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Spiritual Phenomena. ELEVEN DAYS AT MORAVIA. BY THOMAS R. HAZABD.

Part II.

On my return from Moravia I passed through and!" power?"

cognizable by mortal senses-was gathered from some automatic and writing mediums I sit with wife, having kneaded the dough for bread, pre- ums, they will say, "Your star is here."

pares it to be folled out into any form desiredand a certain portion (sufficient for the manifes- to Moravia, via New York, I attended one of tations about to be made) divided from it. This Mrs. Hardy's (now 4 Concord square) large evenportion, by the subtle force of spirit chemistry, ing circl-s. I had never sat with her at a private was deposited in solution in a vapor or atmo- scance and she could have known but lit 1 about spheric bath over the heads of the circle) just as me, but the I the child that control i her cilled me the copper is held in solution in the bath of the out of the crowd from quite a distance, to the medibattery for electrotyping Immediat-ly the spirit- um's side, and said my "star was here," and hand or other object is plunged in the bath, and that it was so "bright it could shine in sunas is the case with the copper upon the plate in | ght." Though it may not have shone in sunthe process above referred to, the earthly matter light at Moravia, it certainly did very plainly in in solution becomes precipitated upon the surface | 1 implight. of the spirit object to be shown, and the form thus coated with said earthly material becomes tangible and visible to physical senses."

Singularly enough, this explanation as given was sustained in part by Mrs. Catharine Morrison, the well-known blind trance and clairvoyant medium of Oswego, who happened to come to Moravia whilst I was there. On two occasions, M s. M. said to me naively when sitting beside her in two different light scances, "that she saw spirits in the cabinet mixing something that a self-sacrificing feature that was strikingly charlooked like dough." she using the same unique term to express the same idea that Mis. Chamborlain did1

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family in the spirit-world, a daughter named Mary, who died in 1842 aged two and one quarter years-a grown up daughter named Anna, to show herself, and at other times through R Ha who di d young in 1868, and three premature infants who never saw the light of earth days. I have abundant evidence, however, that these

last have progressed toward maturity in a corre- on my account; sponding degree to what they would have done

demonstration at the aperture so indistinct and feeble that I could neither see nor hear anything that transpired in that direction, I was rather stirtled upon hearing a lady who had but re-Contly arrived, observe, "She says Fanny Hag-

On asking the lady to repeat the name, Boston, where I learned from Mr. Luther Colby she did the first, and observed that the last that at a recent private scance given by Mrs. sounded something I ke Higard. On another Annie Lord Chamberlain at the rooms of Mrs. J. opension a small star, enveloped in a mist-like H. Conant, 76 Waltham street, Boston, the follow- halo, passed slowly upward from the bottom of leg answer was received from a spirit-guide of the aperture and disappeared at the top. This the medium, to the question," By what process was twice repeated, and upon my asking that it do the invisibles materialize the hands, faces, and might show itself again if it was meant to repreother forms that from time to time are shown at sent my wife, it did so instantly, and remained circles held for physical demonstration of spirit, stationary for a short time before its it al disappearance. This was a beautiful manifestation of The inflaence controlling at the time replied which no te present could know the full signifi-"that the refined matter out of which these ap-" cance but myself. For the list fifteen years my paritions were formed - or at least rendered wife has been accusto ned to draw a star through

the individuals composing the circle, each con to anno ince her presence. It appears to by the tributing to the supply. The raw material was name she is called by in her spirit home O ten, then collected together in a mass-as the house- tco, when I sit with trance or cl sirvoyant medi-

The Sunday before I left Boston, on my way

Mrs. Gibbs's Indian guide, the bright, sprightly little Rosa, used to keep me well posted up in what was transpiring behind the scenes in the cabinet with regard to my own family and spiritfriends She described my wife as always present but, generally standing back in the cabinet, partly because she could not attain the proper conditions to show hersel' distinctly, and partly to give place to other spirits who were anxious to manifest themselves to their friendsacteristic of her in earth-life. At one time Rosa said she saw her " doing "-because she could not show herself to me-"what they call weeping " Fi-Besides a wife, I have of my own immediate nally her repeated arduous but unavailing efforts. became oppressive to me, and I told my wife repoatedly, sometimes directly, as she attempted or the controlling spirit of some other medium present, that I way fully sati fiel of her presence and hoped she would not distress herself further

· Hitherto I had sat altogether at the regular se

name. At a scance where there was an attempted Gibbs re-vived many aff etion the words of en- could sit here forever!" Her i youwness remainlans. My own mother on us, and as usual identi- house next motifing, her sweet though sightless I thought I discerned the meaning she intended tended to the blind medium of O wego. to convey, and what littly renewed hopes I had those present remarked at the time), but without auccess

A fow days after this, whilst sitting with Mrs. who could not have known anything connected. with my visit to Moravia, I asked my daughter Anna if she could tell me, through the memory of She prompily replied, " A lily, pa." A day or two after this I propounded the same question at Mrs. Mary Carlisle's, 94 Camden street, Boston, to my daughter, and she replied, "Two lilles, pa." It is highly pr bable that both answers were correct, as there, was certainly a differ mealin the appearaperture in the cabinet. * With the close of this day the time would

expire that was allotted to the friend of Mrs. follow, that the circumstance did not pass unob a disappeared, but as quickly returned again with Moriison for his sty at all with the spectacles, looking as astaral as n earthtender several seinces, but had received but For several days the weather had been lower little, if anything, satisfactory, and intimated that ing and unpleasant, but early in the afternoon she would be pleased if Mr. Hoyt and ourself the clouds began to disappear, and when our priwould permit her to join us in our contemplated vate circle was convened, consisting of Mrs. Kneprivate scance. As we were both going a way very ler, Mrs. Wortman, Mr. Fish and myself, the atmosoon, and wished to give our spirit friends at sphere was bright, clear and clear itc. Mrs. W. is a least one favorable opportunity to manifest their very sensitive medium, and we had hardly compresence, we very reluctantly declined acceding - posed ourselves in our seats (some five or six feet to Mrs. Morrison's request. On passing down from the aperture) and joined hands, when she stairs, I found her in the sitting room, a good deal remarked how harmonious the atmosphere way, listressed in consequence of being obliged to and unlike anything she had experienced in the leave for home in the morning without having previous promisenous circles. With her many obtained what she desired from her spirit friends. other accomplishments, Mrs. W. has a clear, soft The amiability with which she bore her disap- melodions voice; and she and Mrs. Keeler had pointment caused me to feel additional interest scarcely begun to sing, (the light being extin on her behalf, and 1 intercoded with her to stay [guished) before the space in front of us was un another day, promising that Mr Benj min Fish' usually alive with bright little stars. These would (an elderly friendly gentleman from Rochester) (congregate in groups, and then swiftly bound and myself would ask her to join us in a private apart in couples, and again approach and retire e ince we had already arranged for with Mrs. An- in the same order, as if performing in a dance; d nws on the next day. The friend who accome then again commence citcling around each other panied Mrs. M was largely engaged in business in single pairs, until the whole galaxy would and declined remaining longer, until finally spirit amingle and form one group, and all engage in the friends interfered and advised them to stay another day. 1 O1 the morrow, Friday the fifth inst, the extricable, hewildering maze, alike beautiful and manifestations at the public circles passed off indescribable. a usual. One of the clairvoyant mediums that h id recently arrived, (whose name I do not this being sung with animation, a masculine spiritmoment recall,) told me, while we were sitting in voice, exceeding in power and pathos anything of the light circle, that she saw a lady friend of mine the kind, whether spiritual or human, I had ever in the cabinet, with a girdle made of green leaves heard before, j fined in at the commencement, and about her waist. I asked if she could learn her continued to the end. Upon the same stanzas name, whereupon she looked that way a mo being repeated, the spirit vocalist, as if to afford us ment and said she saw the name "Fanny" on an opportunity to contrast it power with the the girdle. She then said she saw a younger voices present-or, perhaps, that it might gather lady there, with a like girdle inscribed with the up it sown full strength-forbore joining in the name of Anna, and that they wished her to con- concert intil the second stanza, when, through all vey to me from them the words, " Our love is ever that followed, it poured forth, its loud, soul-thrillfresh-and green for you." Mrs. Keeler, Mrs. Mor-ing strains in a cataract of melody as completely. rison and her friend, Mr. Fish and myself com- absorbing and overpowering to the human voices posed our private circle The lights that appear present, as the hearse rear of Niagara is to the ed and the spirit-voices were quite equal to what gentle murmurs of the little brook that loses itthey had previously been, whilst the keys of the self in the bosom of its mighty waters. This is no plano were more frequently struck than at any fancy or imaginative sketch, as I know all present time when I had been present. The spirit wife at the time if appealed to will admit. It seemed of Benjamin Fish came and laid her hand on his as if the spirit vocalist, conscious of his unfaiter head and said," I thank G id that I can add to ing powers, was absolutely " thy happiness." '[A+ far as my own experience greatness of his strength;" and I have no quesenabled me to determine, the spirit hands at Mar, tion (a)though I confess to an almost total igno ravia have none of the cold and yelvet like feel- rance of the rol w. of artistic music) that if Mr. ing usual in such phenomena, but were so natu- Gilinore could receive his assistance (together ral that their touch could not be distinguished with the necessary harmonious conditions) in the from that of the hands of persons in earth-life.] A deceased wife and brother of the friend of contemplated heaven-inspired international or Mrs. Morrison also came and conversed with him. World's Musical Peace Jubileo-the performance But far the largest portion of the time was occupled by the spirit-friends of Mrs. Morrison, the terest and admiration in the public mind than guardian of Mrs. Andrews announcing that the all exhibitions of more human musical talent have light circle would be dispensed with for the espe- ever yet called forth. cial benefit of the blind medium." Quite a number of Mrs. M's personal friends and guardians announced their presence and conversed freely with favorite melody of my wife's when in earth-life) her.# It seems that Mcs. Morrison's husband was might be sung. Several stanz is were sang by then constructing for her a cabinet at Oswego, the ladies present, in which a sweet feminine where they have been promised that spirits will spirit voice joined in concert, though I failed to take on the form and manifest their presence as recognize it as that of my wife. they do at Moravia. She received especial instructions in regard to the finishing and furnish- after this in the dark circle, several friends of ing of this cabinet, accompanied with many words Mrs. Wortman manifested themselves to her. of counsel, encouragement and good cheer. This Benjamin Fish's wile came again, patted him on was the last day of the two, on one of which my the knee, and said, in a low voice, "God be wife had notified me she hoped to be able to show | praised that we can come!" My own daughter her face to me. Of course in the absence of the Anna announced her presence by placing her light circle this could not be, but the disappoint hand (as soft and natural as if in earth-life) on ment was almost gratifying to me in view of mine, and said in a low, but distinct voice, ' Forthe perfect delight that was evinced by the give those, pa, who hurt your feelings!" As I did tive days, the manifestations would become far little blind medium, I remarked to her that not respond immediately, the request was coazing. I others mentioned, was shadowy !

From the first I had been careful, for obvious more powerful and vivid than any we had with she seemed in a very different mood from what transmissions, not to mention my wife's or diaghter's pressed. In the light set meas that followed, Mrs. she was the previous day? Said she in reply, "I couragement and counsel from her spirit guard ed when, with the good wishes of all, shell f the fied herself to my outine setting in both face beaming with happiness and radiant with the dark and light circles. My wife, also, ex- spirit-light, I have dwelt longer on these incl?" hibited her arms, full length, clothed in their dents than I might have done were it not that it breat a had she been mertal, and I said, "Kiss, usual drapory, but in a more desponding attitude has been borne on my mind that the full fruition ; me, Annia-If not my dips, my forchead!" Immethan hereto'ore, they boing bent and thrown that finally attended upon my stry at M ravia upward, with the pale, attenuated hands tightly was in some occult way connected with the selfclasped, as if in errnest supplicate , or prayer. sacrificing kindliness and sympathy I had ex-

Before the setuce just spoken of washeld, I hid entertained of her being able to show her features - concluded to remain another day, in consequence to me distinctly, almost entirely faded from my of disappointment in 'receiving expected letters,' mind. S veral delicately formed hands of differ- and Mr. F.sh and myself arranged with Mrs. Any ent sizes, that looked as plain and real as if in drews to have one more private sence, after the earth life, were passed by the aperture just with- two public ones were over: on the afternoon of in the cabinet, one of them holding the custo- the next day, Saturday the 6 h hist, to which we mary lily. On this occasion its petals exactly invited Mrs. B A. Wortman, a highly mediumisresembled those of the water lily, and were of the the lady, who had, with several friends, recently most gl stening white. These were for a conside arrived from Baff do, Both the morning and erabl - time turned in a full-blown point of view afternoon public circles on that day, though undirectly toward us, but with some of the petal, so usually large, were quite good. Several faces arranged as to hide the axil or seed hud. It were shown very distinctly, and other manifesta; looked so real and langible that it seemed as if. 1 tions occurred highly interesting. In the aftermight reach fo th my hand and grasp it, and I noon my wife threw her arms out of the aperture asked my daughter (whose unmaterial zed' spirit- as usual, so far as concerns drapery and general form was o' course invisible, to throw the lify appearance, but with a guick, lively motion that ont of the cabinet if she could not hand it to me, encouraged me to ask if she still meant to make On this it was passed slowly along, and several another effort to show her face. In reply an arm efforts evidently made to do as I requested (as was instantly thrown upward some twelve or Afteen inches above the top of the aperture, in the full light, while she rapped animatingly on the

partition with her fingers, as if trying the keys of Belle Bowditch, 798 Washington street, Boston, a plano preparatory to executing some joyous piece of music. I could see the natural and most minute-movement, not only of the lingers, but of the knuckles and sinews on the back of the the medium, what she brought me at M iravia. thin, pale hand as plainly as it is possible to discern like movements of the band of any mortal in earth-life. Is was at this seince the uppleasant circumstance occurred I have be fore alluded to, wherein a stranger present made a rude and-wholly uncalled for remark, (which, was, however, afterwards satisfactorily explained ance of the flowers that were exhibited at the away,) to which I hastily replied perhaps too much in the same spirit. All that was said was in whispers, but still it may be seen, by what will

ly repeated, " When anything is said that agitates you, pa, think of my lify, and forgive." [I regardjel the manifestation of the lify as a remarkably pleas int incident, and had so spoken of it more than once. I I answered that L would do so-- which seemed to satisfy her: My spirit daughter seemed near enough for me to have felt her warm diately l'felt a gengle and dist-net pressure on my forchead, but whether made by her fingers or lips I could not de termine.

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In the light circle that followed, Albert and Thomas, two sons of Benjamin Fish, showed their faces and talked with their father. They were fully recognized. A hort, in reffitting to the doubts he had of a future state of existence when in earth-life, said, "We still live?" One of the sons said to the father, " We are happy that thee has a dear companion for cheer thee in thy old age!" [Mr. Fish had been in the house but a few days, and 1 doubt whether the medium or any and present, except myself; knew that he had been recently married to a second wife.] [-

Mr. Fish's deceased wife came and showed herself as she looked in early womanhood. It was asked if she meant to show her features as they Appear in spirit life. To this che nodded assent, and disappeared, but immediately returned, looking as she did when she passed from earth at the age of seventy. [Mrs. D., a lady from Buffalo, told me, subsequently, that a friend once showed herself to her in rapid succession at the aperture of the cabinet in Moravia-as she looked at six different periods of her life, ranging from youth to old age. Although I was conscious that my wife, aided by her epirit-friends, was exerting herself to the utmost to perfect the necessary conditions to show herself, plainly to me, I had but little hope that she would succeed, when suddenly, toward the last of the some, I saw a face gradually developing or approaching the aperture that I soon unmistakably recognized as hers. She seemed highly gratified at the recognition, and so expressed herself. As is usual with most of the spirits who show themselves, hor eyes were protected from the light by spectacles. Mis. W , who was not fully aware of the circumstances, asked if my wife wore specticles? I sailno, she did not; upon which the face instantly life. I said, "It is enough; Finny, I want no more: famnow fully satisfiel!". Upon this she thrust her face partly out of the sperture, and said, in a clear, loud whispor, " We have triedhard, Thomas, to make inviselt plain to you, and I thank G of this we have succeeded!" My wife was within six feet of where I sat, and I saw her lips move as distinctly and maturally whilst sho was speaking as I over saw them in wirth life. Overcome with joyful emotion I said, " Riss me,

had they been naturally born and continued in ances, the conditions of which were constantly beearth-life; and that though they have not the full- ing chauged by the duily introduction of new and ness of development and being they might, not always perfectly harmonious visitors. I had through the experiences of a material existence. have acquired in the rudimental sphere, still they | could be of no avail, and proposed leaving Moraare a happy, joyo is little group. These, with millions of the same class, are of those that are arranged to hold a private seance on the 4th of Jan: known and designated as "angels" by many uary-he intending to leave on the 5 h. On the spirits in the other world, for the reason that 34 inst. Mrs. Catherine Murrison, the interesting they have never been subjected to the trials and blind medium before mentionel, arrived from Ostemptations incident to mortal existence, and are wego. On the same evening a circle for ordinary consequently free from its stains. My daughter manifestations was held in the spirit-room. Mrs. Mary seems to have learned a great deal concern- Morrison was beautifully controlled by a little ing earth-life by communicating with me - the girl, who, at five years of age, perished (as she said) germ necessary to its acquirement having been in the fire at.Chicago. In answer to queries she partially developed while here - but still her told us that she never had any father, but was spirit seems more closely allied with heaven than promised one in the spirit world; (we learned with earth. In her frequent visits through different media she almost always comes with her hands She said her name was Lilly Warner, and she full of flowers, gathered as she says from her own garden purposely for her father, no: as she affectionately places them in my bosom, or entwines them about my head, can I readily convince her that my earth senses are totally unconscious of the beautiful decoration. I have before stated that at a scance held with Mrs. Staadt in New York a few days before I went to Moravia, my daugh ter Anna said she would hand me a lily whilst I was there. I also find by reference to a memorandum that my wife assured me whilst at Mrs. Rockwood's in Boston, on the 9th of last November, that she felt confident she and our two daughters Anna and Mary would be able to show themselves to me at Moravia entwined in each other's arms, the last named characteristicall 7 wreathed or garlanded with flawers. On inspecting the cabinet at Moravia, I saw at the first glance that the aperture would not admit of such a manifestation as this, but the circumstance did not disconcert me in the least, having larned through experience that the spirits of mortals are-except in degree-no more infallible or omniscient in one sphere of existence than in another. As before said, hauds and arms were frequently shown at the aperture, and unlike the faces, always perfect the wall of the room very near where I sat. On and plain. On an occusion early after my arrival, wherein several hands of different sizes were Mrs. M. readlit off as follows: "Thomas, stay two passed by in the inside of the cabinet. one of them held a flower that I thought I recognized, but to be sure I asked a lady who sat beside me what it was? She promptly replied "a lily." I then asked if the hand holding it was meant for me? and it was shown again in token of assent. During my stay, this manifestation was repeated several times; and I have no doubt that the hand with the lig in it was, as it purported to be, my daughter Anna's, and one or more of thappear in the preliminary dark circle at most the smaller hands her sister Mary's. My wife of the scances, were much brighter and more nu! also threw her arms full length, with hands clasped, out of the aperture on several occasions, always in a night dress, which I suppose was meant to represent what she wore in her last sickness. The sloeves were uniformly buttoned close to the hand, and I am sure that the exhibition coul i not have been more natural -including the folds and drapery of the garment-had she made a like manifestation before her departure from earth-life.

come to the conclusion that my staying longer via. Previous to doing so Mr. Hoyt and myself had that her mother had been killed by her father. also named the street in which she lived in Chicago, and an apothecary's shop on the corner where she used to look through the window at some obj-c's that interested her childish fancy. [I think Mr. Hoyt, to whom the child seemed trongly attracted, recognized the locality.] Oa Lilly's intimating that she had learned to sing a little, we begod her to sing for us. She seemed to doubt our sincerity in making the request, and asked us coyly whether we really wanted to hear her? Upon our re-assurance she said she never learned but two pieces, and would sing one of them, "Autumn up an apple-tree," which she did in a sweet infantile voice that sensibly moved the feelings of those present, and carried handkerchiefs to some eyes. On being praised for what she had accomplished, Lilly volunteered to sing her other song, "Ma, may I go out to swim?" which she did in the same sweet plaintive strain as the other, though the words and measure were not quite so pretty. After she came out of trance. Mrs. Morrison (who was clairvoyant when in her normal condition) turned to me and described a lady (answering to my wife) who she said was writing something for me against a projection in my asking her to tell me what its, purport was, days longer, and I think I can show myself to you." I asked her to intimate to my wife that would cheerfully comply with her request; On the next day, and after the two usual scances were closed, Mr. K seler, Mrs. Gibbs, Mr. Hoyt and myself held our private seince. The light was no sooner extinguished, than we percoived a marked and favorable change in the manifestations. The little stars' that were wont merous than usual, and played about us with uncommon vivacity. [Mr. Keeler"subsequently told me that he had seen such little stars gradually expand and assume the appearance of human faces.] The accompanying spirit voices were also remarkably strong and distinct. We were assured by a guardian spirit of the medlum, that if a harmonious company, such as the one then present, could be convened for a few consecuangel sport, playfully winding and intertwining rapidly around and between each other in an in-

On several stanzas of "Home, Sweet Home' glorying in the mammoth concert that is to be enacted at his will attract more attention and excite greater in-

After " Home, S weet Home" had been twice repeated, I asked that "Oft in the stilly night" (a

Among many other exhibitions that occurred

larling!" whereupon her hand was tylee raised to her lips as she threav me two klasses.

A remarkable feathroof this last pleasing manifestation (was, that, although the hand, was thrown toward me in the most natural manner, still I saw no arm. This, to my mind, goes to prove the correctness of the explanation that was given of the phenomena of spirit galvanizing or electrotyping by the controlling guides of both Mr. Eaton and Mrs. Chamberlain, as proviously related. Probably the hand only was dipped into the prepared material, and became visible; whilst the spirit arm, though possessing all the power necessary to control and direct the hand, not being materialized on its surface, as the hand was, remained invisible. The whole manifestation, as it occurred, was-as unexpected as it was full. complete, and entirely satisfactory.

Some eight to ten years ago, my wife told me, through Mrs. George E. Wilcox, (now at 450 High street, Providence, R. L.) tha', if I would go to thespirit photographer in Boston, (Mr. Mumler, whom I had never seen;) she thought she could present, herself plain enough to be photographed. I went, and procurad a good likeness of her, but in a night-dress, and looking as she did about the time she nassed from earth life Subsequently, on my asking her why she came in such a " mostionable shape," my wife told me that her snirit. friends could not carry her further back; on the occasion, than to the point where her earth-life terminated. This satisfied me; for I already knew that, when spirits first control mediums to personate, they generally bring with them the conditions that attended their latest moments; and as photographing was a new phase of the phenomena, I thought it very probable that similar spirit law might apply in that direction that I already knew prevail of in others.

B-sides this, my wife has, on some occasions,shown herself very distinctly to me whilst in sleep, but always in a shadowy form, yomething analogous to the photograph. Again: For a year or more before my daughter Anna passed away, her mother repeatedly assured, both her and myself that she would show herself to hechefore she passed from earth-life. This occurred, with wonderful distinctness, some few days before Anna died. I was present at the time, My daughter was lying on a lounge, and suffering intensely from spasmodic pain that periodically assailed her. I held one of her hands in mine, and her little brother and one or more of her sisters stood near by Suddenly her countenance changed. . Tue pain had entirely left her; and, with a radiant face, she looked beyond the side of the sofa, and said, "Why, pa! there is mother !- there is Aunt Gertrude, to it ! She described them as standing in a beautiful forest, amidst flowers and shrubbery that hid their persons helow the waist, I put several questions to my wife, which she answered satisfactorily by signs. The vision was perfectly enchanting to my sick daughter, who had no fear of death afterwards, but looked cheerfully forward to it as a welcome messenger to waft her to her spirit-home and friends. But still, this manifestation, like the

Again: For several years past, my wife has occasionally told me, through several different medums, that, before I joined her in spirit-life, she would be able not only to show herself, but converse with me as plainly as she ever did whilst. in earth life. It is true, I hoped that 'in this' she would succeed; but when I learned, on coming to Merayia, that a large proportion of the spiritures that were exhibited fore the latest impress of mortal high could not thatter myself that my own wife would constitute one of the exceptions to the rule and show herself to me under more fivorable circumstances than most others cospectally when 1 reflected that every mannequation, she had made, up to almost, the listle in differ last day I stayed at Moravia, was of the same character that pervaled her Specify plasts graph, 1.16, therefore, she showed hers if at all, I was only prepared to see her appear whethe soft truth encloted tree that attended be has monents, corresponding with the atten interfarms and gale hands that had so often, been thrughout of these abqueties it may be image field, then, what my emotions were, last, as the has moment of my list section was about trex-, paperto see thy while free suldenly presented boy frome, as plain and distinct us I ever saw it. incorrown house not, as it, looked in the last hours of her weary life, not even get, as it was in less mature years, when the older had puttially faded from her cheeks, but in the full blo in of health, and all the glorious heauty that so preendneatty distance shed her early womanhoad, Then it was indeed, that I could comprehend floefall st mith may of the tender emotions I had so offen with Sold at Moravia, job the meeting of the living with level friends that were dead, but 9 a low days and as my heart, welfed with inexpressible gratitude toward the great, loving Pa-

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rent of humanity, my tongue involuntarily exclaimed, "Surely, if there is a heaven on earth, it is held. Hitory this crowning proof, my experiences had babilted all doubts from my mind as re-

gards a future state of existence, hut now; eyen belief that had passed into knowledge was doubly contirmed; the keystone was placed in the arch, from whence I know it never will or can be wrenched away. I had, at last, olitatined all I sought for. I had looked upon than tesure tel spirit face of a loved jone, the identity of whose features I am not only willing to attirm to under the pains and penalties of perjury, before any a-semblage of mortals or tribuial on earth, but, if need be, swear to it, on-peril of my salvation, before the assembled hosts of heaven and the ingment seat of God.

"GHOSTOGRAPH" IN VIRGINIA CITY, NEV.

The "Territorial linterprise" of Dec. 16th, makes mention of a spectral pleture which recently appeared in that city. It was discovered on the afternoon of the 15th Dec, in a window sunny. on the D street front of the lower story of the brick finitding in which the National Guard had their arm ey, "The building stands on the corner of D and Union streets, and the window in which the gho-tograph is to be seen is the first after turning from Union into D street. It is in the centre pane of the lower part of the window."

A representative of the paper visited the scene. and gives the following account:

"The picture is that of a personage of venerable aspect dressed in black, and of a solemn if not sail expression of conhenance. It is not a dim-picture, nor do s it require the least stretch of im-agination to make it out. It shows but the head and neck-motorithe of shoulders being visible. A cripwd-lingered about the window until it becade quite dark, and applied all the tests that occurred to them, fully satisfying themselves that the thing was neither a photograph nor a picture pasted upon the pane, * . There is no humbur about this window pune ghost-it is there, and all may satisfy themselves in regard to it, and as to its being a manufactured, a genuine, or an accidental "ghost, 🔹 We are informed that the ploture has been recognized by an old resident as a striking likeness of a friend of his who was frozen to death on American Plat in the spring of 1820 . He is positive as to the plathat of his friend, and declares the

TO THE BIGOT.

You tell me I 'm conceited-blind, Because I cannot see with you-That I am intidel to God. Because your creed meets not my ylew.

You tell me I can't judge of truth, Because I 've not been born again-Lake you who 've passed that myste change And claim to teach your fellow-men, You tell me I deny God's word, Because I look for it around,

In all his works that I survey, From starry skies to earthly ground. You tell me I blaspheme his name,

Boomse I scout your Taroo in One And that I surely must be damaid, Because I treat such thought with fun. The houstain st camlet laughs and leaps O'er rocks in wild derivion down;

It curs a channel of its own, Though grags of sober-granite frown. It winds it own, its natural way;

Its langhing water gaily sings, As down the glens it cheerly runs, And o'er stern precipices springs. They say it is a ruined chall-Lwell in some awful gelf he lost the

Trilates to take its own will way -"I will " on the fiery waves be tost." But on the laughing streamlet goes The stronger for each cur-ing blast; It has the sun-hine on its way,

And finds its ocean home at last. Turn now, and see your locked canal-A stud invention of proad man-Keeps a dead level all the time,

And never laughed since it began. If it attempts to break its banks, 'F is d un'd n one strongly than before-Bears heavy burdens on its breast-Is rolled, and date not oven roat.

Loch craft is free to roll it up, And vex it to the last degree; It fogs, and steams, evaporates, But never gains the grand old sea. would not be a thing like that-

Lacked, caged and handbord all my way-For all the timel of its marts, And all its stately, grand array.

I'd rather be the mountain stream— A thing that God himself, made me=---To exercise the powers he gave, And in the realms of thought range free.

1 'd rather be just what I am-All free to think outside your creeds-To spread my wings and soar away, Where superstition ne'er impedes.

The South. ETCHINGS FROM THE SOUTH.

NO 1V.

BY J. M. PEEBLES, Outside of political rings New Orleans has

many of the noblest souls that grace God's green earth-souls that are genial as their clime is Spiritualists invited-on Sundays to convene

Wednesday evenings at the residence of Dr. Allen's, have done so under difficulties. Dryades street has been barricaded week after week with armet policemon and the military; while the Capitol has seemed a very cit idel in times of war. This unpleasant state of things has not been exactly conducive to the promulgation of Spiritualism, the establishment of a Progressive Lyceum for children, or the organization of a Spiritualist

Society.__ As seen look for orange-blossoms around iceyrgs, or overgreens fringing the cinder fields of ides, as for peace and harmony to fruit out from

ational wars. Upon this point, the better class of statesmon quite generally agree. No Spiritualist can consistently engage in the bloo ly contests of battle-fields. GRANT'S PASS.

connecting the Mississippi Sound with the Bay of Mobile, Ala., shortens the route between Mobile and New Orleans, saves exposures to the overwhelms us with his criticisms, and does what in him lies to storm us out of our position. transportation. Government made the attempt the items of their theology than are Deists, Panto open" and utilize this " pass," but signally theists, or Atheists. They are agreed, as we unfailed. Individual enterprise succeeded. The their allegiance to the Christ as their divinely-gentleman was Capi, John Grant, a devoted, ordained teacher and master. Some of them failed., Individual enterptise succeeded. The out spoken Spiritualist. Up to our ninth Sunday in this city; we have not missed his presence from the hall but once. It is a long distar, ce and some what expensive to reside in Mobile and attend Spiritualist lectures in New Orleans. Will, ever finds a way. It is pleasant to meet and mingle with live Spiritnalists. The angels know and

BANNER OF LIGHT. But why slander them? What if Solomon did have seven hundred wives? Poor man! Evidently he had the worst of it. A believer in Is-

lamism told us in Constantinople that polygamy was dying out" in Turkey, as most Mohammedans could "support no more than one wife." What if Jesus in petulant moments threshed the "money-changers" and "cursed a fig-tree?" What if Judge L-, of Kansas, was arrested over thirty years since in Massachusetts for stealing? What if John B. Gough, twenty years ago, was a drunkard? Is it not low and vile and devilish to babble about it to the injury of the parties now? The question is not what was she-but what is she to-day? This is the way that honorat la men and women put the question. If surly conservatives and sly libertines take the other course, with and to them be the consequences! It is not a light thing to even report what may he used to the injury of another. The presumption is, that the willing bearer of bad news is himself bad. There must necessarily be some affinity between the evil report and the carrier. "Dogs that bring, carry bones," is a Spanish proverb. That an exil report is true, does not help the peddler of it. The small ; ox and measles are realities-let those that have them, keep quiet. It is presumable that individuals love what they bear to others. Suppose your neighbor has served a term in the penitentiary-and you know it-is it necessary to tell it to others? Is the Police Gazette just the kind of a family journal? To hold back a part of the facts, is a common way of lying. Thisse constructions are viciously mean. The truth of one's words cannot always be understood by the words themselvesthere are qualifications of time, place and circumstance. Unless I can help my neighbor's failings let monever hear of them; unless I can win him from his wickedness, let me know nothing of his weakness. In the world of spirits, if not in this it will be seen that every thorn thrown into the reformer's pathway will cling to the heel of him who hurled it.

MOBILE, MLA.

Delightful was the railway ride from New Orleans to Mobile-distance one hundred and forty miles. We were invited thither to deliver a literary lecture before the "Young, Mea's Franklin Socicty" in Franklin Hall, It was an interesting occasion. The daily Mobile Register gave a lengthy and handsome report of it. Meeting some of the Spiritualists two'or three, evenings afterwards, in Mr. Tatum's artist moms, we discoursed to them of the good things of the kingdom. Besides Capt. Grant and Mr. Bowen, prominent husiness men, we have pleasant recollections of Messrs, Culver,' Beers, Dr. Moore and Dr Y. A. Carr, an able scientist and writer. The Mobile Spiritualists have taken steps toward an organization. In this they are wise.

DESUS UNDER THE KNIFE of criticism-that's all! Some English friend has kindly forwarded us several copies of the Ohristian Spiritualist, under the supervision of Rev. F. R; Young, containing a critique upon our work, (published and for sale by William White & Co., Boston,) entitled Jesus : Myth, Man, or God? The criticism runs through three numbers of the Christian Spiritualist, occupying nearly thirteen columns-the merit certainly of length! On the whole, it is fair, impartial, honorable, and, from our heart, we thank Friend Young. Diversity in unity is as divine as desirable. In the future we shall have something to say of this late criticism, as we did of William Howit's and E.S. Wheeler's. These are extracts from Bro. Young's criticism:

"The wanity of Mr. Siggins was rum; the Acror of Mr. Peressi & Christian Spiritualism. For Spiritualism, it the abstract, Mr. Peebles has the very highest respect; and he is certainly one of its most able, consistent and reliable advocates. We would rather take his simple word than the onths of a great many we could name. But if any of us are so unfortunate as to profess ourselves to be *Christian* Spiritualista, and therefore, believers in Christian Spiritualism, Mr. Peebles overwhelms us with his criticisms, and does what are ordinary. Trinitarians, some Swedenborgians, some, like ourselves, Arlans, some Humanitarians: these are their diff-rences; their agreements group themselves round the one common centre of the one common Lord,

around the door, anxious to hear the doctrines that are "turning the world upside down." What but the ministry of spirits can satisfy? What else can cheer the disconsolate, strengthen the weak, and brush the tears from mourners' eyes? There is a warmth in this Southern heart that charms us. Precious are friendships. The sluging is good. The ladies-Heaven bless themtrim the desk Sundays with roses, flower-wreathy and fruit-ladened orange boughs. They should do this, or something similar, in every locality. Evergreens are obtainable in the most rigorous latitudes.

We have asked, plead, begged of these good people to continue their meetings through the season. But the few that have thus far assumed all the finances do not feel warranted in further shoul lering the entire responsibility. Justice does not demand it. When curiosity-seeking-phonomenalists become Spiritualists, illumined by the philosophy, when their hearts are touched with the fires of heaven, when their souls become atlame with deep religious convictions, when their spirits feel the baptismal power of love, purity, and holy consecration, then will they dare and do, living like saints, and if needs be, dying like martyrs.

New Orleans, La., January, 1872.

DEAN CLARK IN THE SOUTH. DEAR OLD BANNER-As many kind friends have selected a few words now and then from in the past, of using your excellent " mediumship" for a general epistle to all whoesend a wish or a thought after me in my wanderings.

.As heretofore announced through your colimns, I am," way down South in Dixle," striving war produced. Though time has soothed the pangs of those sorrows to some extent, the hat of Grant or Sherman, and am a "peace commissioner" instead of a "bummer" or "carpetbagger"-on a raid for confiscation and spoil, I enleavor to convince the suspicious and hostile that not against the person or property of my fellowbeings.

My first effort was at Goldsboro', N. C., where Bro. N. F. White had sown seed a year or more agone, but. I fear it was mostly "on stony ground," for I found but two live touls to cooperrassed so that their aid was only in sympathy, which the readers will understand my need of when I inform them that I collected a severe cold and the enormous sum of EIGHTY-FIVE CENTS! Well, I trust that the financial income was not audience, for I received several compliments and ready to seal with the signet of science? many thanks" in addition, which I trow are rather more agreeable than valuable, at least to railroad conductors and hotel-keepers!

once "Garden City" of Columbia, S. C., where four lectures to small but appreciative audiences, among whom were the Secretary of State and a for it: few other prominent persons.

I was hospitably entertained at the "Central House," kept by Rev. D. B. Clayton, a very progressive Universalist minister, and my services were generously compensated by Brotlier White and Dr. Green, formerly from Worcester, Mass

I left Columbia with a grateful heart, and proceeded to Macon, Ga., where I spent a day looking for cooperation to open a "dispensary" of spiritual truth, but, not finding sufficient encourMARCH 23, 1872.

Foreign Correspondence.

ENGLAND.

BY J. H. ROWELL (Correspondent).

Dr. Curpenter, F. R. S. again-The Royal Society and Mr. Cookes-A Spiritual Aubilee-Mrs. Har-diage-Britten's Scieture on the American Spiritual Papers, de.

Dr. W. B. Carpenter, F. R. S., since his article on Spiritualism appeared in the Quarterly, has been the sensation in the opposition circles. He gets invitations to lecture, and wins the applause of the crowded and fashionable audiences who listen to his utterances on "science" and "superstition."

At Chelsea lately the doctor has delivered another lecture, which he consented to do only on condition that there should be no discussion at the close. He evidently feels weak, or he would not ignore discussion.

The doctor tol 1 his hearers at Chelsen that "a wise man will always change his mind when he sees occasion for it." Schiller had also said that the philosopher-always loves truth better than his system," and these two leading principles had guided him (Dr. Curpenter) all through his life. Very modest; this; it so and s well, and looks like the true thing, but, as regards the action of the doctor in spiritualistic matters, the statement of these two principles is simply farcical. The docie as to my whereabouts, success, &c., and as for thinks that there is affinity, or something like r is impossible for me to find time to write it, between Spiritualism and Mesmerism, and deto each personally, I covet a privilege, often taken clares, after describing certain experiences of a mesmeric character, that there is no such thing as clairroyance-or transference of tuste.

"In one case he (the doctor) had seen in Bristol, where there appeared to be a transference of taste, he had no doubt that the sensitive, who was umns, t am "way down South in Dixle," striving to "comfort the mourner," and "bind up the senses very much sharpened, so that she smelt broken hearts" that an unfortunate fratricidal the eatables and drinkables that passed into the mouth of the operator,"

Is not this extravagant for a man professing to wounds of feeling are not yet fully healed, and be profoundly scientific?' I remember, in my early many are hard to convince that "the Comforter" meameric practice, meamering a young lady who can come in the shape of a Yankee! But as I'm at once demonstrated the fact of transference of soldier "in the army of the Lord," instead of taste. I stood several paces behind her, and received, without speaking, from the hand of the subject's mother, a number of things which I placed in my mouth, and in no instance did the sensitive fail to describe what I tasted, and to demy warfare is Spiritual, and "against spiritual clare that she tasted the same. Among the things wickedness in high places," as well as low, and I put into my mouth were salt, sugar, bread and water, all of which I believe are devoid of smelling properties.

It is an easy solution of a difficult problem to say that the natural sense of smell was sharpened and quite worthy a F. R. S. and a man of grant scientific attainments, but "the proof the ate with me, and they were fluancially embar. [proof's the thing!" Dr. Carpenter does not trouble himself even to give a decent reason for such a thesis. All he seems to aim at is to demolish Mesmerism and Spiritualism at a stroke, "No such thing as clairvoyance" indeed! 'Why may not the inner sight be, at times, sharpened as well the full measure of the appreciation of my small as the sense of smell, which latter the doctor is

It is needless for me to quote cases where clairvoyance has been unmistakably manifested; they are legion. Yet one of the leading scientists, Thanking "my stars" that I was not a "settled a F. R. S., at this late hour has the assurance to speaker." in that locality, I journeyed on to the d clare that clairvoyanch is simply a delusion. Further, I learn from Dr. Carpenter, that the Bro, David White, Secretary of Attorney General Royal Society rejected, on two occasions, a paper Chamberlain, had prepared for me. There I gave on Psychic Force, sent in by Mr. William Crookes, one of its members. Here are the doctor's words

"Mr. William Crookes had sent a paper to the ¹⁰ Mr. William Grookes had sent a paper to the Royal Society, last summer, containing investiga-tions in what he called, a new force. It was re-turned to him by the Secretary, with a letter tell-ing him that the Society would not, refuse to re-ceive papers upon the subject, but that so ne kind of scientific evidence ought to be given. After receiving such a warning as that from a man sit-ting in the choice of Norton et Combulare M ting in the chair of Newton at Cambridge, Mr. Grookes ought, in future, to have been more care-ful in the application of tests. Mr. Orookes, however, afterwards sent in a second series of experi-ments. The Secretary did not like to refuse this

likeness to be most perfect.

Laura Cuppy Smith on "The Social Problem Reviewed."

This lady recently delivered a fine lecture on the above subject, at Lyrie Hall, New York City, from which we make the subjoined extract:

"What will be the result of this agitation? The heaving up of the foundations of society. There, is one grand confort to be found in contemplation of the future time when women's votes will not be bought by whiskey... Out of all the boast confusion when they threw off monarchical rule. When we look with prophetic eye, to the future, and behold what future generations shall enjoy of liberty, we behold before that time struggles, confusion. We want no coward in this new movement.

The reformers have not taken the platform from choices. There is have not taken the platform orable beauty, her snowy hair grown whitein the work for human rights.

Mrs. Stanton, on whose face sit the dignity and hilf selection and earnest effort worthy of the highest place in a nation's respect. Susan B. Authony, irrepressible, undaunted, eager. Victoria C. Woodhult, with face care-worn with

the stamp of long and wraty work upon it. Such women are not trillers, nor to be trilled with. It is the libertine who is afraid of this movement, for the foundation of his pleasure will be rooted up. 11 is the sensualists who are afraid. Look at these women. They are women of sorrow and equainted with grief; they have no time for friv-lity or fashion; they have earnest work to do. "As I came here to night I left a kiss on the lips of my two-year old girl. In such a consecration could I do aught that would harm her purity? I have two manly hops, and I feel that it is to in-sure a healthy morality for them that I labor. and those who think with me do not fear to look at this social problem. The agitation of thought is the beginning of wisdom. The ballot in the hand of woman is to make her equal with man We need to see men and women together in gov-ornment; we need to see mercy sit beside justice to see love and truth go together hand in hand. You say reconstruction is dangerous work. I repeat, social reform is hazardous work, and we wait to cowards? We are really to walk through martyrdom, if need be, for this holy cause. Let us remember this-' where the spirit of God is, there is liberty."

THE PILGRIM.-We are in receipt of a copy of the life of J. M. Peebles, written by Rev. J. O. Barrett, and published by William White & Co., Boston. We have perused its pages with much interest, having for many years enjoyed a personal acqualutance with the author. The book is entitled "The Spiritual Pilgrim," and well does it deserve the name, for Mr. Peebles has traveled all over this country, and in almost every village, and extEnsively in Europe and Asia, and many of his descriptions of the country in Asia are truly grand. Mr. Peebles was Consul to Trebi-zond, which gave him a much bett-r opportunity to observe the manners and customs of the people where he traveled. He visited Paypt, Jerusalem, and all the places of historical interest in that vicinity. Mr. Peebles is a keen and shrewd ob-server of men and things, and all his researches tend toward the intellectual, moral and spiritual elevation of man. His biographer, Rev. Mr. Rar rett, is a conscientions, able and competent writer and has presented to the public a book that will be read by them with the greatest interest .- Sturais Journal.

love them. 🔹 🌾 GRATITI DE.

The Hon, R. F. Burton, famous for his travels in the Orient, says in "none of the Eastern languages with which I am acquainted, is there a single term conveying the meaning of our word gratitude." This must not be condemned without considering the cause. An Oriental deems that he has a right to your surplus, and you a right to his .: Daily bread is provided, and should be divided. He expresses his gratitude to Allah, but he has a claim to the good offices of a fellow. creature. Rendering him a service, you have but done your duty, and he would not pay you so shabby a compliment as to praise or thank you for the act. Praise and flattery feed "approba-tiveness." The organ in the American brain is often diseased. "Thank you!" "thank you!" is mere lip twaddle. Why thank or praise an indito be done. Shame on the heartless shams of our civic life!

CASTE. Robert Shaw, a British Commissioner in India, writing of the Punjaul caste, denies that the whief obstacle to the propagation of Christianity is the "castes of the country." He says;

" If you were to ask an ordinary native what becoming a Christian meant, he would probably reply, 'eating with sweepers.' Mr. Shaw sug-gests that a man's Christianity should gradually win him to that perfection which consists in con sidering nothing common or unclean in mankind, whereas the missionaries expect the Hindoo convert to commence with that of perfection. Those Christians who so love one another are not altogether free from the prejudice of a caste which has perhaps, a more flimsy moral foundation than that of the Hindoo."

Caste is a social, rather than a religious distincion, in India. Varying in different countries, easte is more clearly defined in England than America. We have an aristocracy of wealth, the English of blood. Money will not secure admision to the inner circle of the higher classes in Europe-birth and blood, will. Money, in this ountry, is the key that unlocks all doors. America's trinity is gold, wine and women! Up one step higher, there is a grand arist scracy of intellect, recognized the world over. Music, eloquence, authorship-these are passports to any society An aristocracy founded upon ill-gotten wealth is contemptible, deserving the scorn of noble souls. "Homer "begged" on earth; he is rich today in the golden memory of the ages, while angels above chant his love songs of peace and purity.

LIARS AND TATTLERS.

Mr. Burns, the energetic book-publisher of Spirtualist literature in London, has recently issued nother large edition of Jesus : Myth, Man, or God? A portion of this edition, is haudsomely bound: It continues to be keenly criticised from different theological standpoints. Did Jesus exist? if so. was he a mere man? or the "very God incarnate?" These are important inquiries.

SPEAKING ENGAGEMENTS.

The field is the world, "Go and teach all nations," said the Nazurene. "Come over and help us," was the Macedonian cry. It is the cry of today in this "second coming." Workers are flooded with work. Thomas Gales Forster has dropped two months in Troy for a year's engagement.in New York, Moses Hull is invited this way and that. There's a deep inquiry all through the South. The people want genuine media, such as Dr. Slade, Lizzie Keizer, E. V. Wilson, Mrs. Keigwin, Mrs. Hollis, and others, whose tests are unmistakable. Mediumship and the platform vidual for doing what right and justice required are inseparable. Mrs. Judge Allen, of Galveston, is now in the city. Her Spiritualism is her religion: Col. Hutchinson is also in New Orleans, urging us to accompany him to Corpus Christi, Texas. But, no! we must baston from lands of sun to lands of snow. While in Troy we are to lecture in Ballston Spa, West Harwich, Greenfield, Shelburne Falls, and also several times in Vermont.

> In a letter just received from that devoted worker in Troy, N.Y., Benjamin Starbuck, we find these paragraphs. He will pardon the liberty: "Mrs. Brigham was with us three months, and her last evening was better than her first, show-ing conclusively that good speakers can remain with profit to all. Bro. S. J. Finuey's year with profit to all. Bro. S. J. Finney's year and a hali's stay with us, was a complete success. I suppose you know we have died of *scilled speak*-crs in Troy.' Well, if so, it would be to the credit of a good many societies to die in a similar way. * Weare tired of this constant change. Dr. Dunn is with us, and doing well. * * The Lyceum children are anxiously awaiting your arrival. * * I will not take back what I. said. We want to make arrangements with not arrival. * * I will not take back what I. said. We want to make arrangements with not more than two speakers for our next years' course of lectures—eight months, perhaps.ten. What do you think of this? and what do you say to being one of these two speakers? Think of it favorably and afirmatical? and affirmatively,

Subjectively considered, here is the moral battle-ground. It is easier and more conducive to culture to be "sellled"; but we often think more good is accomplished by itinerating. Both methods have th ir advantages.

NEW ORLEANS.

This city, so charming in the winter season, has some noble workers-Spencer Fields, Veza, Harris, Alexander, Hyer, Dr. Allen, and others. It is editorially fashionable just now to snarl Every week intensifies the interest in Spiritual-

and pitch at "woman sufflagists." We half envy ism. Evenings the hall is crowded, people sitting them. Trees so savagely clubbed must be good. I on the side of the platform, and on the floor

agement, I came on to Columbus, Ga., where I have spoken twice to good audiences, creating penter) was not on the Council, so he had nothing

minister a little "soothing syrup" to the "spiritspeedy triumph of our faith.

them of what I have proclaimed to them ..

Bros. C. H. Jones, T. T. Edmonds and John Remington-the latter recently from Waltham, Mass .- are the most active and earaest workers, but several others are only wanting a leadership to come out into open field. A good test medium would find a profitable field of labor here, and owner of the same, together with "mine hostess," | same, though presented in a new name. got the "lion's share" of the otherwise generous pay for my services.

I find the field, thus far, much harder to cultiremote, so that car-fare consumes the meagre returns of public labor; so that this is a better field for phenomenal exhibitions than philosophical disquisitions. I tried to secure the cooperation of some good physical medium, but was unsuccessful; so I do the best I can with my own gifts, and trust that I'm not stirring the waters in vain. My audiences are very attentive, and confess that there must be a mightier power than is native to my organism, else I could not be so " right smart;" and I "reckon" so, too. From here, I go to Atlanta, where I hope to put our cause on an organic basis, and set the wheels of progress in active motion.

I have not many definite engagements ahead. Kentucky and the Northwest, who want the truth presented in its rational aspects and relations, will at once write me at Atlanta, Ga., P. O. Box

To my many kind and beloved friends wherever I have roamed, I send a brother's greeting, and an earnest desire for their continued sympahard an earliest desite for the contract of any hardships, that only a pioneer can know; but, as I live only to do good, F strive to labor and to wait the compensation of the future, while I covet the good-will of all, and strive to merit the respect of each true worker.

Fraternally yours, Columbus, Ga., Feb. 29, 1872. DEAN CLARK,

considerable excitement, and general comment through the town. ' The two dailies published here have noticed my lectures, with compliments to the lecturer; one of two was appointed to examine it. They gave in them giving a column and a half synopsis to my their report to the Council yesterday (Thursday, Jan. 25th, 1872), and it was unanimously resolved that the paper be returned to him, as in the opining editorial, in which the editor sought to ad ion of the Royal Society, it was good for nothing." And what is the Royal Society good for, if it igual babes" whose slumbers were disturbed by nores discussions and investigations into psychicthe "resurrection trump" that was sounded in al phenomena, which are the soul of physical? their ears. But I congratulate myself, and the "Where ignorance is bliss, 't is folly to be wise." few valiant workers in our vineyard here located, The Royal Society is an institution of which scithat, if that editorial is the strongest effort that entists are proud; but, instead of being the patron, can be made against the mighty power of the it is unconsciously the foe of science. Prejudice, New Philosophy, there is little in the way of a the child of ignorance, sways the sceptre, and yet its members boast of science as though they had "I trave found about a dozen full believers ready no humility. Psychic Force, we see, has to run to avow their faith, and many anxious inquirers, the gauntlet of opposition and fight its way as who only need ocular demonstration to convince | hard as Mesmerism and Spiritualism-names obnoxious to Royal Societists and those who look up to them with open mouths and wondering i stare.

I feel some sympathy with Mr. Crookes. He has a task before him: God help him to master it! But I still feel that he made a mistake in christening his discoveries " psychic force," to rid physical manifestations would take with a furor. himself of the obnoxious term - Spiritualism. The expenses of a hall are great here, and the Time, it seems, is showing that the thing is the

The French Academy of Medicine once ignored animal magnetism, and threatened to strike off from the lists of docteurs the names of its vate than in the North and West. There are but members who should be found to favor the infew sympathizing friends, and they are poor in novation. Afterwards the same Academy empocket, and not often situated so as to give a braced animal magnetism with open arms. Thus wanderer such a home as the weary and lonely Truth triumphs. The Royal Society may yet see itinerant needs. The expenses of travel are double the error of its ways. Mr. Home was outlawed those in the North, and the points of labor far from Rome; but Mr. Home's mediumship remains intact. Jesus of Nazareth was crucified, but his teachings have expanded with the growth of mankind. Mr. Crookes may take heart.

"-the world goes round and round, o o o And over is justice done."

I glean from Dr. Carpenter not only the fact of the intolerance of the Royal Scelety in rejecting Mr. Crookes's papers, but that he (the Doctor)approved of the action of said Society-at least he had no word of regret at the injustice of the act. Yet immediately after his reference to Mr. Crookes and the Royal Society, Dr. Carpenter modestly thought " that the fairest attitude toward Spiritualism in its present stage was to suspend judgment about it, until scientific men had pronounced an opinion," and this course he advised his hearers to adopt. "How long, oh Lord, how long" must the people wait on dilatory, prejudiced scientists? Has not the Royal Society refused to pronounce any other opinion than that the subject is good for nothing? Besides, what superlative condescension and modest assumption! Wait for the opinion of scientific men forsooth! As though a coal-heaver with common sense was not as capable of judging in the matter of spirit manifestations as all the learned ignoramuses of science! Shall we wait for scientific men to tell us that our senses are not soveliable as theirs?

I never was more convinced of the pretensions of scientific men, than since acquainting myself with the action of Dr. Carpenter, F. R. S, on the subject of Spiritualism. I did expect a show of modesty at least, from a member of the Royal Society, but vain the expectation. The learned and illiterate cacklers about "science" run in the same boat. The term science has become a huge that notice" of her papers " on re-incarnation" in cant phrase, and Is in everybody's mouth, when Human Naturo (English Spiritual Magazine), and something has to be said against our modern desires that copies of the Banner of Light conproofs of immortality. Less talk and more knowl-, taining it be forwarded her; after which she proedge is just the need of the scientific men who could to give her views briefly on the subject, to act with Carpenter. What have we to fear from the promulgation of which she has devoted her the spirit of opposition from members of the Roy- energies: al Bociety? Nothing. I look upon it as a favorable sign. We cannot live without fighting for the means of life. Let the fray grow. God is on the side of truth, and truth is with Spiritualism,

A Spiritualist jubilee is to come off next week at the East end of London, to celebrate seven norma direction to median bio W & Company On the contrary, with the aid of this great truth, years devotion to mediumship by Mr. Cogman. The affair will, I hope, be a success. Mr. Cogman is its natural and necessary consequence,) we devotes all his time to Spiritualism, and I doubt see the admirable justice of the Divine Overrul. not finds it difficult to bring grist to the mill. He has been a successful developing, medium, and claims to have been the first to develop the pow-ers of Mr. Morse and Mr. Herne, who are much in vogue at the present.

Miss Kate Fox is not in good health. She has ceased her sittings for a time.

Miss Lottic Fowler continues to interest, and at times gives some wonderful tests.

Mademoiselle Huett, a French medium, is in town, holding services to select audiences. She is a healing as well as test medium.

I was surprised and sorry to see in "The Medium and Daybreak" of Dec. 15, 1871, the following from the pen of Emma Hardinge-Britten:

"As there are none of the American spiritual papers personally interested enough in the Eng-lish speaker's successes to make montion of them, I take this opportunity of informing my English friends that the public here are still as kind and demonstrative in their appreciation of me as ever; and in fact, I do not know but that I ewe to the obvious tokens of public favor that I re-caive the address of public favor that I receive, the editorial neglect with which I am honored."

I no sooner read-the above than I wrote a letter to "The Medium and Daybreak," stating what I knew of the attitude of the spiritual papers (the Banner of Light especially) regarding English speakers and English Spiritualism. The strict. ures of Mrs. Hardingo Britten seemed to me manifestly uncalled for, and the statement untrue. I know that few speakers have been more favored. by notices-editorial and otherwise-than Mrs. Hardinge-Britten, especially in the pages of the Banner; and I cannot for the life of me conceive what spirit of trouble could influence her to publish her ingratitude here in England. Surely, there was no need to prejudice English Spiritualists against American spiritual papers. I have, however, the satisfaction of knowing that quite a number of English Spiritualists regard Mrs. Hardinge-Britten's stricture as unworthy of her. For my part I am only interested in justice. I do not write this to hurt Mrs. Hardinge Britten, but to correct the false impression conveyed in the paragraph quoted. I have been at all times realy to speak in praise of her services to Spiritualism. May she have long life and liberty to pursue the oven tenor of her way.

179 Copenhagen street, Caledonian Road, N. } London, Eng., Feb., 1872.

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FRANCE.

TO THE EDITORS BANNER OF LIGHT: I send von a translation of an article that appeared, a few days ago, in the Petit Marseillais, one of the papers of this city; and as my brother, who is an American Spiritualist, is an instrument to do more than any one has yet done to spread the true principles of our philosophy in France, I thought the article would interest you and your readers, who are the stanch sholders of the great progressive movement in the United States.

and which would be sooner realized, I may say, were there in France a paper like our Banner. I remain, in fraternity, Yours respectfully,

HENRY P. STRONG. Marsoll'es, S50th of France, Feb. 9, 1872.

In a recent letter, Anna Blackwell, writing to us from Paris, mentions the fact of our "impor-

Without a knowledge of the cardinal fact of the preëxistence of the soul to the bodies it tem-porarily animates, it is impossible to demonstrate the justice of the Divine Government, and there-fore impossible to arrive at any sound and satis-factory basis of belief in the Divine Existence, or and of the doctrine of our successive lives, (which the Present and the Future.

It being, as I have shown, both in my first series of papers in Haman Nature and in The Testimony of the Ages, the law of human life that we must acquire new ideas during our so-journs on the surface of the earth-we see that spirits can only have, in the other world, the bleas they had acquired during their last life in flesh. Hence the ignorance of this law displayed by so many spirits, while an equal, if not a great-er number of spirits, declare themselves to be aware of its existence, and of its being the sole the knowledge of this law becomes general among the knowledge of this law becomes general among the mediums of each country, the latter will be brought, by the fact of this knowledge, into com-munication with the spirits of the higher spheres in which this law is known; and they-syll then receive communications confirmatory of its truth —as is already the case in all countries in which the superstitions generation of the latter of the the superstitious veneration of the letter of the Bible has not closed men's minds against the light which our invisible guides are endeavoring to give us. The reason why, as a rule, all confi-nental mediums are assured of the fact of our successive lives in this earth and in other planets, as the preparation for our emancipation from planetary life and our introduction to progressively higher states of being, is to be found in the greater preparedness of the general mind of the peoples of the continent, owing to the great num-ber of writers who have asserted the preëxist-ence of the so.l, and have thus paved the way for the reception of the announcement now being so generally made among them.

generally made among them. To see your able and influential journal among the advocates of the great truth which will be the corner stone of the religious convictions of the future, would be a great joy to me—a, joy that will certainly be mine either before I leave the present life or after my return to the other would. For the acceptance of Truth, however, yielently it may be concerted on the first amount and t may be opposed on its first appouncement, is only a question of time, and we may therefore wait with patience, knowing that Time and Providence will do their work.

Believe me, gentlemen, yours very sincerely, ANNA BLACKWELL. 160 bis: Avenue d'Eytau, Paris, Jan. 29th, 1872.

AUSTRALIA.

W. H. Terry, in a recent business letter from Melbourne, depicts Spiritualism as in a highly prosperous condition in his vicinity, and says:

"The first annual address of the President of. the Victorian Association of Progressive Spiri-nalists, is issued in the Harbinger of Light for-December. * * * The operations of the Asso-ciation have hitherto been private, but are now public, and our Sunday meetings are well at-tended. Mr. Tyerman's late lecture at Sandhurst tended. Mr. Tyerman's fave focure at Sandhirst was a great success, and has produced quite an excitement there. He has calls to speak at other places, where I have little doubt, he will be equally successful. * * Hoping that Spirit-uallym and the Banner' are both going ahead, I am, dear sirs, Yours fraternally, 96 Russell street. Melbourne. Dec. 4, 1871.

96 Russell-street, Melbourne, Dec. 4, 1871.

A Strange Cure. How a Painful Tumor Disappeared under the Manip-

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Rin

LIGHT. BANNER \mathbf{OF}

WHAT'S IN A NAME? What 's in a name? "T was said, of old,

Written for the Banner of Light.

The rose as sweet would smell, If called a poppy, hollyhock, An aster or bluebell.

Think ye, my opicurean friends, You 'd relish all the same Your dainty meats, if unto things We gave a different name?

Call, first of all, your slaughter-house A bloody, murdering place, . . Where innccents are daily doomed, Unknown to saving grace.

Your market-houses morgues shall be, Where lie the unknown dead-Poor, mangled forms, in dire array, Deep gashed in gory red;

In lieu of carts, let hearses black, With plumes well covered o'er. By sextons grave be driven up In front your mansion door,

The meat shall lie, in place of trays, In coffins, large or small; And, "stead of linen wrapping eloths," Be covered with a pall.

And when upon your table spread, You seek to help your guests, "Ask Bridget for dissecting-knives, And make some dismal jests:

Ask Mary if she'll have a pieco Of her poor little lamb; What portion of the corpse shall you "Give to your brother Sam?

If name or style, in household life At loast, no difference makes; Just ask your guest, instead of cels,

If he 'll partake of snakes, What 's in a name? Ab, much, indeed! A change, when aptly made,

May-sometimes show in wisdom's light What lies in error's shade:

Hold ye, my friendly epicures, This fact within your ken ; The grosser elements of foud

Produce the grosser men. And as yo build these structures up;

With purity and care,... So shall their spirit counterpart

J. J. G. North Quincy, Mass,

Re-incurnation.

CONFIRMATION OF THE DOCTRINE OF RE-INCARNATION:

COMMUNICATION GIVEN IN VIENNA, (AUSTRIA, BY THE SPIRIT OF ALLAN KARDEC, -SPIRIT-PHOTOGRAPHS, &C.

NITH GOALS permission, we pray theo, benevo-lost spirit of our brother, Allan, Kardec, to com-municate to us thy views concerning that which his been written from Paris to one of our bro-thers—' Before thy death thou didst deny the doc-trine of resincarnation,"

a single object-that of truth ; nothing could make me abjure it.

manity.

These incurnation of the spirit, after its separa-tion from the earthly body, is indispensable to its progressive march; this essential law is the only true road to perfection. This certain necessity of ranewed, existences I acknowledged while on earth; above all, the higher intelligences confirm to us the grast rough.

earth; aboyo all, the higher intelligences confirm to us this great truth; I could not then either re-paal or deny it. To day, in the life beyond the tomb, I can but confirm myself. Yes, re facarnation is the great est good for the welfare of mis children that the the fundamental law of all progress and of all hapiness. And as to the objections made against this doc-tring-objections founded upon the loss of the recollection-of-an-existence anterior to the presout, and on the many different ways of seeing spirits during an absence from the body, there was given to us, a short, time ago, by one of, our superior friends who instructs us, more light, which we will communicate to you when we have There is not, on my part, either revocation or denial of the spirit-teachings of which we have made a summary. What is more, during my life on earth nothing reriously threatened me; I had nothing to fear-no interdiction, no excommuni-cation from any church. I repeat: truth dictated my writings: To direct mo, was not truth a safe and beneficent star, the obly one that can guide us in the present and the future; our past stand-ing high, as authority, in contradiction of all erroneous assertions, coming from whence they may, "ALLAS KARDEC." "REMARKS.-When Allan Kardee took his deto begin again when pleasant weather refurns. parture for the world of the spirits, the work given him to do had been accomplished;-he was not to await the second phase of his labors, since, called to the home of grand conception, he went be be by at the source of untarnishable truth, of the results, "M. Mumler: the photographer, resides in Boston. future of Spiritualism. Allan Kardee takes new strength and youth to come in another terrestrial existence, paternally to conduct us to the end as- our brethren of the Banner of Light, Mesere. signed by Providence This law of re-incarnation, this subline conception of mature human wisdom, this truth which who made his photograph. ing next morning scientifically disengages itself from the assizes of our correspondent returned, and, after a few mo-the world as from the brains of the greatest names ments talk with M. Munler, received from him the woll as from the brains of the greatest names of antiquity, this eloquent sequence of all modern researches of which sho is the irrefutable synthe-sis, ah, well * * wo had believed with an innocent candor that none, mid the adepts of the foundation of Spiritualism. We were mistaken and we have to remember that, in a field covered even with ripe grain, there lie hidden the tares-an evil which marches on only under the name of yenerated philosophy, dragging the momenta-rily charmed and blinded along with it, spread-ing its clandertine calumny. in z its clandestine calumny. Observe and unfortunate dogmatizers, your aim is to destroy! * * There is a play of inter-ests united against Allan Kardeo, the incarnated and the state of the second discord; they have sown discord; they have naturally reaped the tempest. Overthrown, they have carried their household gods to other places, and declare, in the light of day, what is they have carried their household gods to other places, and declare, in the light of day, what is their end, what their desire. Yes, they have made communications, it may be, in England, America, Spain, Austria; the spirit of A. Kardee is invoked, and there is found such revelations as the one multiwhere is found such revelations as DEAR BANNER-The above account of the cure the one published by the Licht des Jeusets of Vien- people in this establishment, I searcely exchanged A. Kardec, before dying, denied the doctrine a word with M. M. He kindly handed me a of re-incarnation." In Italy a revue recognizes the fact that the word Spiritualism is far less logical than that of *spirit*-ism, adopted by A. Kardec. Notwithstanding this ism, adopted by A. Kardec. Notwithstanding this logique, and to throw a bridge of desired union be-tween the brethren of England, America and France, it is necessary to be illogical, for a lady-one of the tares we have-mentioned-wishes to make use of this bridge to cross the Atluticy studied for years should be changed at her ca-signify nothing; that what he had scrupnlously studied for years should be changed at her ca-screen placed behind the shiter. I saw sitters infancy, the beautiful truths of Spiritualism. She early manifested mediumistic gifts, and one of her first controlling influences was "Oak of the Forest," the "medicine man" mentioned by the Doctor. He has ever been present, in time of langer, to relieve his medium of suffering. To price. Finally the master admits that this wo-man continues his work, and that she is in the truth, who had come from a great distance, who identius, Spiritualism is a reality, a fact incontrovertiand more in advauce than I was during my last. fied, unqualifiedly, the portraits of their beloved We know it is true. It gives us consolation 'and more in novauce than I was during my last, hed, indjuninedby, the 'portraits of their beloven incarnation.' (Signed.) E BLOCHE'' -All this is sad. We cite these examples to show that from many sides there seems to be a deter-imination to destory the works of Allan Kardec; but they are persons desiring notoriety, but ex-plain nothing, and pretend that the master has which we have never found elsowhere. Knowing you are always pleased to receive evidence of Spiritualism, we send this as our testimony in its favor. Thine for progress, Louisville, Ky. G. H. KREIDER.

 L'esprit progresses; it may suffer vinoment's detention, but it can never descend A noment a detention, out it can hever descend the ladder of its past existence: it cannot demol-ish what it has acquired—such is the law. Leave, then, to Λ Kardee that which pertains to him, that which bas made him famous—his personali-

. I will now translate, in part at least, what the Reput calls the "Introduction to the study of the distrifus parate," by A. Kardee:

" For new things, new words are necessary, yet there must be clearness of language to avoid con-(there must be clearness of language to avoid con-fusion inseparable from a qualitylication of the same terms. The words spatial, Spatial'etc. Spinituolisme, have a well defined meaning; to (give another which shall apply to the dectrine of the spirite, would but multiply locasies, already to numerous, of unitable gap. In other, Spiritu-alism 4s the opposite of materialism; wheever be-lieves that he has within him other than, matter lieves that he has within him other tollow that the all spirituality. Int at doing not follow that he is a Spiritualist, but it does not follow that he believes in the existence of spirits of their com-municating with the visible world. In place of the words spirituel, Spiritudisme, we employ to designate this belief that of spirite and, of Spiritisine, which form recalls the origin and the radical sense, and which, for that reason, has the ad-yantage of being perfectly intelligible, reserving in the word Sparificalisme its proper acceptation. We say then that the doctrine sparse or the Sparst-isme has for its foundation (Grincepes) the relations of the material world with the spirits or beings of

the invisible world. The adepts of Spiritisme will be the spirites or if one desires the Spiritistes " The next section (Part 11,) refers to terms, used, and belief concerning the soul. I will try in a few lines to condense a few pages. According to some, the scal is the principle (principa) of the life of the 1 read the article by Mr. Barr with great mortifimaterial organization; it has no independent ex-Istence and ceases with life; this is pure insterials in attempting to add installing its spin and installing as a single source of the menory of as a structure of the sould and the sould a cause of the wheel life and habers regulated a defined a telligence, a universal agent, of which each being for which he should be well acquainted, and in so absorbs a pottion. According to these, there is going attempt as if the would was hot binid but one soul for the universe, distributed in, enough for the existence of two great men-to elesparks among the divers intelligences during vate him upon the rains of the represented of his no individuality; we should have no conscious? ness of ourselves. The universal soul would be God, and each being a portion of divinity. According to others, thus oul is a moral during (street, distinct, independent of matter, and conserves its the most general acceptation; and under one name or another, the idea that this stee survives the body, is instructive and independent of teachings, exists among all people, whatever may be their degree of civilization. By this doctrine, the a triple acceptation, and the difficulty lies in there ' being but one word for three ideas. Let us arecont the word soid, the most common idea-that immaterial and individual being that resides in us and survives the body. The sital principle, common to all, to plants as well as man, according to some, is dependent on matter under certain conditions; others think it resides in a special fluid, universally distributed, and as universally absorbud, as ineit bodies absorb the light; this then is the vital fluid which some suppose to be an electric element anamolized; designated also as magnetic fluid, . . . One may say then the vital soul (Pame vitale) for the principly of the matorial life; the intellectual soul (Came into Hectuette) for the principle of intelligence, and the spiritual soul (l'ame spirite) for the principle of our individ-

"During my earthly life," responded the spirit uality affer death, "" "During my earthly life," responded the spirit uality affer death, ""The particularly that these interrogated, ""They belonged to those who distinctions should be fixed in the minds of his readers, and his remarks thereon are judicious. I was able to accomplish the holy mission with And why not a lopt the word Spiritist, instead of which God had charge? No-that of propagating "piritualist, since it has (to me at least) the same Spiritualism for the good and happiness of hu-signification, and would be much more pleasing Spiritualist, since it has (to me at least) the same to our European friends?

Regarding spirit photographs, the Reviewsays: "M. Bloche, our translator of the English and American correspondence, left lately for the United States. His first visit was to Boston, in order to present to the editors of the Banner of

THE "JUNIUS LETTERS" CONTRO-VERSY,

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DEAR BASSER-Fam a Spiritualist a Spiritnalist of long standing, and in coming tethis condition of knowledge, have, and matter of course, had to exercise a close, discriminating judgment. of the various species of manifestations which 1 have witnessed; at one time, purely psychological; at another, physical and mental combined; at another, transe speaking; at another, physical manifestations induck circles; at another, physical n unife-tations in broad daylight; at another, mere innecent self deception of the medium, and quite frequently attempted comming deception and hold imposture of pretended medium-, from all of which experience I have gleaned sofficient light to be what I have above stated. With this (remise I would state that in your Banner of Feb. 10th a paper of which I have long been a constant reader my attention was drawn to an article headed, "Astunding Discovery", the dis-covery being the cogitations of Wall Heary Burr, some apparently ardent admirer, like myself, of the life, writings and memory of the nucle calumniated Thomas Paine; the hughear of the nursery, and the theological capital of every "orda ned man of God," that he was the author of theireles. brated letters of Junius. He also attempts to prove by a course of 1 gloss no doubt satisfactory to himself- that he also was the author of the Declaration of Independence. Permit me to say cation-mortification that any man in dis z al one while life and labors require in addition de Others think that the soul is the principle of in the furthancy, should mantless his ignorance of facts

Shortwork need only be made of his first hypothesis about the letters of Junius, and were it no for the apparent malevolence toward the memory of the great and good different, 4t would be a pity to sport his concell in regard to the Declaraindividuality after death. This is, without doubt, | tion of Tudependence. It beinnecessary to receidiulate his arguments by a correspondence of dates or hiptire into Mr. Paines employment a certain periods of his life, by which Mr. Burr ar-rived at the grave conclusion that he must of ngressity be the author of Janius. Every admirer, of Mr. Paine will readily concode ham to be a man of fruth; and this being admitted in will only by necessary for Mr. Barr by read Mr. Barre's Crists No. 2, addressed to Lord Howig dated January 13, 1777, five yours subsequent to the last letter of Junius, and let him speak for himself. He says:

> "If I have anywhere exercised myself overwarmly 'Us from a fixed and immovable hatted I have, and over had, to cruel men and (mel, measfares, 1 likewise have an aversion to non-inclu-fares, 1 likewise have an aversion to non-inclu-as to debasting to the digitity of man; but I never troubled others with my notions, till very larety, nor citr put isled a suilable of Eurland momenta. Mr. Burr's first infracto being disposed of, as all mira les eva porate before the light of knowledge, in some fature number I think I (nu, without working a miracle, show full as associately of a above the unfairness to use the mildest term; of his argymentative aspersions of plagfarism on the part Yours, of Mr. Jefferson. D. B.

> ----We cannot help regretting Mrs. Emma Har-We cannot help regretting Mrs. Forma 'Har-dinge-Britten's letters to the Eoglish papers and to the Banner of Light. We cannot think, but that she will yet herself, wish that the 'evers had remained uppended. The findings awakened by these letters on toth 'sides it the Atlantic are greatly to be deprecated, as thest unworthy if eac who profess to be laboring for the establishment of a rid grou of peace, barmony and good will. "We have been pained to notice, an arg work, as our; best speakers, some of our no blest workers, too, great love of pepularity, of popular adma-tion-tob great, fear lest they should not be tully

Appear divinely fair. "

BY DR. G. L. DITSON. From the Revue Spirite, Paris, Feb 1872. "With God's permission, we pray theo, benevo

THE HEALER OF BOUCAS BL

A strange case of sudden cure by strange means occurred last week, on Seventh street, the parte-ulars of which have been given us by Dr. Waton, of the novely euron-after Gr. H. Tcrittler had been sufficient several weeks from a large tumor Markeilles, which is a place of rendezvous and passage to many strangers, is at present the resi-dence of an extraordinary man, according to all who have seen and consulted him. We refer to an American dector, named Daniel We refer to an American doctor, many Damer Strong, of about thirty years of age. This prac-tician has made, during the short time he has been in our city, a colossal reputation—that is the word. People talk of the blind to whom he has been suit and the pain attendant upon it on the left breast, and the pain attendant upon it was of the most intense character. One day last week, the lady sent for Dr. Wilson, and an-nounced her determination to have the tumor lanced. The Doctor examined it, and found it to word, People tills of the binn to whom he has restored light, the lame he has made to walk, and of paralytics who have recovered the complete use of their limbs. The rooms of this true healer were at Endoume. He occupies, at present, a. modest house constructed at the end of a garden administered chloroform to her. She became obliv administered chloroform to her. She became obliv jous to everything outwardly, but became pos-sessed of a remarkable power. In a short time, to the amazement of the Doctor, she commenced to talk in a broken, indistinct language, and an-nonneot bersell to be an Indian objet who here This humble dwelling is litera'ly assailed, etch day, by the sick desirous to consult Daniel Strong. Some come on foot, and some in car-riages, from different points of the city and sur-rounding country. Yesterday there were no less nounced herself to be an Indian chief, who had departed for the happy hunting grounds miny years ago. The chief was a "big medicine man" in his day, and discoursed volubly on his treatrounding country. Yesterday there were no less than thirty carriages at the door. There was formed a line, in the garden and outside the gate, of from seven to eight hundred persons; and the house was tilled to overflowing with people fin-patient to approach the great man. Unfortu-mately, on account of this alluence of people, only a part of them succeeded in obtaining a conmont of diseases. To humor the peculiar could stand tions regarding his patient, which were all an-swered in the peculiar tongue of the half-civilized red man. This condition continued for nearly an hour; and, no matter in what position the patient was sitting, she seemed to have the power of seeing him every time he approached with the knife sultation; and some waited even from six o'clock in the morning until nine in the even non an occord eight hundred persons, it was only possible for the celebrated Doctor to receive three hundred in form the tumor, and resisted all attempts to per-form the operation. The deceased "medicine man" announced that he never used a knife in man announced that he believe used a knife in-such cases—that he did n't believe in it; he had a-better remedy. Then commenced the strangest part of this peculiar condition. The breast had been so sore and tender for days, that it was im-possible to touch or allow the baby to nurse it, a single day; and, even then, it was by detach-ments of fifteen at a time that they passed before him. To avoid this difficulty, he gave out num-bored tickets; but they were taken up with such rapidity that he was forced to give notice that he should issue no more until the first of Marchwithout causing the lady intense pain; but she formmenced heating the breast and tumor with The American takes nothing in payment for the consultation; he furnishes no drugs, and this pre-scriptions differ in no wise from those of our doc-tors. However, he gives magnetized water to drink. Formerly, he fornished this water; but, Examinanced biarting the breast and timor with both hauls, in the most rapid manner, and con-tinued it for several minutes. After the discon-tinued this singular application, she recovered her consciousness, and looked about her without the slightest trace of emotion or agitation. Obliv-ious of what had transpired, she asked if the operation had been performed, and was much surprised when informed of what had taken. place, The affected part was examined, and, lol-the tumor had disappeared, swelling and pain were gone, and nothing but a redness of the skin indicated where it had been. The next day, the tumor broke, and the lady is now entirely well. The Doctor, who is no Spiritualist, is puzzled, and can't, account for the strange condition into arink. Formerly, no formered this water; htt, since, as he says, an attempt was made to poison -the source, at his former rooms at Endoume, he ongages his patients to bring the water them-selves. It is a singular spectacle that offers—this crowd standing in a line, furnished with decanters, demijohns and bottles filled with a liquid that is soon to become marvelous. There we find people belonging to all the social grades, men, women and children, in great numbers. We no-ticed yesterday two doctors, who came to ask froin their foreign, brother a cure they were unaand can't account for the strange condition into which his patient was thrown, and the strange cure that was effected. As there was no decop-tion in it, we are inclined to ask, What is it?to effect for themselves; a druggist and a well-known merchant of our city, who, bli paralyzed, were carried to him in a chair. blind and

paralyzed, were carried to him in a chair. Daniel Strong is not content with being gratui-tously a benefactor of humanity. His fortune permits him, it seems, to do acts of generosity. The other day, he clothed a poor, sick person in need. At noon, a table is placed, as a rule, in the Louisville Commercial. of my wife by spirit power, I clipped from the Louisville Daily Commercial, which is true, with the exception of some slight mistakes, which I dining room, on which are placed some bread, nuts and other fruits, and of which all present are invited to partake. These details are authenhave corrected. My wife never knew any other religion but Spiricualism. Her mother-Mrs. N. tio. They are furnished us by reliable persons who have experienced, themselves, the effects of L. Fay, a clairvoyant physician, well known in Ohio, Indiana and Illinois-taught her, from her the science of the singular host that is now in our city. We shall again return to this subject, that mer-

its a serious study. A. R.

Let me add, dear Banner, that the moment seems to have come when the true spiritualistic movement is to go throughout France. The misfortunes of the late war, the twenty years of the degrading reign that prepared the road for them, ble. the general-disgust over the Pope's new infallibility, the present unsettled state of affairs in the country, and the just presentiment of wars yet to come, all concur to awake in the minds of the its favor. people aspirations that must soon be realized,

dia, such as Madam Conant, are partizans of this heantiful and grand truthy-tend-all; editors and media; have acknowledged the necessity of having an English translation of the re-incarnationist's works, which are so little known to our brother Spiritualists of the United States."

"In the Rerue of Oct. 1871, page 291, we spoke at length of the photographs of M. Mumler, and of the production of the phenomenon of the photograph of a spirit. These common occurrences on the other side of the Atlantic have not, as yet, been produced by the French photographers. However, our society has recommended there experiments, and several photographers have responded to the call; among others M. B. a G. who, with the aid of several medle has obtained only a partial success (demi-resultat), but intends

"In Paris M. Saint E has made many trials. He is now preparing for new efforts, but with other conditions. We will keep our readers informed

M. Bloohe, having expressed a desire to see him, White and Colhy, recommended him to this artist, who made his photograph. The next morning illegible microscopic characters; it requires a magnifying glass of great power to decipher them.

"M. Mumler did not know me. I had no conversation with him, except the day after my sitting, before the dark-chamber (a room used for number of cards representing various persons

screen placed behind the sitter. I saw sitters

4

J.J. dor not in public or in private; and it a "Well done." of an approving co-3 dence for duties taith-Jully discharged; is wortheall the adjutation of the world - Present 19

Passed to Spirit-Life:

From Spring Sold, 79, Pohlathy Stater A. Palmiter, aged of

From Springword, Ö., Februsch, Steter A. Palmiter, aged (f) years and transmiss, from in Caynes Country, N. Y. and the State Paraging wave, is used to be the deriver at months, and drifts the transmission of the state of the terms of Section 1.5, and drifts the transmission of the state of the terms of Section 1.5, and drifts the transmission of the state of the state of Section 1.5, here the state on the bound of the state of the state of the method waver of a State particular wave of the state of Section 1.5, be the state of the method waver of a State particular and the state of the state of the here the state in the bound of the state of the state of the the state of the the state of the the state of the the state of the the state of the the state of the the state of the the state of the the state of the the state of the And the state of the state of the state of the Springled of the state of the state And the state of the state of the state of the Springled of the state of the state Springled of the state of the state Springled of the state of the state Springled of

Springheld, O.S. March My 1-12. O. M. TABER.

From Akron, Summit County, O Thursday, Peb. 221, S. Hawkins, suddenly, of entirgement of the heart-

J. S. Hawkins, suddenly, of on incompetitive theological Mr. Hawkins was for scare a firm to be version big truths of the optimum philescopy and was a tay with big truths of singer of Sorich Jishi. He for years have do a worst for the Banner of Light, and took great phenory, higher of share in the ments suggesting the cause be based with the words heart. The labor of the cause be based with the words heart. This labor of the cause be based with the words heart these words therein accorded needs the right of days of the work too or the loss of godes through the words, have ever bloch based on the start of the part with the loss, words they walk too this start base of heart in the start words, have ever bloch as the time of he lipperture in y seven years of age, and leave ya with and eight children form, urn his absence.

From Minneapolls, Minn., Jan. 11th, Mr. Sainuel Settleten,

⁶ From Minnespolic, Minn., Jan. 11th Mr. Samuel Nettleter, in the eith year of bisage. Mr. Nettleton is dibeen long a resident of this Western eft and had endeared binself to a large eitrele of triches. For men were so universally respectively the hind been for a long life, the read of human progress, and an eatnest worker in everygood causer. He was one of the tow naturativery men when it east contenting to speak for Borry. He was he spita-ble, large-heart ed, overhowing with affection and, earne and trusty. He leaves a large circle of relatives deeply be-fraved.

Funeral services by the writer, IERMAN BD BFR.

From his home in Bucksport, Me., March 5th, Capt. J. S.

From his home in Bucksport, and, another and states of the states of the first in this place to embrace on beauting placeophy, and has ever contributed liberaily to it support. About five years ago he was attacked with a paralytic shock, from which he never recovered. He blace his in assess that had and affection the sour recover are and attention that a high and attention that the hour would go to meet a lovely daughter and other dear ones who provide him to that land where entranely and the receiver and other dear ones. Sty, TeCKER. nore. 🛓

From her home in Great Falls, N. H., Lydia Ann Prior, wife

Litten for function of the range was chosened by the splittent faith. A-constain, reader of the Banner of Leint, she proved the truth of her words: "My faith is sufficient to dre by, as it has been to her words." My the loved at home realize her near ness to them, and home he beseed by her presence. Great Fails, N. H., March 14, 1872. W. K. R.

From Univer Liste, Broome County, N. Y., Jan. 2J, Mrs.

From Upper Liste, Broome County, see to one see many Janette Niles, aged 34 years. She was early in life a transformed writing medium. Durin her short illness she stid to her mutand and trends: "I fan not deproved: the way is clear and bright. And why do yo u we op when spirit triends are ground me, awaiting to cuide me home."... She prondsed to return, which she has unit it taking done. L. D. Rouser. ____

From Scattle, Washington Territory, Aug. 8th, 1871. William Andrews. He was a plonger and a ver ran in the cause of Spiritualism. His was a plonger and a ver ran in the cause of Spiritualism. His life was inflord incidents pertaining thereto, and he passe on, cheered by the hyorg faith inculcated by the Harmon i Philosophy.

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27 This paper is issued every Saturday Morning, one week in as same of date

st In quoting from the Renner of light, care should darrware) of correspo mmunications ur columna are then that the ales of equition to which our corendorse the varie. respondents give otterator



 F. WASHINGGOV CONTRACTOR
 H. C.R. NO. J. VENSTRING STERT FOR THE REW ALSORES.

THE AND ROAN NEWS COMPANY, HE SASSAU ST. WILLIAM WHITE & CO.,

CONTRACTOR AND DURING THE WILLIAM WHITE, C. DETRON COLLEN. BONGE B. RICH. LI PIER CO. W.

1 STRATOR ASSISTANT. F. All letters, and communic athens, appertaining to the Editorial Department about the a hire said to the editor "Spiritualists Much, Disturbed."

We may as well hang our harps on the wil-

lows! Mr. Moneure D. Conway writes, under date of Lindon, Jan. 18th, to Mr. Abboy's "Index," these met includy words. "The Spirituitists are of course much disturbed "

"Disturbed about what?" way our anxious inquiry, as we glauced through his letters?"

Then we learnt that the cause of the disturbance is a Sunday evening lecture by Dr. W. B. Carporter, at St. George's Hall, London, the subject of which was "Epidemic Delusions, with special reference to Spiritualistic Manifestations." After a 11 hit at Mesars, Crookes and Huggins, for their scientific inquiry in o the facts of Spiritualism, Mr. Conway remarks of them; "It is safe to say they have suffered already in reputation" which is about as true and justifiable as it would he for us to say: "Mr. Conway, by his letter to the Index, has suffered already in reputation," Sc., for every one so suffers, to a certain extent, when he says what another would like to make out ridiculous or untrue.

Then, lowling us to the delusive hope that we may now "congratulate ourselves that personal reasons have entered to insure at last a thorough investigation of this subject (Spiritualism), by men of science," Mr. Conway proceeds in his lotter as follows:

"One of the first steps in this direction was the locture of Dr. Carpenter, on Sunday last, he being the (no doub), correctly is upposed author of, the article to which I have referred in the Quarterly Review. The crowd was very large, and the lies, tare, from first to last, was exceedingly suggestive and interesting. No manchas more of the public confidence. Dr. Carpenter is not only a patient investigator, a man of the highest scientific (and other clienticter, but he and the family to which which as here the highest scientific (and he belongs, have been historically associated with every movement for religious independence in indern England. He is a Theist, but also a ra-tionalist, who has held his views, not simply by ignoring religious matters, but hy actively pro-moting the religious views he helds. No one can be less suspected of au thiwillingness to adort new(truth) when truths are made manifest, who therefore spoke from an impressive position. And to this it may be added that he is an impressive speaker. The is a tall, spare man, elderly but not aged, with the 'gray of his 'naturally' light hair hardly discernible at a little distance, and his face is remarkable at once for its purity of expression and, its, look, of habitual, and sincere, thought, Without notes, and without rhetorical artifices. is delivers, lectures, remarkable, for, their clearness, their precision, and a singular skill in the arrangement of facts.

o far as the present lecture affected the Spir-Itualistic controversy, it cannot be considered at all exhaustive. The points made, however, were important; and though they cause at the close of the lecture, I will state them first. They were, drat, a very successful showing, on the part of the lecturer, that the witcheralt excitement rested ullo similar facts, investigations, &c., as Spiritualism, and that the alleged facts were accepted by men as eminent and intelligent as any that now accept Spiritualism. No man who ac-cepts Spiritualism has any right to reject witchindees c: great ministers like Wesley) beloved, and even Dr. Johnson said (0010 not be disproved, An-other point of importance-septectally on account of the desurer's own character-his declaration that he had through a number of years patiently that he had through a number of years patiently. Investigated the a leged phenomena, attending circles and visiting mediums, with a sincere dog size to find if there were anything real in the al-leged phenomena, and that he had found no sin-gle thing-worthy of the least consideration, ex-cept the strange credulity and liability or decept find of these around him. Another point had a word deal of he d inner an or a first of around he tion of those areas and in a choice point had a good deal of head importance here. Dr. Carpen-tor, reminded the audience (that the levitation of 'Mr., Home was, with each of the man-Lord Lindsay-who, however, with each it by moon-light and in a singular frame, of mind. A friend of Lord Lindsay-old him, as four that nobleman, that the when he saw this he that includen and and that " when he saw this, he telt paralyzed, and dared LOUSAY a word, for he felt, if he spoke, the charm would be destroyed, and Mr. Home-would fall seventy feet to the ground." Dr. Carpenter, having remarked upon the disadvantages attend-ing such a state of mind for a correct estimate of magician to Egypt, who did the next wonderful things, claiming supernatural agency. It arrested the attention of the world—especially in England, whose consul in Egypt reported the matter reguture to the satisfaction of everybody. But the man who was most interested in giving an ac-count-of-that once famous Egyptian was the then Lord Lindsay, father of the present friend of Mr. Home. The suggestion that credulity was in families was not lost on the andience, and was connected by the becurer with the constant admission of the Spiritralists that the 'atmosphere of incredulity' is unfavorable to manifestations. "These were the particular references to the al-leged modern manifestations made by Dr. Car-penter, For the rest, his lecture consisted of a: very remarkable collocation of the delusions which from early ages had provailed, and the tendency of communities to relapse into them. When he was studying at Brist 1 Juliumary, all the ser-yant girls there had a tendency to fall into hysteris fits whenever a certain new so fair into hyden-is fits whenever a certain one of their nimber, who was liable; to them, fell into one. It was cured, by invariably threatening any girl who, when the said woman became hysterical, follow-ed, suit, with the shower bath. The remedy once fixed on never had to be applied. In an infirma-ry, in Austerdam, a similar contagion of convul-sions prevailed until the doctor announced that the only temedy for convulsions was burning the arm with a hot poker. There were no more con yulsions. In a French numery there was a mawhistons, it is a reference interference there was a ma-ma for mewing the cars, and careed by soldiors being brought with birch rols to use on the first num who should mew again; and in Germany a biting manta sumilarly storped. The lecturer said we saw how, yawang in church became contagions. (A test moments after Dr. C. said this one or two people coughed, and the whole and insone set a coughing) Tue digestant mania of the dfteenth century, the ductor mana of the four-teenth, and other delusions were graphically de scribed. Dr. Carpepter attributed themfall o the joined in with what was going on before under a nervous sympathy too strong for any but a dis-ciplined will to resist. Thus when one hand moved the table a little, all went round with it and the table moved around, as Dr. Faraday had shown it must. They were moved by a dominant idea that they must. The Spiritualists are of course much disturbed. Mrs. De Morgan, widow of the late Professor De Morgan, and author of 'From Matter to Spirit,' came out in great excitement, and exclaimed at the door, 'And yet the world moves.' Rather, she used Galileo's own words—' E pure si muove.' This

Galileo bitterly complaining that he could not ge a professor in Paty to even look through his tele-scope at his new planets, or even to consider, and test his statements. But here we find that it is self styled Galileys who decline to be fully-ed by the doubters. True, there is sometimes tested by the doubters. important. The light must be lowered, when light is most needed; and what spirit mysteries are hid by the sanctity of skirts will perhaps never be known until the fig-leaf era returns, bringing the naked truth.

BANNER

ness we have given above all of Mr. Conway's letter that relates to that lecture of Dr. Carpenter's which, our lively Virginian affirms, has made such a "disturbance" in the Spiritualist camp.

We see, in a recent number of Mr Burns's excellent "Medium and Daybreak," a report of this, them it is easy to see how he was bound at the same Carpenterian lectore and this makes its same Carpenterian lecture, and this makes its substance appear, so dimsy and irrelevant that we concluded (we beg Mr. Burns's pardon) it must have been an unfriendly report; but on resurring to it we find that it corresponds with Mr. Conway's report, only that it is a good deal more favorable than the latter to the le turer. The 'important points," however, are as Mr. Conway states them above.

The *first* "important" point was, it seems, "a ete", as Spiritualism."

Why, bless your unsophisticated hearts, Dr. Carpenter and Mr. Moncure D. Conway, where have you been the last twenty years? Here have we and all other Spiritualists, during that time, in some three thousand books and pauphlets. and in some five or ten million copies of journals, be impugned. and magazines, been pointing out, as part of the eternal rock of Spiritualism, these same phenomena of witcheraft, which Dr. Carpenter now, as a have been imposed upon by jugglery, by people great secret, that has been discovered, like "un" whose only warrant for, their assortions is their great secret, that has been discovered, like " un; conscious cerebration," by himself, communicates to an expectant audience as an evidence that there is nothing particular in Spiritualism!

from "the till, spare man" and eminent Quarterly Reviewer, depicted by our clever American 193sip, Mr. Conway!

Important Point Number Two is, it seems, a declaration by Dr. Carcenter that he had "patiently investigated the phenomena, through a number of years; with a sincere desire to find," &c; but had "found no single thing worthy of the least consideration, except the strange credulity

and liability to deception of these a ound him." Which argument, weighed in the b.lance, amounts just to this: Because I, Dr. Carpenter. with my opportunities of finding, have not found. therefore there is nothing to find-although you and the ten millions of sanguine and credulous persons like Aon, including, Alfred Wallace, Mr. Crookes; Mr. Huggins, the astronomer, Dr. Hare, Dr. Gray, Prof. Gunning, Prof. Loomis, and many. other scientific men, declare that you really have found something not explainable by the Carpenterian theory of " unconscious cerebration!"

Imagine the consternation and "disturbance" among the Spiritualists present, when this "important point" was posited by the lecturer! How thoroughly "important," "disturbing," and overwhelming!+was it not, Bro. Conway?

The third and last "important point" is that relating to Lord Lindsay's witnessing the levitation of Mr. Home, the fact that his Lordship was in "a singular frame of mind" at the time, and the very remarkable circumstance that his Lordship's father once, saw a pretended magician in Egypt do remarkable things which were all after-1 wards proved to be an imposture, "The suggestion that credulity was in families," remarks Mr. Conway (with evident complacency at his cleverness in: appreciating the marvelous subjecty of f the listurer.) ' was not last on the andience !!

standing quotation of the Spiritu, Jists is, by the dicative of only the most superficial a quaintance way, a singula ly map one, so far as it suggests with the history of the great subject he affects to that the rejectors of Spiritualism now in anywise discuss that every student of Spiritualism has resemble the rejectors of Galileo's truths. We find here amazad that nothing more dimension amazad. been amazed that nothing more damaging against his belief could be brought by a renowned Qaarterly Reviewer and compiler of physiological works, and one who really ought to be qualified, if any one could be, to say all that is to be said, an appearance of a willingness to submit to the from a scientific point of view, against Spiritual-ordinary tests which the sure method of science jam. Dr. Carpenter's recent article on the sub-renders necessary; but the test is invariably respect in the Quarterly Review, so ably answered in the London Spiritual Magazine for December by Mr. William White, and to which we have already called attention, is quite as feeble as his reported lecture. It actually raises not the shadow of an objection that could disturb the equanimity In order that we may not be accused of unfair- of any intelligent Spiritualist, or raise even a doubt in his mind as to the validity of the reasons for the faith that is in him. We quote from Mr. White's article the f llowing pungent passages:

QьF

"Dr. Carpenter is candid enough to relate his xperiences under six heads, and as we peruse quirer, but only an expectant detective, satisfied that what was not illusion was knavery and what was not knavery was illusion. Moreover having taken out a patent for Unconscious Cerebratio he is, like the generality of patentees, remarkably indifferent to all considerations that do not lend or the promotion of his invention. His interest in Spiritualism has been purely selfish. He re-solved to annex its phenomena as llustrations of Unconscious Corebration and whatever cannot be so annexed and stuffed into his patent box, is pronounced fallacious 2nd worthless

successful showing that the witchcraft excitement. His description of his quest betrays at every rested upon quite similar facts, investigations, turn the commercial instinct — the bagman in search of private gain. Whenever he comes inhe shuts his eyes and wheels round with an alacrity that would do credit to a Romanist with a hor or of heresy. Of course, any evidence of im-posture or illusion (inevitable where human nature is concerned) is expanded to the uttern ost applied to discredit what cannot otherwise

For ourselves, argument with unbelievers of Whe Carpenter type grows rather irksome. To be told that our experiences are illusory, or that we prejudice and their impudence, is an offence which, were not others concerned, we should meet with silonce. At a source, whereat a few of he most notable people in England were assem So much for "Important point " Number One! bled, a table rose from the door and remained With what "disturbance" of soul must intelligent suspended in the air. 'Now,' said one of the Spiritualists have listened to a knell like this shall be told that what we at present witness we never saw, but only imagined we saw '-a caution received with much laughter. To those who have ieen favored with similar evidences of spiritual power, how vapid are the argumen's in vacuo and how vain the tirades of the skeptical dreamers who boast of their adherence to matter of fact! In mere in formation the article in the Quarterly is disgracefully deficient. The voluminous literature of Spiritualism is apparently unknown to the author, and a forgotten pamphlet of a crazy parson named Dibdin, who ascribed table turning to the devil, and denounced the practice as perilous to the soul, is revived and treated as if i stood for anything. It is useless to excuse such ignorance with such digests of evidence as Mr. Sargent's Planchelte and Mr. Shorter's Two Worlds to refer to. But the writer was much more conpuff his own theory and achievements fornad to han to exhibit Spiritualism in its natural proporlion

> We wish we could quote the whole of Mr. White's pithy and playful article. He hundles Dr. Carponter as pleasantly as an electrician might the simpleton who should dispute the rossibility or the fact of an electric telegraph in the present stage of its existence. So far from being "disturbed." it has been next to impossible for Spiritualists to treat Dr. Carpenter's assault with the gravity which so dignified a representative of an-

thropological science is entitled to receive. But the doctor is one of Mr. Moncure D. Conway's fellow-theists, (perhaps pays him the compliment of hearing him preach now and then) and therefore he must be puffed, even at the expense of Spiritualism, especially since Mr. Conway himself would like to see its votaries brought to grief. That he has made a failure of it this time we think we have made apparent to any careful, reader of our remarks; and we hope our friend of "The Index" will keep his eves open, and not commit himself too far in opposition, lest he may some day find it expedient to recant (always an

Celebration of the Twenty-Fourth Anniversary.

LIGHT.

In Boston arrangements are making to celebrate the Twenty-Fourth Anniversary of Modern Spiritualism, (which occurs on the 31st of March;) on Monday evening, April 1st, in Music Hall The intellectual feast will be a brilliant affair. Among the speakers will be Miss Lizzie Doten, with an original poem, Prof. William Denton, Miss Jonnie Leys, and a lady whose brilliant career as a lecturer is unsurpassed—though now retired has consented to be present for the express purpose of rendering assistance to the free meetings. Another of our ablest speakers may be expected, but a definite answer had not been received at the time of our going to press. Five such talented demonstrators of the spiritual philosophy are rarely heard on one occasion. Besides, singing will be interspersed between the speeches by the Music Hall quartette of accomplished artists. At the close of the feast of reason, the floor will be given up until midnight to those who wish to dance to the music of Carter's excellent Quadrille Bagd,

The opening exercises will commence with an overture by Carter's Band, at 7 o'clock, to be 'ollowed immediately by the speakers. Dancing will commence at 9 and close at 12 o'clock.

Prices of admission-Single ticket for gentleman, \$1,00; single ticket for lady, 75 cents; ticket for gentleman and lady, \$1,50; package of ten tickots \$7,50.

This celebration is gotten up under the auspices of the Music Hall Society of Spiritualists, and the unless be could be allowed to accept the natural proceeds are to be devoted to a most laudable obin this hall; and as every Spiritualist in the city alism tested religion, not for details of faith, but and vicinity has, or should have, a personal in- for facts, and explored its phenomena. It saw terest in these meetings, the hope is entertained that they will at once secure tickets, and fill the of ascetics; in the gloomy spirit of Calvin and Banner of Light office; and at Music Hall Sunday afternoons.

Committee of Arrangements -- Messrs. Daniel Farrar, Phineas E. Gay, L. A. Bigelow, John Wetherbee, George Hosmer, and Lewis B. Wilson.

At different points throughout the country the occasion is to be observed with appropriate exerclass. The First Society of Spiritualists, of Chicago, it is announced, has resolved to commemorate the day, and at Waukegan, Ill, it has been voted to hold memorial services; also to call a convention of the Spifitualists of Lake County, to meet on Friday evening, March 29th, holding over Saturday and Sunday. To this convention and anniversary celebration Spiritualists from a parts of the country are invited, and a highly in creating and profitable time may be expected.

The Spiritualists of Schuyler County, N. Y., will old three sessions in the Court House, in Wat kins, on Sunday the 31st.

We learn from Moses Hull, that the Spiritual sts of Louisville, Ky., are making extensive prep arations to celebrate the twenty fourth anniversary of modern Spiritualism Monday and Mon day night. April 1st is set apart for the celebration. Conference meeting, a public dinner, Lyceum exhibition, speeches and dancing are to be the order of the exercises. Spiritualists and speakers from abroad are invited to join in the festivities of the occasion.

The Boston Daily Globe.

This new candidate for public favor is a large sheet, and contains more reading matter than any other Boston daily. The tone of that paper, how- firms and builds, and is eminently practical. ever, is anything but liberal. As a specimen, we will mention the fact that the agent of the Music Hall Sunday Spiritual Meetings ca led at their The Mercantile Library Association. office, last week, and asked if they published a list of the Sunday meetings in their journal. "Oh, yes," was the frank reply. On handcasting his eyes over it, demurred; but finally said his desk he said; "We will print the notice among taining the largest circulating library in the city, the advertisements." "I do not want it there," a small reading room, and another for the meet-

Liberal Thought at Horticultural --- Hall, Boston.

MARCH 23, 1872.

A drenching rain-storm, coupled with slippery navements which made locomotion a subject of painful study, caused the tenth lecture of the 'Free Religious' course, on Sunday afternoon, March 10th, to be rather thinly attended. Nevertheless, Rev. W. J. Potter, of New Bedford, procooled undauntedly to treat his theme. "The Positive Nature of Religious Rationalism," in which he defended the systematic application of reason in all matters where faith had previously been considered the all-essential.

Stating that Rationalism was frequently charged with being merely a system of negations, with being empty, cold and destructive, and that. he wished to prove that it was positive, practical and constructive, Mr. Potter proceeded to say that the word "positive," as used by him, had its simple, primary sense, and Rationalism meant the free application of reason to all subjects of inquiry. This application was the direct and logical outgrowth of the Protestant principle, the right of private judgment, and was not so much a system of doctrine as a mode of thought. Its fraternal relation to modern science, which was, like itself, the child of free thought, proved that Rationalism was positive. While both were destructive in one sense, as they ruthlessly destroyed old theories, they were also constructive, as they crected other and better ones. Man could have no faith unless he-believed in the trustworthiness of his religion-which he could not do deductions of his own thought; in which case, his ct, namely, the support of free spiritual meetings | religion would become safe and positive. Rationreligion in the prayers of saints and the penances hall to overflowing. Tickets are for sale at the the cheerfulness of Parker; in the shout of Father Taylor, and Robert Dale Owen's inquiries into Spiritualism. Rationalism sought to bring impartial and accurate study to the phenomena, of Which b lief, even if erroneous, formed a part. How could such a preëminently necessary procedure be denominated critical and destructive? It had been said that Rationalism left man alone, cut off from God, with nothing but his reason. Which was the coldest-that faith which was exclusive, or that which saw some beauty in one's neighbor's creed? No religion was isolated from the rest, but akin to all others. Rationalism did not cut off the present from the past, but drew thence its materials of belief. Nothing was worthless to it in prosecuting its researches. It did not consider all theories of no value which did not come from the Greek and Hebrew Scriptures, but tended to enlarge its faith by studying all human institutions. It placed Jesus in the direct line of humanity, and said he was only the outgrowth of human nature, proving its capacity, and giving the race all the more courage and hope to presson. It modified, but did not destroy, the popular conception of God, but substituted for the idea of a Divinity ruling the world from a distance, that of one who was immanent in all forms of matter-an infinite unity. It helped to bring nations together, respecting all religions, and admitting differences of faith; never displaying that spirit of bigotry too common among missionaries. The lecture closed with an exhortation to all present to seek out the best way, and try to' lead others to higher truths and purer religious

life, and with a relissertion of his belief that Rationalism not only denies and destroys, but af-

This Society celebrated its Fifty-Second Anniversary on the evening of Monday, March 11th, on which occasion the elegant rooms in which it has ing him the notice, the business man, after hastily | recently domiciliated itself-after a fifteen years' residence in Summer street-were thrown open that he would ascertain, and went to another part for the inspection of a large number of invited of the room for that purpose. On returning to guests. The suite consists of a library room, consaid the agent. "If I cannot have it published ings of the Association, and is situated on the cor-

Now, after this, who can deny that Mr. Conway is fully borne out by facts in his assertion that The Spiritualists are of course much disturbed !! Who would n't be disturbed, we ask, to see their chorished belief-that on which they had founded much of their more of rejoining the loved ones gone before-thus rudely pulveriz d and scattered to the winds under the remorseless hammer of that "tall, spare man," Dr. Carpenter, D. O. U. C. discoverer of "unconscious ce ebration")?

Now with regard to Dr. Carpenter's assertion that the levitation of Mr. Home was witnessed by one man only (for that way what Dr. C. Iaid stress on in impugning Lord Lindsay's testimony)-since the lecture the following letter has appeared in the London " Medium and Daybroak," and it so conclusively settles Dr. Carpenter's argument that we quote it entire:

DEAR SIR-I cannot allow Dr. Carpenter's lecture to pass without noticing that portion of it respecting Mr. Home's having been taken out of one window and brought in at the other, as I has pened to be present, and sat next to bord Linds say, on that occasion. When Mr. Home went, out of the room none of us had any idea of what he was going to do, until Lord Lindsay told me he was quietly informed-1 think he said it was whispered in his ear-that Home was going out of one window and coming in at the other, at which he (Lord Lindsay) appeared very much frightened and nervous. Tsaid to him.'Don't be frightened: I am sure it will be all right, 'or words to that effect; for, having previously seen. Mr. Home and a heavy arm chair raised bodily up into the air, l'ilid not see any reason why he should not be taken along the wall outside the house, and I did-not feel the slightest alarm on the subject; nor, indeed, did I think it any more extraordinary than many other things I had wit-nessed. I will take my oath that Mr. Home went out at one window and came in at the other, what-zever Dr. Carpenter may say to the contrary, and-if his 'common sense, will not allow him to be-lieve his own senses, why, mine will, and I am sorry for him. I think his allusion to Mr. Home's ['wheedling apodd woman out of sixty thousand

'wheedling an old woman out of sixty thousand pounds' was quite uncalled for, and, moreover, not true. It would have been well if Dr. Carpenter had made bimself better acquainted with the circumstances of the case before making such a statement, Lord Lindsay del not see Mr. Home dying in the air on that occasion, as Dr. Carpen-ter says; nor do I believe Lord Lindsay ever made such a statement. He saw him come in through the window from the open air, just as I myself saw.

nyself saw, Is it not possible that there may exist some 'law of Nature t'at even Dr. Carpenter is not ac-quainted with? Yours truly, CHARLES B. WYNNE."

Here, patient reader, you have all the" important points" which the celebrated Dr. Carpenter could suggest against Spiritualism," Here is the only mouse the mountain in labor could bring forth!

So far from the Spiritualists having been "disturbed," as Mr. Conway asserts, by Dr. Carpenter's attacks, whether in the Quarterly Review or in the lecture-room, there has been merely one broad smile of congratulation and amusement on the lips of all those Spiritualists who have had the opportunity of learning what the "important points" are which the doctor has raised against Spiritualism. So utterly frivolous are they-be-

cause old, trite, and repeatedly answered-so in- , Fast.

awkward thing for a doctrinaire). As for Mr. Conway himself, we do not wonder at his being displeased with everything that by its magnitude may threaten to disparage or belittle, by contrast, Mr. Moneure D. Conway's own importance in the universe.

X ** and Mrs. Victoria C. Woodhull.

The Banner of Light has a special New York correspondent, whose articles from week to week bear the signature of "X." In the New Yorkletter contained in our issue of March 9th, said correspondent chose to embody"a-series of individual views on several subjects, and among them, gave with a free hand a criticism upon the Constitution of the United States," prenew ' sented by Mrs. Victoria C. Woodhull at the recent Woman Suffrage Convention in Washington, D. C. In reply, Mrs. W., in her Weekly of March 16th, publishes a lengthy review of the letter, in the course of which she uses the subjoined language concerning ourselves, which we think should receive a passing notice:

"We do confess to not a little astonishment that the Banner of Light should print such a mis-representation unrebuked, when the language of the instrument is directly the reverse of what X asserts

We printed the views expressed, as we should those of any writer who desired to address the public on any subject of importance through these columns; but as for either endorsing or "rebuking" the author of them, we would call the attention of Mrs. Woodhull to the statement regarding articles printed in the Banner of Light, which is to be found on its 4th page, each week, above the editorial head:

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

The same course is observed by the lady herself, who places the following words at the head of the "Correspondence" department of Woodhull & Claffin's Weekly;

"Our correspondence column admits every shall of opinion; all that we require is that the language shall be that current in calm unfettered social or philosophical discussion. We think that nothing should be excluded that is of public interest, the held answerable for the

opinions expressed by coprespondents.'

It seems, therefore, that the right of correspondents to express their views without compromising the editor, is firmly and clearly avowed by the Weekly, as well as the Banner. Why then should we be called in question concerning the statements of our correspondent " X?" Our columns are as open for Mrs. Woodhull to reply to the New York letter in question, as they were to give expression to that instrument. What more can we say?

Thursday, April 4th, has been designated by the Gover: or of Massachusetts for the annual

under the regular heading for such notices, in the ner of Union Park and Washington streets, Bossame manner as the other Boston dailies print ton.

our notices, I will withdrawit."-And-he did.-Thisplayed by the Transcript and Traveller: but they that thousands of their natrons were Spiritualists. We sincerely hope the Globe will learn wisdom in the same direction ere long.

The friends of this faithful worker in the cause of human-freedom from theological bondage, both in England and America, will be pained to learn that Bro. Powell, after a long period of extreme suffering, has been discharged from the hospital, whither he was sent, as incurable-a hard verdict for a man at his time of life, who has a family dependent upon his exertions. This fact is communicated to us by Bro. P. himself, in a recent private note, in which he says: "I-am in a frightful condition of health-always in pain, and incapable of doing anything to bring grist to the mill." We desire to call the attention of the Spiritualists of the United States to the helpless condition of our English friend, hoping that that kind benevolence which has done so much for our alike unfortunate brothers, Austin Kent and Joseph. Baker, will extend its hand to the assistance of Mr. Powell, Any pecuniary aid sent us for the purpose will be immediately acknowledged in these columns and forwarded to him without

Music Mall Spiritualist Free Meetings.

delay.

ions.

Last Sunday afternoon, Miss Lizzie Doten gave the audience in Music Hall, this city, andther of her truly spiritual and soul-satisfying discourses. Her subject was "A New Revelation; or, a Religion for Spiritualists." No mere sketch would do justice to the lecture. Suffice it to say, the listeners were intensely interested from the first to the last sentence uttered by the gifted speaker. Previous to the lecture, she offered a brief but strikingly beau tiful prayer.

At the close of the lecture, Miss Doten pronounced an original poem, which was fully apprcgiated by the audience. We hope to present it to our readers in due time.

Addison A. Wheelock, E-q., of New York, will lecture in the above hall, Sunday afternoon, March 17th. He is a forcible, strong and eloquent speaker, with the ability to hold the attention of his audiences. The following Sunday, Miss Jenny Leys will again electrify the audience with her fine inspira-

The Present Age-Ohio.

In this journal for March 2d, is contained, among many editorial and miscellaneous articles of merit, a salutatory (on the eighth page) from Geo. W. Wilson, as editor of an "Ohio" department for that paper. The new worker assumes control reverently invoking the inspiration and direction of spirit-friends to the correct discharge of duty.

The President of the Association, Mr. J. Q. A. same quality of bigotry, many years at 0, was dis- Brackett, made a brief address of welcome, giving a sketch of the history of the Society, after have got over that now, as they soon ascertained which Charles H. Frothingham, Rev. R. C. Waterston, Charles W. Slack, [who spoke, among other things, of the time in which he was a member of the Mechanic Apprentices Library (a kindred) Association] M. F. Dickinson, George S. Bro. J. H. Powell a Helpless Invalid. Hillard, W. H. Baldwin, and others, made pleasant, entertaining, and often eloquent remarks. Fine music was furnished during the evening, and at the close of the exercises, by an excellent quartette. One of the most remarkable events of the occasion was the unheard of conduct of the post-Rev. R. C. Waterston-who said he had been invited to write a poem for the occasion, but had only been able to complete one line, which he would like the President to read to the audience. The line, on being read, was found to be a one hundred dollar bill! This organization, which

has just completed over a half century of usefulness, presents to the young men [and ladies, too,] of Boston, advantages of a superior nature in the form of a large library, literary exercises, debates, etc., and should receive the favor and coun-

· The Governor.

tenance of all.

We observe that certain friends of Gov. Washburn, since our free speaking on the subject of his continuing to serve as one of the Vice Presidents of the God in the Constitution movement, have assumed to deny for him any connection whatever with the Convention at Cincinnati, or any sympathy with its purposes. That is all very well, and we are exceedingly glad to hear it. But, considering the prominence given to the Governor in the matter, and the wide influence which it is likely to exert, would it not be more explicit and candid for him to come out over his own name and deny, while denouncing such a revolutionary movement? A mere disavowal by proxy is not authoritative, nor does it undo the mischief already done. We shall hope to see the Governor courageous enough to appear in person against this monster in religious disguise.

The Kansas Legislature now in session at Topeka, has passed a bill totally abolishing capital punishment. We are informed by Alfred Taylor, Representative thirtieth District, that at the evening session Feb. 26th, the special order of business for the House was the "bill to confer the rights of suffrage on female persons." This was discussed pro and con. till eleven o'clock at night, when the previous question being ordered, further action on the matter was indefinitely postponed by a vote of forty-two to thirty-three, seventeen not voting, after which the meeting adjourned.

Digby says the reason women are so fond of writing letters is that they rejoice in the opportunity of saying all they wish without the possibility of an interruption.

MARCH 23, 1872.

Woman.

Springfield, Mass., following in the stens recent ly taken by two Western municipalities, Eas elected a woman to be its City Physician. Miss Sarah J. Williams, one of the thirty-nine young ladies who some two winters ago were to perse cuted by the six h indred male students and their Professors at the Philadelphia, Pa., Hospital, and who persevered in their attendance on the lectures t II victory was gained " not so much for us alone, but because it opened the way for other women," is the new incumbent. She is represented as active, featless; well qualified for her position, and taking her chief pleasure from her election from the fact that a precedent is estal lished in favor of the sex in Western Massachusetts.

There are four hundred women employed in the Treasury Department, Washington, D. C. There are nearly as many more employed in the Interlor, Patent Office, Census Bureau & .

A two hours' discussion opened by the Rev. Mr. Haven, on Woman Suffrage, was held at the

annual term of the New England Female Medical College took place at the College, on East Concord street, Boston, recently. The class for the past term consists of thirty-one students, seven of whom now take their medical degree. The institution is now in a flourishing condition, and when its new building is paid for, and other biabilities removed, it will be nearly self-su-taining.

an Act declaring that women have the right to three hundred pages, and will be sold for two hold office under the Constitution, was granted by the Joint Special Committee on Woman Suffrage, at the Green Room, State Capitol, Boston, Monday morning, March 4th. The time occupiedfrom 9.30 to 12:45-was crowded with able arguments and succinct presentations of important points bearing on the subject by William Lloyd Garrison, Henry D. Blackwell, Mrs Edna D. Cheney, and Hon. Samuel E Sewall for the petitioners. Rev. J. D. Fulton, D. D., Mrs. L. M. Warner, Mr. N. E. Chase, and Mrs. H. M. Bodrie appeared for the remonstrants; and the usual asperity exhibited by him of Tremont Temple graced his presence and remarks.

The Twenty-second Annual Report of the Association for the Relief of Aged Indigent Females shows that there were ninety-two persons in the Home at the beginning of the year. The whole number of admissions since the Home has been in existence is two hundred and twenty-seven. Prior to the occupation of the house in Revere street. the average number of inmates was about fortytwo.

Both branches of the South Carolina Legislature have passed a concurrent resolution referring message in your next.issue. presented, to a Joint Special Committee, with instructions to report during the session.

The Kent and Baker Fund.

"Donations from societies and speakers continue to come in though slowly, to raise a fund for the The Boston Journal heals the dispatch consupport of our destitute and invalid brothers. Austin Kent and Joseph Baker, as suggested by A. J. Davis in these columns several weeks ago. To-day we are happy to acknowledge the receipt praying fauatics, especially when such commit

of the following: Louisville, Ky., March 4th, 1872, WM. WHITE & Co.—Enclosed find seventeen dollars and twenty five cents, to be divided equally, between the sufferers, Anstin Kent, and Josoph Baker. This divation is from my Louisville con-gregation. I would like to add as much to it, but connect, Haw lot, more then construction. cannot. Have lost more than enough, during the last year, to have kept them both a year. Oredit this to Louisville congregation. Moses FIULL.

Henry B. Lewis, Noank, Conn., also remits \$20, to be divided betwen the two suffering brothers.

A Choice and Valuable Work.

William White & Co. have just issued a second edition of Allen Putnam's able and searching may be injured thereby. treatise on "Mesmerism, Spiritualism, Witchcraft

What Readers Say of the "Spiritual Pilgrim."

BANNER

We have seen a dozen letters similar to the following:

I took my pen to tell you how deeply we were in-terested in reading the biography of J. M. Peebles —the "Spiritual Pil, rim." Some of your trials have been perplexing, but a rainbow rose above the clouds.- Mediums are liable to the "ups and downs of life," Remembering your visit here with Mr. Dunn, we call you the "medium's friend." Mr. Dunn, we call you the "medius.'s friend Such lives and such books do the world good. Belleville Grore TH____________S E MILLS.

You will believe me when I say that I am better and happier for having read the "Spiritual Pilgrim." Mr. Barrett showed discrimination in his selections from your writings, while the five engraving of your face is worth the price of the volume. My neighbors are now reading it. A. S. KINSLEY. Louisville, Ky.

My GOOD BROTHER-You are probably at this time addressing an intelligent audience in New Orleans, and I am with you in spirit—the more so from the fact that I have been reading the " Spir Mr. Haven, on Woman Suffrage, was held at the Broadway Methodist Church, South Bos'on, re' cently. A large audience was in attendance, and the it terest throughout the debate was well sus-tained: The graduating exercises of the twenty-third annual term of the New England Remeta Mail. Auburn, New York.

A Book of Beautiful Poems.

One of the best and sweetest writers of postry -Mrs. C. L. Shacklock, of Mobile, Ata, -whose spiritual effusions have often graced our columns, bas in press of Lippincoit, Philadelphia, a volume of her beautiful pooms, entitled "The Circassian A third Legislative hearing on the petition for Slave, and other Poems." The bok will make dollars. 'We know that Mrs. Shacklock's poetry is appreciated by our numerous readers, and we ask them to subscribe for her new look, which will be issued in elegant style as soon as three hundred and fifty subscribers are obtained. We should like to receive at least one hundred names within three weeks. No one will ever regret owning the book, or encouraging so talented and spiritual a writer.

Josiah Hasset.

[The following spirit-message was given at our Public Free Circle, Tuesday afternoon, March 12th.]

I come to say to my son James that he had better not take passage in the shin John Williams. for, if he does, his body will never reach America. No matter for the whys and wherefores; if he takes passage in the ship John Williams, his body will never reach America, and it would be a special disaster to his wife and children just at this time. He had better herd my advice. My name was Josiali Basset, of Yarmouth. His name is James Basset. He is at present in England, and I am permitted to ask that you publish my

SP- A praying and Bible-reading Christian, by the name of Marguardt, in Diy on, Ohio, March 10th, accused his wife of being a witch, and then murdered her and her children first reading to his wife a chapter in the Bible. taining the above information. "Insane acts of a Spiritualist." Poor Spiritualism has to shoul der all the short-comings of the Bible Christian overt acts. Spirits teach, and always have, that murderers and suicides will fare hard in the spirit-world for hundreds of years to come, in consequence of such pross disobeyal of the fixed laws of Nature, which are the laws of God. The secular press is ever ready to chronicle all libels against Spiritualists and Spiritualism that are set affoat by bigoted creedists to bolster up their

already to turing theological edifices. But when "minister of the gospel" falls from grace, scarcely any of these " bread-and-butter " journals have a word of comment to make against the delinquents. On the contrary, they smooth the matter over as easily as possible, for fear that the reputation of "our church ",or "our denomination"

and Miss Ada Hill; also Masters Freddie Williams, Freddie Read, Reuben Cook and Willio Waltser, Messrs, Flen-Brown, Horman Snow and Azel Washburn of Kingston, Mass., favored us with remarks. Mrs. Anna Misterson, Miss Maria Masterson and R. O. Harrington sang a musical relection. The rervices closed with the Graud Banner

OF

election. The reviews closed with the Grand Banner JAMES V. MANSFIELD, TEST MEDIUM, answere March, in which fifty-three members took part. Scaled letters, at 361 Sixth ayenue, New York, 'In the sternoon and evening Miss Jennie Leys gave us Terms, S5 and four three cent stamps, 'S Ji, we of her choice between and to say she is gifted and elected. March, in which fifty-three members took part, two of her choice lectures; and to say she is gifted and eloquent, will not half express it. She was repeatedly applauded during her evening discourse. She speaks for us again on Sunday, the 17th of March, afternoon and even ing."

.I.AWBENCE - Webster Hall,-Danlel W. Hu'l writes, March ith : "I wish to say a few words with reference to Mrs. Abby N. Burnham. She was present in my audiences on last Sunday, giving public psychemetric readings, and I will not only say 1 never saw anything surpassing, but that I never saw anything equaling her powers. On this oceasion she called up a glass of ten or more persons-just such i as felt disposed to volupteer to come forward-and after the audience united in singing a lively piece, she commenced to read the past of the different individuals, and to give practical advice with reference to the future. As she became deeply under the influence of her band, she began to single out individuals at intervals among the and ence giving sketches of their life experiepces-often telling wherein their skepticlem to the spiritual philosophy lay-and pointits the way out of their difficulties. Many times she would describe spirit friends about them; Her tests are highly convincing. To the reader who might imagine these paychometric readings to be uninteresting, I would say that, on the contrary. I never heard a lecture more entertaining, and the audience were so intensely interested that they engaged her for the next Sunday,"

Movements of Lecturers and Mediums. Mrs. E. A. Blair, spirit artist, painted pictures before an adlence of four hundred and fity people in Newport, Me., March 3d, while blindfolded. All seemed satisfied with the nanifestations. She will be in Bradford March 17th, in Charleston the 24th, and Newport the 31st.

Mrs. S. A. Rogers will speak in Manchester, N. H., duitog March. She would like to make engagements for April and May, Address her through March, No. 50 Pearl street, Manchester, N. H. Permanent address: Haverhill, Mass., P. O. Box 1358.

O. P. Kellogg has returned to Ohlo. He has been lectur ing in Clyde, giving the best of satisfaction. March 17 h he peaks in Painesville ; in Thompson, March 21th. Mr. Kellogg's permanent address is East Trumbull, O. He has hosts of friends everywhere.

Cenhas B. Lynn is doing good work in the West. His per manent address is Sturgis, Mich. 5.0

Mrs. Abby N. Burnham lectured and gave psychometric feadings of character in Lawrence, Mass., last Sunday. The audience was wrought up to a high pitch of interest. She meaks there again next Sunday, March 17. On the 21th she will speak in Eliot Hall in this city,

"Medlumship"-" Blaspheny ?-----"Moravia."

On the first page of this issue of the Banner will be found the second installment of Thomas R. Hazard's experiences in Moravia. At the conclusion of its, ublication it will be issued in pamphlet form, when it will be sold, together with that on "Mediumship" and "Who are the Blasphomers?" (by the same author) at the low price of 25 cents for the three, portage free. Here is an opportunity to purchase for a small sum as much information on spiritual matters, as can be ob tained in some other quarters for \$25.

A BOOK FOR THE TIMES!-"The Clorgy a Source of Danger to the American Republic." Sold by subscription only. Agents wanted. Address W. F. JAMIESON, 10 North Jefferson street, Chicago, 10. 4 w. M23.

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THE ELEMENTS OF TACHAGRADHY, OR LINDSLEY'S PHONETIC SHORTHAND. SECOND EPITTON. This 's the interaction of the second of the

TELCHEATED AND FUBICINES, A D V E R T I S E M E N T S. TACHYGRAPHY.

and Miradle: showing that Mesmerism is the key which will unlock many chambers of mystery." The author in a strong and lucid manner maintains-the important-position-that-the-marvels-ofall the ages have been produced in obedience to some universal law or laws. We commend this little book to the attention of our readers. No one of the thousands who will probably read it will ever regret doing so; but, on the contrary, feel to thank the publishers for the opportunity.

A. A. Wheelock.

It is with much regret we learn that Bro. A. A. Wheelock, editor of the American Spiritualist, is sick and therefore unable to attend to his editorial duties. His paper informs us that he has completely broken down under the accumulated responsibilities incident to the removal of his paper to New York, and issuing it weekly instead of semi-monthly, as heretofore. We cannot well afford to lose so energetic a worker in the ranks of Spiritualism, and hope to soon hear of his convalescence. We also hope that his appeal to the spiritualistic public to sustain his journal will be responded to promptly.

"Psychic Force."

The reader's special attention is called to Mr. Hazard's "Eleven Days at Moravia," (second part,) which we publish upon the first page of this issue of the Banner. It explains in brief the | lard]; with his usual animation; Edwin Christie executed "psychic force" question, or, in plain English, the material used to produce spirit arms, faces, the raps, and all the various physical manifestations through media which are puzzling the scientific world to day. A recent number of the Scientific American contains an article upony this subject, which we may refer to in future.

O. L. Sutliff.

This zealous worker from the West is meeting with excellent success in Albany, N.Y. A correspondent informs us that his audiences -- are large and appreciative. During a few years he has held in the Western States twelve public discussions upon the subject of Spiritualism. To him the "Bible" is no " sealed book."

THE SOUTH END GHOST STORY .- Recent numbers of the Boston Daily Herald have contained accounts concerning extraordinary manifestationsof a spiritual nature said to occur at the house which was the scene several years ago of the murder of Mrs. Hobbs. We stated in our last that the matter would be investigated by us. It is only necessary to say that the story is without foundation in fact, as the apparitions are denied in toto by the parties concerned.

We have received from Erastus Goodwin, of New York City, a communication verifying (from personal inquiry at the Police Station designated) the spirit message of George C. Goudwin, published in the Banner of Light for Feb 10th, also a brief note from Judge J. W. Edmonds, upon the same subject. We shall treat the matter in full in our next issue.

Spiritualist Lycenus and Lectures.

Spreatures is Reserved weakington street, or at the ball. Eliot Hall,-The Children's Progressive Lycoum meets at 102 A. M.

John A. Andrew Hall, corner of Chauncy and Esser streets, —Test circle at 103 A. M., Mrs. Mary Curlisle, medium. Lec-ture and answering questions at 2% and 74 r. M., by Mrs. N.A. Floyd:

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

BOSTON .- Eliot Hall .- Answers to the question : " What is the mission of the soul after the change called death ?' n which some twenty-four scholars and leaders participated, singing by Hattie C. Richardson, and the ordinary exercises, occupied the time at the session of the Children's Progressive Lyceum, Sunday morning, March 10th. The attendance was good. in solto of the storm.

Sucred Concert .-- On the evening of the same day an orchestra of twenty pieces, selected from Carter's Band, and directed by T. M. Carter, performed a, number of choice musical compositions in a highly artistic manner, winning the warmest encomiums of the audience. The "Grand Se lection from Marths," (Flotow by the entire orchestra, was the event of the evening, and the "Overture-Orpheus," [Offenbach] by ditto, was 'not-far-behind it. Messrs. J. O. Ball, H. C. Freeman and L. White tastily performed a tric for flute, obce and clarinet, with orchestral accompaniment, [Hamm]. Charles W. Bullivan sang "Flag of the Free" [Mila very difficult solo for violin [De Berlot], accompanied by Hattie C. Richardson, piano. Charles Behr played a sole on an instrument new to Boston (zither), and was centhusiastically encared. J. Silloway and L. W. Ball, in "Fantaisie for two cornets " [Lamotto], gave evident satisfaction to the hearers; and a number of Lycoum children and officers

sang, in an effective manner, a chorus from "Grandpa's Birthday " [C. A. White], C. W. Sullivan as usual representing the grandparent. The audience was excellent, and enjoyment ruled the hour. It is to be hoped that Spiritualists will extend their influence and patronage in behalf of the evident musical talent of a high order evinced on the evening and by the orchestra in question.

Dancing Party .-- A Leap Year calleo party was given by number of ladies connected with the Progressive Lyceum, on the evening of Friday, March Sth-the management being Mrs. Ella Lovejoy, Miss Fanny Rowell, Miss Mary Newhall and Mrs. Annie Barlow. One hundred cousples are represented as participating in the pleasures o

the occasion. The company was relect, and the evening passed-as is the case with the Eliot Hall dances-with nothing to mar the enjoyment of all. The net proceeds-\$40-were turned over to the Pair fund, for whose benefit the party was projected.

CHARLESTOWN -- Lincoln Hall -- The course of Spiritual st circles and conferences held during the winter at Evenng Star Hall, under direction of C. B. Marsh, was recommenced at Lincoln Hall, Charlestown Square, Sunday, March 10th, by a well attended scance by Mrs. Bowditch in the afternoon, and conference in the evening, in which Dr. A. H. Richardson and Messrs David Sargent, M. V. Lincoln, Alden Sampson and ---- Packard took part. Singing by choir, interspersed with music by Blanche Foster.

MILFORD -- Washington Hall. -- Henry Anson writes : "On Sunday, March 2d, the Childron's Progressive Lycoum assembled at the usual hour. After going through with the regular exercises, we had speaking and reading by Eva Wales, Effe Williams, Stella Worger, Nella McGlofflin. Minnie Wilson, Alta Smith, Netta Anson, Minnie Williams ograph, entitled

THE SPIRIT BRIDE.

monsuring 10 by 12 inches, if they so request when orwarding their subscription. Theoriginal copy of THE SPIRIT BRIDE is a superb crayon drawing. executed in the highest style of art by a medium artist, (Mr. E. Howard Doane,) while under per-fect control of the spirits. The pleture represents the head and bust, life-size, of a young lady arrayed in bridal costume, and ornauents the walls of our Public Free Circle Room. Some of the most compotent judges in the country have examined and admired this Portralt, and do not hasitate to pronounce it a superior work of art. Its anatomi cal accuracy, beautiful expression and finish are indeed worthy the pencil of any accomplished trtist.

The BANNER OF LIGHT is the oldest Spiritual as an exponent of the Spiritual Philosophy of ers appear in its columns from time to time, to

gether with original Stories, Essays, Spiritual Phenomena, Correspondence, &c. It also advo-cates the rights of woman, as well as other needed AS IT HAS DREVAILED, IN ALL NATIONS AND YORS. raforms.

We ask our friends everywhere to lend us a belping hand, and so enable us to continue our work-with renewed exertion-for the great good of humanity.

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ity. Price 8 conts. FHE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spirit-

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SPECIAL NOTICES.

ANNA KIMBALL and FRANK CROCKER, Clair-

DR. EDWARD MEAD has taken rooms No. 6 and T; at-No. 2 Hamilton Place, opposite. Park-street Church, Boston, and may be consulted in diseases of the brain and nervous system.

THESE PINCONTATES.

Read the following brief extincts from Notices of the Press. The result of very of careful and critical divisity itout?

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is do the most viluable part of the part of it. **NUNDAY**, **NOT PILE SABRATHE ALL DAYEA LIKE HOLY**, **CONT** (Second Second Rev. Dr. Surderla d. or Westen from 10°C - and Win Henry Burry with other valuable matter: making this the best of Kom he Surday question Price forcents each. For sale at this effice. ¹⁰1(s - Mar. 16)

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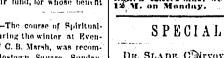
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Stra. J. M. Conant, while in an addition of the transmission of th notice in the end of the state of a tost compart with the end of reason. All expression and prior of truth he they perceive

The Banner of Light Free Circles.

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 Brains Dummer -Vishers at our Free Circles have the privilee of alwing a sected letter on the toole for masser by

FRAIRD LETTER - A sile is at our Free directs have the privilege of plong a second here on the table for answer by the aprils. First, write one infinition project questions, sign-ing full name to the same i just them might envelope, realing and all trees to the same ignet whom communication is de-sired. At the close of the same the Chairman will return the full return. the letter to the writer, with the answer (if one is given). on the envelope.

Invocation.

Forever and forever we would worship and adorether, oh Lord our Golf, bringing unto thy shing all beaugiful and hely thoughts, praying unto thee for peace and pardon, and for all those asking for as much of thy wisdom as may be expedicit for us, in the presint, and, in the future," Jan. I. life overlasting. Amen.

Questions and Answers.

Configuration Shine .- If you have questions, Mr. Chairman, I am ready to consider them. Qieps - (From a correspondent.) In the Banner of Dec 221, a correspondent asks; "14 it not quite probable, that the gentle breeze which is felt in the circle, familing our Lands and faces with deliaious coolness, is the origin of the belief in the 'Holy Wind,' Holy Gust,' or 'Holy Ghost,' or, as Mr. Parkhurst defines if, "Air in Motion "?" The infelligence answered, "That theory is, perhaps, quite a reasonable one, but it is m t, to me, a truth." Will the intelligence in control to-day. please inform is what that thing is which received the name of "Holy Wind," "Holy Gust," etc, and why it received that hame?

Ass .- The early church fathers were in the daily habit of holding communion with departed spirits. They fat in circles of council, very much as yo do to day; and they perceived the coming or presence of spirits-or the "Holy Gust," if you please-by waves of atmospheric power, or the extremely electric motion into which the almosphere was thrown at that time. For it is a wellknown fact that, when a spirit enters the atmosphere or sphere of any mediumistic individual, all the surrounding atmosphere of the apartment is immediately set in violent motion, and for this therefore it produces these electric vibrations in as many lies as all the rest. [He may not mean the arthly arr.- The early fathers denominated and the fast and the rest. [He may not mean the state of the state o reason: the spirit-body is intensely electrical, and this the "Holy Wind," the "Holy Breath," hecause they considered that departed spirits who communicated with them were holy spirits-were divine ministers from the Infinite Father, coming to bostow favors upon them.

moisture upon my skin, which I felt at a dark circle lately, and the drops of water which fell like rain?

A .- During all such so-galled physical manifestations, each person who is capable of contributing anything toward the making of these manifestations is largely taxed. These powers are condensed in your atmosphere, sometimes to such an extent as to fall like rain-drops. Sometimes theysare not carried further than the cuticle of the individual from whom, they, have been ex-

Hessage Department. and trembling, knowing they shall juss again body of greater capacities-of finer development. In through the valley of shadows, which is equiva- Is this so? - - Lent to death, in returning here." Jan. I.

Annie Louisa Smith.

I am Annie I, misa Smith, I lived in Tarrylive, and that I have a beautiful home, in a condition of life as real as the one 1 left, and more so; and that when she is called to pass through the change of death, she will see me, and know me, and we shall dwell together, and I hope be very happy. I want her to investigate this Spiritualism, and learn for herself some of its beauty, some of its truths. I know she will be happier if she does. I want her to know that I was with. her when she burned my school books. She burned them because they constantly reminded her of me, and made her, as she said, nearly insame. I was with her when she put away my e offling, and I tried very hard to make my presence known to her, but was not able to. If she will investigate this thing, I shall be able to give progression than we do here? Can they not pro-

her all the evidence she requires, and she will be gress faster? much happier. Good day, sir. Jan. 4. Georgie Lewis. Hullo, mister! [How do you do?] I am woll, I

reckon. My name is Georgie Lewis. I was eight years old. I vorget two brothers, Eddle and Ton, and I've get a sister here with me. I didn't 'know anything about her until I died, and then 1 epinditions they shall render us useful and happy; [learned about her, 1 want father to stop lending money to Uncle Tom. He gets drunk and beats his wife every time he gets any monoy. She knows about these things, and she asked me to come here and help her. It do u't do Uncle Tom a bit of good for anybody to help him that way. He gets drunk, and beats her. Father better give him a good thrashing, instead of lending him any more money. I want father to go up and see Aunt Lucy, and tell Uncle Tom he must n't beat her apy more.

Tell mother I am first-rate. I am going to be an astronomer here, "I am going to learn all about the stars, and I am going to be an astronomer. She wanted me to be a minister, but I hate ministers, I do; they tell so many lies. They do, misfer; they tell you if you don't be good all the time, just their kind of good, you'll have to go to a place where the devil lives, where you'll get burned up all the time. There aint any such place; I 've found out all about it: There aint any suchplace, and they ought to be ashamed to be telling any such lies. I'm glad I was n't a minister. I 'm glad J dled; because if I'd'lived long enough perhaps I should have had to be one. Tell mother I 'm'going to be an astronomer; that's better than being a minister, any time.

The teachers we have here are better than ministers. They do n't tell you any lies. I think it's pretty clear that ministers do more harm than good, because I see plenty of people here that now are afraid the devil's going to get 'em after all, and they'd be real happy if it was n't for that. I think it's mean. I don't care if I have mother told me it was wicked to lie anyway, and I think it is. And if it is wicked for a little boy to tell a lie, I 'm sure it 's a good deal more wicked for a great big man to do it. I think mother beta bestow favors upon them. $\Omega = (From the audience)$ What caused that tet tell her hypother that he d better stop preachministers are educated to lie just the same as lawyers are, and I think it's protty true.

Tell mother I am a good boy here, never tell any lies, and I am going to be an astronomer, a first-rate one, too.

[Where did you live?] I lived in Detroit, Mich. I do n't care if my uncludid say that it was better I went as I did, for I was growing up to be a child of the devil; don't think I am any more a child of the devil, nor half as much, as he is. He's teld a good many lies, and I do n't never remember of telling any. I used to sarce him when he told mo things I did n't like, and I would now if I was here. Good-by, mister. Jan. 4.

matter than those it has already manifested through, so it descends the valley that it may ascend again the mountain.

Q.-(From the andience.) Some time ago I | Athhal a communication, and the spirit said, "I would to God I had the power!"-and then told me what he would do. Before he left he said, "I am faint " Was this lask of power the result of undevelopment?

A .- You might understand it in a good many ways. First of all, you should understand that all spirits are finite, and not in possession of the all of power. They only have as much as they have been able to aggregate to themselves, and no more. A spirit says, "I am faint!" The returning spirits take on the conditions of being under which they passed out of their natural bodies on their first return. This is a result of natural law, and cannot be avoided.

Q-Do not spirits have better opportunities for

A-No; by all the laws of heaven and earth, no. You have just as good-opportunities here as you will have there.

Q-(From an individual in the audience) It has been promised mc that I should become a medium. How can I be helped to it? What can I do? A .- Nothing whatever. If it has been promised by those whose promises mean anything at all, it will come to you without your doing anything at all.

Qu -They told me to try.

A .- Then they told you unwisely. Nature is quite capable of taking care of that department, as well as of all others. It is a natural gift, and cannot be coerced into being. If you have it, it will bloom, in spite of all you may do. - Nothing that you can do will either retard or aid it in its progress. This theory of making mediums is a very false one; you might as well talk of making sunlight.

Q.-Are not mediums more likely to be developed under some circumstances than under othors?

A .- Yes; and the power of medlumship-the power that is in them-will force them into these circumstances; they need take no thought for themselves. If it is necessary this power should be brought out through great tribulation, they will descend into the valley of human misery. All mediumistic powers aggregate to the possessor those conditions necessary to the unfoldment of those powers, and at the proper time they will bloom. Jan. 8,

Margaret Dennet.

I am Margaret Dennet. I am from Pittsfield, N. II. I died of consumption, sixteen years ago. I wish to communicate with 'my mother, to have her know that there is another life, and that it is nothing like what it is represented to her. Margaret, to Elizabeth Dennet. Jan. 8.

Richard Jennings.

[How do you do?] I am all right. [That's more than a great many can say.] They can all say it, if they 've a mind to. [Not to have it true!] Yes, and have it true; because they have got just what they have earned, and it must be all right. I've got just what I've earned, and I've had a hell of an unhappy-time since I've been on this other side. All right, nevertheless, stranger.

My name is Richard Jennings. I hail just now from Minnesota. I have been gone out of the body about five years, and I went out in a brush with a red-skin; he got the best of it. I had cheated him, and he demanded satisfaction. I knew he was a good shot, but I foolishly told him we'd have it out with our rifles. . Indian says. 'Now?" I says, "Yes "-forgetting I was not quite ready, and he was. Indian he run off-perhaps thirty paces, and took pretty sure aim, and

o Joines II, Presentt, John K, Bart, ot New Orleans, La.; v Ann Adums, to her mothor, 1973(2), March 5, - Invocation; Questions and Aniwers; 1970(1), Rev Janies A, Brazey, Marx Adelatic Sar-t, of Lawrerce, Mars.; Catharine Quimby, to her sister; 101 Crowley, of Bioston, to this brothor; 102 Mirch, II = Invocation; Questions and Aniwers; 1038; Nat Brierly, of St. Johnsbury, VI.; 1 Sther Steven 104 Darbury, Towar, David Harper, of Halper's Friy; 2407 Mirch, Anie Everett, of Georgetown, D. C.

Written for the Bayner of Light," SCEIO.

[A correspondent, M. Rathbun, seid us, from New York, destallowing toem by Mrs. Anna E. French, (whose name was before the public last summer, as a claimant of the authorship of "Betsy and I are out.") having for its subject the Indian cont. of of one of our Spiritualist lecturers-Mrs. Sarah A. Byrnes .- Ets. B. or L.]

> Bold and bright and tawny, Tawny and bright and bold, Over the western prairie, Under the sunset gold;

Counting his score of summers, . Supple and lithe as a vine, Keen as a southern serpent, Straight as a northern pine;

Filled was his quiver with arrows, Strung was his ashen bow; This was the young chief, Scelo, A hundred years ago.

But the hundred years have vanished. And now the sunset glows Across the western prairie. That blossoms like the rose

And where Secto's cedar wigwam Its transient shelter gave, A mighty city rises Above the red man's grave.

But Scelo, bouding earthward From the happy hunting-ground, Saw all the strange pale faces So thickly gathering round.

He studied all their habits, He heard their florid speech, And wondered at the lesson

Their chivalry could teach. Then a wild desire possessed him To take part in that strange life-To learn the hidden meaning.

Of its ceaseless, echoing strife. So he found and learned the working Of the great magnetic law, And from that throbbing multitude

He chose his pale faced squaw. Oh, proud and passionate woman! Oh, weary, aching heart! Your life is like an actor

Who has not learned his part. But the brave young chieftain, Sceio, Drinks deeper, deeper still, From the wondrous fount of knowledge, By the mighty power of will.

And from this mystic theory One lesson comes alway-That the spirit of the red man-With the pale face walks to-day.

Banner Correspondence.

Massachusetts.

WELLESLEY.-Mrs. Elizabeth M. F. Denfon, under date of March 7th, 1872, forwards the fol-lowing, addressed to Mr. A. E. Newton: "My Dear So-1 cannot express the satisfaction with which, I read, in the Banner of Light of March The Principles of Social Freedom' - ro bro-"The J'rinciples of Social Freedom' - Fo bro-therly, so kind, and yet so searching—so positively demanded in the interests of truth and of purity, and in the interests of freedom as well. Whon'I read-her lecture, I could not but ask, 'Who shall do justice, in review, both to the lecture and its author? Who will correct its over-drawn esti-mates? Who will correct its negarided ap-proaches to licentiousness a " partition wall" that

MARCH 23, 1872.

Vermonf.

BARNET James Esdon (writes, March 40), BARNET:--James E-don 'writes, March 4th, concerning his desire for the advancement of the cause of Spiritualism among men, and thinks the true way is to reduce its harmonious teachings to practice, without which he thinks they are of no particul ir benefit to the world. Still we must ex-ercise patience regarding the differences at pres-centisting menor. Spiritualiets, as the hore in erelse patience regarding the olderences at pres-ent existing among Spiritualiets, as the hour in which we move is only a transition state, des-tined to work out good in the end. He says: "In the transition of Christianity from Judaism

and paganism there were many differences of opinion, and sometimes among the apostles them-selves. Paul and Bargalas differed so widely selves. Paul and Barnatas differed so widely on the duty of taking John with them on their missionary tour that they parted, the one from the other — Paul taking Silas, and Barnabas taking John as his colleague. The early fathers of the Church also had their differences. So Emma Hardinge, at the present day, thinks you slight her. Perhapsyshe has expected too much of you; she may be too selfsh. But you cannot of you; she may be too selfsh. But you cannot afford to be partial; your position requires you to use every one alike. I think that Emma is a sin-cere and worthy woman, and if she finds fault with you, you should answer her in the spirit of kindness."

He refers to Mrs. Victoria C. Woodhull as a lady who has gained a great degree of notriety in Vermont—and to the opposition existing to ber views on "Sozial Freedom" among those who "Although there are some above la y-having

the law written in their hearts, (and perhaps the law written in their hearts, (and perhaps Mis, Woodhull is, emongst the pusiber, and speaks from knowledge of her-alf)—ye' I doubt very much the prepriety of doing away with law as regards the majority of the race; still, I think that her her beginning to be used to be a subject to be an end of the set of the se that the legal provisions might be so modified as to meet the existing evils in matrimony, and thus relieve those who, by reason of unconcentral marital relations, are living a life of misery.

Indiana.

RIGHMOND.-I. M. Wasson writes, Feb. 29th, speaking in the highest terms of the good wrought by the Banner of Light, and says that a "flourishing organization of the friends of human progress --in other words, of Spiritualists"-exists in the place. He gives a description of the half erected at naces, the gives indescription of the hard effected at a cost of fifty thousand dollars, within a few years, past, which is under the exclusive control, of the Society. "The main hall is the largest and most popular in the city. Under it, on the ground floar, is the Post-Office, The Society, has connected with it a well-organized Children's Lycena, which morts every Sunday afternoon, under the superin-tendence of Dr. Maxwell, assisted by a band of

enrnest workers, On the evening of the 26th inst, a discussion way had before an audience of over vine hundred persons, between Rev. Mr. Howe against Spirit-ualism, and Moses Hull in its defence. Upon this occasion at least three-fourths of the audience were representatives of the old Orthodox theolo-gy, who are probably merely holding on till they find something better, which, when found, they will leave the old as certain small quadrupeds leave a sinking ship."

Georgia.

ATLANTA .-. J. M. Ellis says:, "Oh that test Dr. E. Head has been with us about two years ouring the sick without the aid of medicine, and is doing all the good he can for suffering hu-manity."

Kansas.

RIDGWAY, OSAGE CO. - A correspondent expresses the hope that a test medium will visit this place. That is the universal cry from all park of the country. Thousands are mentally starving for a knowledge of the philosophy and facts of Spiritualism.

w Hampshire-Quarterly Convention of Hilldburough and Cheshire Counties.

Hildburough and Cheshire Counties. The Spiritualists of Hilfsborough and Cheshire Counties are requested to meet in Quarterly Convention at Lyceum Hall, in the city of Manchester, N. H., on Friday, Saturday and Sunday, April Sta, 6th and Th. The Spiritualist of thego-two Counties are expected to be present, as the Convention is tor their especial hence it, we wish it distinctly under-stood that all Spiritualists in this country are cordially in-vited, wit out regard to geographical lines. Fer order Executive Committee, ALEGENT STORY, Secretary,

The Positive Power OF

tracted.

Q .- Was the apparition which appeared in; France, in 1855, called the Lady of Lorne, a real apparition? And, if so, was it that of the soealled Virgin Mary?

A .-. Whatever answer I may give to that question will only be a mere assertion, because I cannot prove what I shall say; but I know that the apparition, or presence, was the veritable, clothedupon spirit of the Christian's Mother Mary. The superstition that has been clustered around certain so-called hely personages puts them seemingly afar off, and makes you to suppose that they would be the last of all in the kingdom of heaven to return to earth, manifesting through modern Spiritualishi: when the real truth is they are the prime movers in this mighty moral political, physical and spiritual force which is moving the world to day.

Q - What is the prospect of the working classes getting out of their present condition, since inhuman capitalists are combining together to keep them.down?

A,-The prospect is good for the working classes, and all the implements of oppression that may be brought into the arena to be used against them will fall to the ground harmless; and for this reason': the working classes are getting largely in carnest for their rights. The basis upon which they rest is the power of eternal right; and the lever that will lift them out of oppression, and give them their just rights, is the combig of the angels-the interference of departed. spirits that have drunk of the cup that they are still drinking, that have been baptized with the baptism that they are being baptized with, and that know how to give them strength-know how to inspire thera.

Q .- Can spirits who have been in the spirit-life a long time, give us as good photographs of themselves as they who have but recently passed away?

A .- No, they cannot; because they are not always able to gather to themselves precisely those elements that may be used to produce an external covering that shall be recognized by the friends on earth. They could give you likenesses of themselves as they are in the present, but as they were when you knew them it is hard to'do. They who have recently passed to the spirit-world have not gone beyond the peculiar atmosphere that furnishes these elements. They are living in it, and can take advantage of it, much better than those can who have passed beyond it, who are living in another distinct atmosphere from it. Q .- Is it not the same with regard to their com-

munications? Can they communicate as readily as those who have recently passed away?

A .- Yes, they can communicate as readily, and in many instances much more readily, for this reason: they have lost the fear of suffering, having gone so far beyond physical suffering as to have lost all fear of it. And when they come back to earth, they return generally as little children, fearing nothing, trusting to the powers that be; and they give you generally that which is

Deborah Alden.

I have been gone twenty-three years to-day. My name was Deborah Alden. I was eighty-one ars old. I lived on Sea street in Boston, I d n't have much sickness. I died in my chair. I am anxious for my children-I have three, a son, and two daughters-to know about these things: I want them to feel that they are ever in the presence of someboly ; they are never alone. I want them to know that their father has an important communication to make to them, if they will give him an opportunity; something that will be of importance to them, and they had bettor attend to it. Good-day, sir. Jan. 4.

Thomas Merriam.

Say that Thomas Merriam would be glad to communicate with his son. Jan. 4. Seance conducted by Pope Gregory the Eighth; letters answered by " Vashti,".

Invocation.

Oh Thou who art the one God over all worlds and all souls, we invoke thy blessing. Let thy sun of righteousness shine into our souls, making gloriously beautiful all those attributes which are of thee. Let thy blessing come to the ignorant with wisdom, to the bigot with freedom, to the sick with health, to the doubter with faith, to those who are in the valley of the shadow of human despair with comfort-and may thy kingdom come, and thy will be done by us, this hour. and forever more, Amen. Jan. 8.

Questions and Answers.

QUES .- If one possesses beauty of form and feature in this life, does it 'necessarily follow that they will do the same in the spirit-life, and vice ersa?

ANS .- Yes; through the law of correspondence, this is a necessary sequence. Since the spiritnal body is made up of forces that have been gathered from the natural body and its surroundngs, it should be supposed, at least, that that spiritual body would take on the semblance of the physical body; indeed, if it did not, there would be thousands of disappointed hearts upon entering the spirit-world. They would find their loved ones so changed as to defy recognition; but wise provider in Nature has taken care of this, as of all other matters.

Q-Is the spiritual body a truthful representa tion of the natural body in its exterior?

A .- The spiritual body resembles the natural body at maturity, for the spiritual body becomes a perfect body at about that period, and ceases from that time to gather elements from the nat ural body.

Q-One would suppose, if the law of re-incar nation is a truth, that the soul in its migrations more reliable than do they who come with fear | would, each successive time, take upon itself a

went out quick. Now, I 've got a brother out there, that 's doing

his best to fight Indians on account of my death. I rather think he'd hetter ston what he's about: I reckon that would be the most pious plan. I got no more than I deserved, and I'd ought to have got it a long time ago, My brother is a believer in these spiritual things, so I expect to reach him without any trouble. I want him to know that I was the aggressor in all my troubles with Indians; and if he's going to do anything, he 'd better turn around and help the Indians to what I have cheated them out of. Tell him to go to Spotted Tail's camp, and ask him how much I owe him, and pay it out of what I left. That's the best way to sattle such differences. I did n't do it when I was here. I've been going it roughshod to pay for it since then. I've just got a chauce to get back, and new I am going to see if I can creep up a little. If he has half as much faith as he professes to have in these things, he will go and do it. That's my say, stranger. Goodday to you. Jan. 8.-

Mary Eagan. I have been gone nine years. When I was

here, I lived on Dedham street. My name was Mary Eagan; I was forty-two years old. What's bringing me back is this: I left four children, three of whom are grown up, and one was a small, wee little thing when I went away, and the two oldest girls are having trouble about her. One of them wants to put her into the Catholic Schoolthe other do n't; and I thought I would come here and state my wishes, and have their confessor tell them it's my wish the child go into the school. It is time enough for her to be put to service when she's stronger and older. Mydaughter Mary has had her say about it long enough. She's been kept out of the school, and been racing around the streets; and not learning anything; and that 's what's brought me here today. I want Mary's confessor to tell her, from me, to send the child to school. Good-day, sir. Jan. 8.

Nellie French.

I come to tell you that it's hard for us to get the flowers for you now. We try very hard, but we can't make people bring 'em.

Then, my mother wanted to hear from me She 's been wishing I 'd come, so I thought I 'd try to-day. Tell her not to think we are not trying hard for you; because we are. Tell mother I'm getting along splendidly. I've gone into the class in astronomy, and now I am going to learn all about the stars. I shall come back to her as often as I can, and tell her all I can; but she must n't be disappointed if I do n't come as often as she wants me to. ' Nellie French.

Séance conducted by Rabbi Shieder; letters answered by "Vashti."

Tuesday, Jan. 9.-Invocation; Questions and Answers, luth Odione, of Portsmouth, N. Il.; Dr. Stephen Ball, of

B ston. Thursday, Jan. 11.-Invocation; Questions and Answers;

proaches to licentiousness a "partition wall" that shall shut out vice, and, at the same time, pre-serve to us all the glory of its exalted claims for freedom, its scathing rebuke of tyranny, its com-prehensive view of the evils under which society reels, as under the influence of a besotting pai-son?" I thank you that it has been done, and done so well-done with such careful discrimina-tion between the errors resulting from inexperi-enced thought and errors resulting from wayward desire-done with such appreciation of the mul-titude of involved and kindred considerations which must inevitably enter into the inquiry and affect the result of any successful effort to solve this perplexing problem.

this porplexing problem. It is not strange that Mrs. Woodhull should overlook many important points in this wonder-ful enigma. Older heads than here have, time and again, surrendered to the inevitable, and confessed that the key by which to unlock this mod-ern mystery is still buried in oblivion. The age which shall discover to us the elements, and their which shall discover to us the elements, and their true relative value, of social freedom and social-life, may well feel that it has not existed in vain. I admire Mrs. Woodhull's manifest fearless-ness; I honor her earnest endeavor; I prize the pen that so quickens the pulse of thought, by whomsoever wielded. But I know that, in the sea-she has entered, there are rocks and sheals innumerable, and only a wise pilot can be safely trusted to keep the channel. I shall rejoice to see her ride safely into port, but I confess to some fear that her ship may be stranded and her high hopes wrecked, as those of so many have been before.

before. Cordially thanking you again for the beacon lights you have so generously furnished her, I am, Very truly, yours, etc., ELIZABLTH M.F. DENTON."

HARVARD.-George E. Haskell, writing undef date of March 4:h, forwards names to the counter-petition (against God in the Constitution), obtained both from Spiritualists, Unitarians and liberals in his vicinity, and says, "The opinion among our best men is, that the convention of bigots was a delusion and a snare." While can-yassing for names, he made the artificing discorbigots was a delusion and a snare." While can-vassing for names, he made the gratifying discov-ery that Spiritualists were "wide awake to the live issues of the day;" while outside sectarians were woefully ignorant of what was passing in the world beyond the limits of their peculiar de-nomination. He concludes by paying a well-merited compliment to Thomas R. Hazard's lit-erary contributions to the Banner of Light.

Pennsylvania.

TAMAQUA, SCHUYLKILL CO.-B.L Fetherolf forwards a list of 71 names for signatures to the "counter petition," and says: ".You will see that one name is erased; never mind; it was the name of a higot who after consultation with his authority struck it off. Nothing has of late brought to my mind so forcibly the slavery under which those darkened minds labor, who pay the clergy to do their thinking, as this instance. I had to hold my breath in astonishment to think that man could become such a slave, but it is that than could become such a stave, out it is only one out of hundreds in our country that are just the same. Can the blessed angels even hope to reform mankind and lead humanity upon a higher plain of wisdom, while the teachers here are blind leaders of the blind? Our place is aglow with religious excitement; three protracted meetings are in full blast, and strong efforts are making to ave souls, which after they are saved are three-fold more the children of darkness than they were before. Our soil does not seem fitted for spiritual unfoldment; the cause, though, I think, is only the want of cultivation. If we to visit us and plow the ground of ignorance white & Co., at the Banner of Light C and prejudice, the field for investigation is abund. 158 Washington street, Boston, Mass. ant. A good healing medium would get a prac- | Dec. 23,



where there is weakness in the action of all the organs, a negative state of the body, imperfect breathing, feeble pulse, cold extremities, poor digestion and general lifelessness, demonstrates beyond all controversy that it is the medium of increased of increased

VITAL FORCE,

by which this spiritual oil that feels the Lamp of Life is increased throughout the whole system. Every function renews its strength-agenial sense of increasing vigor will be noticed by all persons who observe their sensations immediately after taking a single spoonful of the Nutritive. As the good work goes on from day to day if you will but compare one day with another, watchi g the increasing strength of the general system, and testing carelly, out theroughly the improved condition of whatever organs or parts were most feeble, you will soon know for a certainty that

A NEW LIFE

is developing its power in your being. 1 cannot account philosophically for all the effects wrought by the Nutritive Compound.

TESTIMONY BEYOND ALL QUESTION

QUESTION demonstrates to every unprejudiced mind that we live in an era when Spiritual Forces are employed in an extra-ordinary manner. Not only producing the "Modern Mira-cles" of physical manifestations: inspiring utterances of profound wildom in religious, political and -ocial coundis; revealing the nearness of the spiritual world, and the imme-diate presence and influence of our friends, its inhabitants; but also in the Cure of Bodily and Mental Suffer-ing by the application of the heating hand or the vital mag-netism of adapted remedies. The discovery and application of the Nutritive Com-pound to the restoration of enfeebled and diseased suf-ferers-a large propertion of whom are women-is a part of this good work, and I should fail to express the full ground of my confidence in its value, if I did not admit that, in ad-dition to its natural therapeutic action as a cura-tive agent, it is also the medium of Spiritual Life and Vital Energy to these who employ it. As

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in combating disease. I offer it to those who can accept the spiritual philosophy of our relations to the source of all strength, as well as wisdom; and to those who do not, I can only say,

USE IT, TEST IT, AND ACCOUNT FOR **ITS EFFECTS**

as you choose; but its beneficent power you wal certainly be compelled to acknowledge and be grateful for.

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Jan. 8.

MESSAGES TO BE PUBLISHED.

MARCH 23, 1872.

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BANNER OF LIGHT.

Mediums in Boston.

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DR. MAIN'S HEALTH INSTITUTE, AT NO. 312 HARRISON AVENUE, BORTON. "IIIONS: requesting examinations by letter will please en-close 21.00, a lock of hair, a roturn postage stamp, and the address, and state acc and age.

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MRS. HARDY,

), 4 Concord Square, Boston. Public scances Sunday at Wednesday evenings: Two-Feat 10, MISS SEVERANCE will be at her office, 268 awards from 6, B. ston, on Mondays, Weines days and Prilays from 10 A. H. tob P. M. jother days, 5 to6 P. M. Mar. 9, 14

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M RS. L. W. LITCH, Trance, Test and Heat-Meddan, 183 Court street, Boston. Circle Tuesday lay evenings at 74 o'clock, 4w*-Mar. 2.

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S75 to S250 per month, everywhere, male troduce the GENVINE IMPROVED COMMON SENSI-FAMICY SEWISO MACHINE, This Manhine will stuck. Hem, tell, treek, quite, cord, bind, braid and embronder in a most superior nanner. Price only 315. Fully licensed and varianted for flooyears. Wo will pay \$1000 for any machine that will sew a stronger, more beault al, or more classic secun than ours. It makes the "Elastic Lock Stirch." Every second stitch can be cut, and still the cloth contact for 375 to \$200 per month and expenses.or a com-made from the twile twile attent carring ft. We say Agents from 375 to \$200 per month and expenses.or a com-ters SECOMB & CO. No 331 Washington street, floaton; Mar. 2-1200

Mar. 2-13w SOUL READING, Or Psychometrical Delineution of Character. M RS. A. B. SEVERANCE would respectfully announce perion, or send their autograph or lock of hair, she will give in accourate description of their leading traits of character and peculiarities of idiposition; marked changes in past and future life; physical discuss, with prescription therefor; what busi-mest they are heat adinpted to pursue in order to be success-cul; the physical and mental subattation of these internding marriage; and hints to the inharmoniously married. Full de-lineation, 91,00 ; Brief delineation, 81,00 and two 3-cent stamps. Addrets, MRS, A. B. SEVERANCE, Jun. 6 White Water, Walworth Co., Wis. NEW EEDITION.

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ns for planting and califyating. Address, F. E. G. LIND FEY, Hoiston, Washington Co., Va.

INDORSEMENTS.

INDORSEMENTS. We, the undersigned, citizens of Washington County, Va., having examined some Expiran. Corn, grown on thin soft in this county, do hereby certify that aomong the status pri-duc a thirty four pickes. The longest spike we noticed finca-sitived by "Agabes in length and do incluse around. This count likewise grew in the form of a tree and presented a very healthy appearance. R. B. HAMILTON, ESQ., Raven's New P. O., Va. CAPT, J. C. STANFIELD, Holston, We, the undersigned, certify that the above gentlemen are methally tesdemis of Weshington County, Va., men of itruth, whose verality, enjoy fig an eminent moral, social and political position in society. Joint Pilitarys, P. M., Craig's Mith, P. O., Va. Joint M. HAMILTON, ENSIFIED, Holston, We the undersigned, vertify that the above gentlemen ar-methally tesdemis of Weshington County, Va., men of itruth, whose verality, purposed and inforesty none date question, enjoy fig an eminent moral, social and political position in society. Joint M. HAMILTON, ENSIFIED, DURING, Co., Va., Joint M. HAMILTON, ENSIFIED, DURING, Co., Va., JETE, DERESS

THE PRESS.

F. F. G. Likibary has presented its an ear of his "Expirian Corn." hereinfore a vertised to our paper. The ear is about the size of INDIAN MAIZE, and bas a solid grain. A lady who raised some of it last year sends us a certific its stating that she saw some that had not been plowed. It was sown broade six and produced tweive cars to the statk.—Abougdon Trig.nian. Egyptian Corn.

To another column ancrears the advertisement of the Egyp-tian Corn. It is something new for this section at dis worthy of attention. Mr. Price, of our office, is revision if y argumited with Mr. Lind ev, the pr prictor, and will y unch for the state-ments made. He has seen the corn grow, and thinks it would prove a success in Western Missouri, Try (t.-Clotton (Mo.)

proven success in western anisonin, iry $R_{-} = Conon (M_{00})$ $\sim T_{10}^{-1}$ (iy PTIAN CORN." – F. E. G. LINDSEY, of Holston, Vat-has the genulta "Expolan Corn." which a great many far-ihers are delighted with. This is a new corn to this country, and has many merits that do not appendin to other bread-stuffs. It will ripen as far north as Beston, even when planted by the last of July. On rich Jaraf it will yield (5) bushels to the area nul weights 6/2 pounds to the bushed, and for longe-the area nul weights 6/2 pounds to the bushed, and for longe-the area nul weights 6/2 pounds to the bushed, and for longe-the area nul weights 6/2 pounds to the bushed, and for longe-the area nul weights 6/2 pounds to the bushed, and for longe-the nee [15] supparall-led. It recentiles floar, and contains 95 per cent. of nutline matter. In the South two crops a year can be sown A package can be had of. Lindsey for **31**, 59. – Washington Constitutional Union. 3w-Mar 16.

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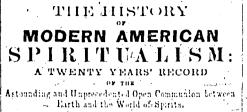
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Warren Chase, Corresponding Editor. Office at his Substance Referm and Liberal Bockstore, eld Source Forth Street, St. Louis, My 19 ber an the rest the Hanner of Light, it clutting back num bers an the rest venders, can always be had at these if re-

SHALL WE MEET AND DEFEAT THEM?

Both Catholics and Profestants are organizing and concentrating in our country for some purposen thally apparent to most of the rank and o of their oon parties, but apparent to us. Itis place to the Laders of both these Christian divisions, that education, science and our literature generally, are rap div dispelling Christian authanty of all kinds, and the only salvator of the churches and or the whole system, is for them to control the education and literature of the countrypand, to effect this, they must first secure legal power by constitutional amendments and legislative enactments. They know this cannot be accomplished without such organic action as will enable them to hold a balance of power between political parties, and by switching over to the one that will carry out their plans, they expect to secure the objects they have in view. The Bible in the schools is not sufficient "The professorsurps in the colleges are not sufficient; but the giall so " achieves must be suppressed, or so changed as tibe under thristian control It is evident to us that the war between theseetwo grand divisions of Christianity is about ended, after which they will unite, as far as the leaders gan efficient union, and then will come the great could et we hope to of swords and guns, but of words and votes between the friends of freedom and the devotees of superstition, Shall we Greatizach the free religions platform and be traily to meet them? is the question we are now: asking: Splitualists and Indidels are certainly. free raligionists, and the spirits are most emphati-: cally id. With Spiritualism we have nothing to fear-in goldioversy hor in open union with the liberal elements of the country: If we can organize and have our religion free with those who ask no more, and by that organic movement sicure and save the liberal institutions of our Country, keep our schools free from church control and our politics independent of religion, we can soon root out the superstition and escape the doom that befalls all Christian nations and must befall all and any people who are entangled in the bigotry, ignorance and intelerance of the churches. We are for organic action without a roligious or moral code more than political parties have.

Morals, like religious belief, are not to be fixed by statute laws. They cannot be established by yote of majorities more than religious ballef can; Resolutions are of no force, and if passed or not bind no one. We can agree on certain principles and defend them with our tongues, our pens, and our votes, and we can agree to resist every effort to break up the liberal institutions of our country, and get sectarian control of the education and the legislation, and we certainly need not be accessarily agreed in our ideas of God or the devil to do this, nor need we be agreed in our lilens of what constitutes true marriage, or what should be the law or rule of divorce, whether Christlan, Jewish or no lern; one may believe in the Indiana system, and another in that of Massachusetts of South Carolina. If part of our friends , believe in polygamy but agree with us in the questions of education and free religion, would it not be better to keep them with us and trust, the truth to combat with error till they are convinced. rather than turn them out and force them over to the contaion enemy? If some believe in Mahomet and the Karan, but agree with us in defonding, free institutions to protect themselves, would it not be wiser to have them with us rather than against us? We all not each other's co.jscience-keepers, and cannot decide how far other persons may feel justified where wo do not, either in religion or morals. Shall we not unite to defend freedom of thought, and in uniting for that ruppore, protect each other in the fullest enjoyment of what we claim as a principle? . We have recently heat invited to address the German Fire Thinkers of St. Louis and also the Internaticials, and feel at home among them, and have to far been nicst condially received by them, although we are known to them, as we have long been to all who know our views, as a Spiritualist as closely connected with it as any one can be. but we do not consent to any creed or article of hallef that would exclude a free thinker, or an Infidel, or atheist. Why should we? If we have the truth, it is safe whatever else fails. Let them, grapple, but not separate till error falls and falls for want of believers.

formerly at Chardon, Geanga Co. If any societies found impression upon the public mind, and all wish a good speaker for a few months, we can are walting further developments, and to see recommend her as one who will do the cause what the churches implicated will do about it. recommend her as one who will do the cause good wherever she lectures.

APOTHEOSIS.

JOHN EDME, aged twenty-live, left his body with his parents and two brothers in their earthc home in S. Louis, on the 25 h of February. This is the fourth one of the children that has been stolen away by consumption, leaving only two more here with the parents. Thirteen months ago we were called to the house to offer what consolution we could to the family on the death of an elder brother, and now we are called again to perform a similar task in the same room to one who was then a mourner, and one who most deeply felt the loss. No young man in our Church. than this young brother, for purity of character, kindness and love of friends, and most deeply

THE INLAND MONTHLY MAGAZINE is the title the lion): " "We must come to the only safe principle for Smith, and edited by Mary Nolan, both able, talented and progressive ladies, and worthy the onted and progressive ladies, and worray ine support which they richly deserve for starting such an enferprise in the conservative city of St Louis. The first number is on our table, with forty-eight pages of well-written matter, and five down to reactions, combracing the Grand Duke and Leas follows: and about ST 20000, speaks brave-Louis, the pages of well-written matter, and nive (alists, who got only another distribution) and the gravings, embracing the Grand Duke at d. 15 rus follows: "The time has come for a kind of action that Nilsson. We noted another and the pen 96 out friend, 17 U. Reavis, who is work will teach all religious securs to be content with the right and protection of cuizenship, and not ask or expect the State to co diffusion of the taken, and all with the enterprise of the ladies who have so nobly undertaken the whole work and manage ment of the concern, we cheerfully recommend it to those who can afford the luxury of a magazine.

New York Matters. (From Our Special Correspondent.)

DEAR BANNER-March." came in like a lion." and we hope the old adage will prove true, that it will, as a consequence, go out "like a lamb," Our city is so wedged in between the East and North tivers that its citizens have the full benefit of any whill that may chance to be on the ramna a In addition, we have a vile system of depositing ashes and all such rubbish on the front sidewalk. there to await the slow convenience of the publicscavenger for removal. In the mountime the winds sport with it to the discomfort of all. Our dirty streets are almost intolerable, decidedly anpleasant, and we sigh for back alleys to receive this rubbish, and so relieve the streets, however dangerous such alleys might provoto be as skulking places for desperate characters of every hue and profession. Then we need a more prompt. and efficient city government to attend to such matters, as you in Boston have the reputation of possessing. We hope for hetter days, when the monster Tammany shall be destroyed utterly, and its allies scattered to the winds, never more to be heard of-now in a fair way of being accomiplished, through the efforts of our reform com-REFORM

Our Legislative Assembly, now in session at Albany, is somewhat disposed to amend our code of laws, and good may come of its present sittings, although the reformers work to a great disadvantage in having to contend with colossal monopolies, determined that the clicktate of cor-ruption and bribery shall continue. A hil to amend the Divorce Law of the State

is now before the Assembly, with a fair promect of an early passage. It proposes to include, as cause for separation and limit d divorce; "such conduct, on the part of the husband toward his wife, as shall, without just cause, deprive her of the society of her relatives and friends, or of at-

what the churches implicated will do about it. The Evangelist, the organ of the Presbyterians, a denomination that received of Tammany \$13 -\$205.52, comments upon the transaction as follows (aimed at the Catholics, instead of the other churches, as if all were not optally guilty): "Such statements would appear incredible, if it were not for the avidence afforded by the sme

it were not for the evidence afforded by the spe-cific items. Under a sense of the gross outrage thus committed up on the community, and the in-sult to overburdened tax-payers of calling it by the name of charity, it will be difficult for persons accustomed to a calm tone to speak of it as it de-It is a violation of the spirit, if not of the Berves. letter, of the Constitution. It is a public robbery, veiled under legal forms. It is a fraudulent, at vened under legal forms. It is as traducient, at the bar of conscience, as the enormous stealings of the Tammany Ring. It brings in upon us sur-reptitiously what the very genius of our Gov-stiment disavows and abhors – an established most deeply felt the loss. No young man in our Church. And when the act is done under the city stood better in the circle of his acquaintance guise of a charity, it adds hyporisy to the insulwhich it offers both to our rights and our common

The Methodist, the organ of that denomination, can we sympathize with the parent and brothers in their loss, although we know it is his gain. in their loss, although we know it is his gain. The Methouist, the organ of the stolen funds only \$7,270.95, strikes at the Catholics, who received nearly one and a half millions, as follows (they don't like the liam).

of a new, neatly executed, and wel filled month- American institutions: 'Toat sectarian charities ly, published in St. Louis, and commencing with shall be supported wholly by the voluntary con-March 1872 at \$3 a year, published by Charlotte rributions of their friends' Let the State, in its work of benevolence, keep itself bereafter apart from the Church. It has tried cooperation with the Church only to find itself building up an es-

there should be no delay in taking it " ----It is a little singular that none of these journals

suggest a restitution to the city of their ill-gotten gains—very strange indeed! One of our mer-chants implicated in the Tammany frauds, placed charts implicated in the Tammany frauds, placed his property so that the city can get it if it is proven that he did not come honestly by soma hundreds of thousands paid him by the "Lords of the Ring." It is natural to subpose that the churches, will do no less, but ho safe, smat, whrew business broker on Wall street will offer one mill on a dollar for all the robbed city will over recover by a voluctor restitution on the ever recover by a voluntary restitution on the know that there is no turn of the wheel of fortune possible that will bring a lucky number on that anticipa ed capital, and brokers do not of en invest in impossibilities. But what a compliment to and commentary upon the churches of New York! Spiritualists were never treated half as had by their worst enemies!

THE COMING OF THE LORD

The Jewish Times, in answer to its own inquiry, "Has the Saviour come," responds: "No, the Sa viour has not come yet; the lime is far off yet be fore his advent. He has been born, and we see traces of him; he is growing stronger and mightier and we see him take shape and form, but no in a person, not in one invested with sinews of flesh and blood. No, that Saviour's name is humanity and civil zation, the true Son of God, spirit of his spirit.'

WOMEN IN THE PULPIT.

The conservative Observer, organ of the Presby terians, in commenting upon the recent appear-ance of a Quakeress in a pulpit in Brooklyn, closes a long article as follows: "The modern crusade for the overthro x of the Scriptural and heautiful harmoules of social life.

mittee of seventy, backed, as they are, by the is a rebilion against the nature of womanhood, and the refined feminine soul cries out against it. She is right. God made her so May God forbid

that the weakness of men, the follow of men or am-bition (that sin by which the angels fell) of we-men should seek to make her otherwise." Of which the Daily Herald, the organ of the

people, says: ''' But 'the world moves,' and Quakeresses and other gifted women will preach or lecture, behind the curtain or otherwise, as the spirit moveth them.

CHURCH DUPLICITY.

"The Church of the Disciples of Christ" has been in the Court this past week on a charge of attempted fraud, perjury on the part of the trus-tees, So. The Judge in charging the jury said, "They were engaged in a fraud upon the Court, " will ulty and knowingly submitted a state of facts to the Court which had no existence areas in their or fraud and the second This proposed amendment was suggested by the discrete the court when had no existence discovered Judges of our Supremo Court, and indicates that even they are moving with the times, and are subject as the same categoly with this?"

her work faithfully and satisfactorily. We have by the city, of nearly two millions of dollars, be-few more efficient workers in the West than Sister few more efficient workers in the West than Sister Cowles, although she has not traveled far from her home, which is now at Chyde, Ohio, but was to the several church organizations, of which the her home, which is now at Chyde, Ohio, but was development of these schemes to rob the consumers, and see how colossal monopolies are created and how they exist in free A nerica. New York, Sanday, March 10, 1872.

P. S.-In addition to the one million seven hundred and twenty five thousand seven hundred and two dollars and fifteen cents (\$1,725,702,15) paid the agency of the Tammany Ring, to sectarian netitoins, an additional amount of four hundred and forty-two thousand five hundred and twenty-nine dollars and twenty-four cents (S442,529.24) was obtained for the same purpose by the differ-ent r-disions denominations from the public treas-ter r-disions denominations from the public treasent religious denominations from the public treas-ury of the State, of which amount the Roman Catholics get the lion's share—as they also did

Bigger and set of the se an early day. The cost of sectatianism in this is Washington street, Boaton, Mars and by their New York of the people of the AMERICAN NEWS COMPANY 119 Nasaa city and State:

Total \$s,168,231,59 Nearly three dollars to every person, in the State! A heavy tax, surely, and this in addition to the tax, of which the churches are relieved from by ing on their property, simply because devoted to what is called religious purposes. Theology is an expensive luxury, and seems to be purely a State or city institution, for which all must pay: It is to be hoped that our people will not longer submit to such a usurpation and fraud, but take immediate steps to recover this valuable property, and punish those who are guilty of obtaining pos ression of it by corruption.

Lau.t.

A Severe Case of Physical Suffering. I have visited Miss Rebecca II Lyon-a maiden lady of perhaps fifty years-who lives at presout at No. 478 Pennsylvania avenue, in this city -alluded to in a late issue of the Banner of Light, I found her utterly helpless, and she has no relations in the world who are able to take care of her. She informs me that she has been in her present condition for five years. Her lower limbs are rigid, and her arms nearly so. She can not raise her hand to her head. Till very recently it has required three persons to move her from her bed and back again, and her agony while being moved has been unspeakable. She now takes the entire time of one person to attend to her, and the aid of a second person when she needs to be lifted. With all this long-suffering she is beautifully patient, and is happy, and full of confiding trust in her dear angel-friends, who tell that, ere long, all will be right with her again. When rheumatism first prostrated her, she had some little money of her own, but that has long since been expended.

She is a woman of refinement, and shrinks from dependence on charity, yet I know that the spontaneous fraternal gifts which may flow to her through your kind agency, Messre, E litors, will be received with gratitude, and make her feel that the profession of Spiritualist is not all empty sound. There is in the world too much of the "be ye clo hed and be ye fed," but too little clothing and feeding has been done.

I do not know when my sympathles have been so largely drawn upon as they are in her case. I find that she is necessarily in debt-about fifty do'lars-which gives her much uneasiness. Her present necessities are very urgent. When I visited her she had nothing to help herself with ! Tuink of that! Literally nothing to help herself with ! She lies on her bed of suffering in a miserably cheerless back room, without any surround

ing comforts. She must be moved to a better place, and be supplied with at least the ordinary comforts of life.

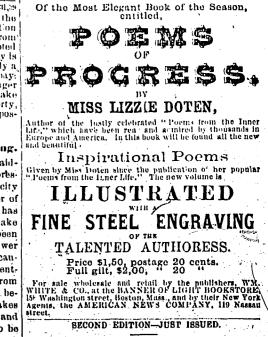
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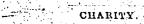
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A WORK OF EXTRAORDINARY INTEREST.



In addition to the several sums credited by our suffering friends through the Banner and Religio-Pullosophical Journal, may also be credited to the St. Louis editor of the Banner of Light (remitted directly), Lou H. Kimball, sufferer by Chicago fire, S10; Eames family, (via Mrs. E. V. Wilson) sufferers by Poshtigo fire, \$10; our suffering and helpless brother, Austin Kent, S5; Joseph Baker, our aged and invalid brother, 55; Cora L. Reed, of Ottawa, HL, sufferer by fire, \$5 We hope those who are able will not need more urging, since the appeal of Bro. A. J. Davis and others to supply the needs of our two depepdent brothers, Austin Kent and Joseph Baker, for we know not whose turn it may he next to fall under the wheel of misfortune. Both of these men spent a good portion of their lives, as clergymen_preaching for societies that do not now take much, if any, interest in their necessities. The world is our asylum, and we have to look after the sufferings of all who are not so for-(unate (or unfortunate), as to get into the sectarian asylums of the different churches, where their bouls are cared for with their bodies. Those whose souls are all right, and whose bodies only need care and treatment, may be mostly found with us; and it is a pity we have no hospital for the would's people, who belong to no church.

To the true and humanity-loving soul there is no act in life that pays butter than giving to the pour and needy, if such persons have means to cive. It is truly more blessed to give than receive; and it is certainly blessed to relieve, when a poor suffering mortal is in need of the necessaries of life. Nous can appreciate this more or better than those who have had the experience, and as we have in life enjoyed both of the above classes of blessings, we may be allowed to speak as oue having experience , Poverty is no stranger to us-riches we can never possess; but the bless ing of mortals and spirits we have long enjoyed, in spite of all who hate, or envy, or despise us.

LUCIA H. COWLES.

We receive many compliments and words of praise from Ohio, where this able and faithful semi-trance and inspirational speaker is doing

tendance upon public worship, or shall designed by render her life unhappy or uncomfortable." rights that husbands shall respect. If we turn the history of the code back fifteen hundred years to the reign of the Emperor Constantine, we shall find that he, even at that early day, respected the wo.nen, and declared, by royal edle', that they, as well as men, were relieved from the penalties of cellbacy. "The restraints imposed, like ropes upon their necks, are hereby," declared the law of cellbacy. "The restraints imposed, like ropes upon their necks, are bereby," declared the law, "removed from them all." The matron assumed the Emperor Constantine, we conclude that he was a very good woman's rights man, and that our most advanced and radical reformers are not much more so than he, and he lived some fifteen hundred years ago. This fact indicates the pro-gress ma kind have made since, with the advanwhether this age can assume any-preference over others, as we are apt to claim in our egotism; but the public records take our feathers from us, howover, much we may prize them.

IMPRISONMENT FOR DERT.

The Assembly is also, even at this late day, considering a proposition to prevent in fish and any, mant for debt. Here again we can quo'e Con-stantine, who declared by authority vested in him as Emperor-(do not forget this edict was pro-claimed only fifteen conturies ago)-" Let no one dread the prison, or the scourge, or the other for-tures to which debtors have heretofore been condemned. The prison is for criminals, for guilty demned. The prison is for criminals, for guilty individual or guilty magistrates, for those jadges who shall inflict penalties in contradiction to the present statute." In this way the Emperor pro-tected debtors from their cruel creditors and judges in their interest, put them in prison in-stead? Will our Legislatures venture so far in protecting the poor from the oppressions of the rich, powerful and corrupt? I judge not. We are not old enough for that yet, not civilized to that point—probably it will require another fifteen hundred—and.years yet we boast of our civiliza-tion, of our progress, and of our liberality. tion, of our progress, and of our liberality.

PRISON REFORM.

I have noticed in some of your papers, that the el i Bay-State is again agrating the necessity of prison reform; truly a humane work, certainly de-serving the effort of every man and woman interested in their kind, even extending sympathy to the inmates of the Blind Asylum at South 10 s-ton, who, it is all-ged, are subject to the cruel tor-tures of an ice-cold bath every norming, as if they were seals or polars bears, instead of human beings.

In the matter of prison reform, the Emperor Constantine (only fifteen hundred years ago) led the advanced columns in this work, by proclaim-ingrami declaring a royal mandate, that " whoever might be the prisoner he was not to be shut up in darkdess, not left to perish under the suffer-ings of imprisonment." So we might continue quoting the deeds of Constantine, in behalf of the slaves, orphans, the condemned, the poor and the unfortunate, and compare them with our patience of to day and warm here for most behavior actions of to day, and query how far we had pro-gressed beyond him in all of these reforms, but will defer that until another time.

TAMMANY AND THE CHURCH. In my two last, reference was made to the loss,

day afternoon. About three hundred persons were present, of whom half a dozen were women. One of the most active members of the Club is Dr. J. "removed from them all." The matron assumed for the most active members of the Club is Dr. J. a higher place. Her property was secured to lie? V. C. Sm th, formerly M yor of Boston. An able, children against the avariate or negligence of the father. The female ward was as carefully pro-tected as the male. Ho h might appeal to the sovereign for the privil ge of anticipating the time of their majority. "And women," proclaimed the law, "may have the same rights with men in all business affairs." From these declarations of the Knurrer Constanting the two for the privile generation of the the same rights with men in all business affairs." From these declarations of the Knurrer Constanting the two for the privile generations of the the same rights with men in all business affairs." From these declarations of the two for the prival constant we can be back. the Long Island, and engaged in the culture of fish making mate money by it than could be made in the West.

Gen. Vap Allen, recently from Eugland, read a valuable piper up in the subject of steam-plows, Van Allen, recently from Eugland, read a and the use of steam power on farms in that country, proving that it was not only practicable, but very profitable.

The question of milk was considered. One gen-tleman asserted that eight thousand cans of milk were consumed daily in this city, and at a low es-timate, one mill on of dollars were paid annually

for Clotol water, supposing it to be milk. Another said he made money by selling genuine milk at two cents a quart; another that he could at five cents, and nothing less; that twelve quarts of milk would make one pound of butter. A marketable commodity called condensed milk was con sidered by some as an excellent substitute, and by others as poor stuff for a civil z-d people. The subject of windmills on farms was briefly

referred to. The opinion seemed to be that they cost too much; and farmers could not well afford tie expense.

"Cat-rpillars on fruit-trees-How to deal with them" them " was then talked of. One gentleman as-serted that the worms, with remarkable instinct, moved directly to the tree - no circumlocation about them-and straight up the trunk, instead of around it, and suggested hay ropse about the tree to catch them; and her, flan iel; and another, traps made of shingles, etc. So the discussion continued, and so it continues every week, with great advantage to those who attend. Mr. Greeley, when in the city, rarely, if ever, misses a seasion; and it is here that he gained his knowledge of the subject, and was able to write a book on "What I know about Farming." The press is al-ways well represented at these meetings, and the ways went represented at these meetings, and the proceedings are faithfully reported and exten-sively published in the Tribune, World and other papers, and much valuable information dissemi-nated to the country. A very inseful institution, no doubt; but, as this was my first attendance, I will defer writing " what I know about farming for the present.

MONOPOLIES.

A scheme is alleged to be on foot, in this city, for the organization of a monster company, with an active capital of ten millions of dollars, and a credit of five times that a nount, for the monopoly of the production, transportation and sale o pe troleum oil (kerosene), This movement if con symmated, will result in a heavy tax upon the consumers of the article, and the throwing out of business of all small producers and dealers; and, instead of crude oil selling at a profit, as now, of from five to six dollars a harrel, delivered in this city, in the hands of a monopoly, the price will increase to from ten to fifteen dollars.

Another company, with a capital of fifty mil-

How many of our wealthy Spiritualists could do all that is needed, without any inconvenience! Every one can do something, however small the gift may be. Let it be done, and by small gifts a great work of human kindness may be accom plished. I have personal y provided for her present immediate necessities, but this will soon be exhausted. I trust supplies will come. She must THE LETTERS O JUNIUS. not be allowed to suffer from want, or to lack for needed comforts.

Yours for Truth and Humanity, JOHN MAYHEW.

Washington, D. C., P. O. box 607. Those who may feel disposed to render aid to the unfortunate invalid alluded to above, are requested to remit direct to Mr. Mayhew .-- [ED. B. or L.]

New Publications.

SUNDAY NOT THE BABBATH : ALL DAYS ALIKE HOLY. A CON troversy between the Rev. Dr. Sanderland, William Henry Burr and others. Washington, D.C.

This is a pamphlet of forty-eight pages. In October last, discourse by Dr. Sunderland was printed in the Washington Daily Chronicle on the "Christian Sabbath." The nex day the position of the Doctor was assailed by an anonymous writer. This led to a challenge by the Doctor to a discus sion, which was accepted by the anonymous writer, who disclosed his name, William Henry Burr. The controversy i guite spicy and entertaining. The divine seems to have found more than his match in the layman. The pamphlet contains, however, much more on the Bunday question than the controversy afforded. In an elaborate essay on "The Origin of the Christian Sabbath," Mr. Burr attempts to prove that there was no Sabbath in apostolic times, nor in the past three centuries, nor even after Constantine, who commanded a partial cessation from labor on Sunday, as he did also on Friday, but that the Christian Sabbath originated with the Puritans of Great Britain in the seventeenth century." The origin of the term "Lord's day," as applied to Sunday, he fixes about the close of the second century.

"CHICAGO'S NEED ; OR DEEDS ADOVE CREEDS."-A brief netrical effusion, from the press of B.F. Sterett, San Francisco, Cal., has come to hand. The writer aims to show the far-reaching and soul-elevating power of benevolence.

"LOVE REDEEMED-THE SOCIAL QUESTION ANSWERED," by . L. Berthollet, published by John Polhemus, 102 Nassau street, New Y irk City, is a pamphlet which fearlessly treats in a poet's form the subject chosen.

"MAN."-A poem in tweive cantos, by Franz S. Gautier, New Orleans, La., lies on our table.". The author seems to follow in a radical mood the progress of the race, taking for a basic proposition, " There never has been a fall of man."

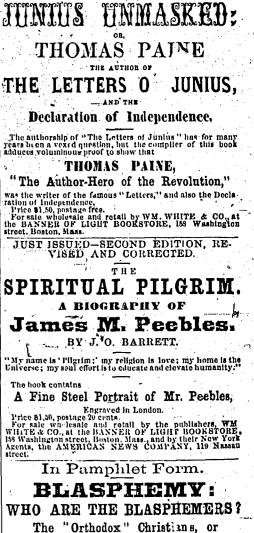
MASSACHUSETTS HOMEOPATHIC HOSPITAL -- We have received through the kindness of I. T. Talbot, Secretary of the Bearl of Trutees, the first annual report of this benevolent institution, and 'of the "Ladies' Aid Association," for the year ending Sout. 30th, 1871. MERRY's MUSEUM for March is received. Roaders will find the contents very interesting.

Anniversary Meeting in Watklos, N. Y.

A meeting of three sessions will be held at the Court House Watkins, Schuyler County, N. Y., on the 31st of March, to chorace the Twenty Fourth Anniversary of Modern Spirit-

ualism. It is hoped that the friends of liberal thought, and all Spritualists who reside in neighboring towns and countles, will try to be present on this occasion, as subjects of vital importance are to be considered. Mrs. C. H. Robbins will be here, and will give a lecture in the aftermoon seasion. Other speakers are invited. The Spritualists of Watkins kindly invite to their homes all persons who may come from a distance. F. ROBBINS.

L' UOBDINS.
FOX HOLDEN.
S. BENHAM.



"Spiritualists '?

BY THOMAS R. HAZARD.

This searching analysis of the above question met with such universal approbation while running through the Ban-ner, that we are induced to reprint it in pamphiet form. It is a capital article for general circulation, and will prove to be an eye-opener to the trath, and do good.

Price 10 cents, postago free. For sale wholesale and reta'l by the publishers, WM. WIII FE & CO., at the BANNER OF LIGHT BOORSTORE, 55 Washington street, Boston, Mass.

SUNDAY NOT THE SABBATH: ALL DAYS ALIKE HOLY.

A Controversy between the Rev. Dr. Bunderland, William Henry Burr, and others. How the Early Fathers. Heformers, and other Emirent Christian Witters regarded bunday and the Sathbath. Origin of the Christian Sabbath. Origin and Abrogation of the Jewish Sabhath. Price 25 cents, postage 2 cents. For sale whol sale and retail by WM. WIITE & CO, at the BANKER OF LIGHT BOOKSTORE, 138 Washington atreet. Boston, Mass.

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