific, and the subjects treated upon are handled with care and great ability.

This work is purely scientific, and the subjects treated upon are handled with care and great ability.

CONTENTS.

CONTEN

Three Magazines of Nitro-Glycerine by the Same Author.

The Same Author.

SELF-CONTRADICTIONS OF THE BIBLE.

1. 141 propositions proved, pro and con, without comment.

N. B.—In a panishlet entitled This SENDAY QUESTION, '&c., many of these contradictains are practic, but not al.

ABSTRACT OF COLENSO ON THE PENTATE OF COLESSON ON THE PENTATEUGI. The substance of they obtained proving that the first chooks of Moses were composed by acter writers, and are historically folse. With an Every on the Nation and Country of the 4 cms, by W. H. B., considered by competent critics to be the drinks valuable out of the painwhist.

try of the 3 (ws. ov w. ft. B., considered ov competent critics to be the dinest valuable part of the pampolet.

SUNDAY NOT THE NABBATH: ALL BAYDAY NOT THE NABBATH: ALL BAYDAY NOT THE NABBATH: ALL BAYDAY NOT THE SAID WILLIAM SURVEY S

JUNIUS UNMASKED, or Thomas Paine D the author of the Letters of Junius and the Declaration of Independence. Price \$1.50. Sent on receipt of price. Address JOHN GRAY & CO., Box 688, Washington, B. C. 3mix-Mar. 2.

MISS SEVERANCE, 74 East Brookline street, 3 doors cast of Harrison avenue. Washington-street cars and conches pass the street. Hours, 10 A. M. to 6 P. M. May 25.—8w\*

### Message Department.

Each Message in this Department of the Banns" of Light we claim was spoken by the Spirit whose name it bears through the instrumentally of

Mrs. J. H. Conant. while in an abnormal concition called the trance. These Messages indicate that spirits earry with them the characteristics of their earth fields that beyond—whether for good or orit. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no decirine put forth by apirits in these of humas that does not comport with his or her reason. All express as much of truth as they perceive

The Hanner of Light Free Circles.

These Circles are held at No. 155 Washington stress, 3 com No. 4, (up stairs,) on Monday, Tussiday and Themseat Afternoons. The Circle Room will be open for visitors DATASTERROWS. The Circle Room will be open for visit of a two of look, services commence at procisely three of clock, a fier which time no one will be a lmitted. Beats reserved for strangers. Donations solution.

MES. COMENT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock F. M. Bho

gives no private sittings.

Donations of flowers for our Circle-Room are solicited.

The questions answered at these deances are often organized by individuals among the assience. These read to the controlling intelligence by the chairman, are results the controlling intelligence by the chairman, are sent in by correspondents.

Sharm, Letters — Visitors at our Free Circles have the privilege of playing scaled letters on the table for answer by the sprits. First, write one or two proper questions, addressing the sprit questioned by his or her full name; then put them in an entelope, scallt, and write your own address on the envelope. At the close of the scance the Chairman will return the letter to the writer.

It schools by distinctly industrial that the answers to

will return the letter to the writer.

It should be distinctly understood that the answers to questions proposingled by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questiopers, should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

#### Invocation.

Oh, thou, whose voice sounded over the lone Bea of Galilee, in the years of long ago, saying, "It is I, be not afraid!" be with us this hour, and inspire these thy brothron to emulate thy deeds. of lave-thy deeds of charity. Inspire them to walk in thy humble way. Give them strength to overcome the evils of their nature with the good with which thy Father and theirs hath endowed them. We praise thee, oh, God, for the life of beauty, and for the beauty of life; and we praise theo that it is the soul's special privilege to work out its own salvation through the countless mutations of mind and matter; and although it may descend into hell, that it may finally ascend into heaven-even for this experience, oh, God, we praise thee. Becognizing thy wisdom in all the conditions of life, we would murmur at nothing, but give thee thanks for everything, knowing that then dooth all things well. Amen. Fab. 19.

#### Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I am ready to answer them.

Ques. - (From a correspondent.) Why does not L. Judd Pardee, who, while living in mortal, was a firm Spiritualist, a writer, lecturer, and medium, return and communicate, through the Bannor Public Circles, his views in full, in regard to the spirit-land-if there is such a land-and make the matter plain and taugible to human senses? If there is any spirit qualified to do this, he certainly ought to be ranked among the very first. I knew him well while here, and have been matiently waiting for something from him so explicit that all doubts in regard to "the other country" might be dispelled from my-mind.

ANS. -Spiritual things are to be spiritually discerhed, spiritually understood, and they can, by no possibility, be understood by any other means -by the senses of the physical body. Therefore it is utterly impossible for any spirit or spirits to convey to your a clear idea of what their home is in the other life. They may approximate to itmay give you as much as you can understand, but the full reality they must withhold, because you could not understand them. Many spirits have returned, giving descriptions of the spiritworld, and how many are there among those who recognized the spirits, who were able to take in and appropriate the truths they conveyed. They ed, no doubt. And these persons who cry out most vigorously to know what the spirit-world is, and ask for signs and for that wondrous something that shall prove beyond a doubt that there is such a land, are generally the ones that are least capable of receiving any such truth if itshould be given them; they cannot appropriate it. My friend could not. Were I to picture to him an entire panorama of the spirit-world, he would say,"Well, that's very pretty talk, but how do you know it's so?" There comes the rub-how do you know?" You don't know, and, though thousands of spirits should corroborate the idea, you would be no better off in wisdom. You must see for yourselves; must wait to know what the spiritworld is, in reality-until you go there and are able to discern the things of the spirit with your spiritual senses.

Q.- (From the audience.) Some post has said. "There's a divinity that shapes our ends," I would like to know what the intelligence thinks of this idea?

A .- I think it is an absolute truth, certainly, meaning that there is a divine, power, governing us in the conditions of life, whether we will or no. We do not make a single move, not even to the raising of our hands, without the sanction of that Divine Power.

Q.—Is not that Divine Power in the human soul rather than outside of it?

A.-It dwells both outside and in the human soul; indeed, there is no place where it is not. Since this Divine Power governs all things, it is everywhere-in this table, in that chandelier, in the walls of this room, in these flowers, everywhere. Prove to any single soulthat he has left a single place without his presence, and you prove to that soul that universes and souls and all things are capable of annihilation, and may at some time, be swept away into oblivion.

QR.-I grant that God is personified within the human soul, but not in the walls of this room. I believe in a law of Nature governing in everything below man.

A .- What is that law of Nature?

QR.-God is something else beyond that law of

A .- Prove to us your assumption. That is nothing more than an assumption.

QR.-To prove it would take more time than you would be willing to grant here.

A .- Were an eternity granted you, you could not prove it. To my mind God is everywhere.

QR.-I grant he is everywhere where human life is in existence.

A .- That is where your human egotism comes in. You are very apt to stumble upon that one point, exceedingly apt to, especially when you dwell within the shadow of these tombs of flesh Once get outside of them, and you will see things differently. You won't think so much of little I; you will find that God dwells in the rose just as much as in the human heart-the expression only is different. God is expressed as the law of the rose determines, in the rose; as the law of the human soul determines, in the human soul. God is no breaker of law. This God of ours sets us a grand example-having made laws, he never

breaks them. Were I to believe that there was any place where God was not, I should tremble for the safety of my soul, and so would you, were you outside of the physical body viewing things in a clearer light.

Q .- As God is personified in the human soul are we not doing God's duty when we are helping those who are suffering around us?

A .- You certainly are fulfilling one of the highest, grandest demands which God can make upon the human soul.

On.-If God is love, then love must be God and in order to love God, we must love our fellow-beings. That'is the highest personification of God.

A.—He who says he loves God, and hates his brother, is a liar. All Nature will back me up in my statement. I have no fear that I shall ever have to back down from it. Qn.-I take it that Nature's laws dwell within

everything; yet not that divinity which is ex pressed in the human soul. A .- Go on, hug your shadow, until you are out

of your tomb of the flesh, and when you meet me on the other side, I will ask you what you think of God. I know you will talk differently; I never any one who dhi not. Feb. 19.

#### Clara Powers.

"[How do you do?] I am pretty well, but I was awful sick. My name was Clara Powers. I was ight years old. I lived in New York City, sir, on Walker street. My mother said if I would only come back here and give her any comfort, she would be reconsiled to my death.

Well, I can tell her that I've got a beautiful home. I should be a great deal happier if she was in it. Tell her little George has grown up so she never would know him. He's in collegeonly think of it!-here, tog. Mother said that the only thing that reconciled her to his death was because she was poor, and should never be able to send him to college. God know all about that, I expect, and he took him where he could go

without having to pay anything. He's very smart, tell mother, and I am proud of him. Yes, I am glad I've got a brother here. Then he met you, did he'll Yes; I did n't know him, but he knew me.

I think mother better try to be as happy as she can, and to stay here as long as she can, and when it's all right for her to come, George and I will meet her, and have such a nice home for her she will be well rewarded for all she suffered here. Now I want her to be happy, and the very first

thing she does, burn up those flowers, and not ery over 'em any more. Do n't ery over 'em any more, because every time she does. I feel so bad. I am going to school, and I have won a medal n the class on spelling. Good by, sir.

#### Jack Harney.

[How do you do"] I take it I'm all right, but if the church people's ideas should happen to be correct, I don't know as I shall be. I've only been in this new country—this is the fourth day. was killed in Galveston, Texas. I had just bought an infernal victous horse, and was foolish enough to mount him without a haddle, and he paid me off by running with me, and finally throwing me, and I got such a bump here [pointing to the head] that I stopped out and left the

My name was Jack Harney. Twas a dealer in forses. I had been hauled up on a small scale, hefore a sort of religious tribunal, several times for my wickedness, and finally got abandoned, as one who belonged to the devil and was without

Now, if these good church folks are right, I don't know as it will be so comfortable with me always; but as fitr as I 've got, stranger, it is comfortable. I am all right, so far as L've got. I've been looking out, as the sailors say, for broakers, but have n't seen any signs of 'em as yet. [You have n't seen anything that looked threatening, then?] Not a bit, not a bit. I see plenty of people here, in more comfortable quarters-than I am in, but I am well enough off for me. If I did n't pay for anything better when I was on earth, they re good enough for me. I am not going to cry about it. If I'm always as well off as-I am now, I shan't make much ado.

Now, a word to my uncle, who is quite piously inclined, and who is, withal, barring his plety, a can have no ending. pretty good man. I want him to settle up my afflirs, and see that my mother and sister have overy cent. That's what brings me here to-day. Good day, Captain General.

### Margaret Timmings.

I have been dead since yesterday. I died of cancerous tumor of the stomach and bowels, in the hospital. My name was Margaret Timmings. I learned about these things from my brother. James Riley, several mouths ago. I come back o reach my brother in St. Johns, to tell him that I don't wish my body removed from Boston to St. Johns, but wish it to remain where it will be placed this afternoon. I was thirty-two years

### Samuel Rogers.

To the friends who wish to know if I can give them satisfactory evidence of my presence, if they go to the famous Moravia seinces, I would say that I think I should be successful in showing myself, but I am not sure. If you go make up your minds before you go to stay long enough to give me ample opportunity to do whatever I can do. If a week is not enough, stay two. If you cannot make up your mind to stay a sufficient length of time to test the matter thoroughly, you had better stay at home. Samuel Rogers.

### Ethel Percival.

I want to send a letter to my mother. Tell her I live with granny. I've got a garden full of flowers. I've got a dog, a cat, a bird, and a great big doll. Get out, Pont; go way! (Turning aside as if addres ing an unseen dog.) Tell her I wish she'd come; tell her I love her, and send her

I was four years old, and three days. My name was Ethel Percival. I live with Granny Horne now. She's my mother now, till my own mother comes. Tell her I am a real good girl. I aint never sick-do n't get cold and get the fever now. Stop, Pont! behave! [He plagues you, don't he?] Yes. "Vashti" sends him up here. I'll pound her when I get out. Good by, mister. Feb. 19.

answered by "Vashti."

### Invocation.

will and thy way. Amen. Feb. 20.

### Questions and Answers.

QUES.—(From a correspondent.) We enclose the | nent lawyer when here; he ought to know.] Yes,

following for the consideration of the controlling intelligence at your Public Circles:

A SMALL POX REMEDY:—The following statement of a correspondent of the Stockton (Cal.) Herald has been going the rounds of the papers. An ex-Californian says he has seen it tested with entire success. We reproduce it; therefore, for what it is worth:

I herewith append a recipe which has been used, to my knowledge, in hundreds of cases. It will prevent or cure the small pox, though the pittings are filling. When Jenner discovered cow plox in England, the world of science hurled an avalanche of fame upon his head; but when the most scientific school of medicine in the world—that of Parks. that of Paris—published this recipe as a panacea for small pox, it is passed unheeded. It is as unfailing as fate, and conquers in every instance. I is harmless when taken by a well person. It will also cure scarlet fever. Here is the recipe, as I have used it, and cured my children of the scar-let lever; here it is as I have used it to cure the small pox. When learned physicians said the patient must die, it cured. Sulphate of ziuc, one grain; fox glove (digitalis), one grain; half a toaspoonful of sugar; mex with two tablespoonfuls of water. When thoroughly mixed, add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child, smaller doses, according to age. If counties would compel their physicians to use this, there would be no need of pest houses. If you value advice and experience, use this for that

A .- The dose certainly must be varied according to the constitution of the patient. Similar remedies for similar diseases were used in the long ago, always successfully—so medical records affirm-therefore I know of no reason why this one should not answer the purpose in these days. Both of these remedies of themselves are inimical to all febrile conditions of the system, and are said to possess extraordinary properties, when combined, in relieving the system from all eruptive fevers. I have no personal acquaintance with this remedy, but I am well acquainted with those who are acquainted with it, and who unhesitatingly, doubtless, from our life, would give their testimony in favor of it.

Q.-Is the present system of vaccination injuri-

A .- It is, damningly so-excuse the expression, as it is the only one fitted to the case. Under no circumstances should it be telerated by an intelligent community.

Q.+Why? A .- Because it introduces into the system a thousand evils for the sake of expelling one, and when the one is expelled, the thousand remain, as your American population will testify. The seeds of consumption of any or all the various organs of the body, in nine cases out of ten, are to be traced to vaccination,

Q.—Is there anything you could substitute, to mitigate the evil of the small pox.

A .- Fresh air, proper diet, proper bathing; then, if it come, it will leave you in a better state than it found you, therefore it would prove not an evil, but a positive good...

Q .- Are there any articles of food which promote the small pox?

A .- Yes, there are many. Pork is one, in all its forms, under all the various systems of cookery that are known. The excessive use of corn is another. I might go on enumerating almost ad infinitum those articles of diet which are in common use, that would be in harmony-at leastwith the disease of small pox.

Q.-I would ask, what think you of Christ? A,-I think of him as Lathink of every other son of God, that he was the son of God; that he had an earthly parentage physically; that he was divinely inspired, and to a greater extent probably than any other one of his time, but to no greater extent than others who had preceded him and gone on, or those who are amongst you at the resent day.

Q-Can there be a beginning without an end? A .- To my mind, no.

Q.-Will the Internationals prove a blessing or curse to our country? A .- Both.

Q.-Which will we receive first, the blessing, or the curse? A .- Probably the curse. In the end, it

prove a blessing. Q.—Did not the worlds of God always exist?

A .- Not this world certainly. Q.-How with God? A .- We believe in the eternity of God, that this principle of power, of wisdom, of love and of truth, never had a beginning, and consequently

### John Moore.

I died in Manchester, Eng., one week ago today. My name was John Moore. I have a son in America I wish to reach. He probably does not know of my death. I want to tell him that I died as I lived, poor—not dependent upon charity, but, had I lived many days longer, I should have been. Say to him that his Aunt Charlotte would be glad to welcome him home at any time. I was made aware of these things before I died, and made up my mind that when I did go I would come here. Good day, sir. Feb. 20.

### Jack Everly.

I fear I have come too soon. I was shot in new Orleans last-night. My name was Jack Everly. I led a rough life here. I've got through with it, and I'm glad of it. I hope they won't hang Ben. I was as much to blame as he was. and he done me a service in sending me where I

My poor o'd mother is a Spiritualist. She'll want to know how I am; that's why I've hurried here. She'll take it hard enough, no doubt, my murder. I want her to feel that I should have roughed it always here, and it's better that I should go as I did, even. If I had waited for my constitution to have worn out, in all human probability I should have numbered up into the nineties. But I am safe, tell her, and I'll do better here-I'll do better here. Yes, I'll do . Feb. 20. better here, tell her.

### Sally Mason.

I was paralyzed, and I can't help feeling it. I ought not to, for I 've been gone twenty-one years. I ought not to. [You are brought back so suddenly into the scenes of your earth-life that you can't help feeling it.]

My name was Sally Mason. I was eighty-three years old. I lived in Portsmouth, N. H. Some of the grandchildren have called upon their Uncle Jerry to know if he will come and give them some advice with reference to some difficulty they have in law. He says he has better business and intends to follow it, so he don't respond, and I Scance conducted by L. Judd Pardee; letters thought I would, for fear they might say that there wan't no truth in these things. I think people in this world had better use their own brains than to call upon their friends in the spirit-world Thou who art discoursing grandest melody from to become thinkers for them. And, as for this Nature's harp of many, many thousand strings, trouble in law, they 'd no business to get into itwe pray thee to so tune the harp of our souls that no business to get into it. Their Uncle Jerry under the touch of thy masterful hand they shall would have told 'em better. He would have told give no uncertain sound, but shall fully obey thy |'em that the law had a monstrous stomach that would be sure to digest everything that came within it; it would be ground to pulp before they were aware of it. [He was considered an emi-

Feb. 20. body else in his day.

#### Emily Crane.

My name was Emily Crane. I lived in Windsor, Vt. I want to send a message to my father, if I can., He is in St. Louis. He does n't believe Light. in anything for us after death. I want him to know that I am alive now, just as much as I ever verified by the parties, are never published.

ness or no business." Well, you see I had been impressing him to go went away from home. I was thirteen years old;

Seance conducted by Prof. Ganze; letters answored by "Vashti."

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, Feb. 26.—Invocation; Questions and Answers;
James Madison Percy, of Memphy, Tenn., to his mother;
Ellen Bead, of Boston, to her children; Prof. Faraday; Frmcls A. Kirby, to his mother; Patrick Murphy; Annie Clemen
tina Edwards, of New York City, to her mother.
Tuesday; Feb. 27.—Invocation; Questions and Answers;
Leo Rogers, of Boston; Albro Finnettl, of Boston, to his brothers;
Theresa Gillespie, to her mother.
Tuesday, April 30.—Invocation; Questions and Answers;
Charbotte Steinway, of New York; Lida Davis, of Baltimore;
Thomas White, of Bennington, VI.; James Fisk, Jr.
Thursday, May 2:—Invocation; Questions and Answers;
Lola Montez, Countess of Landsfelt, to friends on the Pacific
Boast; Johnine Hathaway, of Boston, to his father; Elizaboth
Hall, of Rosbury, Mass, to her husband; Samuel Meredith,
Manday, May C.—Lancaster, Questions

Roston.
Monday, May 6 - Invocation; Questions and Answers; Em Shaw, of Boston, to her parents; Samuel Habneman eigh, to his father; Aboo, an E-quimaux Indian, to Neal; Patrick Henry; Michael Finney, of South Boston. May 7. - Invocation; Questions and Answers: is; Hilda; Joe Argus; Nancy Tucker, of Boston, to

er children.

Thrisday, May 9.—Invocation; Questions and Answers;
Thrisday, May 9.—Invocation; Annetra Page, of New York
ity, to her mother; Baron Schleswig, of Germany; "White
ntelope," to Col. Chivington.

Monday, May 13.—Invocation; Questions and Answers;
acy Ann Petris, of Auburn, N. Y., to her mether; Addison
acsswell, to Daniel and Wildam Chesswell; Edwin M. Staron; Annie Curtis, of Anderson street, Boston, to her mother.

#### MRS. CONANT'S MEDIUMSHIP.

#### BY J. M. PEEBLES.

The accumulated testimonies of the ages show conclusively that there have always been seers, sibyls, visionists and ecstatics, rightly denominated at the present time, media. These royal souls. gifted with seemingly superhuman powers, have. as message-bearers for gods and angels, been instrumental in-lifting the curtain of immortality. and demonstrating to anxious mortals the reality of a future conscious existence.

The five great religions of the world-Brahminand Mahometanism. Semitic in essence and character; and Christianity, a combination of various religious elements, all originated in spiritual manifestations. It is honorable to be a medium. All God's methods are mediative. Socrates was a medium, blessed with an attending demonguide; Jesus, the gentle Judean teacher, was a ed Neo-Platonist, walked hand-in-hand with inimmortal. Swedenborg's converse with angels grim life. pany with the anointed, the glorified in heaven. m shall the Son of Man be asham shall come in his own glory, and in his Father's, and of the holy angels."

The Reformation, so called, put a bridgeless gulf between the visible and invisible worlds. Roman Catholics ever believed in spirit-commu- divine manhood.—The American Spiritualist. nion. They have a feast day consecrated to lov ing remembrances of guardian angels. But Protestant reformers, in their efforts to avoid all su perstition, drifted into cold, churchal unbelief, hordering Atheism. The door of communication that John saw "opened in heaven" Protestant Christianity attempted to shut. Churchmen denominated angel-appearings ghosts, demons, and apparitions. Visions were illusions. Media they called witches, and hung them. And they endeavored to feed souls hungering for a knowledge of immortality, with biblical records and the scattered Mosaic crumbs of ancient feasts.

God lived. Principles were immutable. The veil of mystery was rent in Hydesville, near Rochester, N. Y., and a conscious converse with spirits reëstablished. In the initiation of this spiritual dispensation, the method, together with the teachings, struck a death-blow to the superdatural. Miracles were not mentioned. Spiritism, rightly defined, is the science of spirit-converse, and is just as much in harmony with natural law as magnetism, or any of the physical or mental sciences.

Since the spirit-cabling, some twenty-four years since, of that ether-ocean which spans the interstellar spaces, bringing us into continuous intercourse with the risen and the good "gone before." no medium has done a greater, nobler work in Spiritualism, than Mrs. J. H. Conant, of Boston. And what, if possible, adds excellence to the work, it has been done guiletly, conscientiously and womanly. In all enlightened countries, in all the English speaking islands of the ocean that have given Spiritualism a moment's earnest attention, the mediumship of Mrs. Conant is familiar. Borne to every portion of the reading world on the folds of the Banner of Light, her name stands there connected with evangels and good tidings from the Better Land. Considering her manifold gifts, she is a wonderful woman. Not alone in her "Majesty's Kingdom," but while upon the continent, we heard the Message Department of the Banner of Light referred to in terms of highest praise. Many turned to the sixth page first, to see what the "spirit saith.". Not a message is utterly in vain-not a sound from those upper kingdoms of blessedness is lost. Some soul will be enriched by it forever. Immortals know their chosen channels-angels the worth of human instrumentalities.

Saying nothing of Mrs. Conant's private séances with friends for counsel-nothing of her sittings for investigators in the ranks of scientists-those beautiful invocations in the circle-room, those instructive communications, ranging from childish playfulness to profound wisdom, those ready replies to questions, often involving a knowledge of metaphysics, natural sciences and the pre-historic periods, that have appeared weekly for several years in the Banner of Light, show Mrs. Conant to be the most remarkable woman of this century; or they prove her to be, as claimed, unconsciously

he used to know the law about as well as any- entranced and controlled by an order of intelligences royally dowered with intellect and wisdom. In either case-agent or instrument-the dilemma. compels the skeptic to confer honor upon one who as modestly as queenly sits the presiding genius of the Message Department in the Banner of

Hundreds of these messages, recognized and was, and to prove that I am, I'll tell him that I Friends interested solely in the sound and shell was with him yesterday, at fifteen minutes past of things, or perhaps cowardly, do not so desire. ten in the morning. I heard him tell Mr. Crans- Others are verified in distant portions of the counton that he was coming home. Mr. Cranston told try, and never reported to the Banner office. him he'd better not leave before April. He says, Connected several years editorially with this 'I feel that I must, because something tells me. Spiritualist journal, we write not "hearsay" conthat I ought to be at home, and I shall go, busi- cerning this matter, but from positive knowledge. Though Mrs. Conant in normal condition is

clairvoyant and clairaudient - though richly home because my mother is sick, and for other blessed with nearly all the spiritual gifts - yet, reasons, too, which I don't care to mention here. when giving her communications, she passes into If he wishes to pursue the subject further, to in- an unconscious trance state. All avenues to the vestigate Spiritualism, I should be so glad to be outer life are thoroughly closed. To the things of his teacher, just as I used to be when we used to the physical world she is dead. The brain is play school in the long winter evenings before I pathetized by angel hands, and while in this ecstatic condition, her sensitive cranial organs are swept by immortal fingers. Thus transfigured, the communications are not only truthful and satisfactory, but often eminently grand and beautiful. Scoffers are astounded, investigators convinced, mourners comforted, errorists reclaimed, and listening believers themselves strengthened to battle on for the good and the true. Oh, it is blessed to be thus naturally gifted with mediumshin; and thrice blessed are those who use their holy gifts for the edification and moral elevation of humanity. Such find treasures in the approval of their own souls, treasures in loving human hearts, and treasures immortal awaiting them in the homes of angels!....

How fresh in memory are the last words of the sainted John Pierpont to us at the National Convention in Providence, R. I.: "Go on, brother! God the Father and Christ the Exemplar are with you in sprift. Do the work of an evangelist; pro-claim the present ministry of spirits to earth.... This belief is the chief blessing of my life, the sands of which are nearly run." Returning from the funeral services (conducted by the Unitarians), to spend the evening with Mrs. Conant, in company with Mr. Colby, the able editor of the Banner of Light, Mr. Wilson, the faithful assistant editor, and several other gentlemen, and also ladies, Mr. Pierpont, as a risen spirit, "appeared in our midst, the doors being shut." During a moment's lull in the conversation, he was seen clairvoyantly by Mrs. Conant, standing by our side. The magnetic influence from his presence was as uplifting as powerful. The apartment, previously consecrated for spiritual purposes, seemed now the very gate of heaven. It was an auspicious season. Soon Mrs. Conant became entranced, and Mr. Pierpont fully identifying himself, referred to a beautiful vision he had had before entering spirit-life. He also gave the party ism and Buddhism, Aryan in origin; Judaism present a most interesting sketch of his reception 'over there" by Dr. Channing and a multitude of noble, sympathizing spirits, adding that his faith in Spiritualism had become merged into a most blessed reality. His soul was full of gratitude to God and angels. After further addressing us in language at once tender, touching and paternal, he departed from our midst, leaving behind the medium. Elias and Moses constituted a portion influence of his new and holier baptism of the of his circle. Paul termed him "mediator," that resurrection. All wept, and felt that it was good is, one acting between. Plotinus, the distinguish- to stand on this mount of moral transfiguration. Memories of this and other scances in the presvisible intelligences. Joan D'Arc, suffering as a once of this medium for the Banner of Light, are martyr for her mediumistic gifts, lives in history treasured as among the sunniest spots in our pil-

and spirits brightens, to this day, every page of Mrs. Conant has a fine spiritual organization, history treating of immortality. To be ashamed keen moral perceptions, great sincerity of heart, of mediumship is to be ashamed of keeping com- unshaken faith in the angel-world, an abiding love for the truth of the spiritual philosophy, and When the "fashion of Christ's countenance was is conscious of being constantly overshadowed .altered," as is frequently the case in a superior and guarded by heavenly intelligences. As trance condition, the disciples were evidently sur- friently sister-worker and woman, she is univerprised perhaps ashamed. But said Jesus," Who- sally esteemed. Not from the beauty of the godever shall be ashamed of me and of my words, of dess; not from the flowery dells of Arcadia; not from oneens crowned and swaving: tres: but from such media-such women as these, do men, while getting the demonstrations of immortality, gather moral strength and nurity of nurnose to further perfect themselves in a true.

> Written for the Banner of Light. CORRELATION OF MORAL FORCES.

### RY E. R. PLACE.

One truth attained brings other truths to view; From thought to thought we stumble, yet pursue. The boor, unwashed, with jewels on his breast, Goes forth to show how handsomely he's dressed. Soon, looking down, his clumsy boots he spies; Then coat or hat grows hateful in his eyes. Until, transformed, he bursts upon the town. A full-blown dandy, flowered from a clown. A kindred law is manifest in all: •

Where nothing great, there's nothing counted small: One virtue there—one cultivated taste— A noble shame rebukes the odious waste. Thus, as we grow in all serone desires. Truth calls to truth, and want to want aspires. To-day's fair gain but makes the morrow's more. For truth eternal, holds eternal store. Who scans the present reads the mighty past. And thinks to-day's grand wonder is the last?.

### Passed to Spirit-Life:

May, 1872.

From her home in the town of Parma, Mich., April 22d, Mrs. Benj. Stevens, aged 54 years.

Long the victim of physical suffering, and possessing a rarely sensitive mental and spiritual nature, she was well prepared to appreciate the glorious realities of that immortal life, whose shining portals opened to receive her. She was for many years a Spiritualist, not only in belief but knowledge, as she was herself conscious of the nearness and guidance of those gone hefore.

Funeral services were conducted by the undersigned, on Wednesday, April 24th, and attended by a large circle of friends, both the seen and the unseen.

Albion, Mich. Beni, Stevens, aged 54 years.

From Washington Village, South Boston, Jan. 16th, Mary

. Harrington, aged 16 years. A. Harrington, agod 16 years.

Of a sunny, cheerful disposition, she was greatly esteemed by all who knew her. No one could long be sad in her presence. Active and obliging, she was ever striving to do good for others. She has now rejoined her father and sister in the Better Land. Her mother and brothers will miss her who so lately stood by their sids; but let them remember she is still near them, to guide and bless, and when cauth life is over, they will meet where parting comes no more.

M. Louise French.

From Holliston, Mass., April 25th, Mrs. Joanna, wife of Mr-John Hawkes, aged 72 years and 8 months. M. A. M.

Office of Secretary of Indiana State Associa-

Office of Secretary of Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the "Indiana State Association of Spiritualists." will be held in Westerfield's Hall, in the city of Anderson, Madison County, Ind., commencing Friday, May 24th, 1872, at 10½ o'clock A. M., and continue in session over Sunday. Each local Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates. All friends of the cause are cordially invited to attend Everything possible will be done to make the Convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen and other good speakers will be in attendance and take part in the Convention.

Speakers at the Convention will be entertained free, and board procured for others at a low rate.

By order of the Board of Trustees.

(Attest.)

Secretary of Indiana State Association of Spiritualists. Indianapolis. Ind. April. 1872.

(Allest.)

Secretary of Indiana State Association of Spiritualists.
Indianapolis, Ind., April, 1872.

### Mediums in Boston.

DR. J. R. NEWTON, NO. 35 HARRISON AVENUE,

WILL CLOSE HIS OFFICE IN BOSTON ON THE 20th DAY OF JUNE,

AND COMMENCE HEALING AT THE "KENNARD HOUSE," CLEVELAND, OHIO,

June 30th, 1872. DR. NEWTON invites all who are not amply able to pay to some and be cured "without money and without price."

May 4.

OFFICE OF DR. H. B. STORER, 137 Harrison avenue, Boston.

MANY PERSONS

DESTRE CLAIRYOYANT EXAMINATIONS and counsel as to the care of their health from the spiritual world. MRS. GEORGE W. FOLSOM, An excellent Clairvoyant and Medium, at No. 137 Harrison avenue, on Wedpesday. Thursday and Friday of each week, from 9 o'clock A. M. until 5 r. M. Sittings or examinations, \$1,00; when written, \$1,50.

DR. G. W. KEITH, MAGNETIC PHYSICIAN,

MACENETIC PHYSICIAN,
No. 0 Florence street, Beston.

All Forms of Disease Treated Successfully.

Dit KEI I'll will continue to exercise his special gate of heating at a distance, through the agency of his magnetized paper and other substances as magnetic conductors, appointing hours for sitting passive to his influence, &c. Pattente, by sending 85, will receive, at proper intervals, three packages of the conductors, sufficient in most cases for one month's treatment. Give leading symptoms, and send lock of hair. No pattents received after one o'clock P. M. Afternoons devoted exclusively to patients at a cistance. Send for circular.

May 4—4w\*

DR. MAIN'S HEALTH INSTITUTE, AT NO. 312 HARRISON AVENUE, BOSTON. Tamobe requesting examinations by letter will please enclose \$1.00, a look of hair, a roturn postage stamp, and the address, and state sex and age.

13w\*-Apr. 6.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDICM,
192 Washington street, Boston. Mrs. Latham is eminentfly successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. May 4.

CHRISTINE, THE HEALER,

A LSO, Seeing and Developing Medium, has taken rooms
at 69 Dover street, Boston, where she will hold herself
in readiness to attend to all who may need her services.

Office hours, from 10 A M. to 8 P. M. 2w,—May 18.

MRS. HARDY,
No: 4 Contoord Square, Boaton. Hours from 9 to 4. Public séances aunday and Wednesday ovenings.
May 18.—13w\*tf

SPIRITUAL PROPHETESS—the great MAD-AME NAVARIE, from Now York, formerly of Parls. Wherever sile has been she has electrified the public with her startling powers of prophecy. All who wish to know the future, consult her at 26 Grenvillo place, near Providence depot. May 18—2w\*

RS. DUNNING, Clairvoyant, Magnetic and Developing Medium. Will visit patients by appointment. Office hours, 9 A. M. to 4 P. M. 663 Washington street, Boston.

MRS. M. CARLISLE, Test, Business and Clair-voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden st. Boston. Circles Thursday evenings at 8 o'clock. Apr. 6.—17w

F. EVANS, (Author of "Mental Cure,")
Magnetic and Psychopathic Physician, 6 Ferdinand street, Boston. Patients examined and treated at a distance.
May 11.—(w\*

DR. F. HATCH, Magnetic Physician, 55 Lagrange street, Boston. The poor treated Wednesdays are of charge. Office hours from 8 A. M. to 4 P. M.

MRS. C. H. WILDES, Test and Business Medium, Ellot Hall, 63 Ellot street, lioston. Office hours 10 to 4. Clicles, Friday afternoons, at 3 o'clock.

MRS. A. W. CUTTER, Magnetic and Electric Physician, 551 Washington street, Boston.

MRS: MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5.

MRS. FRANK CAMPBELL, Clairvoyant Phy-sician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. Apr. 13. MRS. L. W. LITOH, Trance, Test and Healing Medium, 163 Court street, Boston, Circle Tuesday and Sunday evenings at 70 clocks.

MRS. ELDRIDGE, Healing and Developing Medium. Circle Wednesday evenings, at No. 44 Gak street, near Hudson street, Boston.

MRS. M. E. CATES, Healing and Developing Medium, has removed to No. 4 Charter street, Boston.

MRS. SARGENT, Healing Medium, 16 Dix place, off Washington street. Hours 9 to 12, 2 to 5.

CAMUEL GROVER, HEALING MEDIUM, 23 Dix. Place (opposite Harvard street). Dr. G. will attend funerals if requested.

23 "Mac 9 (apposite Harvard street). Dr. G. will attend funerals if requested.

23"—Mar. 9.

24"—May 18. MRS. NEWELL, Trance, Clairvoyant, Healing and Business Medium. Examinations from lock of hair. 12 Tremont street, Boston, Mass. 4w\*-May 11.

MRS. MOORE, Spirit Medium and Magnetic Healer. Troutment, Manipulation. 8 Common street Room 11, up two flights. 4w—May 18.

MRS. F. O. DEXTER, Clairvoyant and Test
Medium, 494 Tremont, corner of Dover street, Boston,
Hours from 9 A. M. to 4 F. M.

MRS. M. A. PORTER, Medical and Business
MRS. M. A. PORTER, Medical and Business
Mar. 9.—13w\*

A CHSA A. PAINE, Medical Clairvoyant, No. 14 Indiana street, Buston, Mass. 2w\*-May 18. MRS. BLODGETT, Seeing Medium, 19 Pleas-ant street, (near Washington,) Boston. 4w—May 11.

### Miscellaneous.

CARTE DE VISITE PHOTOGRAPHS

Of the following named persons can be obtained at the BANNER OF LIGHT-BOOKSTORE, 159 Washington street, BANNER OF LIGHT-HOOKSTORE, 159 Washington street, Boston, for 25 curto EAGOU:
REV, JOHN PIERFONT, JUDGE J. W. EDMONDS, EMMA HARDINGE, ABRAHLAM JAMES, ANDREWSACKSON DAVIS, MRS. MARY F. DAVIS, MRS. J. H. CONANT, J. M. PEBLES, D. D. HOME, MOSES HULLI, WARREN CHASE, CONTETA, JOAN OF ARC, WARREN CHASE, WILLIAM WHITE, WILLIAM WHITE, WILLIAM WHITE, WILLIAM WHITE, WILLIAM WHITE, WILLIAM WHITE, ROSE, RESE, WASHINGTON STREET, JOAN OF ARC, WHITE FEATHER, ROSE,

ISAAC B. RICH, DR. H. F. GARDNER,

D. D. HOME, cabinet size, 35 cents.
PROF. WILLIAM DENTON, cabinet size, 50 cents.
N. FRANK WHITE, imperial, 50 cents.
GREAT HEART, Indian Medical Control of J. William Van
Namee, lerge size, \$1,00.
THE SPIRIT DEFERING, 50 cents.
THE SVIRIT BRIDE, 25 cents: do. 8x10, 50 cents.
PINKIE, the Indian Maiden, 50 cents.

Sent by mail to any address on receipt of price. troduce the GENUINE IMPROVED COMMON SEXSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and emotider in a most superior manner. Price only \$15. Fully licensed and warranted for five years. Wo will pay \$1000 for any machine that will sew a stronger, more beautiful, or more clastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing. It. We pay Agents from \$15 to \$150 per month and expenses, or a condition of the \$75 to \$250 per month, everywhere, male and female, to in-

SOUL READING.

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their, ieading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonicusly married. Full delineation, 42,00; Brief delineation, 81,00 and two 3-cent tamps. Address, MRS. A. B. SEVERANCE, Apr. 6.

White Water, Walworth Co., Wis.

A \$5,00 BOOK GIVEN AWAY FOR

A \$5,00 BUUR SIVEN AWAY FUR \$1,25!—
DOSTAGE PREPAID. 350 pages bound in cloth. Illn atra 1 ed with an engraving of Corregglo's celebrated pict ur The Viornin of Teneration, and twenty-five other very costly and instructive cuts. Marassurs; or, SRE-IMMOLATION. The perusal of this section alone will save millions of lives from premature graves. Send to DR. ANDREW STONE, Physician to the Lung and Hygienic Institute, Troy, N. Y. Apr. 27.

### Miscellaneons.

#### CREAM OF LILIES.

WITH all its simplicity and purity there is no article that two will compare with it as a Preserver of the Skin. The toller's imperfect without this delightful and harmless preparation. It positively removes Birth Marks, Wrinkles and all cutaneous direases from the skin, producing a soft and white satin-like texture. In all cases of chapped and brittle skin it works like magic, It is different from anything of the kind ever offered to the public, and is free from all poisonous aubstances. It has given entire satisfaction in every instance, and many are the certificates expressing unqualified admiration, from which are copied the following:

DEAR MADAMR—In reply to your request to know how I liked the Cream of Lilies, I would say it has taken the moth from my face that had marred my looks for over five years, leaving my skin soft and white.

Northampton, Mass, Sept. 8, 1870.

DEAR MADAME—About six months ago I purchased a box of your Cream of Lilies, that I had heard highly recommended for removing Small Pox Pits, and of which I was afflicted. After using three boxes I could perceive that the Pits were gradually wearing away. I sent for three more, used them as before, and I could plainly segithat they were fast disappear radually wearing away. I sent for three more, used them as the product of the product of the product of the plant of

DEAR MADAME - Having used your Cream of Lilies; I would certify that it has taken off my face a sear that was made in the army, and left the skin smooth and clear like that of a child. I consider the Cream of Lilies invaluable.

Yours respectfully, JAMES B. ANDERSON.

For sale by MADAME BODINES, at No. 31, East. Brooking street, Boston, Mass. Price. One Dollar per bux. Sent by mail, post-paid, to any address cow—Jan. 6.

IMPORTANT NOTICE!

### WANTED, EVERY CITY AND TOWN. AGENTS,

TO CANVASS FOR THE BOOKS, "MENTAL CURE," "VITAL MAGNETIC CURE," 'NATURE'S LAWS IN HUMAN LIFE.'

All three of these books are alive to the wants and needs of All three of these hooks are allve to the wants and needs of the whole human family. They show the power of mind over matter and thense, and the Psychological Method of treat ment; also, the Electrical, Magnetic and Spiritual Forces, and their application to the cure of disease, and the natural laws which govern human life in both spheres of existence. Lectures, Mediums and Agents can to well for themselves, and at the same time assist those who would like to under stand the effects of the life forces that govern and control the human family.

human family.

Persons desiring to engage in the work can apply to the publishers WM. WHITE & CO, at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. ANOTHER BEAUTIFUL PICTURE.

### "Spirit Offering."

This picture represents a half life-size figure of a most lovely child just blooming into girlhood. On her head, which is enveloped in a white veil, is a wreath of white roses, and inher hand she holds a cluster of lilies. Card Photograph copies, 10 by 12 inches size, carefully onveloped in cardboard, mailed to any address on receipt of FO cents.
For said wholesaic and rotall by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston, Mass.

AGENTS! QUICK! OR YOU WILL MISS

### Our Digestion;

or, MY JOLLY FRIEND'S SECRET. T is by olds the most taking and saleable book in the field.

1, it is on a vitally important subject. 2, it is by America's most popular writer on health. 3, it is, for the price, the largest and handsomest hook ever sold by sub-cription. Agents, the people are esger for such a book, and will urge you to bring it to them. Write for terms, &c., free. GEORGE MACLEAN, Publishor, S School street, Boston, Mass, May 4—lm

### RELIGIO-PHILOSOPHICAL JOURNAL,

A WEERLY SPIRITUAL PAPER, (same size and type of the Baner of Liquit.) will be sent to new subscribers until the first of January, 1873, for \$1.50 a year. Address S. JONES, No. 150 Fourth avenue, Chicago, Ill.

Apr. 27.

### Rheumatism.

To all who are afflicted with RHRUMATISM, Sciatica, Paralysis and Kidney Troubles, I can advise them from actual knowledge to try the MAGNETIC SULPHUR WATERS, of Alpena, Mich. They will surely be benefied, if not cured, and will there find good Hotels, and all the attendants of a summer resort, without the danger of fever and ague. Send for Circular to W. J. ROE, Attendant Physician. Mar. 9.

Psychometrical Reading of Character. ANY PERSON sending a Photograph or Lock or Hair, and ONE DOLLAU enclosed, will receive a Pull Description of Leading traits of Character, in Juding their faults, and how to correct them: also, suggestions as to the pursuit of life in

FREE TO BOOK ACENTS. WE will send a handsome Prospectus of our New Illustrated Family Bible, containing over 450 fine Scripture libratrations, to any Book Agent, free of charge, Address, NATIONAL PUBLISHING CO., Philadelphia, Pa. 1 May 4.—Im

WANTED.—BOOK AGENTS for a New Work by John S. C. Arbott, suited to every family and all classes. The theme—the price—and style—render it the best book for canvassers ever published. The field is clear, with no competition. Address at once, B. B. RUSSELL, Publisher, Boston, Mass.

DUMONT C. DAKE, M. D. A NALYTICAL PHYSICIAN, No. 15 Ellis Park, Chicago A Ili, The Doctor's Health Journal mailed free to am

THE MAGNETIC TREATMENT.
SEND TEN CENTS to DR. ANDREW STONE, Troy, N. T.
and obtain a large, highly illustrated Book on this system
of vitalizing treatment.

Apr. 6.

MAGNETIC PAPER.

D.R.J. WII.BUR, Magnetic Physician, 460 West Randolph street, Chicago, Ill., cures diseases with Magnetic Paper Trial paper 25 cents.

A WELL-KNOWN CLAIRVOYANT.

NCLOSE \$1,00, lock of hair and handwriting, with age and sax of patient, for clairvoyant examination and prescription. Address RACHEL LUKEN'S MOORE, care Warren Chase & Co., 614 North 5th street, 8t. Louis, Mo., June 17.—H

A CARD,—MRS, N. J. ANDREWS would inform her friends and the nublic that she has taken the House, No. 44 Beach street, Buston, (known as, the "Firstri UALISTS' HOME,") where, after thoroughly refitting it, she will be happy to receive those who wish to find comfortable rooms, with or without boar.

4w—May 18.

TO MEDIA.—ROOMS TO LET, at 268 Washington street. Occupied by a medium for the past three-years. Apply on the premises to GEORGE CLAIR, Room 7. May 18.—2w\*

BOUQUET EVERGREENS shipped to any may 11.-2\*\*

THIRD EDITION.

#### SEERS OF THE AGES ANCIENT, MEDIÆVAL AND MODERN. SPIRITUALISM.

BY J. M. PEEBLES.

This volume, of nearly 400 pages, octavo, traces the phe-nomena of Si'IRITUALISM through India, Egypt, Pho-nicia, Syria, Persia, Greece, Rome, down to Christ's time, TREATING: OF THE MYTHIC JESUS,

" " CHURCHAL JESUS, " " NATURAL JESUS. How begotten? Whore was he from twelve to thirty? Washe an Essenian? MODERN SPIRITUALISM.

The Wave commencing in Rochester; Its Present Altitude: Admissions from the Press in its Favor; Testimonics of the Poets; Testimonics of its Truth from the Clergy; Beocher, Chapin, Hepworth, &c., &c.

ITS DOCTRINES SYSTEMATIZED, What Spiritualists believe concerning God, Jesus Christ, the Holy Ghost, Baptism. Faith. Repentance, Inspiration, Heaven, Hell, Evil Spirits, Judgment, Punishment, Salvation, Progression, the Spirit-World, the Nature of Love, the Ge-nius, Tendency and Destiny of the Spiritual Movement. It is dedicated to

Asron Nite, a Spirit, With Horoscope by EEV. J. O. BARRETT.

Bound in beveled boards. Price \$3.00; postage 32 cents.

For sale wholesals and rechif by the publishers. WM.

WITHE & CO.; at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass.

THE DEACON'S DREAM: a Radical Rhyme. By J. H. Powell, author of "Life Pictures," etc., etc. Price 5 cents; postage 2 cents. For sale wholesaie and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 158 Washington street, Boston, Mass. New Books.

## THE GREAT TRIAL.

CURIOUS LIFE OF

P. B. RANDOLPH. "THE MAN WITH TWO SOULS!"

HIS ARREST AND IMPRISONMENT

THE ROSICRUCIAN SECRETS!

OATH! INITIATION! STRANGE THEORIES! HIS BIRTH, EDUCATION!

SECRET OF HIS POWER!

THE GLORY AND SHAME! PART I.-The Bright Side; What the Peo-

PART II.—The Ordeal; the Accusation; His Arrest; His Prison Experience; Behind the Bars; He Loses all he has Madein a Lifetime! PART'III.—The Free-Love Charge and Trial! the Witnesses; Curious Testimony; Speeches of the Prosecuting Attorney against Randolph, and Selden's, the Free-Love Cham-

A Caution to Masons, Odd-Fellows, and Other Secret Societies. See Part 3. RANDOLPH'S DEFENCE, AND ADDRESS TO

THE JURY! These three masterly efforts are undoubtedly the strongest and ablest ever delivered for and against Free-Love.

#### The Verdict!

TALK about Novels and Romances! Why, they are tame nothings beside this man's life and career! It reads like a romance! The strange oaths of the Reservations regarding all females. Extraordinary comparison between Aginjam and Free Lave! BAY and his "BUG" theory! Randolph. and Free Love! BAY and his "BUG" theory! Randolph, Affection, the Sexes, Attractions, Vampyrlsm, Infatuations, Friendship, Beauty, Heart, Soul. Lost Love, Dead Affection, Its Resurrective Law, True and False Marriage.

One of the first writers in the country, when asked his opinion of the MSS, from which it was p inted, exclaimed: "All I can say to the people of America is, 1843, the BOOK! Price Only 50 cents, 1843, the BOOK! Price Only 50 cents, 1843, the BOOK of the Benefit of the Doctor, it will not be wholestrange story!"

NOTICE—As it is published solely for the Benefit of the Doctor, it will not be wholestange story in the Benefit of the Boctor, it will not be wholestand except in hundreds, at 335 cash, owing to its size and cost. All orders must be sent to RANDOLPH PUBLISHING HOUSE, 89 Court street, Boot in Mass. Bosten Mass.

Subscription Books now open.

### A NEW PROGRESSIVE ERA SPIRITUALISM.

UNDER the direction and advice of the Spiritual Intelligences most influential in mangurating the movement known as "Modern Spiritualism," a New MONTHLY MAGAZINE of the highest possible literary tone and interest has been projected, to be entitled

### "THE WESTERN STAR."

The principal features aimed at in this undertaking will be to establish a record of the deeply momentous events connected with Modern Spiritualism in the most unexceptionable literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism.

\*\*MEGOND.\*\* AND THIRD VOLUMRS OF "MODERN AMERICAN SPIRITUALISM"—The projectors of this magazine call especial attention to their design of securing from Miss. Emma Har Dings Bhitten the exclusive right to publish in successive numbers all the voluminous and deeply interesting minterial she has prepared for the compilation of two additional volumes of her great work, "Modern American Spiritualism." In this wonderful assemblage of facts, records of special phenomena and biographical sketches, Mrs. Hardingo-Britten is possessed of MNS. and other unpublished matter, as well as literature now out-of print and unattainable to any but herself, which renders the treasures she has been collecting during many past years priceless, and more than equivalent to the worth of the yearly subscription.

Attention is solicited to the following synopsis of subjects sketched out by the immortal projectors of the work:

1st. Leading Article. to be written by a competent and acceptable writer, on the Spiritual Philosophy.

2d. Biographical sketches of the leading mediums, speakers and writers connected with modern Spiritualism.

3d. Sketches of Spilis. Prophets and Ecstatics of the Ancient and Middie Ages, and a comparison instituted with their modern prototypes

4th. Examples of varied and marvelous Purknoneal

modern prototypes
4th. Examples of varied and marvelous Phenodenal
Facts, and the philosophy of their production.
5th. Foreign Spiritualism, Trans-Atlantic Correspondence,

Sth. Foreign Spiritualism, Trans-Atlantic Correspondence, &c.

5th. Communications from Spirits.

7th. Hummary of passing events.

8th. A short essay on Politics, Religion, Popular Reforms, or other leading topics of the day, by the Western Star Cincle for Spirits.

9th. Reviews and Answers to Correspondents.

The projectors of the Western Star propose to conduct their work in the broadest and most fearless spirit of truth, yet pledge themselves to uphold the moral, religious and selentific aspects of Spiritualism, free from all petty side issues or narrow fanaticisms.

As the human cooperators selected to carry out this great work are rich only in the particular qualities which fit them for its conduct, they are compelled to inaugurate the first principle of justice in its establi-hment by requiring that it shall be self sustaining—hence, the first number of the magnazine (though entirely ready in a literary point of view) will not be issued until a sufficient number of subscriptions are guaranteed to ensure its expenses for one twelvemouth.

Wealthy Spiritualists sympathizing with this my venient are hereby carnestly solicited to contribute donations of such sums as will represent a large number of subscriptions will be furnished with copies to the amount of their contributions.

Each number will contain from sixty to eighty pages of realing matter in large type, on fine paper, and so arranged that the several articles can be bound up in separate volumes.

Terms of subscription: 84,00 per year; postage 24 cents extra Single copies, 35 tents. Liberal allowance made to clubs, canvassing agents, &c.

Address, by letter only,

EMMA 11A RDINGE-BRITTEN.

Address, by letter only,
EMMA HARDINGE-BRITTEN,
3.—3meow 251 Washington street, Boston, Mass TRACTS FOR THE TIMES!

#### "THE TRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY

THE AMERICAN LIBERAL TRACT SOCIETY

DUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought.

No. 1, "The Bible a False Witness," by Wm. Denton; "2, "Thomas Paine's Letter to a friend on the publication of the 'Age of Reason'"; "3, "The Ministration of Departed Spirits," by Mrs. Harriet Beecher Stowe; "4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacen; "5, "Catechumen." Translation from Voltaire; "6, "Humanity sz. Christianity," by Henry C. Wright; "7, "The Bible a False Witness," No. 2, by Wm. Denton; "8, "The Bible—1s it the Wrd of God?" by M. T. Dole; "9, "Spirit Manifestations," by Wm. Howitt; "10, "History of David," Extract from "Exeter Hall '(11, "Modern Phenomena," by Wm. Lloyd Garrison; 11, "Christianity,—What's is the 'by E. S. Wheeler; "12, "Christianity,—What's is the 'by E. S. Wheeler; "13, "The Bible Plan of Salvation," by Rev. H. Harrison; Beecher; "15, "The Persecuting Spirit of our Sunday Laws," by Rev. "Charles Beecher; "16, "The Church of Carist a Dead Weight and Disturber of the Public Peace," by Rev. L. L. Briggs; "17, "Orthodox Blasphemy," by Rev. L. L. Briggs; "17, "The Crupting Influence of Revivals," by Rev. T. Starr King; "20," Who Are the Salnts?" by the author of "Exeter Hall"; "The Great Physician only a Quack," by William Denton; "21, "The Great Physician only a Quack," by Lizz'e Doten.

" 22. "Peter McGuire, or Nature and Grace," by Lizzie "22, "Peter McGuire, or Nature and Grace," by Lizz'e Doten,
Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society. A sample package of twenty-two assorted or selected tracts will be sent nostpaid on receipt of twenty-two escens.

Price of tracts, 50 cents per 100, \$5,00 per 1000, postage paid. A discount of 20 per cent. made on all orders amounting to \$10 and upwards. No orders will be filled unless cash for tracts is enclosed. Make P. O. Orders payable to order of tracts is enclosed. Make P. O. Orders payable to order of BOCIETY," P. O. Box No. 518, Boston, Mass.

ALBERT MORTON, SECRETARY.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

NEW EDITION.

Price Reduced from 25 Cents to 15 Cents! LIFE OF

#### PROF. WILLIAM DENTON. THE GEOLOGIST AND RADICAL.

BY J. H. POWELL.

This blographical sketch of one of the ablest lecturers in the field of reform, is published in a neat pamphet, comprising hitry-six pages. Those who would know more of this crudite cholar, bold thinker and radical reformer, should peruse its one.

CONTORIS.

EST Whoever may purchase this little brochure will and OUR MERDY BROTHER, Mr. Powell, for the money we receive for it will be sent to him.

Price 15 conts, postage 2 cents.

For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington at reet, Hoston, Mass.

GHOSTS AND GHOST-SEERS.

BY CATHERINE CROWE.

Price 21,25; postage 16 cents.

For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOCKSTORK AT THE BOCKSTORK AT T

New `Books.

### PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR, PSYCHOMET-RIC RESEARCHES AND DISCOVERES. By William and Elizabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price, \$1.50; posting 20 cents:

LEOTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Sejentific Work. Belling rapidly. Price, \$1.50; postage 20 cents.

RADICAL RHYNES. A Poetical Work. Price \$1.50, postage 22 cents. THE IRRECONCILABLE RECORDS; or, Genesis and Goldey. Steps. Price: paner, 25 cents, postage 4 cents; cluth, 50 cents, gostage 8 cents.

1S 8PIRITUALISM TRUE? Price 15 cents,

IS SPIRITUALISM TRUE? Price 15 cents, postage 2 cents.
WHAT IS RIGHT? A Legture delivered in Music Hall, Boston, Sunday atternoon, Dec. 8th, 1883. Price of Iccents: postage 2 cents.
COMMON BENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition—onlarged and revised. Price, 16 cents: postage 2 cents.
OHRISTIANITY NO FINALITY; DR. SPIRITUALISM SUPERIOR TO CHRISTIANITY. Price 10 cents, postage 2 cents.
ORTHOUOXY FALSE, SINCE SPIRITUALISM IS TRUE. Price 10 cents; postage 2 cents.
THE DELIUGE IN THE LIGHT OF MODERN SCIENCE. Price 10 cents. BE THYSELF. A Discourse. Price 10 cents,

postage 2 cents.
For sale wholesale and retail by WM. WHITE & CO., at for sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 135 Washington street, Boston, Mass.

If DR. P. B. RANDOLPH'S WORKS.

AFTER DEATH, or the Disembodiment of Man. THE MASTER PASSION, or the Curtain raised and the Resignucian's Story. Two volumes in one. An extraordinary book. Price \$1,50, postage is cents.
SEERSHIP: The Masteries of the Magnetic Universe. A complete guide to self-development in clairvoyance. Price \$3.00, post-gence. THE DIVINE PYMANDER. Price \$150, post-

THE ROSICRUCIAN'S BOOK OF DREAMS. 3.000 solutions of dreams. Price 50 cents, postage 4 cents, THE ASIATIC MYSTERY. Price 25 cents. 31.59, postage l6 cents.

PRE-ADAMITE MAN. The human race 100,000 years ago. The great standard work on human antiquity. Price 31.59, postage l6 cents.

THE RIDDLE OF HERMES. Price 25 cents.

For sale wholesaid and retail by WM. WILLE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

MRS. MARIA M. KING'S WORKS.

THE PRINCIPLES OF NATURE, as discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of its Development; Earth, listory of its Development; Earth, listory of its Development; Exposition of the Spiritual Universe. Price reduced to \$1.5, postage 24 cents. REAL LIFE IN THE SPIRIT-LAND, Being Life Experiences, Scenes, incidents and Conditions, Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy. Price \$1.00 postage 16 cents.

SOCIAL EVILS: Their Causes and Cure. Being a brief discussion of the social status, with reference to methods of reform. Price 25 cents, postage free.

THE SPIRITUAL PHILOSOPHY. VS. DIABOLISM. In two feetures. Price 25 cents, postage free. GOD THE FATHER, AND MAN THE IMAGE OF GOD. In two lectures. Price 25 cents, postago free.
THE BROTHERHOOD OF MAN, and what follows from it. In two lectures. Price 25 cents, postage free sale wholesale and rotall by the publishers WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston, Mass.

#### DR. A. B. CHILD'S WORKS.

A B C OF LIFE. Price 25 cents, postage 2 cents.
BETTER VIEWS OF LIVING; or, Life according to the doctrine "Whatever Is, is Right." Price \$1,00, postage 12 cents.
OHRISTAND THE PEOPLE. Price \$1,25, post age 16 cents.
SOUL AFFINITY. Price 20 cents, postage 2 cents. WHATEVER IS, IS RIGHT. Price \$1,00, postage 16 cents.
For sale wholesale and retail by the publishers. WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Hoston, Mass.

## ALICE VALE, A Story for the Times. Price

LOIS WAISBROOKER'S WORKS.

HELEN HARLOW'S VOW. Price \$1,50, post-MAYWEED BLOSSOMS, in prose and poetry. Price \$1,50, postage 20 cents.
For sale wholesale and tetail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass.

MORNING LECTURES. TWENTY DISCOURSES / DELIVERED BEFORE THE PRIENDS OF PROGRESS IN THE YORK
BY ANDREW JACKSON LAVIS,

CONTENTS. DEFEATS AND VICTORIES. THE WORLD'S TRUE REDEEMER,
THE END OF THE WORLD. THE NEW BIRTH.

THE SHORTEST ROAD TO THE KINGDOM OF HEAVEN. OF HEAVEN.

THE REIGN OF ANTI-CHRIST.

THE SPIRIT AND ITS CIRCUMSTANCES.

ETERNAL VALUE OF PURE PURPOSES.

WARS OF THE BLOOD, BRAIN AND SPIRIT.

TRUTHS, MALE AND FEMALE.
FALSE AND TRUE EDUCATION.
THE EQUALITIES AND INEQUALITIES OF HU-MAN NATURE. SOCIAL CENTRES IN THE SUMMER-LAND.

POVERTY AND RICHES.
THE ORIECT OF LIFE.
EXPENSIVENESS OF ERROR IN RELIGION. WINTER LAND AND SUMMER-LAND. LANGUAGE AND LIFE IN SUMMER-LAND. MATERIAL WORK FOR SPIRITUAL WORKERS. ULTIMATES IN THE SUMMER-LAND.

1 vol., 12mo., price \$1.59; postage 20 cents.
For sale wholesale and retail by the publishers. WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass. THE HISTORY

#### MODERN AMERICAN SPIRITUALISM: A TWENTY YEARS' RECORD

OFTHE Astounding and Unprecedented Open Communion between Earth and the World of Spirits. By Emma Hardingo.

This wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author-herself, collected and written under the direct supervision and guidance of the spirits.

It contains excerpts from the Spiritualism of the New England States, Galifornia, Oregon, the Territories, Canada, the whole of the Southern, Westera and Middle States: Origin and History of Dark Circide, inaugurated by spirits who lived on this planet ten thousand years age; Portrait of Oress, the "most ancient ange!"; Wonderful Manifestations amongst the Red Men, Miners, Gold Diggers, on the Ocean, in Central and South America, Récords hitherto unpublished of Secret Societies, Strange Movements, Apostolic Leaders, and the Rise and Fall of Spiritual Popedoms, Church Trials, Hxcommunications, Martyrdoms and Triumphs, Witcherst and Necromancy in the Sincteenth Centers, the Mighty Conflict, Irresistible Warfare, and Present Triumphs of this most wonderful movement, from the opening of the great celebration of the twentieth anniversary of the "Rochester Knockings"; Professors, Ductors, Lawyers, Judges, Mediums, Societies, the Spiritual and Secular, Press and Pulpit, all brought to the tribunal of public judgment; the secret things of the movement disclosed; lights and shadows fearleasly revealed. The whole forming the Most Steries of the Mexement disclosed; lights and shadows fearleasly revealed. The whole forming the Most Steries of the Mexement disclosed; lights and shadows fearleasly revealed.

PRICE, 82.75, POSTAGE 50 CENTS.

AN ABRIDGED EDITION, Containing everything but the engravings, has just been issued. Price \$2.75, postage \$2 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

APOCRYPHAL NEW TESTAMENT. Boing all the Gospels, Epistles, and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compliers. Price \$1,75; postage 16c. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOUKSTORE, 155 Washington street, Boston, Wass.

Hew Nork Advertisements.

NEW YORK ACENCY

William White & Co.'s Publications.

AMERICAN NEWS CO., NO. 119 NASSAU STREET.

#### THIS WELL-KNOWN FIRM KEEPS FOR SALE ALL OUR PUBLICATIONS.

THE COMPLETE WORKS OF ANDREW JACKSON DAVIS, HUDSON AND ENNA TUTTLE MRS. EMMA HARDINGE, WARREN CHASE, CHARLES S. WOODRUFF, CHARLES N. WOODRUFF,
DR. A. B. CHILD,
MRS. LOIS WAIMBROOKER,
P. B. RANDOLPH,
WARREN N. DARLOW,
MRS. KLIZA W. FARHUM,
GEORGE WIEARNS,
ETC., ETC., ETC., HON, ROBERT DALE OWEN, HON. ROBERT DALE OWEN,
D. D. HOME,
PROF. WILLIAM CENTON,
MISS LIZZIE DOTEN,
J. M. PÉRDIES,
MRS. J. S. ADAMS,
PROF. S. D. DRITTAM,

THE AMERICAN NEWS COMPANY ARE ALSO OUR WHOLISHALIS AGENTS

BANNER OF LIGHT.

WILLIAM WHITE & CO., Publishers and Booksellers, 155 Washington street; Boston, Mass.

#### MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

TIME mingle control of the PONITIVE AND
I NEGATIVE POWDERS over diseases of all
kinds, is wonderful beyond all precedent. They do
no violence to the system, causing no purging, no name
seating, no vomiting, no narcottzing.
The PONITIVES care Neuralgin, Headache, Rhoumantism, Pains of all kinds; Diarrheas, Dynentory,
Vomiting, Dynpepsia, Flatulerce, Worms; all Femnio
Weaknesses and dynamements; Pits, Cramps, Nt. Vitus? Dance, Sparms; all high grades of Fever, Small Pox,
Mensles, Searlatina, Ervspledis; all Inflammations, acute
or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or
any other organ of the body; Catterrh, Consumption,
Bronchitin, Coughs, Colds; Scrofula, Norvousness,
Anthum, Sicepte ness, &c.
The NEGATIVE Scare Farmiyals, or Palsy, whether
of the muscles or of the senses, as in Blindness, Deafness, loss of tate, such, tecting or motion; all Low Fevers,
such as the Typhoid and the Typhus.

ess, loss of taste, smell, feeling or motion; all LOW FOVOTS, ach as the Typhold and the Typhus.

Both the POSITIVE AND NEGATIVE are nood-Both the POSITIVE AND NEGATIVE Archooded in Childs and Fever.

AGENTS WANTED EVERYWHERE.

Malled postpate 1 Hox, 44 Fes. Powders, \$1.00 at these 1 Hoxes 22 Pos. 42 28 Neg. 1.00 p. 10 f. 10 f.

OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D.,

Box 5817, New York City. EF If your druggist his sit the Powders, send wour money at once to PROF. SPENCE. For sale also at the Bauner of Light Office, 168 Washington street, Boston, Mass. The Hahnemann Magnetic Movement Cure.

The Hahnemann Magnetic Movement Cure, Combining Vital Majnetism, Electricity, Buths, etc.

A NEW, powerful, delightful and scientific method of cradiards of citipples made here, and the high, pure standard of Nature adopted. Our Institution texted for a Quakrati, of A Cantury! Thousands of patients from all the States and several foreign countries, given, up by other physiciaus, but thoroughly cured here! Clear-sighted searching diagnosis given.

One May 1st, 1822, a department of this Institution will be opened in a commodiant building; beautifully located and overlooking the Hudson, at Tarrytown. Patients wishing accommodiations in the building should apply soon at the New York Branch, No. 8 West 45th street.

Bend for Circular, Address.

Dr. Caleb C. Dusenbury.

Dr. Phobe A. F. Dusenbury, American and Foreign Patent Office.

ESTABLISHED 1852. ENTABLIBUED 1852:

DATENTS for now inventions accored in the United States and all European countries at greatly reduced rates. Patent rights and patented goods sold on commission. Inventor's International Gazette, 66 cents per year.

Engineer and Patent Agent, Apr. 13.

By Broadway, New York.

W. A. IRELAND, Magnetle Physician. DR. BENJAMIN RUSH through this medium prescribes or for and cures disease. The adhletes, we describing one or two leading symptoms and, enclosing \$1.00, with a portion of their handwriting, will lawe prescription returned, or medicines if desired will be sent for \$2.00. Address 315 West 15th street, New York.

PROF. LISTER, Astrologer; HAS removed from Boston to New York City, and can be emissilted at 74 Lexington avenue, between 25th and 25th streets. Terms, \$2.00. 1300-Apr. 13. 19.10. AGENTS, Exclusive territory. New monopoly, Sells in every family to entire satisfaction. Agents wonted, MYERS MANUFACTURING CO., 104 John street, New York.

THE UNITED STATES PATENT RIGHT ASSOCIATION, No. 91 Chambers street, New York, sollicits Patents, akhibits, sells, and buys Patents and Patented Goods, "Parkers Right Gazette," price 10 cents. AGENTS WANTED. Apr. 27. MRS. H. S. SEYMOUR, Business and Test Me-

York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. May 13. MRS. E. DESMONDE, M. D., Ladies' and Children's Physician, No. 509 Eighth avenue, New York. Clairvoyant Examinations made for Disease; also, scauces for developing and investigating purposes. 4w--May 11. SARAH E. SOMERBY, Clairvoyant and Heal-ing Mediur, 749 Sixth avenue, New York City.

#### NEW BOOK JUST ISSUED. MAYWEED BLOSSOMS.

BY LOIS WAISBROOKER, Author of "Alice Vale," "Helon Harlow's Yow," "Suffrage for Woman," &c. This is a fine volume of

Prose and Poetry, Prose and roetry;
inculcating the highest moral principles. The author says in her address "To the Reader":

"Kind brader Tide may think that I have chosen a singular name for the collection which I now give you in book form; but is it not good to seek to glorify common things?

And though.

"The Mayweed is a bitter herb,
A humble wayside flower,
With neither form nor fragrance
To grace a regal bower,
A common, vulgar, wayside weed,

A common, vulgar, wayside weed, That few would ever pause to heed, Yat flep within its heart of gold.
"The authernal love to play.
And from its petals purely white—
Comes the unbroken ray
Which gives the colors all in one,
Reflecting ail, retaining none."

The work is beautifully printed and bound, and makes an elegant book for the centre table or library.

#### THIRD EDITION. HELEN HARLOW'S VOW. BY LOIS WAISBROOKER /

Author of "Alice Vale," " Suffrage for Woman," etc., etc. Althor of "Alice vale," "Sulfrage for Woman, "etc., etc. All who have read Mrs. Walsbrooker's "Alice Vale" will be anxious to peruse this beautiful story, which the publishers have put forth in elegant style. It is, dedicated to "Woman Everywhere, and to Wronged and Outcast Woman E-pecially." The author says: "In dedicating this book to woman in general, and to the outcast in particular, I am prompted by a love of justice, as well as by the desire to ardise woman to that self-assertion, that self-justice, which will insure justice from others."

"Price \$1,50, postage 20 cents."

THIRD EDITION.

ALICE VALE: A STORY FOR THE TIMES.

BY LOIS WAISBROOKER.

This is one of the best books for general reading anywhere to be found. It should and no doubt will attain a popularity equal to "THE GATES AJAR."

EDF Price \$1.25; pastage, 16 cents.

The above books are for sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 185 Washington street, Buston, Mass.

May 4.—4w

COD, OR NO GOD; or, An Infinite God an Impossibility. By AUSTIN KENT Price 10 cents, postage 2 cents.
For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORS, 166 Washington street. Boston, Mass.

# Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual, Reform and Liberal Bockstore, 614 North Fifth Street, St Louis, Mo. Copies of the Banner of Light, including back num-ters and bound volumes, can always be had at this office.

THE WAR ON THE SCHOOLS PRO-CLAIMED.

The Irish World of May 1th comes out boldly with its declaration, which amounts to "war to the knife, and knife to the hilt," as we have long anticipated on this all-important subject. It is evident, and long has been to us, that there must be a final conflict between Catholicism and intelligence as derived from our public schools and the a Ademier and colleges growing out of them, and flust one or the other must give up and perish. The hour is near at hand when the "Gog and Magok" battle must come, and as we see it, the Church must yield. If the devil is at the head of the knowledge of this would, he must rule it rather than the ignorance and superstition of the Church that maintained its power as long as it could by the inquisition, the rack, and the prison. "Light, more light," is our motto, and that from the schools that are free from sectarian teachers. and instruction. The "Goddless Schools" are to be the salvation of our country, and are alreadyits only hope to rescue it from the depravity and vice with which it is cursed, and aided as they are, and will be, by the light of modern inspiration and spiritual influences working to life us out of the darkness of Christian superstition, we may hope for success. But the war will be a bitter one. One schoolhouse and three private houses of its friends have dready been recently furned, in a strong Catholic heighborhood of our city of St. Louis, and near a Jesuit school, as is supposed by many of the citizens by the incendiary torch, lighted by those who had been pressed to acts of violence by the prayers and preaching of the Jesuit priests and teachers. We are sorry to see the feeling that is aroused by these events, for, whether they are guilty or not, it will sooner or later lead to revenge, which may be even more deplorable than the casuality that caused it, as the innocent are almost certain to be the principal aufferers.

We append a small extract from the paper above referred to, which shows the animus that might inspire such teachings:

might inspire such teachings:

"Goddens Schools.—The editor of this paper has been directly solicited by venerable bishops, and zealous priests to of en on the school question. But long before either bishop or priest bronched the subject to us, our own conscience appealed to us to assert the right; as well as the duly, of Catholics to estal lish schools all over the land, where Godshall be recognized, and to make war-openly and aboves board—against the godless schools, where Godshall be unknown, and his Church is studiously lgadred.

Now what we are trying to get at is this: That

Now what we are frying to get at is this: That there can be no cound system of education which does not accept the truths of the Catholic faith as a foundation, and Catholic morals as the guide of life. All history testities to this fact. All history declares that the denial of the Catholic principle in education, throws the world back into neathen-

CHRISTIAN SECTS EXPOSING THEIR OWN-WEAKNÉSS.

The general synod of the German Lutheran Church, Lolding its sessions in St. Louis, April 29, is reported in the Daily Republican, from which we clip the following testimony which arose on the discussion of the thesis, or the first article; which related to God's Hessings lately received,

"In explanation of the first paragraphenamely: Which are these blessings? It was remarked by those who took part in the discussion, that in a time of general backsliding from Lutheran faith, and a fearful scattering of the Latheran Church, there is a unity of faith here amongst us in pure there is a unity of faith here amongst us in pure Lutheran doctrine, far from popish or indel-sentiments and tendencies. Professors Walther, Cramer and Braner, each delivered an able and carnest speech. Each of these learned gentlemen spoke of his experience in Europe, and of the condition of the Limbertan Church in the old country, and of the want of faith among the the Glogians belonging to the Lutheran Universities of the Old World. It was remarked during the discussion, that many of the Professors in these universities though Latheran by name, did not believe the Bible to be the word of God, nor that Christ was the only son of God and the redeemer of men. Even in our own day, the truth of the divine inspiration of scripture, the doctrine of Christ being the God-man in one person, the doctrine of the christ being the God-man in one person, the doctrine of the sacraments being really the means of grace—hil these fundamental truths are either doubted or coldly received by the theologians of the Old World. In this country the Lutheran Church had strayed very far from the true docchine; nevertheless, God has granted his blossings to this body, and amid conflicting opinion and adverse circumstances the truth, the pure decrine as found in the word of God, had been preserved. Even those who had contended against the truth, are now standing upon the anne ground with us and are now unled with us. The above embraces only a meagre outline of the discussion upon the thesis, which lasted something over two hours."

We have often repeated the substance of the above and applied it to other sects, where it is not less true. The truth is, there is not much left of religion in our churches. They are mainly only fashionable and respectable society, and are kept up mainly for social purposes. The churches and theatres are nearly alike so far as religion, morality or exhibition of dress is concerned, and we think do about an equal amount of good.

OUR NEW BOOK-"FLASHES OF-LIGHT FROM THE SPIRIT-LAND."

Those who wish to know what spirits teach on many subjects, will find in this volume the answers to most important questions, selected with great care and skill by one of our ablest scholars from the long line of answers, through the one who, of all mediums we ever knew, is, when under control, most emphatically in the hands of spirits and subject to their will-Mrs. J. H. Copant. Whatever comes through that source thay be relied upon as purely spiritual. We have no book in our list occupying a more important place in our literature than this new and well-executed. volume, and we predict for it a large sale and universal satisfaction-except, perhaps, where some one finds a favorite theory overthrown by wiser heads and sounder reason.

THE WORD, a monthly short sheet, well filled, comes to us from that old veteran in the cause of social, political and religious reforms, Josiah Warren, who still holds to the stump of earth life, and digs away at the roots of evil. This little SHARP instrument of reform is printed at Princeton, Mass., and issued for fifty cents per year, and is ably edited by E H. Heywood, also well-known to the land and lator reform advocates. We find some sharp truths, well-selected and well written, and hall the messenger of reform as another entering wedge driven into the rotten hulk of depravity and vice.

DR. WM. PERSONS, D. M., who has done a good work, and been very successful in healing by truth is a diffusive one; it is too large for the old magnetic and spirit-power in St. Louis, during methods. Time will bring us out all right. Clos-

the past winter, has recurred to Chicago, and ing, Mr. McAlpine repeated Longfellow's poeumay be addressed, or found, at 2002 Wabash ave-, "Excelsior," in an artistic manner.

nue. The doctor-has made many friends in our. The address was listened to attentively, and city, and will be long remembered, not only for gave great satisfaction. and gentlemanly conduct and open defence of "The Judgment Day," which covered the ground spirit agency and intercourse. We have enjoyed, of progress from the old ideas of a colossal trial a long acquaintance with the doctor, and take, somewhere ahead in the future, with/God as the pleasure in recommending him to our friends as stern judge, and Jesus Christ as a pettifogging a person of sound and thorough jutellect, not in lawyer, up to the logic of modern rationalism. the least impaired by the influences that work. The essay was a choice production, and would through his mental and physical systems.

#### WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT.

MICHIGAN-

Van Buren County Convention-Spiritualists Assemble in a Universalist Church—An Interesting Meeting—Radical Piterances—The Missionary Work—Notes.

good. The meeting convened in the Universalist; Convention. Here it is: church-a beautiful edifice.

THE TOWN.

Hartford is a thriving place, some fourteenmiles west from Breedsville. Badicals in religious ideas are not numerous. Indeed, a few theologieal bigots in town still cling to the idea that Spiritualists are altogether different from ordi- spond to Bro, Warner's cordial invitation to cannary human beings. This class affect a saintly contempt for heretical strangers. How they will look at you! Mark the artistic elevation of the masal organ! Poor things! their Church is the only way to life and light! Well, we prefer other

tives said, No! But Thomas Conklin said, Yes! And as Mr. C. was a man of money, his word was

The friends, in goodly numbers, began to gather

TIME CALLED. Robert Baker, of Breedsville, President of the County Circle, announced that the time had arrived to call the meeting to order. The Chair was in a very happy mood. Spiritualism in Van Bu-ren County was a growing power. It progressed slowly but surely. I am glad, said the Guair, to meet you all again. We shall have a glorious of lectures given: fourteen in fifteen days. Total meeting. The omnipresent Banner reporter is here, to send an account of our proceedings to the world. I hope all will subscribe for the Banner of Light. Its publishers are enterprising men. Leaving this little item, the Chair branched out into the general theme of Spiritualism, making

an eloquent and effective speech. A short conference followed: Adjourned.

THE SECOND SESSION.

G. I. Sherman, of Keeler, opened the conference. He was a worker; was glad to be present; felt that such meetings were productive of great good, Mr. J. McCormick, of Feensville, then narrated, by request, his experiences at Moravia, N. Y. This brother's statement elicited the utmost attention. He said: "I went down to Moravia to see what I could see. The sittings, at first, did not amount to much. But after I had been there two or three days, I saw enough to satisfy me. I saw my grandmother, my three daughters, a man n: med George Butler, and many other spirits. I examined the cabinet, and feel perfectly satisfied. Friends, these things are a reality. Think of it! you can see for yourselves. Oh, let us appreciate the grand gift of mediumship! let us do all in our until the next Quarterly Meeting. power to ecoperate with the spirit-world." [Applause.]

This brought Ray S. P. Merrifield, of Coloma to his feet. He, too, had seen spirit forms. The divine light of Spiritualism had blessed him. He knew how skentical people were. It was not a surprising fact. The priests had crushed the people-made them skeptical. But no v Spiritualism had come, with its glad, glad gospel, and its light of rationalism, and all the world has felt its

Mr. Straub, of Downgiac, spoke with regard to spirit influences. The past had drifted slowly but surely into skepticism. Spiritualism brought the light of reason to all things.

A motion to adjourn was foffered, but did not

prevail. The conference continued. Rev. S. P. Merrifield spoke at length upon the happy influence which Spiritualism has on the human mind. Mr. Stranb. of Dowagiac, took un the same theme and said Spiritualism was a 'cheerful" religion. A reporter of The Tablet. published in Breedsville,) then asked a question which somehody answered. The conference then went on. Mr. Taylor, of Bangor, said, " Why are we so backward in speaking? We should get up and say our little say, and then sit down." This caused the Chair to smile, and to remark: "I want to hear from everybody." Mr. Tuttle, of Decatur, said that must mean that he could say a word. He delighted in musing on the fact that the spiritual platform is the platform of freedom; All were welcome. Spiritualism must take hold of the living questions of the day. G. I. Sherman spoke about people being too hasty in jumping at conclusions.

The Chair kindly invited the Banner representative to deliver the regular address,

THE THIRD SESSION. Sunday was a beautiful day. At an early hour large audience assembled in the church. Mrs. Frank Reid Knowles, of Breedsville, sang by re-

Mr. Frank McAlpine, of Dowagiac, was introduced as the regular speaker. Bro. M. said: Mr. Chairman and Friends, I desire your attention, at. this time, to a few remarks on Practical Religion." I believe in the exercise of the reasoning faculties in theology, he well as in everything else. Not long ago I met a staid clergyman, and asked him to explain the difference between radicals and conservatives. He answered and said unto me, Radicals preach the idea of eternal torment out of people, while the conservatives preach that idea into the minds of their hearers. We are molded by our religious views. Spiritualism solves the problem of the ages. Too many people are in the realm of the superficial. Show is the God of thousands. Let'us strive to attain individual grandeur, so that our God shall be everenduring, never-changing principle. Think-how many stand silent to-day, when the aching, suffering world calls for assistance. Let us be up and doing. Spiritualism leads us into active life. We are drones no longer. The old bugbear of popularity-that keeps so many in a state of idleness. I say, Spiritualists, make your religion popular. You can do it. By your lives, show that God's angels are your companions. People say we cannot accomplish anything; that we are an unorganized mass. Ah! we will show them. Our

his success in treating disease, but for his genial. Roy. S. P. Morrifield read an excellent essay on

have honored the proceedings of even the fastidious Radical Club of Boston. Adjourned.

THE FOURTH SESSION. The missionary work was the subject under discussion. The officers of the County Circle wain desirous of securing the services of a speaker for some stated period. Enthusiastic speeches were made. It appears that W. F. Jamieson has been at work in the county, and that he intended to have put in an appearance at the meeting; but On Saturday and Sunday, May 4th and 5th, a being called to another locality, he communicated Quarterly Meeting of the Van Buren County/Cir- with the Convention by letter. It was voted that cle was held in Hartford. The attendance was Mr. J.'s letter be entered on the minutes of the

> WHAT MR. JAMIESON THINKS ABOUT IT. To the Van Buren County Circle, in Convention at

I I regret that I cannot be with you, inasmuch as the Louisville (Ky.) Society claimed me as engaged with them the Sundays of May; but, not hearing from said Society, I telt at liberty to rerans your county prior to your Quarterly Meeting. My motto is to promptly meet all engagements, but the meagre financial support tendered by some localities induced me to request Bro. Warner to release me from the third week's trip. and fourth Sunday, and as but few manifested the public spirit, in behalf of our cause, which he However, liberalism has a few friends in Hart-ford. Thomas Conklin, one of the trustees of the Universalist Church, insisted upon it that the Convention should meet therein. The conservatives said Not But Thomas Conklin said Yes. less than one hundred dollars a year for county circle lecturing. At Hartford: small attendance; limited notice; no collection asked; two lectures. At-Keeler: no collections asked; ten dollars pledged—five by Bro. Sykes, and five by Bro. in Hartford, Saturday forenoon. In one attractive phalanx, they marched to the "brick hotel," and dred dollars a year to the church, and says he registered their names. The next thing was to visit the Universalist church.

Sherman. Bro Sherman formerly gave one hundred dollars a year to the church, and says he will give half as much to support Spiritualism. As he is original in his expressions, I presume he visit the Universalist church. be good for two hundred dollars as ear for a gos-pel with hell-fire left out. Four lectures in Keeler, At Liwton gave two lectures; voluntary contri-butions, six hundred and twenty-five dollars Lawton is in favor of an established county itin-

amount of cash received; twenty-eight dollars twenty-five cents. Lectures at Lawton provoked a reply after I had left the place, but I returned on Monday evening and gently chastised my opponent.

I am fully persuaded that a good work can be done in Van Buren County. But Spiritualists will-need to do as much for their philosophy as sectarians do for their dogmas. Is it not possible for all the Spiritualists of Van. Buren. County to do as much in sustaining Spiritualism as any of the sects in any village? You have speakers in your own county who can do noble work for ha-manity. I would earnestly suggest that whoever your itinerant may be, that he or she be well compensated for the good work done, the remu-neration to be for the time which is devoted to the cause. The, "penny wise and pound foolish" plan of getting a cheap gospel, at the lowest possible rate should be avoided. There never was a free gospel in the sense of receiving something for nothing, and never should be. Lecturers never should ignore self-culture. They should

have the means to purchase books, no matter how much inspiration they may have. Angels should not supplant books and study.
Respectfully submitted,
W. F. JAMIESON.

It was then decided by the Convention to lay the "missionary work" proposition on the table

The following resolutions were adopted: RESOLUTIONS. Believing Spiritualism to be a practical move ment, we feel morally obligated to endorse the subidined resolutions:

Resolved, That we believe in woman suffrage, Resolved, That the traffic in intoxicating liquors should be put down by legislation.

Resolved, That we deplore the efforts of certain Christians to put a religious amendment into the Constitution of the United States; we pledge our

selves to do all in our power to frustrate such an attempt. Resolved, That we believe in freedom-socially, politically and religiously.

THE LAST SESSION. Mrs. Frank Reid Knowles delivered the regular address. She held the large audience admirably. A few conservatives were startled by her radical utterances-they looked tired and worried; but those that were familiar with the revelations of modern thought, derived nourishment

from Mrs. Knowles's words. Remarks followed from the chair and others. and then the final adjournment came. The meet ing was a success. Mrs. Knowles and Miss' Wooster kindly favored the Convention with several songs. Every Spiritualist gathering should have a well-drilled choir.

THE NEXT MEETING. The next meeting of the Van Buren County Circle will take place in South Haven, Aug. 31

and 4th. NOTES. There will be a grove meeting at Clear Lake, Ind., early in June

The annual three days' meeting in Sturgis, Mich., will be held June 14th, 15th and 16th. Come, friends, to the feast.

Mrs. M. A. Campbell is a lady of refinement. She has been lecturing in Central New York, meeting with excellent success. Her permanent address is Oswego, N. Y.

And here is another scholarly young man ready for work in the lecture field-Frank McAlpine is his name. He resides in Dowagiac, Mich. Societies should give Bro. McAlpine a call.

There will be two Spiritualist Conventions in Michigan, May 18th and 19th; one at Deerfield, Lenawee Co.; the other at Eaton Rapids. Sorry we cannot be in two places at the same time; but that is out of the question. To Deerfield we shall

Mrs. Mattie Hulett Parry, of Beloit, Wis., is neeting with most flattering success as a lecturer. She is busily employed all of the time. June 14th and 15th, she lectures in Genesee, Ill. Mrs. Parry may remain in that vicinity several weeks Blessings on the workers. We hear a great many people express gratifica-

ion that Wm. White & Co. have published a book in which can be found "Flashes of Light" that will not pass away, but that will endure forever. We refer of course to "Flashes of Light from the Spirit-World; through the Mediumship of Mrs. J. H. Couant." CEPHAS.

The pleasant spring, the joyous spring, His course is on ward now;
He course is on ward now;
He comes with sunlight on his wing,
And beauty on his brow;
His impulse thrills through rill and flood, His. impulse thritis through in all incomes.

And throbs along the main,
'T is stirring in the waking wood,

And trembling o'er the plain.

—Cornelius Webbe. OLD THEOLOGY TURNED

### Upside Down, OR RIGHT SIDE UP: BY A METHODIST MINISTER.

The Resurrection of the Dead; the Second Coming of Christ; the Last Day Judgment-Showing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible, the utter folly there is in the Doctrine of a literal Resurrection of the Body, a literal Coming of Christ at the End of the ---Morlil, and a literal Judgment to follow.

BY REV. T. B. TAYLOR, A. M., M. D., AUTHOR OF "THE INEBRIATE," "DEATH ON THE PLAINS "AND ONE" ANONYMOUS WORK.

Price, cloth, \$1.25, postage free; paper, 81,00, postage free. For sale wholesale and retail by the publishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE 188 Washington street, Boston Mass.

## NATURE'S LAWS **HUMAN LIFE:**

EXPOSITION OF SPIRITUALISM;

THE VARIOUS OPINIONS OF EXTREMISTS PRO AND CON, TOGETHER WITH THE

AUTHOR'S EXPERIENCE. BY THE AUTHOR OF "VITAL MAGNETIC CURE."

CONTENTS:

PART.L TESTIMONY AGAINST SPIRITALISH—General Assertions; Tractby "Ir fessor Austin Pheips, D. D.; Opinion of William T. Dwight, D. D., and of Eder Krapp; Comments of the Boston Traveller and Boston Berald; Statements of Dr. W. A. Hammond; Church Opposition, Father Hecker; J. D. Fulton, D. D., Rev. Mr. Morgan, and P. T. Barnum; Edentific Men

CONSERVATION—Opinions of Rev. Henry Ward Beecher, kev. Theodore Titten, and Rev. W. H. H. Murray. PART III.

TESTIMONY IN FAVOR OF SPIRITUALISM—The Hebrew and Christian Scriptures; Mediumship of Mrs. J. H. Conant; Invocation; the Scance; Communications from Rev. Ezra S Gameet, D. D., and William Westelheeft, M. D.; Reliability of Spirit Communications; Psychic Force:—Our Experiesce.

OUR EXPREINCE.

MEDIUMSHIP—Additional facts: Rev. Dr. Phelps, Sen.;
MEDIUMSHIP—Additional facts: Rev. Dr. Phelps, Sen.;
Spirit Likenesses; Spiritualism at Methodi-i Camp Meetings,
PRESENTIMENT, DESAMING, PROPRECY—Detection of Crime;
Verification of Dreams

PRESENTIMENT, DIRAMING, PROPHECT—Detection of Crime; Yerifi, ation of Dremms
Sylektroalins in Court,
What Good has Spiritualism Donk?—Medical Casea:
Injury of the Knee-Joint; A lady, who had been pronounced induction to the Knee-Joint; A lady, who had been pronounced induction to the Knee-Joint; A lady, who had been pronounced induction to the Knee-Joint; A lady, who had been pronounced induction to the Knee-Joint; A lady, who had been pronounced induction and Cancer: Hon. Keal Down Injury from a fall; Allegeé cupidity of Healers.
Duplex Character of Opposite Testimony—Eider Knupp; Letter from California; Rev. J. D. Fulfon, D. D.; Dr. W. A. Hammond; Bly, Yon Yieck, Barnum, Thomas L. Hartis, and others; Rev. G. H. Henworth:
Seances—Conditions and Rules
Miscription of Falls and Case Prof.
J. H. Yon Fichte; the Doublé; President Lincoln; the Darwing of the Present Pulmer; the Co-Relation of Spiritual and Psychological Phenomena; "Planchette" and "Gates Ajar"; Organization.

[Typin Miscript Property Found Health and Wassen Sections of President Lincoln; Carlotton.

riago: Divorce: Communisma RELIGIOUS ASPECTS AND RELATIONS OF SPIRITUALISM-

Cloth. Price \$1,50, postage 20 cents. For sale wholesale and reta'l by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington street, Boston, Mass.

MEDIUMS---BLASPHEMY---MORAVIA.

### THREE IMPORTANT PAMPHLETS BY THOMAS R. HAZARD.

### MEDIUMS AND MEDIUMSHIP.

A valuable treatise on the laws governing mediumsh'p, and recounting some of the extraordinary physical manifestations winessed by the writer through different media.

Price 10 conts, postage free.

BLASPHEMY:

Who are the Blasphemers?---the "Orthodox' Christians, or "Spiritualists"? A searching analysis of the subject of blasphemy, which will do much good.
Price ly cents, postage free.

4.57 TKE. ELEVEN DAYS AT MORAVIA. The wonderful experiences of the author-at-Moravia ar

iere detailed at length. Price 10 cents, postage free. The Three Sent Postpaid for 25 Cents. In order to meet the demand for these admirable articles, by Hon. Thomas it flazare, they have been republished from the bonner of Light in pamphlet form, on good paper, and are in every way extended in the bonner of Light in pamphlet form, on good paper, and are in every way extended in the flavorable increasion as pioner tracts. Here is an opportunity. Spiritualists, to disseminate your views, at a company tively, nominal cost, among the people. The price is fixed at his low figure, that the works may be within the reach of all. Here are one hundred and sixty-two pages of live, radical thought, sent postpaid for 25 cents. More spiritual knowledge is condensed upon these leaves than can oe found in twenty five dollars' worth of less concentrated matter.
For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNEH OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

One of the Most Valuable and Important Dis-

#### "coveries since the Art of Writing." NEW ALPHABET FOR ALL NATIONS. BY JAMES MADISON ALLEN.

The series of Alphabetic Works now ready comprises the

The series of Alphabetic Works now ready comprises the following:

1. The PAN-NORW-ALPHA; Universal or International Normal Alphabet, for the scientific and uniform representation of all possible tanguages. A stepping stone to a Universal Language and Universal Peace, linkle element of the New Education. "One of the most significant outgrowths of Modern Spiritualism." Price, postpain, 30 cent string.

2. NORMO-GRAPHY; Normal or Natural Writing. The Pan ormalpha applied to the griding of English; forting a beautiful system of shorthand, beginner's style) entirely free from arbitrary contractions, and learned in a few hours without a teacher. Price 30 cents.

3. PRO-GRAPHY; Longhand Substitute or Transition Writing. For writing English in the common characters, without "silent." Letters Leaful in corresponding with those who have not learned Normography, and designed to render it hereafter unnecessary for children and foreigners ever to learn the common abominable speling. Price 15 cents.

For sale whole-sale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Boston, Mass.

Price Reduced to \$1,25!

### GŒTHE'S MASTERPIECE, Elective Affinities.

This chaste and simple Story of the Greatest Genius of Ger many was originally written to prove that "there is a Chemistry in the Mind, and that ELECTIVE AFFINITIES are as powerful and legitimate in the realm of human sentiment as in the realm of matter." This theme, which, more than any other, agitates the public mind at the present time, will make this book one of the most popular of the day.

Price 81,25, Postage 16 cents. For sale wholesale and retail by WM WHITE & CO., a he BANNER Of LIGHT BOOKSTORE, 158 Washington

THE CAREER.

#### CHRIST-IDEA IN HISTORY. BY HUDSON TUTTLE.

(Companion volume to the God-Idea.)

(Companion volume to the God-Idea.)

CONTENTS—Introduction; Career of the Christ-Idea in Hindoostan, Persia and the West; Jesus of Nazarcht; the Propiecies of the Messish; Conception and Gencargy; Birth and Youth of Jesus; John the Baptist and his Relations to Jesus; the Sermon on the Mount; the Miracles; the Apostles sent ferth; the Death of Jesus; Burial and Resurrection of Jesus; Descert into Holl; the Gospels; the Extension of Christianty; Resumé of the Life and Character of Jesus; Descert so the Life and Character of Jesus; the Ultimate of the Christ Idea.

For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

NOW READY.

FLASHES OF LIGHT

# Spirit-Land,

Mrs. J. H. CONANT, COMPILED AND ARRANGED BY

ALLEN PUTNAM, Author of "Spirit Works;" "Natty, a Spirit;" "Mesmerism, Spiritualism, Witcheraft and Miracle;" etc., etc.

This comprehensive volume of more than 400 pages will present to the reader a wide-range of useful information upon subjects of the utmost importance.

This comprehensive volume of more than 400 pages will present to the reader a wide range of useful information upon subjects of the utmost importance.

Index of Subjects Discussed:
Adversity, Alcohel, John A, Andrew, Autmal Faculties, Spiritual National Association, Astrology, Atmosphere, Attraction, Mediumistic Aura, Beard, Better Land, Bias, Bible, Big. Guria, Body, Celestial Body, Buraing of Body, David Brainerd Burial, Business, Chinece, Chrishna, Christianity, Clairroy-ance, Clorgyman, Coffee, Difficult Communication, Fliendly Communication, Laws of Communication, Congress, Consciousness, Double Consciousness, God's Consciousness, Cotton, Croduity, Criticism, Gures, Darkness, Davenports, Day of Jodgment, Death, Death Beones, Successive Death, Delty, Development, Devil, Diseaso, Događedium, Dove, Earth Changing, Earth Dying, Size of Earth, Erectricity, Electricity and Motor, Elijah, Embryo Soul, Endor, Order of Eternal Pregress, Full, Faith, Family Reminder, Andrew Communication, Congress, Consciousness, Continent Present Present Communication, Information, Congress of Consciousness, Continent Present States, Carlot, Constitution, Constitution, Conference of Eternal Pregress, Full, Faith, Earth Pying, Size of Earth, Erectricity, Electricity and Motor, Elijah, Embryo Soul, Endor, Order of Eternal Pregress, Full, Edut, Laminy Reminder, Constitution, Index of Sublects Discussed:

DR. A. SIDNEY DOANE, ON THE HOR-RORS OF VAUCINATION,

Which everybody should read. THE DISEMBODIED MINDS OF

REV. THEODORE PARKER, REV. W. E CHANNING, FATHER HENRY FITZJAMES, BISHOP FITZPATRICK, REV. ARTHUR FULLER, PROF. JOHN HUBBARD, REV. HOSEA BALLOU, RABBI JOSHUAL BERI, CARDINAL CHEVERUS, REV. LORENZO DOW,

ABNER KNEELAND, SIR HUMPHREY DAVY PROF. EDGAR C. DAYTON, REV. JOY H. FAIRCHILD,

BISHOP FENWICK, REV. PHINEAS STOWE. PROF. ROBERT HARE. GEORGE A. REDMAN, Medium, REV. T. STARR KING. RABBI JOSEPH LOWENTHAL, REV. JOHN MURRAY. REV. JOHN PIERPONT. DR. A. SIDNEY DOANE, REV. HENRY WARE.

KA-DA AB-DAL,

LEWIS HOWARD,

THOMAS PAINE,

#### Distinguished Lights of the past, HERE SPEAK

To the Embodied Intelligences of To-day. Their utterances, as given through the lips of MRS. J. H. CONANT, recorded by the pen of the phonographic scribe, and published from time to time in the MESSAGE DEPART-MENT, on the Sixth Page of the BANNER OF LIGHT, have

THE ORIGIN OF MAN, THE DUTY DEVOLVING UPON BACH INDIVIDUAL

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

AND THE ADDED LIGHT OF THE SPIRIT-WORLD, . Render inevitable to the reflecting soul entering it in obs-

### Natural Law.

As an Encyclopædia of Spiritual Information this work is without a superior. . That it is a carefully condensed and digested volume, the ilgh reputation of its compiler is a warrant.

Price \$1,56 ...... Postage 24 conts. For sale wholesale and retail by the publishers. WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, las Washington street, Boston, Mass.

### SPIRITUALISM,

AS MANIFESTED THROUGH THE MEDIUMSHIP OF THE WOMAN OF EN-DOR. A DISCOURSE BY A. B. MANLEY.

Price 10 cents, postage 2 cents. For sale wholesale and retail by WM. WHITE & CO. at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

J. T. GILMAN PIKE, \_PHYSICIAN. Pavilion, No. 57 Tremont street, (Room No. 5,)

BOSTON.