VOL. XXXI.

WM. WHITE & CO., Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 30, 1872.

{53,00 PER ANNUM, In Advance.

NO. 3.

# The Social Question.

THE PRINCIPLES OF SOCIAL FREEDOM. A REJOINDER.

TO A. E. NEWTON:

you say, in your criticism in the Banner, that I matters is not to be, indeed cannot be, solved by desire to know and speak the highest truth in all | legal enactments; it belongs to the department things; since, beside all that, I also desire to know of general education. We have both the right and speak the lowest truth. It is almost a fatal and the duty to educate, and if we could only mistake that almost everybody makes, in assum- legally exact that people should be educated all ing that truth is all high. With me, truth, whether high or low, is one and the same thing, only dif- solution. fering in degree. But Lattempted to point that tempt to elucidate it here. But the non-comprewill not dispute that the tiger has the right to kill a man, but you must, else you have no right to assume that a tiger man has no right to do the and furnishes the object.-

It is not therefore, a "useless refinement" to which I resorted. I am not given to useless refinements; but if to anything, to quite the contrary. I am not half so auxious to make nice distinctions as I am to attract attention to the widest what that truth is to supercede. Hence, when we discuss contracts, we must find the natural principles which underlie contracts. - Everything in Nature contracts to perform what it has the capacity to perform. We do not expect "figs of thorns, nor grapes from thistles." Now for a moment adopt the natural law of contracts, and by it try human contracts; and then affirm that you. I, or any hody else, can perform a contract which we have not the capacity to perform.

All our rules of right and wrong are founded upon the false basis of arbitrary power, which would compel people against their natural capacities. Therefore when you say one person inflicts a wrong upon another, or upon society, when he fails to perform a contract, you are assuming a higher power than Nature has invested you with to exercise over others. "Judge not lest ye he indged," is the great law. Nobody can by any possible means determine for another what is

right and what wrong.

But I see you have not yet obtained the full meaning of freedom. There is no such thing as true and false freedom. It is either freedom, or it is also very and despotism. Vous cive a dilute admixture of all three, and call it true freedom, or freedom with limitations. I will endeavor. once more, to give you my idea of freedom. A person is absolutely free to do whatever he has the capacity to perform; but, in the pursuit of that freedom, he must not encroach upon the rights of another, since the very instant he proceeds within the rights of another, against his will that moment his freedom is changed into despotism, because he would enforce conditions within the province of another person. Hence it is that I have asserted, over and over again; that it is the sphere of government to protect individuals in the possession and exercise of their rights among which is the right to freedom. This is so plain to me, that I wonder any thoughtful mind falls to comprehend it. In it lies the whole question of "the principles of social freedom."

Admit my statement of freedom to be the true one, and I see no way of escape from my deductions. Deny my statement of freedom, and the divine right of might is the only alternative. It is either every individual governing himself, and the general government protecting that government, or it may be one individual having absolute control over all the rest; since there is no legiti mate halting ground between the divine right of a king and the human right of every individual.

I am glad you touch upon the rights of children but it seems to me that even with them you carry an admixture of the same character to which ref erence has been made; since you state one propo sition, but leave the inference that you do not mean it. You state it is the duty of society to protect the ante-natal and post-natal rights of children; but leave it to be inferred that it is the parents who are responsible. Is not that contradictory? If it be the duty of society, it cannot also he the duty of the parents, since that would entail a conflict of duty. And under the rule of freedom society cannot compel the individual to do what he chooses not to perform. While children are in that stage of development in which they belong by Nature to the mother, she, and not rociety, is the sole governing power. But the moment that stage is passed, then the power is changed to society. True, different mothers will perform the duties of maternity with different degrees of perfectness, and society cannot compel them to perform them alike; but when society becomes the responsible party, then similar advantages can be extended to all children. And this is one of the plain duties which society should

If it be contended that society should control the relations of the sexes from which children result, because it has an interest in children as the future constituents of itself, a line of discrimination is opened which will extend to every act of life; sluce the conditions of children depend not only upon the circumstances immediately attending their begetting, birth and education, but upon the previous lives of the parents, upon their pecuniary conditions, upon the food and drink they use, the labor they perform, and in short upon every fact of life. Hence I say if society has ditions to conform to their law, than the lower the right to control marriage on account of the have to do the same by the higher.

interest it has in the children which may result from it, it also has the right to determine what the persons about to marry shall eat, drank and wear, and what they may do in all directions; since these have even a more direct influence upon what children will be, than the mere fact of the parents being held married by My Dear Sir-You are just one-half right when legal constraint has. The difficulty in these our difficulties would soon be in a fair way for

I have neither the time nor inclination to reout in "The Principles of Social Freedom;" if I view your remarks on regoneration, since they failed to make it clear there, it were useless to at- are mostly similar to my own convictions. The term regeneration was used by me in the sense hension by you of what I think I do understand, of the necessity of outgrowing inherited deformifarnishes the entire basis for your criticism. I ties, whether physical, mental, or moral. I hold assume that a person has the right to do whatever | that children begotten under the perfect condihe can do; since the capacity to perform a thing tions of marriage will have nothing to outgrow, is the prophecy of the right to perform it. You | since they would be the result of the best natural conditions obtainable,

I do not think I "failed to set forth" my views of love and freedom with "desirable precision." same. In either case, God endows the capacity, The reason you think I did is, because you use the words love, right, freedom and some others with variant and sometimes incongruous senses' -in fact, it seems to me that what has already been said can loave no doubt as to what I mean by freedom and right, since I have endeavoyed to be precise and clear. I will now add love to the range of truth. I speak with no regard, whatever, list, and will premise by saying that a failure to to existing customs, from which you seem indis-observe both sides of what is involved, and to apposed to break away. No inquiry after truth ply the rule of individual freedom and right to should be made under the formula laid down by protection, make all the confusion into which my critics fall. Because a person has the right to and does love, it by no means follows that sexual relations must ensue; that depends not only upon the person loving, but upon the object loved as well, whether it consent to such relations. Dismissing all other forms of love, then I remissert that there is no natural right existing anywhere outside of two individuals, which can rightfully determine whether they shall maintain sexual relations. If there be, will some wise one please inform me where it resides? I have never been able to discover it.

And suppose their "hetter intuitions do condemn"? Can law enforce them in favor of the individual? If to, I may have used "unguarded anguage": if not, your discriminations, instead of mine, are rather finely drawn. It matters little to me what I am understood to say-I am only anxious to state truths so broadly that I need never he obliged to modify them, that the whole may be included.

But I am really surprised that you should have But I fear to lose the effect of your position unless I quote your words:

"Were any argument needed to show the tra-mendous mistake of this "-my-" position, it would be sufficient to ask, Why not apply the same safe curative principle to the evil manifes tions of every other passion and desire? Take covetousness, for example: why interfere with robbery, swindling, embezzlement or fraud in any shape? Why not leave the thievery of Five Points and the rapacity of Tammany quite free, ebane? since/as evils, they will thus hest be cured?"

I repeat I am surprised that you should set such a trap in which to catch me, and think you have caught me, while it must be palpable to everyhody else that it is yourself who is entrapped; and I think I can convince you of it.

Let us examine these positions. If I commit a heft, if I rob, swindle, or embezzle, or otherwise. fraudulently obtain anything, I take something from somebody without their knowledge or consent: indeed against their wish and will—to which have no right. If I love, under the "fullest license to every phase of the passion or instinct. over called or miscalled love." I only do with other persons what they, equally with me, consent to and join me in. To make your comparison hold, you should have described a rape, when one compels another to endure that which is rehelled against, as is sometimes the case outside, but frequently so inside, marriage; and for that crime the law provides a more stringent penalty, even, than it does against either of the crimes you cite. Therefore I unhesitatingly assert that you have demonstrated the fallaciousness of your

wn, but not my argument. I chose to define love, in the natural order of the subject, as evolved by a continuous line of argumentation; and I still think the analysis of the various phases of love should follow instead of precede the definition of love itself. So, again, I am compelled to think your criticism weak, when you assume I was inconsequent, and that I luck discrimination, which I neither deny or affirm. But, if I do, I am not so indiscreet as to

call things by wrong names. And now, from the defensive, I change to the offensive, and charge that you neither acknowledge the facts of Nature nor the deductions of logic. You speak of right and wrong, of love and lust, as if they were different things, instead of different conditions of the same thing. I thought I had made this so plain, in my speech, that no one could fail to perceive it: but it appears I was again wrong. The love you are capable of is your own. It belongs to nobody else, and probably nobody else in the world can love just as you can love. The same is true of me, and of everybody else in the whole world. The different degrees of love, thus represented, cover all the space, from the very lowest and most undeveloped exhibitions of love-or lust, if you pleaseup to the most spiritually refined and intellectually subordinated lust-or love, if you-please. Every shade and variety of sexual attraction is represented in this progressive chain; but the higher conditions have no more right to assume control over and attempt to force the lower con-

tempt to do so; unless, indeed, we are to suppose need for legal protection supervenes. you would have the better sense of the individual On the other hand, dony freedom, and you as do it - which, again, would be a clear admission of my theory, and a denial of what you leave it exercised by one person over the whole world, to be inferred yours is.

And the same analysis equally disposes of your three statements, one of which ou assume I must mean by free love. What is a legitlement exercise of the functions of love? Car, you decide that for society or for me" If you make the attempt to do so, that moment you are encroaching upon the rights of others, and from freedom sink to tyranny.

But you re state my own position so we'l in this regard, that, for the life of me, fam unable to see. what it is that you conceive you are criticising; since to admit of my argument what you state it to be, admits away all chance for criticism, and leaves the whole matter, as I leave it, with the individual, who ought to live the best possible life; which, for his own good, I freely grant, but, if he do not choose to do so, both you and I are powerless to compel him.

As you; say, "this principle is a two-edged sword; it is, indeed, the word of Gol piercing even to the dividing asunder of soul and spirit. and is a discerner of the thoughts and intents of the heart.". But your intimation that, as a social reformer; I bring disrepute upon the cause by its non comprehension, is scarcely compatible with your own statement that I do both understand and enforce that plain rule or law of freedom. Even ! freedist, whon subject to this becomes a harmless terror," which is what I contend and

vou admit. In regard to your "higher law" paragraph, it is unnecessary to reply, except to say! If you can improve upon God's lave, I presume anybody will be happy to substitute the one for the other in practice; but again I ask: Who shall enforce them? All the restrictions that men attempted made so fatal an illustration as to put love-or li- to enforce could not save Chicago or Peshilgo. cense, if you please to call it so in comparison | And are you prepared to say that Gol's laws vere at fault that they were destroyed? or that, in the grand economy of the universe, their destruction was a calamity? How can our fluite minds measure the wisdom of creation, to as to be competent to decide that a very low and promiscuous exhibition of sexualism is wrong-is even to be deprecated? Who are we that are wher than God? So, you see, in whatever direction we look, we come back to a common point of departure, to wit: to the right to individual free dom, and to the sphere of o ganizatious of the people to protect the exercise of it. Therefore 1 am at a loss to know what the difference is between restrictions and "rectified restrictions." since it would be restrictions after all the rectification of which they are possible were made. I think, after more mature consideration, you will adopt the term protection, as I have, and drop the use of restriction, as what ought to be enforced.

I most thoroughly agree with you as to what that is which is "the thing most needed," and lise no opportunity to impress it wherever I go. both in speech and writing. But I donot claim that I have the right to ever enforce that, except in teaching it. I cannot compel's person to accept any proposition, but I may convince him of its truth. And that is the tuty I owe humanity; yet the whole of them could not compel me to fulfill it against my will. Hence I do not see the terrible importance of enforcing the counterpart of rights. Then, again, you fall when you assumethat I fail. I can state the right of freedom for the individual, but I carnot inform him of his duty. I may state what I think it to be, but if I proceed beyond that I should be encroaching the on freedom. All the multiplication of terms which must necessarily always be used in a rola tive sense, if used at all, only befog the points at issue in the discussion of social freedom, It is the principle at which we must arrive, after reaching which, its application must be rigidly adhered to in all things. "Complex love," "duty rersus Heasure," "laws of hardony," "personal love," &c., have nothing to do with the principle of freedom, and their use only prelongs the controversy. How far these are involved each individual case determines for itself. They are the names for of fects, following from the exercise of inherent fects, following from the exercise of inherent by powers, whose principle we are seeking to find out. That principle I endayored to clearly lay down, and, as you acknowledge, successfully; but you depart from it at everystep in your analysis. you depart from it at everystep in your analysis, at the same time assuming that I wandered from it. I do not think you can find a single paragraph in my speech, in whith sight of the plain declaration of freedom is lost. I did show the various degrees of love, and deprecated the existence of the lower as ultimate conditions; but I did not say they were wrong to the individuals

epresenting them, but wrong to me. On the contrary, you have not given one senenco of criticism of my deflution of freedom untinctured with the idea of constraint; just as hough there could be a contrained freedom. A constrained despotism there may be, and that is what is always mistak in for freedom.

It is the failure to be able to separate the idea, the various degrees of constraint which you conof restraint from the true idea of freedom, that sider proper under the impression that you were distinguishes almost everybody who has at defining feedom. I do not desire to review the tempted to criticise my "Social Freedom." It is remaining parts of your article; they have no reimpossible for me to determine what is right for lation to freedom. The question to be determined another to do; therefore I repeat that "you can "is, What is freedom? and has the individual a never do right until you are free to do wrong" right to it? After granting that every one is en-What my judgment may be regarding what you "tiled to freedom, we have only to repeat Anna." should do, to be right, might differ essentially Dickinson's reply to her pro-slavery querists, who from your own conception of right; so it is find were fearful as to whit the ne groes would, do possil lo for me to eroot a standard of right and with their freedom; that "It is none of our bustwrong for you. It is equally impossible for so- ness, so that they do not enerough upon our city to erect such a standard, and compel its rights," But sho is now asking of me, in reference members to conform thereto. Hence, your strict to secial slavery the same agression she answered tures on my presentment of right bave no mean- so well about negro slavery. Am I free socially? ing, and your illustration of the right to use in- Then it is nobody's business what I do with that toxicating drink is a clear admission of what I freedom, unless I attempt to impose it in anothsay; since who shall enforce the restraint? I am er's sphere; when, as I have already said, it sure you do not infor a us-you do not even at changes from freedom into tyranny, and then the

> sort the tight of niight; and that might may be since there is no place to stop between the right of every individual to freedom and the right of one individual to control all the rest if he can acquire the power to enforce it; and that is just as rue socially as it is politically.

Did I not think I know the motive of your critdam, I should be compelled to think it an attempt to make my position appoar idiculous; while in fact your argument, if it mean anything, means inst what I mean. I maintain freedom, you do not assert despotism; but you question freedom, or appear to do so, offering no substitute for what you arraign. It is the same fault I found with Hadson Tattle; I showed my colors, he said they were false. I asked him to run up his; but he leaves me to think he had none. You call legal ownership "a barbarism," and certain things ",legal prostitizion." Abolish these, and what have you left but freedom. Stripped of well turned sentences and reduced to "Freedom for good in the broadest sphere," it means neither more nor less than that.

And if the "centrifugal force" increases in the individual, it must be met and counterparted by an increase of the "centripotal" force, also, in the individual, and not in to nebody else, as you leave it to be inferred it should; since nobody can supply, for the use of another, what belongs to himself as an individual. That supply, if it be furnished at all, must be in the form of development, in the individual himself, through the efforts of others or of society, in their rendition of the duty they owe to those lower than themselves in the scale of human advancement. 'And this is the difference between the freedom to educate and the tyranny of compulsion - between the rights and duties of individual; and the rights and duties of government; or, to state it still more specifically, individuals have the duty to metarm what they have the right to nerform while governments have the right to perform what it is their duty to perform. Governments are the creations of individuals, and have no inherent rights; but the people who frame them impose duties upon them. The reverse is true of individuals; and if you pursue the question to its last analysis, rights and duties are synonymous terms, to h meaning freedom. It is the failure to make this discrimination, that leads governments to be despotic-to encroach upon the freedom of the people; and we shall never have a truly republican government until the organic law is replaced by one erected upon the principles of individual human rights.

Yours for the whole truth. VICTORIA C. WOODHULL. 41 Broad street, N. Y , March 8, 1872.

> Written for the Banner of Light. THE PUBLIC DEFAMER. A Life Sketch. BY E. R. PLACE.

In put lie hall I've seen the talker alm. With furious zeal, to blacken o'er the name Of some rare soul who dared to face a lie.? Rebuke corruption, or the vile defy, He painted well-far better than he knew: Each touch he gave was multiplied by two: At every blotch his dashing brush throw down Another fell-to paint a fool or clown! And when at last he deems the work complete Smiling complacent in superb conceit, Not few are thinking of the ass that vaulted More than of him so rampantly assaulted!

LOST WOMEN.-Has it ever occurred to you what a commentary upon our civilization are these lost women, and the attitude of society to-ward them? A little child strays from the home enclosure, and the whole community is on the alert to find the wanderer, and restore it to its mother's arms. What rejecting when it is found, what tearful sympathy, what hearthess of con-granulation! There are no harsh comments upon more tred feet, be they ever so intry, to reprimand for the soiled and torn garments; no lack o kiness for the tear-stained tage. But let the child be grown to womant out, let her halled from it by her against wandering again? Far from it. At the first step she is decounced as lo t—los! echo friends and relatives—se discoven you; do n't ever differently. How had these girls are! And lost irretrievally list, is the prompt verifier of continual morality, while one and all unite in boiling every door between her and respectability. Ah, will not these lot ones be required at our hands hereafter?-Mrs. Burleigh.

Europe has 450 000 ntiles of telegraph wire, and ta one stations: America, 180,000 miles of wire, and G 000 stations; India 14,000 miles, and 200 stations; Australia, 10 000 miles, and 270 stations; and the extension throughout the world is at the rate of 100 000 miles of wire per annum; to say to hing You must pardon me if I say you have not crite- of 300 000 miles of submarine cable now in success-clased social freedom at all, butyou have criticised ful operation.

# Free Thought.

CHUROH AND STATE, LAW AND PHYSIC.

"Will they never have done?"

I see by the " Banner" that while the Doctors of Divinity playe been contriving in Cincinnati

how they may, by a union of civil and ecclesiastiat law, regain dominion over the souls and conclences of Americans, the Medical Sangrados are also at their dirty work again in Albany, inriguing with the legislature of the Empire State to compet by statute all New Yorkers to submit heir bodies to their control, and by no means to shift off the "mortal coil" but in accordance with the rules that with slight modifications were pracficed by "the profession" in the dark ages, most or all of which there look and dead Welcton learned ignoramuses have been forced to submit to and unwillingly adopt, by the common-sense portion of

In my youth I knew scores, yea, hundreds of strong and healthy young men and women, who were as unmistakably murdered by the lancet of these blood-sucking leeches as if their throats had been cut by a butcher's knife or their hearts, pforced with an assarsin's dagger, If this is doubted I will pledge myself to point the New York Judiciary Committee to an "M. D." doctor of my acquaintance, now living, who I know from what I have heard him and his reighbors say will testify under oath, that in the early days of his practice he was in his ignorance made the medical instrument by which not scores only, but tens of scores of human beings were launched promaturely fulfo eternity, and this because he felt himself constrained to treat patients in accordance with the blood atoning doctrines laid down in the medical books, to depart from which would have subjected him to the penalty of dismissal from the ranks of the diplomated M. D.s. and to be branded with the epithet of quark 1 Thank God that I was the first, to my knowledge, who dared to condemn, both in private and public, the system of wholesale medical slaughter that was then in vogne, in spite of being denounced by the regular M. D. quacks and fools as a " meddlesome ignorantis" who knew nothing of the subject he was talking about. Still I have lived to see the day, when there is not a doctor of medicine in the land who would dare to return to the diabolical blood-letting and thirst-torturing practice then pursued, and I hope (though now in my last quarter of life's century) to live (2 see the

complaints. It is one of the most atrocious features in mod ern society, that whilst there is scarce a man of iverage agumen and ability, including even the M. Dis themselves, but what classes the science of medicine, as taught in the schools and practiced by the regular professions, among the grossest of heats and humbugs-still there is scare . one of them who does not, in case of sickness in his family, consign the lives of his dearest relatives and connections into the hands of one or more cf. these death-dealing dectors. And why is this? Simply for the reason that "Mother Grundy" has decided that all individual responsibility is removed from the friends of the murdered patient, provided they are sent out of the world in a respeciable way, by doses of descrie, stryclining, quining morphing, and other poisonous drugs and narcotics prescribed by a requiar M. D. under the regular past-human understanding-finding out names, and furnished by the regular licensed poison venders to be found at every other corner of streets-yeleped apothecaries. I can remember, iff the good of I times, (when doctors went mounted on the highest kind of horse,) that these corners, in some cities, were about equally divided between the potecaries and philibotemists-the latter hearing the same relation to the lordly doctor as Jack Ketch does to the sheriff.

time when no regular heed M. D. quack will dare

to kill his patients in congestive maladies, by the

substitution of morphine or other preparations of

onlym or narcotte drugs for the lancet, as is now

so generally done in fevers and other congestive

I may say that I not only believe but know, so far as a pretty wide practical experience onables me to know, that full nine-tenths of the thousands of individuals who die annually in the United States, from what are called brain fever. pleurisy, dysentery, bilious cholic, and other acute congestive and digestive maladies, owe their deaths more to the mal-practice of the drug and narcotic dispensing doctors than to the diseases. themselves. Noe do'I stand unsupported in this assertion, even by the regular M. Ds. I have now before me a stop, on which a diplomatic (1). C Dake, M. D ) has compiled the honest confessions of a number of the most distinguished heads of the profession, such as the following, accompanied with the remark that he could fill "every column of a newspaper with like testimony:"

"Dr. Jamieson, of Etiuburgh, affirms that The present practice of medicine is a repreach to the bame of science, while its professors give svidence of an almost total want of true knowldge of the nature or proper treatment of disease. Nine times out of ten, our miscalled remedies are absolutely injurious to our patients suffering under disease, of whose real character and cause we are culpably ignorant?

we are curpany ignorant.

The following is from Dr. Ramaze, a Fellow of
the Royal College of Physicians of London, the
highest medical authority known to the British
schools: It cannot be denied that the present system of medicine is a burning reprosch to its system of memerica is a number of control of the professors, if indeed, a series of vague and uncertain incongruities deserve in Te called by that name. How rarely do our medicines do good! dow often do they make our putients really worse! I featlessly as-ert that in most cases, the sufferer would be safer without a physician than with one. I have seen enough of the maipractice of my professional brethren to warrant

the strong language I employ.

Protessor Gregory said: Gentlemen, ninetynine out of every hundred medical facts are mcdical lies, and medical doctrines are, for the most

part, staring nonsens Dr. Campbell, Physician in Chief to the Phila-

delphia Hospital, gave atterance to the following: Nature, Satute cure suiscise, gentlemen. Never forget that. When you get into practice and hegin to prescribe largety, you will begin to overlook the form. ook that fact, and to think that you yourselves and your meatines cure. As room as you do so, you begin a kill."

With such evidence as this staring our lawmakers in the tabe scoupled with the fact that the very angels themselves, as if, horrified by the countles considers committed by the regular doze tors, have descended from their blessed abodes in these latter days, and as all honest inquirers most be aware, are alleviating and removing suffering and disease, and the premature approach of death through countless mediamistic healers in every State and Territory in the Unjon- is it not, I say, under such eircumstances, perfectly atrocious, that it or only the regular-bred D.D.s are seeking to regain by force of Constitutional law inflinated Control over the souls of men, but that their brothers to imposity, the regular-brod M. D s, are also staying to regain through legislative enactmen's exclusive dominton over our bodies?

At is to be hoped that all Spirimalists, as wellas other liberally minded efficens of the " Empire State," will exact themselves to the utmost to defeat their nefarious attempts I would like to suggest to the opponents of the measure that if a l means to prevent the passage of the Dictor's bill of "beense to kill" should fail, an amendment be added if possible, making it a criminal are to be in flicted on spirit bridgens and others. who presume to cure the sick and ailing, whom: the regular MaD's by right diving are privileged to kill) for any requirebred doctor to conspire with any require liceused paterary to go shares in the profits of all or any poisons, narcoti s or other drugs farnished by the latter to patients on the prescriptions of the former, whether written in readable or increadable English in unintelligible Latin, or in any other signs, ways, or language whatever. I do not know that such a law would have any cilect, but I have an idea that if it could be strictly enforced in every instance where it. might be violated, the symptoms of thousands of afflet of patient othat now change so suddenly hat almost every visit of the doctor, and thereby necessitate the serawling of a new prescription to he filled by some special apothecary, would change but very seldom, if ever, and that at heast onehalf the number both of druggists and doctors would; per force of lack of employment; be dispeniol with. If the amendment 1-propose is pressed, I think there can be but little doubt, (esspecially if there be a majority of M Dison the committee having the matter in charge) that some similar sensible report will be made to the New York Legislature as was recently made on the same matter (as I see by the Religio Philosophi cal Journal) in the Legislature of lown, by a committen composed whed y of regular M. D.s. namely, "It those who have no diplomas can clean out the 'regulars," let them do it!" Three cheers for the glorious, progressive young State of lown. T. R. HAZARD.

South Portsmouth, R. I., March 12th, 1872.

#### GOD IN THE CONSTITUTION.

BY CEPHAS B LYSS.

Conversation with the Man that Presented the Protest todde Cincinati Cancention—What He Thinks about two Object of the Convention—What He has Done about at - What He is Living to do about it -Swake, Laberals! Your Liberties are Findingered! The Coming Conflict-A Glorious Vision of the Enture, etc., etc.

On Wednesday, Jan. 51st and Thursday, Ech. 1st, the National Convention, to secure the Religlous Amendment of the United States Constitution, was held in Thom's Hall, Cincinnati. The Spiritualist journals, for many years, have warned Liberals and Spiritualists that, in time, efforts would be made, on the part of conservative Christians, to crush tring thought by legislation. That time los como ! The superfloral and easy going may say, Pshaw! Nonsense! and the like; but such things do not destroy facts.

The Banner of Light has had many stirring editorials against this plan of the Christians to destroy the grand idea of our Constitution, which gentantees it l gious freedom to all. Petitions, against the "Religious, Amendment" have been chentared in Spritthalist Conventions all over the country, and thousands of believers in Spirituulism have appended their names to such doenments. Prominent among the opponents of the Christian scheme is F. E. Ablot, of Toledo, who, man soul." of late, has gained a world-wide totoriety as a radical, in matters pertaining to theological belief. and conviction. This gentleman wended his way to the Cincinnati Convention, and there, surrounded by the Christian aspirants for the political supremacy of the Christian religion, presented. a "Protest."

While stopping we Toledo recently, it was my privilege to meet with Mr. Alibut and a conversation ensued concerning the chart of the Christians to secure a religious amendment to the Constitution. The gentleman assured me that the theme was a live one, and one also about which he should be happy to talk. The interview continued much after the following manner:

Lynn-You met the lion in his den, at Cincinnati. I understand?

Mr. A.-Yes, I attended the Cincinnati Conven-L.-I was glad that some one had the courage

to put in it "Protest,"

Mr. A.-I. went to that theeting because I considered it the opening up of a big movement. I wanted to guaze the spirit and quality of the Convention. Or course I did not expect to see the eminent personages present whose names were signed to the "Call." I knew those names were but a "blind."

L-Were the audiences in sympathy with the robject of the Convention?

3f, C + f be audiences were in full sympathy with the object of the Convention, if frequent and toud applause is a trustworthy sign of sympathy although it was evident that a inhority of those present were attracted only by curiosity. The spirit of the Convention was that of deep earnest-ness, and impressed the attentive observer as indicative of strong convictions very sincerely held the ask a note worthy circumstance that, compara-itively speaking, very few women were present: L—How extensive is the organic effort of the Christians in this movement for amending the Christians.

Mr. A -From the introductory speech and Report of the General Secretary, it appeared that the National Association (by which the Conventhin A stibilat Association (by which the Conven-tion was called) has at least thirty auxiliary as-sociations, each with a membership ranging from twenty to three hundred. Within the past year nearly two hundred public meetings have been

L-What do you learn about the work of the

Association?

Mr. A.—From the Report of the Executive Committee it appeared that ten thousand copies of the proceedings of the Philadelphia convention have been gratuitously distributed; that a General Secretary (Rev. D. McAllister) has been appointed with a salary \$2.500, that a long and elaborate paper by Prof. Paylor Lewis of Union College, in advocacy of the ideas and objects of the Association, wil soon be published; that the number of the Executive Committee is recommended to be increased to twenty-five, besides including all presidents of auxiliary associations; that \$2177 have been raised the past year by the Association, and that a balance of over \$20 remains in the treasury. Nearly \$1800 were raised at the Cincinnati Convention.

WHAT THE CHRISTIAN CONVENTIONISTS AF-TIRM.

In reply to the question, "What resolutions vere passed?" Mr. Abbot presented a copy of them, as follows: "Resolved That the State as a power claiming

and exercising supreme jurisdiction over millions of human beings, as the solemn arbitat of Hie and death, and as an educating jower, has necessarily a moral character and accountability of its own. "Resolved, That it is the right and playing of the United States, as a nation settled by Christians, a nation with Christian laws and mages, and with Christianity as its greatest social force, to acknowledge itself, in its written Constitution, to

be a Christian nation, \*Realred. That as the disregard of sound theory always leads to mischievous practical results, so in this case the fulure of our nution to acknowl, edge, in its organic law, its relation to God and his moral laws, as a Christian nation, has fostered

complete harmony between our written Consci, can have public Liw to appeal to, on their side "fiftion and the actual tacts of our national life; when these questions are carried up to the United and we maintain that the true way to effect this undoubted barmony is not to expel the Belde and all itea of God and religion from our schools, abrogge laws enforcing Christian morahty, and edl. abodish all devon observances in connection with: government, but to insert an explicit acknowlof God and the Bible in our fauda-

Resided, That the proposed religious amendoffence photeliable with the same penalties, that " thent so far from tending to a union of Church ! thoroughly secular government, that these Chrisand State, is directly opposed to such union, in thans advocate this so-called reform as the recognizes the nation's own relations to God, and insists that the nation should the property of acknowledge these relations for itself, and not through the medium of any Church establish-

THE " PROTEST."

L-How was your " Protest " received? Mr. 4.-1 had a respectful hearing. My first idea was to hand in a written remonstrator; but, permission being unexpectedly granted me to speak, I presented the "Protest "orally. I here-subjoin, Messrs, Editors, a few extracts said "Protest," that the friends of liberal

thought may mark the drift and scope of its argu-"Without casting any reflections upon the motives which have led to this attempt to Christianize the United States Constitution, I wish to enter-

Constitution, their necessary result will be to prevent all persons except Christian heliovers from holding any office, civil or militare under the constitution. Christian believers and dishonest dishelievers will be able to take it; consequently the entire | L.—That is all very true. Spiritualists have power-of the government, both political and bread and generous sympathies. But still, at military, will be constitutionally concentrated in the same time, they claim that their system is the hands of those who believe, or profess to be characterized by a special element that it is their days to study—a snecial element that is blessing lieve, the doctrines thus incorporated."

"Now Turge you to consider well the temerity of your proposed as repaired of political power. I warn you against the peril of it stigating the Christian part of our population to attempt, this national to a stigating the usurpation. I caution you against the folly of supposing that the majority of the people will finally consent to this subversion of their common liberties. I begyou to count the cost of this agitation before you carry it further. It is a wild who are led to have no fears of this "Chrisand insune delusion to expect that the great body that Amendment" movement, from the fact that of freedom-lovers will ever submit voluntarily, or an be many of the secular papers oppose it. So many of the secular papers oppose it. If A—That fact has no significance to the geous oppression, whether in the name of God or thinker. Lee that the Christian Begister reasons of the secular papers oppose it. man. I make no threat whatever, but I state a sons as do the superficial masses on this subject, truth fixed as the hills when I say that, be calling it an insignificant movement, declaring fore you can carry this measure and trample on that the leaders are obscure men-just because the freedom of the people, you will have to wade, they are unknown to that journal. The ideas of through seas of blood. Every man who favors to these so-called Obristian reformers, who are laligious rights now guaranteed by the Constitution. I liesist upon it that the present attitude too to all Anierican citizens. On the assailant of the press is of no vital significance. The more in the struggle be all the responsibility of its resistance of the journals are very careful, already,

l'ous to the fact that Christianity and freedom shall be whipped if we are not careful. are incompatible. But because you are not only THE PHILOSOPHY OF THE STRIFE—A VISION Christians, but also fellow-ultizens, fellow-men OF THE FUTURE. and brothers, I appeal to you most earnesdy to BE CONTEST WITH THE EQUAL RIGHTS YOU NOW ENDOY BEFORE THE LAW, without seeking to destroy the rights of those who are not. Chris-dans in belief. Lappeal to you to make no further efforts to fau tuto a flame the dangerous fires of religious bigory; for the conflagration, once kindled, you will be poverless to control. Rise above the temptation to seek the triumph of your creed by political strife, and trust your caus I trust mine, to the power of truth over the hu-

BEV. A. D. MAYO'S DEPRAVITY. -I understand that Mr. Mayo replied to you.

Mr, A - Yes, he attempted to do so, L - Lot me see; he made a point on you with regard to the Constitution of the State of Ohio. He stated, I believe, that all the Christians desired to do, was to incorporate into the United States Constitution what was already recognized by several State Constitutions—Oblo among the number. What do you think of Mr. Mayo's statement in this connection?

Mr A.-Mr. Mayo told a falsehood! The Christhe United States Constitution, not only of God but also of Jesus Christ, as the Ruler of Na-tions, and his revealed will as of supreme authority. In the Constitution of the State of Ohio there is simply a recognition—and that an indirect one—of God. There is in it no recognidirect one—of God. There is in it no recogni-tion of Jesus Christ, of the Bible, or of Chris-tianity. Mr. Mayo was deeply interested in the Bible-in-the-schools controversy in Cincinnati, and must-have been perfectly well acquainted with these facts. Hence, I say, he has not told the truth. Another point: Mr. Mayo refers to the fact that in those States where Christianity is fully recognized—as in Missouri—there is no persecution; and he infers that, if the desired change is made in the United States Constitution, then there will be no more persecution. The truth is, that it is the influence of the National Constitu-tion which prevents persecution under the State Constitution; and if these Christians succeed in putring their dogmas into the National Constitution, there will be no protection any where against persecution for opinion's sake.

PROFOUNDLY BLIND.

L -Free-thinkers do not seem to realize the L.-ree-timeers do not seem to realize the importance of this issue.

Mr. A.-No! the people are profoundly blind in relation to the matter. Those of us who see the danger, and warn our tellow-beings of it; are accused of fanaticism. Some people have thought that, in making so much of this movement, I have only been anxious to make a new argument against Christianity, and that I do not really attach to the subject the importance that I profess to attach to it in my speeches and writings. This is utterly untrue; I have too much respect, both for myself and the truth, to se any such methods as these, even in the cause

CONSISTENT CHRISTIANS. -The Christians are logical, to say the least,

in this matter of amending the Constitution; they re true to their premises. Mr A—Most assuredly. The liberals—many of them—do not see the real power inherent in the ideas for 'which these so called reformers are working. The Christians have a most consistent theory, which is substantially believed in by every stucere Evangelical Christian in the land. They

to but apply the Orthodox belief—that Jesus is Lord of ail—to the living problems of American politics. The theory of Christlanity demands that the recognition of Jesus, as Lord and Master shall be as complete in political as in ecclesiastical matters. These Christians proceed on the as sumption that the State is a person, with a personal conscience, and a personal accountability to God. They assert what no Christian can deny, that it is the duty of every-man and woman to

make public confession of allegiance to Jesus Christ, and, holding that the State is a person, they argue, very consistently, that it is the duty of the State itself to make the same public confession. They shall an appeal to the sentefession. They thus make an appeal to the senti-ment of Christian duty, and every Christian who comes to understand this appeal must admit that it is a reliad one. it is a valld one.

THE LOGIC OF CHRISTIANITY. L-Then the movement has the logic of the Christian system to sustain it

Mr, A.—Yes. The logical Christianity supports these "amending" Christians; and I only wish the people at large real-z-d that important fact. A LUCID STATEMENT.

L-You think we should not regard this "Godnothe Constitution" movement, as a thing of little for no significance?

Mr. A.-The movement, instead of being a visionary or impractical one, has most practical and tangible objects to accomplish. The increase of the theory that government las nothing to do with religion but let it alone, and that consequently State laws in favor of the Sabbath. Christian marriage, and the use of the Bible in the schools are unconstitutional.

"Resolved. That we recognize the necessity of can have public law to appeal to, on their side, when these questions are carried up to the United States Supreme Coart, all the Christian observances and advantages, will be lost and that the liberals will finally succeed in abolishing them A BATTLE FOR LIFE.

L-The contest, then, with the Christians, acording to your idea, is one of solf-preservation.

Mr. A—Yes, it is an effort to preserve the advalities of Christianity over the principles

\* ANOTHER CLEAR STATEMENT L-I see that many-Evangelical Christians op-

pose this movement of their brethren. Mr. 1—I know it; and yet it is 1-lain that the aim of the Cincinnati Conventionists is most prictly in the interests of Evangelical Christianty; and of the illegal advantages which Christianity now enjoys in the administration of our Government. Every Christian who is resolved not to give up Sunday laws, Bible reading in schools, etc., must ultipately be convinced, if this agitation continues, that there is no possibility of accomplishing his purpose but by advocating this measure. Hence, I say, that these men sooner or later, succeed in enlisting all et inch Orthodox believers on their side.

THE GROUND OF UNITY AMONG LIBERALISTS.

Mr. A:—I respect the Spiritualists for that very holding any office, civil or military, under the American Government. No honest dishelfover in the newly incorporated dectrines will be able coral principle of religious liberty is of infinitely take the cath of allegiance required from greater mount than any special belief, even con-United States officials and soldiers, Only corning the existence of God or the humortality of the soul, is not worthy the name of "Liberal" L-That is all very true. Spiritualists have duty to study-a special element that is blassing

mukind. Spiritualists love the idea of unity among liberals.

Mr. A.—I rejoice to see that both Spiritualists and materialists, and people of all shades of opinion, are coming to be animated by a new spirit of unity; and I believe the day is approaching when they will all work together harmoniously,

ATTITUDE OF THE PRESS.

notes to precipitate the most frightful war of notern times; and it is simply preposterous for any of your number to speak of the liberals as ethicateding war.' You threaten war when some are at present identified with the you arow a purpose to destroy the equality of religious rights now guaranteed by the Constitution. I insist upon it that they present attitude. sults!"

#If I wished to destroy Christianity in this country by unscrupulous means, I shoult encourage your attempt in every way; for the results and you will create will open the eyes of millions to the fact that Christianity and fraedom and the strong of the strength of conservatism. We

I. -The contest, you think, is inevitable Mr. A -Yes, it must come; and it is simply the carrying up, 10-a higher plane, of the same battle for political liberty which, in the past, has been so gloriously fought and won. America can never enter upon the resplendent career which is destined for her in the pature of things, until the triumph of free lom over Christianity shall be utterly and absolutely assured. I sincerely believe that there is no prospect of a general dissemina-tion of the highest religious truth, and the evolu-tion of a really noble and pure civilization, until that day shall have dawned.

# SPIRITUALISTS AND THEIR WORK.

BY G. B. STEBBINS.

DEAR BANNER-Coming here from my home in Detroit for a month, I look on and read and think, and am impolled to write you a word on some new aspects of the spiritual and liberal field of free thought

Your correspondents keep you informed of matters here, and it need only be said that the public meetings of Spiritualists are well attended, and that evidences grow of emancipation from authority, larger range of thought, more catholic charity, and an upward outlook among the best people, irrespective of sectarian name or

But the "concern," as a good Quaker would call it—which is especially on my mind—is, touching the discussions in your own and other like journals and in private circles, of the work of Spiritualists, their position and action in reforms and in politics, and the aim and conduct of their public meetings.

Years ago it was felt by many - naturally enough in the first flush of their enthusiasm-thatthe looking through the "Gates Ajar" for the investigation of thenomena that might help to awaken and confirm the idea of the future life, should be the great absorbing theme-and no doubt that feeling yet lingers. But, if carried to far, it tends to a neglect and indifference of life's daily duties, aid a forgetfulness of vital questions of reform.

The Church has long excused itself from reformatory effort on the plea that its mission was to preach." Chris and him crucified;" but it is now beginning to cirry something of the humanity and active charity of its Great Teacher into the life of the world. For us to peach only Spiritualism and it glori-

fied, will be spritual coldness and disaster, as the other has been to the Church; but for us to seek for the warmth and light and freedom of spirit. and upwardimpulse and wisdom which transfigure this life as seen and felt in its nearness to the life beyond and to bring these heightened and awakened rowers to our daily acts and our private and public duties, will culist us in every good word and vork, and help to lift up reforms and politics into a higher and wiser realm.

I see wonan's suffrage and other vital questions, that used to be considered unwelcome 'side issue," discussed in journals and public meetings, and even suggestions made for forming a political party of Spiritualists and "reformers"

of variouskinds. Let me nake this new state of things a text for

some suggestions as to the aim and spirit and conduet of public and private effort of Spiritualists and others.

Going to the foundation, it seems to me the idea is to look at men and things in the light of higher ethics-to test sects and parties and institutions by ideas and principles, and bring to this task the light within—the truths of the soul.

A public meeting of seekers for truth should have its plat orm open for the best words and thoughts and inspirations of the best men and women, welcome to utter their deepest convictons on all that pertains to human life. Getting to discuss the living issues and present questions | that by some might be deemed premature? of this life. In this spirit, suffrage for woman, marriage, in view of its highest sanctity, education, the treatment of criminals, the prevention of crime, and like typics, are not only in due three and order, but they give depth and power, living interest and growth to public meetings. out of the boly, can ever give without them.

There might well be written, in golden letters, over the platform of every free ball in our land, in reference to the Convention at Troy: "These the noble words of the Roman slave, Terence: "I delegates assumed the responsibility of her elecam a man, and nothing human is alien from me." | tion, and, so far as possible, allowed her to repre-In this spirit, too, the platforms and measures of sent themselves and Spiritualists to the world. political parties may be examined, not with parti- They virtually endorsed her position by her eleczan heat or zeal, but to know if living truth be tion." there, or only sham and pretence, and to act accordingly.

A word as to political parties of Spiritualists or <sup>is</sup>reformore.'

The Methodists are a large decomination. Suppose they and other "evangelicals" should form a party in politics. Would it not be held prescriptive, narrow and Pharisaical? Certainly it would; but why more than such a party of "radicals" in religion? Would it not create a reaction, and defeat itself? Of course it would, as would any such effort, in any quarter.

The Spiritualists, and others who seek liberty of thought and conscience, are powerful, in numbers as well as intelligence. Let them watch and wait, keep from all entangling alliances, act cor dially with all others in all political measures on which they agree, but be ready to repudiate and defiat had measures, and the men of whatever party who would sustain them.

For instance; this absurd and Pharisaical move ment "to put God into the Constitution of the United States," if it ever reaches any weight of power or danger, should be opposed, and every politician who favors it should be buried in his political grave, beyond all hope of resurrection, by the votes of all lovers of spiritual liberty and of justice.

It is not well to be greatly moved by too much impulsive talk about revolutions and in pending convulsions, and to look, for remady to the external machinery of new parties, forgetful of the great truth that the spiritual culture of the people, lifting us up to a height in which we can peacefully put aside the old, and reach up to the new, is the saving "means of grace" of the New Dispensation.

Let us be self-possessed and serene, as well as plain of speech. Let us have fair and earnest examination, and tood, practical work for all the living issues of the day; fir, in the lf; that is, and that is to be forever. "Truth above all thir ge beareth away the victory," as Georg's Fox truly said, in the martyr days of Quakerism; and wisdom and true freedom can make that victory sweet and pleasant as the growth of bud to blos som in spring time, and as the ripening of the fruit in the golden days of the harvest season. Washington, D. C., Feb. 28, 1872.

# WHO SHALL REPRESENT US?

DEAR BANNER-It strikes me that the time has come when those who are public workers in to all its citizens, we will help break down that the spiritual ranks can do no less than to be ont spoken, and show their true colors.

Spiritualism has taken a new move forward and every one must see that it means some thing more than an evening's conversation with the spirit of our grandfather-something more than the mere fact of spirit communion. If the croakings of the timid, and the protests of the conservatives against the introduction of certain subjects into our spiritual meetings by the brave President of the American Association are any evidences that the great step forward is understood, then we may be sure that the car of progress is well under way.

When our late war broke out and the nation became convulsed with excitement, our invisible friends caught the spirit and poured out through their media their own principles of true loyalty, lacketies then attempted to muzzle their speakers, and prevent them from mentioning political themes, fearing it would cause divisions by kindling into a flame smothered feelings. But for all this, the boldest words were spoken for liberty, and we were taught never to rest until all slavery should be abolished. The listeners to spiritual truths were obliged to hear these things, for our wise teachers in the other world would not withbold their utterances to please those who were afraid of public opinion.

It seems to me the masses are more ready now o hear discussed the living subjects of the age, among which are "Woman Suffrage," " The Labor Question" and the great "Social Problem," than they were in 1861 to hear of the emancipation of

he negroes. 🖊 - All spiritual speakers have something of an op-portunity to learn the general sentiment entertained by Spiritualists upon these questions, and I have been astonished to find the public, individually and collectively; inside and outside of the spiritual ranks, so thoroughly alive to these radi- hearing, so the ether is inferentially known only cal reforms. Having been much in public life since these subjects received an impetus by Mrs, ist cannot analyze and make tangible the ether Woodhull, my experience has been entirely different from that expressed by Mrs. Erma Hardinge-Britten in a late issue of the Banner.

Those persons among Spiritualists who are afraid of Mrs. Woodhull's views, and who protest against them, after they have really become informed what those views are, are the exception and not the rule, in my experience; while nearly all admit that our social system is corrupt and needs some radical reform.

It is strange to me that any one can ask what this has to do with Spiritualism. I understand our relizion to be as broad as the interests of the human spirit, and no question that deeply concorns the progress and happiness of individuals should be kept from our rostrums by simple prej udice.

I think Mrs. Britten's question is easily answered, "Why are our spiritual papers, rostrums, speakers and speeches to be so filled with these views that the entire ranks of Spiritualism can find no representation except in allegiance with these doctrines?"

Because the sorrow and misery caused by the inequality, injustice and slavery in our social life

have gone up, bearing breaking hearts to the homes of our angel friends, and they have taken our cause into their han is and are pouring out to the listening multitudes from rostrum and press their sympathy and determination to aid in the work of reform; if this is not so, and it is not wise to "thrust" these views or subjects upon the public, why does Mrs. Hardings-Britten herself who takes exception to the introduction of these themes upon our pla form) lecture upon "The New Social Order," as she was advertised to do in New York in the same number of the Banner, as that which contains her article against Mrs. gleams of light, from beyond the veil, imbaed with Woodhall's views? Has not Mrs. Woodhall. the warmth and strength, the hope and growth of who feels called to do her work of reform, quite a real and vital immortality, besped thereto by as good a right to do that work in her way, as facts taugible to both soul and senses, speaker Mrs. Hardinge-Britten, myself or any other perand audience are to turn to their daily work, and son, even though we all may entertain ldeas

There is another point in Mrs. Britten's article not to be overlooked, and which, to the astonishment of many, was set forth in the Religio-Philosophical Journal as the sentiments of that able advocate of reform, Hudson Tuttle. Mrs. Britten says: "Mrs. Woodhull's election as the President which no finest rhetoric, most flowery eloquence of the National Association of American Spiritor most musical thyme, either from spirits in or unlists therefore involves a supposed recognition of her principles and procedures, on the part of every American Spiritualist." Mr. Tuttle says,

> Now, is it not understoo I that the great body of Spiritualists is made up of persons who claim that degree of "individual sovereignty" that admits of no representation by proxy? Did all citizans of our country virtually endorse in full the private opinions of Mr. Grant, in electing him as President of the United States? And if he is a Methodist, do we all become Methodists by his election? Supposing Mrs Britten had been elected President of the American Association of Spiritualists, instead of Mrs. Woodhull. Would all the Spiritualists of America have become Episcopalians because she was married by that coremony? Yet Mr. Tuttle would have us infer that all the Spiritualists are committed to Mrs. Woodhull's views on marriage, simply by her election as the chief officer of our Association. The election of President stands for one year, and full five months have already passed; and it seems to me late in the day to call a convention with the intention of appointing a President to supersede our present one, in the hope of finding another who will better represent the great body of Spiritualists. Why were not these croakers present at the Convention, to see that wise appointments were made, instead of waiting until now, and attempting to create a division in our ranks, merely from the ignoble cause of personal prejudice? To me, Spiritualism is broad enough to take in all the questions of life here and hereafter, or it is nothing. And I am more than thankful that we have in our ranks one who is as fearless and brave to strike home to the root of evils as our loved and honored President; and I was glad when I saw the promise of practical work.

I do not understand that kind of Spiritualism that ignores woman suffrage, social reform, labor reform, and kindred topics; and I should be ashamed to be identified with a cause that did not mean work for suffering humanity through these channels. Those who are not broad enough for this can find their proper sphere among the Catholic Christians, who, while they believe in the "communion of saints," still keep the masses in ignorance.

It ought to be understood, now as well as later. that there are these among the public workers in our great cause, that are dead in carnest in this work of reform; that do not intend to be "lawabiding citizens" so long as, they have no voice in making the laws; that mean revolution in just this way: that, if our National Constitution is not brond enough to give "equal and exact justice" onstitution, and establish broad enough. More than this: we will use our influence to turn from office those traitors that profess but do not practice Republican or Democratic principles.

It is a part of our religion to do this, and no one whose Spiritualism is too narrow for justice can represent us. ANNAM, MIDDLEBROOK,

# MATTER AND SPIRIT.

A large portion of the disputation and difference of opinion that prevails among mankind results. I am persuaded, from defective definition of words. In discoursing of matter and spirit, it is proper, therefore, that I should first represent, definitely, the ideas that I attach to these words;

When we think of the tangible constituents of our bodies, and of the earth on which we live, as also of the various celestial bodies which constitute the visible universe, we represent our idea by the term matter; and the word used is sufficiently definite, for our thought is comprehended. But, on the other hand, if it should be atli med that the tangible constituents of our bodies and of the earth which we inhabit, together with the visible universe which surrounds us, constitute the while of the material universe within the limits of our vision, we know that the affirmation would be incorrect; for we have learned by experience that matter undergoes certain changes of condition, whereby the tangible becomes intangible, and the visible invisible. In the most extreme change from its, tangible condition of which matter is susceptible, and in which it remains generally tocognizable, it can only be recognized by one of our senses-the sense of smell. It does not follow, however, that tangible matter is not capable of change, in which it is not directly cognizable by any of the senses; for, as the atmosphere is inferentially recognizable through the sense of through the sense of sight. Although the chemas he can the atmosphere, yet neither can be and 1920 matter in the form of odor. It is, therefore, in accordance with all analogy to conclude that the luminiferous ether is an attenuated form of matter. I therefore include the luminiferous ether, and all other "ethers and essences" that

may exist, in my definition of the term matter. I may now proceed to define my idea of the term spirit.

As all tangible matter, including all organizations, consists of detached particles (the mole cules) which are constantly in rapid motion among themselves, it is, therefore, no har to cut conception of an organization to admit that the matter composing it consists of mobile particles. as a fluid, or eyen a gas. It is therefore, possible and entirely accordant with analogy, that theis should be ethereal organizations; but, if so, we should expect them to be entirely intangilled our present physical senses. My idea of spirith

such an organization. The foregoing definitions have been given the I may say a few words in relation to Robert Dali Owen's new book, "The Debatable Land." In the first place I will say that I think ever

not

self

The

o in

Игн.

ıull,

ish-

a'rle

lent

hirit-

ition

rt of

зъув,

hose

olec-

pre-

orld.

alec-

dvof

daim

A :d-

citi-

II the

m as

3 is &

ested

pirit-

d all

r. that

Vood-

action

1 fall

ms to

th the

ersede

aother

Spir-

resont

ments

ind at-

neroly

udice?

ake in

r or it

il that

sa and

as our

s glad

nalism

ī, labor

uld be

ist did

hrough

enough

ong the

ieve in

шаввея

is later,

rkers in

in this

" law-

voice in

in just

on is not iustice' vn that will be

ors that

r Demo-

f, and no

r ju-tice ROOK.

d differ-

kind re-

lefinition

spirit, it

epresent,

86 7**0**7d8;

tuents of

e live, as

h consti-

ar idea by

fliciently

ed. But,

med that

ud of the

he visible

the while

its of our

uld be in-

ience that

condition,

le, and the ge change

matter !

nerally re-

hy one of

on not fol-

ot capable

cognizable

iliere is in-

sense of

nown only

the chem.

, the ether

an he ans.

, therefore,

iclude that

ed form of miniferous

-1. cep" that

n maiter.

idea of the

ii organiza

(the mole

pid motion

, bar to cut

mit that the

ile particles,

re, possible , that there

ut, if so, we

intangille ti

ea of spiriti

en given this

Robert Dali

and." think ever

. 89

person who can read, and who feels any interest whatever in a future state of existence, and is not entirely satisfied with his present knowledge on the subject, should read the book. For to whatever phase of religious belief he may belong, I feel assured that he will conclude, when he has read it, that he has been abundantly repaid for his time and expense. I will also here say, that, having read the book, I would not barter the information and assurance of a future life thence obtained, for any consideration that could be named. And I take this opportunity to publicly and most sincerely thank the author for the great service he has performed for humanity.

I do not propose, in this note, to attempt any review of the book, but will simply indicate what I think the author has sufficiently established, and also what has been my individual status in the author's classification of religious beliefs, On page 214 we find the fellowing table:

"CHIEF PHASES OF RELIGIOUS BELIEF IN CHRISTENDOM."

School of Secularism, namely: Radical: Materialists denying a Hereafter. Conservatives: Skeptics doubting a Here-

School of Infallibilty, namely: Pure: Catholics, including Greek and Latin

Churches.

b. M xed: Main Body of Protestants.

b. Mixed; Main body of Professions.

III. School of Spiritualism namely;
a. Exclusive: Orthodox Quakers and Swedenborgians, retaining elements of infallibility.
b. Universal: Modern Epiphanists, rejecting

elements of intalibility, . A person may easily class himself in the above table; and I do not hesitate to say, that, aside from the evidence of modern Spiritualism, I, together with a large number of my acquaintances, belong to division b. in Class I.

I am happy to believe, however, that, according with the toregoing definition of spirit, the existence of a spiritual body, philosophically speaking, is as possible and as natural as is that of our physical hodies. And, to my mind, Mr. Owen has shown that modern Spiritualism has demonstrate ed not only the organization of such a spiritual hady contemporaneously with the organization of the physical body, but that such spiritual organization continues to live after the separation from the physical body, retaining a personal identity with its conscious existence before the separation.

But the book is not only adapted to the necessities of Class I, and its perusal cannot fail to be equally interesting and profitable to Classes II and Ill, for the author has clearly pointed out the error of Catholicism, and the defects of Protestantism, and has made the way clear for a rational belief in the Christian religion as taught by Christ, and as set forth in the gospels of the J. E. HENDRICKS. New Testament.

Des Moines, Iorca.

#### ffrom the Religio-Philosophical Journal. "THE NEW DISGRACE."

HUDSON TUTTLE-My friend; I have read with great surprise the articles from your pen, entitled "A Protest" and "The New Disgrace," published in the Bellgio Philosophical Journal, and my surprise increases when I reflect that the same hand that held the pen which wrote these effusions gave to the world those excellent books, "The Arcana of Nature," and the "Arcana of Spiritu-

alism."
Why do you feel disgraced, my brother, at Mrs. Woodhu'l's election, if it is, as you say, that the American Association of Spiritualists is representative only of the few score, more or less, of delegates, and "as a delegated body, organized to represent the millions of Spiritualists on the continent, it is the veriest sham the light of day ever shone upon?"

About how long since this Association became

About how long since this Association became About how long since this Association became a sham? Was it such in 1868, when the Fourth National Convention assembled in Cleveland? If so, who comprised the "ring" that then and there ran the concern, and who the "management" that gave you time to deliver one of your "orations" which failed to awaken such enthusiasm among the andience as you credit Mis. Woodhull's short speech to have done at Troy?

If I have learned my lesson of fifteen yeafs' study of Sairtualism correctly, the bottom plank in the platform of that faith is: "Let every tub stand on its own bottom."

Was any one disgraced by any of Mrs. Wood-

hull's predecessors in office or were they all pat-

You assisted in the "management" of the Cleveland Convention; why were you not at Troy, that, by your vote, you might have broken "tie," and prevented the "disgrace" which

has fallen upon you?

Had you been at Troy, you might, perhaps, have saved yourself the "disgrace" of speaking thus unkindly of a woman who bears upon her brow the imprint of a kiss from Lucretia Mott, brow the imprint of a kiss from Lucretia Mott, and whom Isabella Hooker addresses as her "darling queen;" for you would have known the assertion false, that Mrs. W. "spoke in a tone of well-affected martyriom for principle;" since, if you are the honest and spiritual man I have been led to believe you to be, you must have fell and known that her words were the spontaneous outgushings of a truthful and sincere soul. However that may be I have you that your insulation. that may be, I assure you that your intimation that the ballot was stuffed at Troy is untrue. There were three tellers appointed by the President, consisting of Miss E. Aunie Himan, Dr. L. K. Coonley and myself. I acted as chairman of the tellers, and consequently I ought to know what stuffing was done. If you say it was I who stuffed the ballet, I reply that I had two as true and honest Spiritualists as America affords, to

watch me and assist me in counting the votes.

You ask "how it was known that only deles voted, or that they did not cast more than ballot. Was there the least care taken to prevent?-but, by the looseness with which the whole husiness was conducted, was not every-fa-cllity afforded for ballot-stuffing?"

I answer, that, on the final ballot, every delegate voted at the call of his or her name by the Secretary, the votes being put into hats held by the tellers. When all had deposited their votes, them. The result was announced from the plat-

form by myself.

I did think I would say something of your re-mark upon "Joan of Arc"; but every Spiritualor the land can see how weak you are there, Once deny that Joan of Are or Mrs. Woodhull have been inspired by spirits, and, by the same process of reasoning, I will convict of fraud every inspirational medium on earth.

What man of straw is this you set up when you say: "The grand flood of angel ministrations has not for its sole aim to give the ballot to woman or to make Mrs. Woodhull President of the man of to make Mrs. Woodhull President of the United States of the World, nor to make men temperate, nor to free the slave, nor to break down the churches." Who said it had? Certainly, not the American Association of Spiritualists, nor Mrs. Woodhull. On the contrary, when con-servatives cry out against side issues, Mrs. Wood-hull, with numerous radicals to back her, pro-claims the mission of Spiritualism to be so catholic that it ought to and must permeate every de-

partment of human life. Brother, let us have no more bickerings. The Orthodox world are laughing at us. Let us cease internal contention, while the common enemy is thundering at our gaies with his "God-in-the-Constitution" programme. Let us have peace within, and unite against the common for

Warren, Pa Dr. Guthrie, in a recent address, told a story which was as suggestive of a moral as it was amising. A friend of his, questioning a little by, said: "When your father and infolfer forsake you. Johnny, do you know who will take you up?" "Yes sir," said he. "And who?" asked the friend. "Pine police," was Johnny's answer.—Congregationalist. Congregationalist.

I hope nothing serious is the matter," said Rev. Mr. Harness to a young curate, apparently suffering from violent mental agitation. "Serious I'm in love; I'm in debt; and I've doubts about the doctrine of the Trinity!" THE BREWING OF SOMA.

BY JOHN G. WHITTIER.

.The fagots blazed, the caldron's smoke Up through the green wood curled;
Bring honey from the hollow oak,
Bring milky san," the browers spoke.
In the childhood of the world.

And browed they well or browed they ill, The priests thrust in their rols, First tasted, and then drank their fill, And shouled with one voice and will, ' Behold the drink of gods!"

They drank, and lo! in heart and brain A new, glad life began; The gray of hair greey young again, The sick man laughed away his pain,

The cripple leaped and ran. " Drink, mortals, what the gods have sent, Porget your long annoy?
So sang the priests. From tent to tent.
The Soma's sacred madness went,

A storm of drunken joy. Then knew each rapt inebriate A winged and glorious birth. Soared upward, with strange joy elate, Beat, with dazed head, Varuna's gate,

And, sobered, sank to earth. ... The land with Soma's praises rang; On Gillou's banks of shade Its hymne the dusky maidens sang; In joy of life or mortal pang

All men to Soma prayed, The morning twilight of the race Sonds down these matin psalms; And still with wondering eyes we trace The simple prayers to Soma's grace,

That Vedic verse embalms. As in that child-world's early year, E ich after age has striven Or lift man up to heaven!

Some fever of the blood and brain, Some self-exalting spell, The scourger's keen delight of pain, The Dervish dance, the Orphes strain, The wild-haired Bacchant's yell,

The desert's hair grown hermit sunk The saner brute below; The naked Santon, bashish-drunk, The cluster madness of the monk, The fakir's torture show!

And yet the past comes round again, And new doth old fulfill; In sensual transports, wild as vain, We brow in many a Christian fano The heathen Soma still!

Dear Lord and Father of mankind, Forgive our foolish ways! Rectothe us in our rightful mind, In purer lives thy service flud, In deeper reverence, praise.

In simple trust, like theirs who heard,
Beside the Syrian sea.
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee. Oh Sabbath rest of Galileo!

Oh calm of hills above,
Where Jesus knett to share with thee
The silence of eternity
Interpreted by love! With that deep bush subduing all

Our words and works that drown The tender whisper of thy call, As noiseless let thy blessing fall As fell thy manna down! Drop thy still dews of quietness,

Till all our strivings cease; Take from our souls the strain and stress, And let our ordered lives confess The beauty of thy peace.

Breathe through the heats of our desire Thy coolness and thy balm;
Let sense be dumb, let flesh retire; Speak through the earth quake, wind and fire, Oh, still, small voice of cain.! —[Attentic for April.

# ENGLAND.

Manifestations in the Light.

To the Editor of the Medium and Daybreak is SIR—Messis, Herne & Williams have asked me to send you a short account of a light feares which I had with them a few days ago, at two o'clock P. M. which I am happy to do, if the only as a slight acknowledgment of the centerous treatment I received from those gentlemen.

The most remarkable feature of the scance was the movement of different articles of furniture the movement of observed articles of furnitures, without contact (in bright light, of course). The table—an unusually solid oyal table, standing on a pedestal with four supplementary legs—was stringly tilted several times, twice while I was sitting underneath it. When it was desired to be light, I lifted it out my-side with an exertion of force equal to about half a pound; when told to be heavy it required a force of ninety or a hundred pounds to move it (as I since found; experimentally, with weights). The sofa was twice brought over to the table with a rush, from a disfines of about three feet. A chair about five feet beliff Mr Waand several chairs three and four feat behind Mr. H., were also brought up to the table. Those movements were sudden and violent, such as m'ght be produced by letting go a violent, such as might be produced by letting go a powerful india rubber door-pring which ad been previously stretched between the articles moved and the legs of the table if the latter were fixed to the fibor. But of the door-springs or any other machinery there was not a trace, and the table was not fastened to the floor. The guitar and two speaking tubes were now placed under the table, and these moved and touched my legs; and white looking under the table. Is a with find. and, while looking under the table, I saw the gol tar jump, and the trumpets to I backwards and forwards, without any apparent motive force. I afterwards caught hold of a tube that was touching me, and this was mulleit away with great force. A tube which Mr. H. held downwards over the edge of the table, opposite to me (bis hand being above the table), was taken from him and instantly put in my hand, held in a similar po-sition, (I may mention that the two tubes used were dis-imitar in several respects, and I noticed that the same tube came to my hand that left Mr. H.'s: moreover, there was no noise of a tube having been dropped by Mr. H.). Two rings were conveyed from Mr. H is hand, held just under the edge of the table, to Mr. W 's hand, held in a simple the same and the same ilar position (a distance of about six feet). My overcoat and hat, which I thought I had deposited in a safe corner, (the hat being a new one) were In a rate corner, (the hat being a new one) were thrown violently across the room, and my untirells made a victous dash at Mr. If from another corner. A cloth having been put on the table, and the mediums having approached their chairs to mine, the cloth was raised at the edge some four inches high, by what purported to be a hand, the point raised being at least two and a half feet beyond the reach of either medium's foot.

In this account of my séance I have rather understated the phenomena for fear of being led.

derstated the phenomena for fear of being led into unwitting exaggeration, and I have no remark to make except this, that it is a surprising thing that the opportunity afforded by the strange and rare power, or git, possessed by Messrs. Herne and Williams is not greedily seized upon by men who have made the observation of phe-nomena and the estimation of evidence a specia'ity, even if for no other object than to seek for some clue to the liberto mexi lamed marvels of magic, witcher of the Yours obediently,

February 22, 1872. R. HARTE. IIf all investigators adopted the common-sense precautions of our correspondent, two evils would be averted—to wir, it would be no longer no cessary to slander mediums as cheats, and it would be impossible for mediums to impose upon their clients, even if willing so to do. Blad to hear of the further development of Messrs. Herne and Williams's mediumship, the is the highest restimony to their faithfulness.—Ed. M.]

# Letter from Liverpool.

DEAR BANNER-I am glad to record again that Spiritualism is making headway in Liverpool We have been favored with a visit from Mr. Morse a trance medium from Loudon, who gave us three splendid addresses while in a trance state. All the papers in the town reported pretty full and favor-

a humbug, a delasion, and a suaro."

We have taken possession of the "Secularists" Hall," in which we held our first anniversary. J. L. Porthie's Report - My report for Februsone of the best-thinkers among Materialists by is as Theorem Visited: Le Ray, Ena, Thive Tolin I our society. Their Chairman came. Granger Bog Sarings W., son Creek, Spring Valley and Description of the first statement of the control of the con have Joine I day society. Their Chairman came forward last evening (Feb. 231) it out meeting and joined our society. He said the views held by the Spirit malsts were rational, and he was determined to investigate Spiritualism theroughly. I am ascenished to sea free thinkers and materialists flocking to the side of Spiritualism, and he was developments are taking place, affects flocking to the side of Spiritualism, and the interdumship and thomoscium. At Charge the harmship and thomoscium, At Charge alists flocking to the side of Spiritualism, and adopting it as their salvation, while the Christians Grove a Miss Myres has been developed as a me stand-aloof and are afraid of it, but are ready to dram. She was brought out very rapidly. Belo put upon it every abuse, instead of hailing it as the harbinger of truth, and an auxiliary to religion.

The Medium and Daybreak is doing a great work in England. It is a spiritual weekly paper, and is sent to every quarter of our island, and it is much read among the people. By it, thousands have been attracted to the light, which has just ; begun to break upon us. Some of the best seten-

good fortune and this good fortune consists main good fortune and this good fortune consists main by in what 6 Powed as a direct result of our meet-ing in awakening so great an interest that the p-ople must hear more without delay to meet quently, Mr. O. L. Sattiff, of Wooster, O, who was with us, was solicited to come back to us; after fulfilling an engagement at Deansville, N. Y, of ten lectures, and give us a course of six or-more as the occasion see ned to warrant. He con-sented to the arrangement, and after a very suc-cossful time at Deansyille, began his course on the 8th inst. The six lectures were given during two weeks, and the interest seemed to increase with every succeeding lecture. The large and comfortable hall was nicely filled every evening with extrest and intelligent seekers after spiritual truths. Ortholoxy was much agitated also, and whispered a great many warning words to its votarios to provent their attendance upon their figures, but they would hear, and many have been saved from bondage. Coeines convert said, "Bro. Sutliff has lifted me out of hell"—the hell of terrors which Orthodexy had taught him, and he rouse hearts are now here they had taught him. nged as one who breathed the breath of heaven

for the first time.

Although making no preferation to great scho lastic attainments, Bro. Sutliff's well-defined thoughts, clear and foreible utterances and kindly and gentlemanly demennor, sustained by a mind and memory well stored with principles and facts. and a heart full of fraternal impulses beating in unison with and in response to the angel-world and the aspirations of humanity, go to make up a character which should be better known, and therefore appreciated by the spiritual public outsides of his own.

alde of his own State.

His investigations in the prophotic field and deeply and intensely interesting, not-usly in the modern, but in the ancient inspirations. His application of the ancient prophecies to this day and

or already ripe for the harvest. From comeston he went to New Berlin, and gave two lectures, too interested unabated. He then returned to West Winfield, where the people were waiting for two norse lectures, voted by the last meeting which, I ke their predecessors, were listened to with great and absorbing interest. Now out stores, which great and absorbing interest. Now out stores, which great and absorbing interest. Now out stores, the weight of the subject, and on Sunday they with great and absorbing interest. Now out stores, the weight of the subject, and on Sunday they with great and absorbing interest. taverns, shops, and all places where "setters congregate, are scenes of interesting and amusing liscussions. The condition of the old "landmarks" is that of bees, which are being robbed of their store. There is great agit tion and trepidation, and in some cases real grief manifested. "Polyoned arrows here shot at some of us, and anothe mas are hurled at us. All this we hear with proper

meekness, still pressing toward the light. E V. WILSON IN OGDENSBURG -J. B. Armstrong writes, March 12 b: This great chample) of troth and Spiritualism has delivered four lec-tures here in one of our best halls, packed to overflowing. Now this is one of the old couser varive Orthodox towns. Our cause never before could take a long nor full breath, owing to the density of the atmosphere. But Mr. Wilson has taken the cld town by storm, and I venture to say if he could have stopped and I-ctured here for one month he would have emptled some of our seventy thousand dollar churches down to their fos sil strata. His lectures here have been a per sit strata. This lectures here have been a per-fect success, and hundreds are seeking to know more of our beautiful Philosophy. Indeed, any of our best speakers would draw big audiences if they were here now. Mr. Wilson has also spoken in several places in Northern New York, and a every place with perfect and entire success. I beg to commend Mr. Wilson to any and every one that would like or desire to see the caus placed upon a firmer basis in their, midst. He is the man you want.

Pennsylvania.

TITUSVILLE, - Veritas writes, March 6 h, thus: We have a society here numerous and strong, composed, in the main, of the hest elements of our neonle, both as regards position and ments of our purple, duty as regards position and wealth, and this society is steadily increasing. We have herefore been favored with such speakers as Rev. J. C. Hull and others hardly inferior in point of talent and eloquence, but our chief reliance—the life and soul of our whole organization—is our gifted sister, Mrs. E. L. Wat-son. This lady is one of the best l-cturers I have ever listened to, and I have had many opportunities of judging. Deservingly popular, possessing a mind of originality and rare culture, elonent and convincing in argument, she never falls great difficulty has been to obtain a 11 ice of suffi stient capacity to contain the numbers who are sure to assemble when she is auguinced to lecture. To be fully appreciated, Sister Watson should be heard. Her lectures originate reflection, they abound in a variety of metaphors, sugested by beautiful flowers, among which she appears to reign like the liky—sole queen.

In addition to the almost regular weekly lectures delivered by Sister Watson, it is granfying to know that she devotes a considerable portion of her time and much of her ample means in ty that springs naturally from a locing and pure heart, and fall the 'l ke the gentle dew from heaven upon the place beneath."

LINDEN.—Alexander King writes: I have lately received a letter from Miss Lydia H. Ba ker, of Lancaster, Texas, informing me that the Spiritualists of this State are trying to set up a State Association; and also that they are endeavering to get the services of Dr. J. R. Doty, of Covington, La., as a lecturer. I have also just received a letter from Bro Doty, informing me that the "intends to visit fexas soon on a lecturing tour."
Will not all of the friends of Spiritualism in Texas write to the Doctor at Covington, St Tam many Parish, La, and post him up in regard to where lectures are wanted, and also give him

ably. One editor said "Spiritualism has reached the names of Spiritualists' living at different such dimensions that it cannot be now treated as points in the State, so that he can correspond a humbur, a delusion, and a snaro."

to han mediumship and thopposition. At Cherry dram. Sho was brought out very rapidly. Being brought up under the tutelage of the Dutch Reform Church, her control was at once pronounced to be of the devil. Their minister coal rise! preach or pray him out. The scient could preach as good. Dutch as the priest. So the girl was forced to leave home; she found an abiling place at Charles Hanson's, where her control was, being turned to was fallowed. The amountainers was control was being turned to was fallowed. usefulness. The opposition soon to ind a willing tool in one Peter McClacking, a member of the State Legislature, helping to frame laws to govern the people of Minnesota. Said Peter came with and advised the girl's jather to take her home.

hayo been attracted to the light, when has just begin to break upon us. Some of the best scientific men have begin to advocate the friths of Spiritualism, based upon their own experience, and they are bold and honest enough to give it their unqualified support. Yours traly, John Charman.

\*\*Banner Correspondence.\*\*

\*\*Banner Correspondence.\*\*

\*\*New York.\*\*

\*\*New York.\*\*

\*\*West WinField.\*\*

\*\*New York.\*\*

\*\*West WinField.\*\*

\*\*New York Association of Spiritualism of Caracter, attachment to the formula of circles, what can we experience, attachment to drag modifines from the house like a dog, and this "honorable." Peter came with and advised the grifts in the house like a dog, and this "honorable." Peter came with their unqualified support. Yours traly, John Charman. When such men as Peter MeCracking are allowed to make our have and local mobst of against which the house like a dog, and this "honorable." Peter came with their unqualified support.

\*\*New York.\*\*

\*\*New York.\*\*

\*\*New York.\*\*

\*\*New York Association of Spiritualism and Peter Correspondence.\*\*

\*\*New York Association of Spiritualism of Caracter of the men they elect representatives hereafter. At Grange thus spiritualism to evidence of the train of Sofitivalism and the sofit of the same of the spiritualism of circles, stating that they would have the evidence of the train of Sofitivalism and they are believers in what would not like the formula of the same of the spiritualism of circles, what came they like the soft desirable the soft desirable in a circle is Not local to the spiritualism of the same of the

Thyself."

At Big Springs we had some startling manifest; ations. A young lady was developed at the first sitting, the spirit of a Miss Stark taking control and giving her no ber some splendid fests. Gooing to a foot-rig, the spirit saids? I made this," See caressed her parents as tenderly as when with them. This young lady is in 1001 hands, and I hope to hear from her soon. The cause of Spiritualism cannot prosper without circles and tests, any more than a watch can keen time with tests, any more than a watch can keen time witho it a inaid-spring or balance wheel. Every phase of niediumship must be developed. How little it costs to sit an Fourt with friends, desiring nugel presence through such means! Thousands have been made to see the light whese genial airs are ship amoring with immortal beauty.
The above is respectfully submitted to the Spiritualists of Municeota.

"Rushford, Minn., March 1, 1872.

Canada West.

OSHAWA .- H. C. Whiting writes: "I see oceasionally, in the Bunner, notices of letters from correspondents in Canada, which show that Spir itualism has some footbold bere, althoug 1 I can not convince myself that it has a stong hald. Some few are lavestigating in this place, and the matter is gaining slowly; but there are but few who make an open profession. Mr. O. Stone, of whom you have seen notice in A. J. Davis's last book, entitled! The Temple, has made some very successful experiments in the treatment of the sick by his Atmospheric Air, Bath." His cures have been really wonderful. I am sure the world will yet recognize his discovery as one of the most important of the present age."

SPRINGFIELD, F. G. Dickerman writes, March 6 by "We were highly tayored, during the month of February, with a course of very interesting and instructive lectures, given at the restriction of D. M. Smith, Eng. by Mrs. Sarah Holen plication of the ancient prophecies to this day and country is not better calculated to please his country is not his calculated to please his country is not his calculated to please his country is not his calculated to please his country in the case of D. M. Smith, Exq., by Mrs. Sarah Belein Mathews, the well-known and highly endowed medium. Her arguments were clear and legicly endowed clothed with eliquent language. We tendecour sincere thanks to this excellent language. We tendecour sincere thanks to this excellent language. We tendecour sincere thanks to this excellent language. We tendecour displication in the right direction for the cause of Spiritialism in this big ited, church bound community."

Alabaria.

mediums here. I know of two boys who are raif-idly developing; one is quite a remarkable writing medium."

"In Union is Strength."

COLUMBUS, PA.—Mrs. N. H. Ewer says:
"Why will not those physicians who are "kicking
against the pricks," and hindering their own progression, units with the clairvoyants, who seen to possess superior power in examining disease, and, with their united efforts, prove a greater blessing to humanity than by trying to put down the power that seems, so silently permeating the minds of many persons at the present?

Many of our clairvovants and mediums are poor, weak women, so fail and slender that it geen's almost impossible to do the work they are called up in to perform; and we would willingly remain at our homes and examine disease, and let our practitioners do the labor, as they do now. They would succeed much better with their pa-tients when they know in what direction to work than to guess at the matter as they now do with the present system.—Humanity would be the better for it; and physicians, instead of lowering themselves in the matter, would make rapid strides up the hill of science and progression.

A " Cheap and Vagrant" Ministry. DEAR BANNER—The (late) Rev. E. C. Towne, in a recent article in the Lodex, success at the minisry of Spiritualism as "cheap and vagrant." much better is the ministry of that phase of Chris-tianity to which he belongs—the radical Univariante? Did he not find preaching among them so poorly paying that he betook himself to another calling for a livelihood? Perhaps by this time be has affinated with the Free Religionists. If to, can they loss of a more stable and well pad ministry than the Spiritualists? Did not Mr. Abhot, also a late reverend, but now the head centre of the Free Religious movement, suspend his Sunay services in Toledo, while he visited Boston? A spiritual society, in such a case, would have filled the desk with some one from its own number, rather than suspend its meetings. All new religious movements have a "cheap and vagrant" ministry until they have accomplished heir work, and when, having done it, they seek to draw crowded houses, and to enchain her large to become "respectable," it is about time for the andience, spell-bound, to the close; indeed, our to clear the track. W. H. B. Washington, D. C., March 11, 1872.

A Challenge Accepted.

D. W. HULL, Sir-Having just read your "challenge" for a controversy with Melos Grantapermit me to say that" the friends" of the above gentleman have neither "lost confidence" in him gentleman have nother "lost common to the as a gentleman and a man nor in his "nositions" as "true, either on "Spiritualism, Adventism or the Bible," and, although Laora lady, I will take up the gaintlet in defence of our positions. To quote your own words, this acceptance may be uitless, but to hold good so long as I have breath to speak, to meet you or your brother in debate, upon any reas mable notice, upon the above named issues between us. Let your friends and mine take notice. Controversially yours, Mrs. N. M. Henny. Mrs. N. M. HENRY. Bunker Hill; Ill.; March 10, 1872.

New Hampshire.

MANCHESTER -Mrs S. A. Rozers writes us fro a this city March 31, requesting conies of the petition against the "God-in-the-Co istitution nottee the saying that she trusts there is enough of the clissic can spirit alive in American hearts to-day to prevent the vie ory of priesteraft over liberty.

A drop of the blackest ink may diffuse as bright as the light of day.

#### Passed to Spirit-Life:

Pr. m. W. M. rock, Me., Peb. 244, Mrs. Curo inc. Cram. wife of Mi Antrew Cram, need et years.

On when Links was a woman of rare exceller of a true front of a delivery and a delivery of a and Mr. Andrew Cram, need 61 years.

Proceeds (top a.s. re a constitution of the State West of the Mark, March 12th, George West and Albert of the seed of some in out in.

After a recent theory was a constitution of the seed painted to the seed of proceeding the seed of the seed of the seed of the seed painted to the seed of the

Anntyersnry Meeting in Watking, N. Y.

Anniversary Meeting in Warking, N. Y.

Vometim of three set to s with be head at the Contribute, in Warking, S finds Court. N. Y. on the distance Contribute, and the clother is the Court of the Anniversary of Made in Spiritaria, it is hoped that the disease the interpretational thought, and singularity where side in heightering to ance Sad countless will try to the present distance in the interpretation of the processing of the material and the contribute of the interpretation of

New Humpshire Quarterly Convention of Hill b rough and Cheshire Countries. The Spiritualitie of Hillehorough and Cheshire Countries are figurested to meet in the felt convention at Leaving Hill health of the city of Archester, will on Filly Saturday and smales. April 5 to 6in and 7in. The Spirite expenditure is a theorem for their especial moments in one strength at the Countries of their especial moments in one strength at detection under strength and that all Spiriter ests in the country are enthally invited, with out repart of the operation of lines. Per order Executive Committee.

Annual Strong Secretary

#### BANNER OF LIGHT: AN EXPONENT

BPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY

AT NO. 158 WASHINGTON STREET. PARKER RULLD-ISC. BOSTON, MASS WILLIAM WHITE & CO. Properties. WILLIAM WHITE & CO. Properties.

ATORD BY A LARGE CORPS OF SALE WHITERS,

THE HANNINGOF LEGITLE IS A first C ass elect 1 300 third y Newschild, containing yours will work to the astronomy in 1887 at 1877 at 1887 as to 1887 at 1877 at 1887 a LITERARY DEPARTMENT.—Original Novel-etter of reformatory tendender, and occasion day transla-tions from French and German outlers.

REPORTS OF SPIRITUAL TECTORES

By able Trance and Normal Speakers. ORIGINAL ESSAYS. - Upon Spiritual, Philo-

EDITORIAL DEPARTMENT - Bulgaria of General interest, the Survainal Philosophy, its 1 handment, etc. Current Levelts. End etaming Misselberts. Notices of New Publications, etc. Wishess Entropial Polents, Boundpark, etc. Wishess, St. Louis, Mol. Wishen, Louis, by Clinas B. Lassi. MESSAGE DEPARTMENT -A page of Spirit.

Messages from the departed to their fatures in scartishing given through the englishing of Mas. J. H. Elgann, proving direct spiral intercourse between the Medicalic and Super-Mandane Wergly. ORIGINAL CONTRIBUTIONS from the most talented writers in the world."

talented writers in the world.
All which features render this journal a popular Paintly agier, and at the same time the Hartinger of a Gierion Section 9 alorum.

TERMS OF SUBSCRIPTION, IN ADVANCE. Por Your St. 00 Fix Months 1,50 Three Months 75

ESP" There will be no deviation from the above trees In remitting by mal about Officer to development, and represent Powlan or New York parable to the order of William White A.Co. 8 preferable to Bank Notes, since, smooth the cross-of Draft and lost or stolen, it can be renewed without vasite the wender, Subscriptions discintinued at the CNP autom of the time and for a subscription of the time and for the subscriptions.

paid for subscribers in Canada will add to the terms of sal scripting to cents per year, for prespay ment of American methods. Post-Ortick Abburgs.—It by no less the subscribers to write, unless they give their Port egge, Addic stand name of

State.
Subscribers wishing the direction of their super changed from one town to another, must always give the large of the Torn. County and State to which it has been sent.

The Specimen copies uniteres.
Subscribers are informed that twenty-dx numbers of the LASSER composes volume. Thus we publish two volumes as var.

Subscriberg are informed that twenty-six numbers of the RANSE compode a volume. Thus we publish two obtains a var.

Notice to Stanchiners.—Your attention is called to the plan, we have adopted of placing fluins at the find of each of your names, as printed or the paper or wrapper. These fluores stand as an index, showing the exact title when your subscription expires. A. . To time for which-so-chasse a die volume, and the number of the paper itself. The know that the time log which your paid is expired. The adoption of this method renders it unnecessary for an towend receipts. The so who desire the paper continued, should renew their subscriptions at least as least as the volume to refer the paper continued, should renew their subscriptions at least as least as the feet at the left at the left at the date. Patrons of the BANNER when renewley their subscriptions, should be careful to a tray state the left at the left at the left at the paper of mathed; and the same care should be exclused when a change of location is desired. By fortersonal, after days to this, our mailing clock will be a live of a view at mount of exity before in the individual of the alteration made; whereas if the full address to skyen, he has only to consult his alphaber of towns to turn check to the name upon the subscription but.

Alternitys discuss insertion at twenty cents per line for the first, and afteen cents per line for each subsequent insertion.—

25° Alteonmanications intended for judication, or in any way, connected with the Editorial Department, short he addressed to the Entror.—Letters to the Editor, not intended for unbleadion, should be marked "private."

All Business Letters must be altered to Sorton. MARS.

All Business Letters must be addresse 1:

"BRENER OF LIGHT, BOSTON, MASS." William White & Co.

WHOLENALE AGENTS: NEW ENGLAND NEWS COMPANY, 41 Court street, AMERICAN NEWS COMPANY, 121 Nassau street, New

OR City:
- WESTERN NEWS COMPANY, Chicago, Hi.
- A. WINCH, Philadelphia, Fa.

NEW ENGLAND NEWS COMPANY, Il Court street, Boston.
C. W. THOMAS. We Fourth avenue, New York
HENRY WITT, 17 (South 4th street, Brooklyn, F. D., N. Y.
GEORGE, H. HELS, west end from Bridge Oswego, N. Y.
E. E. ROBENSON. "Market street. Corning N. Y.
WARREN CHASE, 2000, 24 North 5th 8th 8th Jones, Mar.
MRS LOU, H. KIMBALL, Room 21, Pape Block, 137 Mallson street, Chicago, H.

on street, Chieses, III W. B.Z. FBUR 166 South Third street, Phondshibit, Pa. HENRY BORROWE's, East of Custom II use, Philadely,

phia, Pa
D. S. CADWALLADER, 1995 Race street, Philadelphia, Pa,
W. D. ROBINSON, 20 Fixchange street, Perthand Me,
DAVIS BROTHERS 53 Exchange street, Per hand, Me,
"J. B. ATAMS, corrections of and F. Street, (c), posite the
Post-files, Washington, D. C.

SUBSCRIPTION AGENTS:

AUBERT E. CARPENTER.

WARREN CHASE & CO. 814 North Fifth st., St. Lonis, Mo. HERNAN SNOW. 318 Kearner street San Francisch, Col. 4 Kearner street San Francisch, Cal. 3 Mart. Lott 9 K. 198 MARL. R. om St. Pope Bl. 62, 137 Madison street, Chicago, Ill.

J. BURNS, 18 Southampton Row, Bloomabury Squate, Holg. born, W. C., Lopion, Eng.

De Publishers who insert the diore Prospective three lines in their respective journals and cult attention to, it edit stully shall be institled to a copy of the Passes of Displacement and a copy of the Passes of Displacement of the containing the adsertisement, marked.

, EP This paper is issued every Naturday Morn-ing, one week in advance of date.

The in quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condended or otherwise) of correspondents. Our, columns are open for the expression of free thought, when not too personal, but of column we cannot undertake when not too personal, but of course we cannot undertake to endorse the Cariod shades of option to which our correspondents give utterative.

# Banner of Light.

BOSTON, SATURDAY, MARCH 30, 1872.

Office institute "Purker Building," No. 13 WASHINGTON STREET Root No. 3, Ur STAILS.

THE AMERICAN NEWS COMPANY, ID NASSAU ST. WILLIAM WHITE & CO.,

STUBLISHED BERTHER BERTHER FOR WILLIAM WHITE, LETTICH CORRY, 1984O B. RICH BY For Terms of Subscription see thirl page. All mail matter must be sent to our (Centra) Office, Buston, Mass.

All letters and communications appertaining to the Elitorial Departmental said be addressed to the editor.

#### Political Parties.

Nothing less needs demonstration than the fact, patent to every close and careful observer, that the old political parties are both in process of disintegration, and will soon be entirely broken up. This is not occurring from any special earthquake or explosion within them, but simply because they have gone just as far as they can, and now find themselves at the end of the rope. They inved recruiting from entirely new forces. Their old dogmas and schemes are worn out. What is untitled for the current times, is: by common consont, discarded. Nobody seems exactly to understand how it is done, but it is somehow done, nevertheless. There is no use in trying to keep the machinery at work after the life and inspiration are gone out of it, any more, than there is in frying to heat and cook with old stoves after a new kind of fuel is in universal demand. Polities, to state the fact, more nearly as it is, have become a different affair from what they were once, by reason of the larger room which, of late: years, has been given to the public consideration of humane, benevolent, social, religious and economic questions. The old slang-whang style of things has gone out, and will not return again. People are to-day putting themselves very different questions from those which they asked not many years ago; and parties have found themselves compelled to adopt them; also, as a part of

As Spiritualists, we cannot disguise the profound satisfaction with which we view these changes, because we know that they portend a broader field for public discussion and investigation, and open up to the mind an entirely new departure for the people of the country. The questions raised may indeed be questions of tariff and finance, of banking and taxation, just as they were thirty years ago and more; but any penetrating observer can at once see that even these are infused with a different spirit from the oldone, and overlaid with altogether larger and more liberal considerations. Moral sentiment is in the air. Humanity shows itself at every turn of the discussion; progress, physical, mental, spiritual and social, is as much a part, if not more so, of the public questions of to-day as anything else. So that it is absolutely essential that this marked and deep development in the public mind should find an answering voice in the current political organizations; and, inasmuch as both theold ones have served their turn, as their inability to go on any further proves to every comprehension, the natural result is a general reorganization, such as we actually see going on. Individuals may stop and accuse one another of treachery to party obligations, but they fail to see that, even while doing it, they are fulfilling the law of change and securing the destined progress.

# A Modera Jail.

The mode of treating debtors and witnesses and such like parties in Ludlow-street Jail, New York, is not only a standing scandal to all modern professions of humanity and justice, but to decided an outrage in itself that we wonder there is not a physical revolt of society against the continuance of its abuses. Any man can be arrested on bare suspicion of a creditor, let the debt be as small as it may, and on his single assertion, in the form of testimony, be thrown into Ludlow street Jail. The worst of it is, this is not the end of it. As soon as the other creditors know what has been done, they start up and rush around the donmed victim like a pack of ravening wolves, put all life business into the hands of the sheriff, destroy his prospects and clean him out pretty thoroughly. before he regains his freedom. Such an instance has recently been brought to light in New York by the death of a man who, because one of his smallest creditors acquired a notion that he intended to leave the country, procured the poor man's limmediate arrest and incarceration, and let him free himself after a long time only to find that his affairs were all gone to destruction. The sheriff's sale had stripped him in the two weeks of his involuntary incarceration. With but a feeble constitution, his occupation gone, his spirits sank, his health gave way, and in a short time he was in his grave, leaving a family without provision.

The case of another of the unfortunate inmates of this same Ludlow-street fail is given on this wise: A man was selzed and carried away from his wife and family, on a charge of having assumed to be the proprietor of a sewing-machine, which, according to the contract, was to remain at the disposal of the maker until the last installment should have been paid. Another case was that of a man who had, with perfectly good intentions, endorsed a note for a friend, but because he was not able to pay, was torn from his bride and a position that paid him two thousand dollars a year. What happened to the maker of the us paid note does not appear. Another stated that he had been pounced upon by his creditors without the alignest hint of their intention, and inconsequence his wife and three children were driven from a respectable home to become the occupants of a wretched tenement, where they did what they could to eke out a living by making wax flowers for milliners. Said the poor victim-"If they had only given me a chance, T-would have paid them all; but now I am utterly broken down, and can never hope to recover my former position in society." So that a had law gives revengeful natures every chance to entiate their passion upon incocent persons, and under pretence of securing a paliry debt to break up their business, beggar their families, destroy their reputation, blast their hopes, and end their lives in abject wretchedness. Ludlow-street Jail clearly needs a general delivery at the hands of humanity and justice.

At Birmingham (England,) a rope has been made, which is more than six miles long, and weighs more than sixty tons.

In Memoriam-Fannie B. Felton.

This well-known and indefatigable worker who for twenty years has been connected with er, passed from her mortal body, which the slowbut sure advances of disease had made untenable, to join in the pleasures of spirit-life, on On the affginoon of Monday, 18th, services of re-Spect were held at her residence in Everett, the speakers on the occasion being Drs. John H. Currier, of Boston, and A. H. Richardson, of Charlestown. A large concourse of friends from vicinity, gathered to participate in the solemn taught undoubtable immortality, and therefore | end of a woman's life; there were not men enough loving hearts can but be cheerful when a spirit to go round, in the first place. He dwelt upon passes the bounds of mortal suffering into the broader liberty of the land of souls.

The body was placed in an elegant rosewood casket, and the most beautiful floral decorations were displayed in the room-where it was deposited. The displayed in the foom whate it was deposited, the same in the past woman had been influence; man, deceased by with a pleasant smile on her feat power; and now she asked to be to ver or person, tures, seeming rather to be enjoying a deep and and the two would approach and blend. This restful repose. The funeral obsequies commenced by singing, from the Charlestown choir, after which Dr. J. H. Currier gave a fine address, in which brevity and pointedness were happily blended. Referring to the history of her whose form lay, before him, he pictured the theologic darkness which reigned twenty years ago, and bore willing and grateful testimony to the work she had done is the emancipation of souls from the bondage of error. By the life-work of such as she, progression, the great law which Orthodoxy so strenuusly opposed, had found a representative even in Park-street Church, in the person of the Rev. W. H. H. Murray. The creedists then solves, on funeral occasions to-day, are wont to shut up the "Thirty-nine articles" and grasp the assurance be generalized. There was that in the digition by otherwise despised Spiritualism that which life did not take on or death put off 'him ye reek is not here-he-has gone-he has arisen." In comparison with the past, he said, how glorious is the change. To have lived and would be no opposition. God was no trutologist, worked for twenty years in a cause like this was and when he made woman he was not making eulogy enough. Words were inadequate to express the feelings called forth by the occasion, and silence, golden silence, while the angels around spoke to the hearts of those assembled. was her most fitting onlogy. To the relatives and friends present he would say in conclusion that her work was not done, but that with added that. "The greatest mother is the noblest wonld labor still more effectually, both for their and for the advangement of the cause Stael. Genius was often accounted for by the friends present he would say in conclusion that for them and for the advancement of the cause she so deeply loved.

The "Evergreen Shore," (from the Spiritual Harp) was then sung, after which Dr. A. H. Rich but not ardson made a few remarks touching upon the patient endurance of suffering and the firmness of the faith of her who had been called to experience such great trials both of mental and phys's cal type. He bore witness to the light and comfort which on many occasions her words had given him, and spoke of her as calmly and sleeplessly waiting for death night after night, refusing companionship, until obliged to yield to the necessity of attendance; because when alone the a igel world seemed more near. To her parting from earth-life could every Spiritualist confidently point as an evidence of the sustaining power of our glorious philosophy in the hour of physical change. The ceremonles then concluded.

Thus another of the pioneers of the spiritual movement has departed from labor to claim the reward of well-doing. Her remains were taken for interment to Binghamton, N. Y., where her aged mother still resides. We shall print soon a biographical sketch of her life-labors and achievements, for truly "the memory of the just is

#### تبلك أنحاجه أعدانالسد The Celebration in Boston.

As we announced in the last issue of the Banier, the Committee of Arrangements are making preparations to celebrate the Twenty-Fourth
Anniversary of Modern Spiritualism (which occurs the list of March) on a grand scale in Music
Hall, Monday evening, April 1st. The exercises
will consist of brief speeches, from seven to nine
o'clock, by five of the most talented speakers ado'clock, by five of the most talented speakers advocating the Spiritual Philosophy, who have generously volunteered their valuable services

MRS. EMMA HARDINGE-BRITTEN, PROF. WILLIAM DESTON, MISS-LIZZIE DOTEN, MRS. NELLIE PALMER, MISS JENNIE LEYS.

Between the speeches the favorite Music Hall Quartette, (Miss Loud, Miss Thomas, Messre Metzger and Turner) having volunteered their ser dees, will execute choice pieces of music. At half-past nine the floor will be ready for promenade and dancing. A programme of ten dances will be arranged, and Carter's eptendid-Quadritte Band will furnish the music. Altogether, the en tertainment is equal to any ever offered on simi lar occasions, and should be appreciated by a full attendance; and more especially should this he the case, as there is another commendable object in view-the support of free spiritual meetings in Music Hall Sunday afternoons. Every dollar realized over the expenses will be appropriated to that generous enterprise.

Prices of admission-Single ticket for gentlenan, \$1,00; single ticket for lady, 75 cents; ticket for gentlem in and lady, \$1.50; package of ten tickets, \$7,50. Tickets are for sale at the Banner of Light office; and at Music Hall Sunday after-

# Crookes versus Carpenter.

We learn from the London Spiritual Magazine. that Mr. Crookes has issued a temperate, dignified and able reply to the calumnious felseloods of the Quartefly Review and the smaller critics and detractors who have followed its injurious lead. The public may now learn from the pamphlet under notice how their misplaced confidence in the veracity of the Quarterly Review has been abused; and if Dr. Carpenter has any sense of honor or shame, he must wince under this scathing exposure of his heedless or willful misrepresentations. Mr. Crookes shows that in ten distinct instances the Review has deliberately calumniated him. We need not follow Mr. Crookes. for the superficial character of the Quarterly Review article and the spiteful nature of the attack on Mr. Crookes and other eminent men of science b too obvious to dwell upon. It is only the scientifi: position of the writer, and the literary reputation of the Quarterly Review which has given to it an ephemeral and factitious importance.

We hope that what has befallen Dr. Carpenter of those who certify to the genuineness of its phenomena, and that it will also be a lesson to Dr. not bear false witness against thy neighbor."

Thanks to Hon. Charles Sumner for a copy of speeches of Hon. Carl Schutz.

Bex? at Horticultural Hall, Boston.

On Bunday aftertoon, March 17th, the course for the present season, carried on by the Free Rethe cause of Spiritualism as a medium and speak- ligious Association at this hall, clused by a lecture from the Rev. Dr. Cyrus A. Bartol, on the above subject. He began by saying that we should accept the patent fact that woman was Thursday, March 14th, at the age of forty-three, physically inferior to man, and maintained her superiority, as she was the next step from which natural selection was to evolve the angel, who, by the rule of the survival of the fittest, would most resemble her in organization. If marriage were her highest duty, God failed in some of his Boston, Chelsea, Charlestown and the immediate | noblest daughters; there was proof of immortality in this power which does not pair itself off, but and yet joyous exercises-for solemnity will over acts as coupling and connects the whole train. attend on funeral rites, but Spiritualisms has Conjugality and not seem, to the student, the chief the power of man's love for woman, and said polygamy was a misnomer; it was not marriage to be married to more than one. The question of the injustice of one sex to the other was consider. d, the speaker saying that neither sex could be just to itself, but only each to the other.

may be done in three ways: first, by equal and impartial education. The time would come when the barring of woman from any field of education voild be considered as a relic of the cavage. He spoke of the mingling of the sexes in educational alls, and said the association would supply exsting defects in the academic course. It would not do away with any salutary, social conven-tion. The second mode was industrial, and wo-man was finding that her hand was for something more than to give away to whoever should de-sire. She should be taught to draw and become an artisan or an artist. She would then become the peer of man The third method of her deliverance was the attainment of her givil and polytical rights. He hatted the day when woman should he giver as well as receiver, and with her value would come her vote. Men and women would never do the same thing in the same way; they could not be generalized. There was that in the diversity ever considered sex a mere costume were self-ig-norant. It was a union in separation, if man was ever, manly and woman ever womanly there man over again.

The first distinctive trait of the womanly na-

ture was sensibility. If man reflects and magnifies this world, her mind is a telescope directed to the stars. She was incarnate sentiment. Miss Evans wrote: "Woman never forgers coldness even as the mask of love," and in this she reveal. Mrs. Stowe strikes down slavery with mother. Mrs. Stowe strikes down slavery wit story, but she did not convict Lord Byron of Lucy Stone convinces us of woman's rights but not her Syripture exegests. Mrs. Howe's reply to Mr Wasson has emotion more than ar gument. Logic was not the chief instrument of truth. Mrs. Stildons equaled Garrick, and the eftruth fect of Mrs. Komble's recitations Charles Dickens did not surpass. Another element of woman's character was privacy. The Oriental mask was not beeded if, modesty was worn as a veil. Woman was the best of teachers, and should she not heal? The nurse had done vastly more than the octor in all ages. Should she not preach? could not do it worse than some men. Ambitious to multiply one a public continence was mental prostitution. If a woman falls from her proprietry, it hurts her more because she falls from a greater height. The third element of her constitution was purify. The scale of virtue was absolute, and sanctity was undivided property, and yet virgin was a word which has no masculine synonym. A good woman was the best thing that breathed: what a hadrone was he would dot that breathed: what a had one was he would not say. Weary sister was holy. Woman forgave wrongs which seemed too great for God to pardon. There was no parting woman from man, Men do not hate women as bad as women hate ach other.

It was a shame to call a government a republic in which women were not allowed to yets. Why should they not? Because they could not fight? Joan of Arc answore! that argument. Were 1011ties too dirty for them? Were the pillars of the Republic wreathed with tobacco smoke and plant-We were, most probably, ed on expectorations? entering upon a period of disturbed gexual rela-tions, which would not, however, prevent our onof chivalry for the recognition of their rights.

# Music Hall Spiritualist Free Meet-

ings. Last Sunday, March 17th, Addison A. Wheelock, Esq., of New York, addressed (for the first time) a large audience in the above hall, in this city, on the subject of "The Soul's Destiny; or Here and Hereafter." The speaker soon enlisted the attention of his au lience, and the interest kept increasing until it attained a high pitch of enthusiasm. He gave a clear and rational picture of the soul's need in the earth-life; and then, lifting the veil-that ships from view the spiritworld—the hereafter—he traced in an unbroken line the conditions that, per necessity, must contique and pervade in the other life, in obedience to the demands and destiny of the soul. In doing so, he dissipated all fear of "death" and the torments of hell," so persistently preached by theologians. His affirmations and facts regarding the truthfulness of Spirkualism were strong and decidedly effective. In the course of his discourse, he referred, with telling effect, to the habit Spiritualis's had, of allowing their children to go o the various sectarian, Sunday schools for their early religious training, where their minds become imbued with false and pernicious ideas that may last them a lifetime. He denounced the system as unwise and unjust, and a wrong done to children by parents, whose daty it was to protect them from such a blight to their spiritual growth. He earnestly urged the continuance and support of the Children's Lyceums. Improve the present system, if necessary; but, at all events, keep up a system of Sunday schools where the great and important truths of the Spiritual Philosophy shall be taught the children, and the result will prove a blessing to the whole human family. Altogether, the discourse was able and satisfactory, and was delivered in an eloquent and forcible

Miss Jennie Leys, who made so decided and favorable an impression here in December, has been secured for next Sunday (March 24th) afternoon's lecture in the above hall. She is one of the best speakers in our ranks.

# The God Constitution.

The scheme for turning our free government over to the ecclesia-ties does not appear to work very favorably, and we do not hear that it is making any perceptible headway. On the contrary, will operate as a salutary warning against that it seems to have fallen flat, and to have become a spirit of rash and reckless assertion so common failure. Dr. Hedge, of Brookline, near Boston, among journalists in writing on Spiritualism and preached a very powerful and impressive discourse against it last Sunday. In Congress it has been practically knocked in the head by the Carpenter himself, bringing home to his mind the prompt protests of tens of thousands of the people, wholesome conviction that even he may not with who may well congratulate themselves for having impunity violate the commandment—"Thou shalt moved in the matter so early. We should be much more glad to read Gov. Washburn's refusal to have any connection with it, over his own signature, but suppose that the assurances of his political friends will have to answer instead.

Spiritualism in New York City-The

Twenty-fourth Anniversary. D. Doubleday informs us, March 16th, that at the Annual Meeting of the Progressive Spiritualists of New York City, the following gentlemen were unanimously elected trustees for the ensuing year; J. J. Tyler, Dr. O. R. Gross, F. M. Clarke, John Keyser, William Barnard, J. A. Cozeno, E. S. Creamer, Dr. F. E. Andrews, H. J. Newton; and at a subsequent meeting, J. J. Tyler was reelected President, Dr. O. R. Gross was chosen Secretary, and John Keyser, Treasurer.

The Twenty-fourth Anniversary of the adventof modern Spiritualism, will be celebrated at Apollo Hall, Sunday afternoon, March 31st, 1872. original "Fox Sister," will be in attendance, and addresses: Hon. J/W. Edmonds, Dr. R. T. Hal-Anna M. Middlebrook, Nettle C. Maynard, Warren S. Barlow, A. A. Wheelock, Fred. L. H. Willis, Thomas Gales Forster. Music and singing by the society's choir.

#### Troy, N. Y.

We learn from a correspondent that Mr. J. M. Peobles's lectures are creating a general and increased interest in the subject of Spiritualism. Full audiences attend\_each session. The Society-feel strong enough to hold meetings the year round, and desire to have Mr. Peebles remain for nine months, Mrs. Nellie J. T. Brigham being engaged for the other three. And that is the way Spiritualism is dying out in Troy!

Another correspondent, W. H. V., says:

"Resolved That spiritual manifestations are proven by the Bible."

Bros. Peobles and Sutliff took the affirmative,

and J. Decker, Rev. Mr. Wendall, of Albany, and Rev. Ezra D. Simons, the hegative, Five years ago it would have been impossible to get anything of a spiritual nature before this institution, but now the demands of the people call for investigation, and even the clergy cannot longer shirk the responsibility. Great throngs rushed to hear, and so the good work moves on.

#### Street Railroad Track Cleaver.

Mr. Augustus Day of Detroit, Mich., has a patent for a device which is believed to be the simplest and most effective for the purpose named which has yet been produced, for clearing horse railroad tracks. It not only clears the track from snow, but is equally useful in removing mud and other obstructions, at all seasons of the year. It consists of a curved scraper, resting on the top of the iron, and extending diagonally across it, in front of the wheel. One of these scrapers is placed in front of each wheel, and can be easily and quickly applied to or removed from the track hy the driver. It is now in use on two South Boston horse cars, and also two Lynn and Boston cars. This is accounted, by competent judges, to be one of the most useful patents extant; and we have no doubt, when its merits become generally known, but that the patentie will realize, as he should, a fortune by the invention. The cleaner should be placed upon every horse car in the United States. It is already upon several roads, in the West.

#### Fast Day.

It of course matters very little to us, as Spirit. ualists, whether the Governor's Fast is appointed for the same day with the church's Good Friday, or not; but it is a matter of some little interest to note that our Massachusetts governors are so set on the Orthodox side, that they persistently refuse to allow the State Fast to fall on the day of the church Fast, when they could just as well do it as not. Last year, Gov. Classin appointed it on the very day before Good Friday. This year, Gov. Washburn appoints it for the week following Good Friday week, and in Easter week, when the church is in the midst of its rejoicings over a "risen Redeemer" There is an evident obstinacy Puritan spirit that still refuses to open public libraries to the people on Sunday.

# Papal Infallibility.

Pere Jungua, a priest of Bordeaux, having been prosecuted for writing against religion, has addressed a letter to Monseigneur Donnet, Cardinal Archbishop of Bordenux, in defence of his Orthodoxy. He declares that those who accept the doctrine of Papal Infallibility no longer bedong to the true Church, and maintains that he and other priests who reject that doctrine are depositaries of traditions of the primitive universal Charch. Pere Jungan is organizing a committee of action, corresponding with similar committees in France and foreign countries, and intends to make a direct appeal to the people of Bordeaux.

# "The Spiritual Pilgrim."

A second edition of this interesting work, by J. O Barrett-the biography of J. M. Peebles-is now issued from the press of William White & Co., proving its popularity with the reading Spiritualistic public. Send in your orders, that you may, by perusal, gain an insight into the past life of one of the world's workers.

# Memphis, Tenn.

W. H. Butts informs us that Ed. S. Wheeler is doing good work in that place. The Society has arranged for Mr. Wheeler to remain there two months instead of one.

The wished-for era of international agreement and good feeling was foreshadowed at London, on the day of the Queen's Thanksgiving service, at the American Joint-National Agency of Messrs. Bowles, Brothers & Co., where and when the members of that celebrated firm received their friends in a most liberal manner. The build ing was decorated profusely with British, American and other national emblems, and the windo and balconies were crowded with ladies and gentlemen of many nationalities. More than one thousand guests were present, including representatives not only of America and England, but also of Continental Europe and Japan.

I'm We reprint from the London Medium and Day break a very interesting account of spiritual manifestations which occurred in the light, at a icuce held in London, by Messrs. Herne and Williams. It would be well for those croakers who are always crying "humbug" to all the manifestations done in dark circles, to read this record of what unmistakably took place before the clear sight of all present. It may help remove their prejudices and supply common sense.

# The Sick and Destitute.

Funds received in aid of J. H. Powell, of Eng. From James Elliott, Canton, Mass., \$1,00.

Thanks to Mrs. R. B. Putney, of Athol, for beautiful flowers for our Free Circle Room.

Contents of this Number of the Banner.

First page: "The Principles of Social Freedom," by Victoria C. Woodhull; "The Public Defamer," by E. R. Place; "Church and State, Law and Physic," by T. R. Hazard. Second: "God in the Constitution," by Cephas B Lynn; Spiritualists and their Work," by G. B. Stebbins; "Who Shall Represent us?" by Anna M. Middlebrook; "Matter and Spirit," by J. E. Hendricks. Third: "The New Disgrace," by Charles Holt; Posm-"The Brewing of Soma," by John G. Whittier; "England-Manifestations in the Light;" "Letter from Liverpool;" Banner Correspondence from various localities; Obituaries; Prospectus. Fourth and Fifth: Usual editorial at two o'clock. Margaret Fox Kane, one of the matters, etc. Sixth: Message Department; "Acknowledgments;" "Remarkable Verifications of the following eminent speakers will deliver short | Spirit Messages;" "The Cause in Philadelphia." Seventh: Advertisements. Eighth: "Editorial lock, Victoria C. Woodhull, C. Fannie Allyn, Correspondence," by Warren Chase; "Mark Heber's Luck."

> Spiritualist Lycoums and Lectures. MEETINGS IN ROSTON.—Music Hall.—Free admission.—The Fifth Series of Ecctures on the Spiritual Philosophy com-menced in this elegant and spacious hall last October, and will be continued every Sunday, at 24 PRECISELY. (except April 22.) Miss Jerule Leys will lecture March 24, to be followed by Prof. Win. Denton and Mrs. Emma Hardingo. Eliot Hall.—The Children's Progressive Lyccum meets at 10 A. M.

John A. Andreic Hall, corner of Chauncy and Essex streets
Test circle at 10} A. M. Mrs. Mary Carlisle, medium. Lee
ure and answering questions at 2% and 7} P. M., by Mrs. B. A

Temple Hall .- The Boylston street Spiritualist Association neets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture. Boston - Eliot Hall - The Children's Lyceum met ar this place Sunday morning, March 17th, with full ranks, out missing the genial presence of the Conductor, D. N.

The interest manifested here is intense and increasing every day. The following question has been debated the last two weeks before the "Young Men's Literary Association" of this city:

Stream Association of this city: son and Laura Hunt, and a musical selection was executed by Alice Cayvan. Anniversary Party .- The friends of Dr. Samuel Grover,

o the number of about fifty, surprised him at his residence, 2) Dix Place, on the evening of Wednesday, March 13ththat date being the sixteenth anniversary of his first comnencement as a medium. Music by Mrs. Emma Fesson den Brackett, a scance by Mrs. II. W. Cushman, the musical nedlum, remarks by Judge Ladd, Mrs. Roundy, Dr. Grover and others, and a fine collation gave interest and pleasure to the occasion. During the evening J. J. Glover, of Quincy, who was in attendance, was made the instrument of demonstrating the presence of the Doctor's deceased wife. Olive, she controlling his hand and writing :

Grieve not that I have passed away, Rejoice at my release; For here I greet you all, and bring An Olice branch of peace.

CHEISEA. - Granite Hall .- A. A. Wheelock addressed the ipiritualists of this city at the above-named hall on Sunday evening, March 17th. His lecture was listened to with evident satisfaction, and created a marked impression upon

NORTH SCITUATE .- Good Templars' Hall ,- D. J. Bates , in letter enclosing forty signatures of citizens of Beltuate and vicinity to the "counter-petition" against the Constitutionamending bigots, so lately in session in Cincinnati, O., says with regard to the Children's Lyccum: "Its meetings are as fully attended as at any previous time, and the members take a lively interest in the movement. Golden Chain recitations and the other exercises were creditably performed on March 17th, and the question, "How can we best advance the interest of the Lycoum?" was properly discussed. We intend celebrating the twenty-fourth auniversary of modern. Spiritualism by a sociable and an entertainment suited to the occasion, on Monday evening, April 1st."

EAST ABINGTON .- Phonix Hall .- The Quardian, Lilla II. Shaw, reports: "The ever-welcome Lyceum Banner furnished us Bilver Chain Recitation, Sunday morning, March 7th. Recitations were given by Harry Leo Fish, Nellio Dunn, Minnie V. Lowell, Olive Holbrook, Daisy A. Trumbull, Ellen Groce, Cora Beal, The Assistant Conductor then gave us a very instructive talk on 'Temperance.' He described the manufacture of alcohol, quoted medical authority relative to its injurious and poisonous effects, related several personal experiences, and exhibited specimens of gin, whiskey, brandy, beer, barley, ryo and juniper berries. The Conductor gave a recipe for London porter, to illustrate the subject. These explanations taught an important losson. The Grand March was then performed and the interesting session closed by singing."

# New Publications.

THE ATLANTIC for April presents a fine array of original ithors whose no cessary to be announced to insure the reader of a rich men tal repast in store. Henry W. Longfollow leads off with a poem," The Ballad of Carmilhan "; James Parton treats of Jefferson in the House of Burgesses"; O. W. Holmes, John G. Whittier, Bret Harte, T. B. Aldrich, James De Mille, Kate-Hillard, and others combine to fill with prose and poetry the teeming pages. Another installment of "Septimius Felton" -Nath. Hawthorne-and Torlows of recent literature, art, music, science and politics, conclude a champion issue of this deservedly popular magazine.

SCRIBER'S MONTHLY for April is received, containing several illustrated articles of real merit, among them the "Mare Island Navy Yard"; a number of bright essays and sketches, some excellent pooms, and matter fitted to interest the scholar as well as the general reader. Dr. Holland presides with usual grace and neumon at the editorial department, and the departments of "Home and Society," " Culture and Progress abroad," and ditto "at home," are well sustained. Among other important articles is an able and elequent paer by Dr. Tayler Lewis in defense of the belief in "The one uman race," and Margaret J. Preston gives a poem on 'The Hero of the Commune," A fine number of a standard publication. For sale by A. Williams & Co., 135 Washington treet, Boston.

LIPPINCOTT'S MAGAZINE for April gives for contents the following comprehensive table: "Scrambles amingst the Alps during the years 1860-69," illustrated, by Edward Whymper; "Fair Margaret, the Belle of Ashgate," by the author of "Dorothy Fox;" "Walting "-a poem-by Mary B. Dodge; "At Home with the Patagonians," by Goorge Chaworth Musters, illustrated (conclusion); "Reminiscences of the Early Stages of the Rebellion," by Horatle King; "The Strange Adventures of a Phaeton," by Wm. Black; "Roseel"—a poom—by Margaret J. Preston; "Private Art Collections of Philadelphia;" "Bits of Ricamer Life," by Prentice Mulford; "Elle et Lui," by Kate Hillard; "Aytoun;" together with Monthly Cossip, Poroign Literature, and Literature of the Day.

PETERSON'S LADIES' NATIONAL MAGAZINE for April gives s a steel-plate frontispiece, "The Unexpected Attack," which must be seen to be fully appreciated. Its fashionplates, patterns and literary contents are of the highest

Church's Musical Visiton for March, published by John Church & Co., 60 West 4th street, Cincinnati, O., is received. It is a neat monthly issue, in which good music and much general information are harmoniously blended.

L. Prang & Co., the colchrated chrom) publishers, of Boson, have issued, in a neat form Schen's Universal Sta-TISTICAL TABLE, which, in a brief and comprehensive manner, (and for a merely nominal price,) presents to the reador the area of each country, form of government and head of the same, population, dobt, raliroads, telegraphs, capital, etc, etc. The breadside is very convenient for rapid refernce, and worthy a large circulation throughout the United Btatos.

ALDINE.—The April number of this elegantly illustrated outnly is for sale by the agent in this city, B H S nith, 23 Court street. Back numbers can be farnished from January. OUR YOUNG FOLKS for April is received. It is good, as

THE EARLY SOCIAL LIFE OF MAN. An extract from an unpublished work on Man in Geology, or the Auriquity, Art and Social Lite of Pre-Historic Man. By Dyer D. Lum.: Buston: Wm. White & the

Vhite & Co. We have here a very interesting pamphlet of some forty pages, from the pen of one of our townsmen, which, to those who feel any interest to know something of the early history of the human race, will be found full of instruction. When our space will permit, we shall give an extract from this little work, for we have read it with great interest.—Portland Monitor.

#### New York Matters.

[From Our Special Correspondent.]

GOVERNMENT.

DRAR BANNER-My-idea of a government is that it should be as simple as possible; the fewer offices the better; provide for the common defense, collect the revenue, pay its debts, express and enforce a code of laws for the protection of and enforce a code of laws for the protection of and a criminal deserving the halfar, and all are doubtless honest in their convictions. My obserted to the convention of monopoles for itself or vation has been such that I am forced to the convention of the convent others—banking, railroading, marketing, and all interference with the details of our common every-locality. One property of government was day life. Our present form of government was constructed upon this principle, and in spite of all the evils that have existed, and do exist under it, each human being, and as Emerson says, "There the greatest of which was human slavery, and the greatest now the disfranchisement and consequent outlawry of women, it has proven a succoss; and, if successful under such adverse circumstances, what would it be if they were all removed? Because our government is of, and for. the people, that is no reason for every citizen sand martyrs, confessors, ascatics, and self-tor-having and holding an office under it, or for the mentors. Surely, as Shaksports expresses it, government assuming to interfere with and control the private, domestic, or community affairs of each and all of its supporters. The people are not to be governed too much, simply enabled to govern themselves as much as possible. The government, while stronger than a Hercules, should be as impersonal as truth, and as kind and considerate as a wise and humane parent, besides "Savings Institutions," robbed the laboring poor being so simple as to require but few depart- of their hard carried and carefully-husbanded dements—less than half a dozen—all under the posits. But Tammany has fallen in a heap of chief control of the Executive and Congress; a the "Erie Ring," bloated to self-suffication with Department of Home Affairs, including the present departments of the Interior, Treasury and Post Office, a Department of Justice, Foreign Relations, and of Defense, the latter, as-was formerly the case, to include the present departments of War" and "Navy," which, in time, could be dispensed with, and its duties added to the Departments of Justice, Foreign and Home Affairs, would constitute the Executive Branch of the National Government, Congress the Legislative, and a Supreme Court of Appeals the Judicial, a centre. tral directing and supervising power, created at stated intervals by a popular vote, leaving all minor questions of government, public policy and interests to the people, in their several localities, subject always to the law of the republic. I mention this belief in answer to a question as to my "democracy," and to an influence that your cor-respondent X, has no confidence in the people, because he did not favor a proposition to have the government interfere with and govern them as it they were children or illiots.

CORRECTIONS.

Some three or four weeks ago I made a faw hrief comments in the Banner, upon a proposed New Constitution for the United States—comments wholly unnecessary, I am willing to admit, simply for the reason that the instrument had no vitality, was not supported by any considerable number of persons, was not prominently before the people as a live question, was his improvement upon the one now in force, and there was no dauger of its adoption as the organic law of the Republic. My attention has since been called to the matter by the authoress of the document, who accuses me of not comprehending her purpose; in a few particulars, therefore, I hasten to make amends. First, in regard to the proposed senate, she does not "intend" that it shall be a coordinate branch of the legislative—department of the government with power to enact I was, &c., but only as an advisory local. of the government with power to enact I was, &c., but only as an advisory board, which Congress add the people are permitted to dispose of at pleasure by an amendment to the Constitution. Such a concern would be more ornamental than useful, and a useless expense, and of course the organic law of a country can be amended at pleasure, in this and all other respects. If, however, it is intended that this new document shall never be amended except in this one particular, I was in error in not mentioning the fact, Second, I inadvertently used the word six instead of seven as the present number of departments, in which this book was cited a striking instance. Without attempting to discuss the peculiar characteristics of Spiriture, and the present of the consult Mr. Paino's Criss and the present number of course the consultance of the management of the consultance of the consultance. Without attempting to discuss the peculiar characteristics of Spiriture, and the present of the consultance of Spiriture cannot be handled by a pair of black-mith's tongs, measured by a pair of black-mith's tongs, measured by a pair of black-mith's tongs, measured the handled by a pair of black-mith's tongs, measured the present of the consultance of the sum of the consultance of the consultance of the sum of the consultance of the sum of the consultance of the consul of the government with power to enact laws, &c., but only as an advisory board, which Congress and the people are permitted to dispose of at pleasure by an amendment to the Constitution. Such a concern would be more ornamental than useful, and a useless expense, and of course the organic law of a course the

Third, all real-estate to be held in common instead of divided equally.

Fourth, the lazy and indigent are to be made to support themselves instead of help supported by the government. It is not stately that is to be done providing the authorities fail in the autempt to make them work and support themselves, (let them die?) Governmental support, is implied if not expressly stated; therefore, my statement was far from being a willful misrep resentation, as unjustly alleged.

Fifth, upon the question of finance, she having

ing of common mortals, then I may venture an explanation.

Now if my memory serves me, all is set right, except a very nice distinction she draws between the hiring of a hall and charging of an admission fee, and standing behind a counter selling a piece of silk at a profit which no one is actually compelled to buy; it is so fine that I cannot see it.

vide for his own household, and, in conjunction with his neighbors, regulate public off drs, under a constitution and code of laws so perfect and so

EVERYTHING IN COMMON.

The idea of everything in common is not a dis-

in Lombardy, a large company of the meaner sort of people, declaring himself to be a true apostle of Christ, and promulgating a community of property and of wives, with many other such heretical doctrines. He blamed the Pope, cardinals and other prelates of the Holy Church for the state of the sta not observing their duty nor leading the angelic life, and affirmed that he ought to be Pope. He-

by a selfish and personal motive; that is not the Except a definition of a miracle recognizes a special record is completed, then from the evidence intion; and except an event is not a true definition of only form an opinion of their merits or demerits.

THOMAS GALES FORSTER. This able and eloquent exponent of the spiritual pullbsophy continues to preach every Sunday
morning and evening at Apollo Hall, to large
and appreciative audiences, which under his minmind, will find it interesting to study.—South Bosistrations are increasing in numbers every Sun- | ton Inquirer.

day, demonstrating the wisdom of engaging his services for a year.

DESTINY. The actions of and opinions entertained by individuals, simply indicate their stature in growth and development, and their age in spiritual unfoldment. A gang of prize fighters think their leader a hero, and entitled to all the honors the people could-if they would bestow upon him, while the rest of mankind consider him a coward and a criminal theoretic the helf of and all are and contrasts among men. Something above an ibeyond all earthly power fixes the destiny of are ever appearing in the world men who, almost as soon as they are born, take a bee line to the rack of the inquisitor, the axe of the tyrant, like Jordano Bruno, Vanini, Huss, Paul, Jesus and Secrates." Look at Fox's Lives of the Martyre, Sewel's History of the Quakers, Southey's Book of the Church, at the folios of the brothers Bollandi, who collected the lives of twenty-five thou-

"There is a destiny that shapes our ends,"
Rough-how them as we may."

ковыхо-тик гоов.

The infamous Tammany ring, duping the several religious denominations into their confi dence as partners in their crimes, were not satis-fied with robbing the rich corporation of New York out of thirty millions of dollars and a vast

sons of a magnetic, and prostrating to those of the opposite, or electric temperament, especially with women, children and (1) people, constaning their vitality, as fire burns up oxygen. Such persons belong to the tropics, and should move South with the birds as stern winter approaches. A warm climate is their best medicine, they are so sensitive to the cold, and we are all more or less subject to "skiey influences," and shoul i govern ourselves secondingly. More anon.

New York, March 17th, 1872

An Indiguant Spiritualist.

To the Editor of the Tribune :

was far from being a wintut misrep resemance.

By the property of about Spiritus ism in his book. What I have said in that regard was spoken at a confering beyond my comprehension, I must let it rest just there, until she brings it to the understanding the cles. I stated how the discovery came to be common mortals, then I may venture an associated by the common mortals. made, and that to me it was a miracle in the sense in which Spiritualists understand the term."

The government should, as this lady says, hold the relation of parent to all the people; but, because they may so recognize it, they should not expect it, through its representatives, to act as a west-nurse, cook, servant, scullion, or in any way interfere with private and domestic affairs, but, having made each citizen free, strong, self-reliant and capable, to leave him to govern himself, provide for his own household, and in conjunction by some one else? Not at all; for, while an exby some one else? Not at all; for, while an exciseman, he wrote an address to Parliament, in behalf of the officers of excise, which was pulsimple as to be easily read and comprehended by lished, making a pamphlet one third the size of his "Common Sense." (See Paine's Miscellaneous Works, p. 3, Mendum's Edition.)

covery of this day and generation, but for all time. If there is any other fact apparently incompat-there have been persons who have agitated such, libb with Paine's being the author of the Letters If there is any other fact apparently incompatthere have been persons who have agitated such a question, who were not properly reformers, because they had no remedy for what they alleged to be failures, evils, etc., but were critics, fault-finders and hobby riders, whose railings and their ories were above or below the comprehension of the masses. One instance will suffice our present purpose. The historian says:

"In 1305, a friar called Delcino, who belonged to no regular order, contrived to raise in Novara, ally, will, I am sure, acquit me of any intention of imposture or humbing. of imposture or humbug.

WM. HENRY BURR.

Washington, D. C , March 15, 1872.

OThe communication has appeared in the Banner. Our impatient friend forgets that ours is not a dailt, and that contributions cannot appear the next day after their receipt.

—Ed. B. of L.

not observing their duty nor leading the angelic life, and affirmed that he ought to be Pope. He was followed by nore than three thorsand men and women, who lived promiscuously on the monitains together, like beasts, and, when they wanted provisions, supplied themselves by depredation and rapine. This lasted for two years, till many, being struck with compunction at the dissolute life they led, his sect was much diminished; and, through failure of food and the severity of the snows, he was taken by the people of Novara, and hurned, with Margarita, his companion, and many other men and women whom his errors had seduced."

Dolcino and his followers were doubtless insole, and should have been treated as such. He seemed to have but one idea, that was to be Pope; nothing else in the world had any value in his eyes. He destred the monopoly of that office, and all of his agitation for reform appears to have had a selfish and personal bias, all looking to his reaching that, to him, high, state. How far other flerce and fiery agitators of a latter date are intators of this unfortunate friar, and give a personal bias to all their demands for a new order of things, must be determined, each one for himself. Some, we know, are animated by a desire to benefit their kind, and are ever ready to make agarities for the good of humanity, and none that any of us can justify charge with being actuated by a selfish and personal motive; that is not the province of any the seame to do, until their province of any the seame to do, until their character and the ready to make province of any the seame to do, until their character and the ready to make province of any the seame to do, until their character and the ready to any the seame the recept. He distinctly and the city and the

miracle.
The book, on the whole, is a very suggestive

Hights," for ten dollars and expenses. The papers in Wisconsin speak well of her as a lecturer.

Dr. A. B. Child's address is West Fairlie, Vt. Geo. W. Carpender, of Kendallville, Ind., clairvoyant, and aspirational physician and lecturer, is in the field realy for

Mrs. M. S. Townsond Hoadley speaks in Salem, March 4th and 31st; April 4th in Brookline, 5th in Townsend, 7th in Lunenburg, 14th, 21st, 28th, and May 5th in Stafford, Ct.,

May 26th in Plymouth, Mass. Mrs. B. Helen Matthews will lecture in Washington, April 9th, 19th, 11th and 12th. Tho last two weeks in April sho

will lecture and hold circles in Gloucester, Mass. The last two weeks in May she will lecture in Rochester, N. Y. Miss Jennio Leys lectures in Granite Hall-Chelsea, Sun

iny evening, March 24. Mrs. Anna M. Middlebrook finishes her leaturing lengagement in Worccater, next Sunday.

Mrs. Emma Hardingo is lecturing this month, in Provilence, to large audiences. During the last week she leeture I in several places in Connecticut, wheresthe people gladly listened to her spiritual teachings.

Miss Nellie L. Davis speaks in Plympton, Mass., March 23d and 24th, not Plymouth, as previously announced. "This town," writes Miss Davis, "though small, has suscained meetings twice every mouth for some time. Much interest is evinced in Spiritualism, and many of the Spiritualists, especially James Benney, are thoroughly verted in this philosophy. This gentleman had been for years an avowed atheist, an able fee of the church, and never hestiated to avow his sentiments of only and boldly. When Spiritualism made its advent, it swept this man, and many more of his stamp, into its ranks, and upon these noble souls devolves the work of sustaining meetings in Plympton."

Prof. William Denton has returned from a highly success ful tour in the Eastern States. On Sundays March loth and 17th, he addressed large audiences-particularly on the evening of the latter day-at Portland, and during the week intervening healelivered a course of lectures at Skowhegan producing much interest there. He will address the Spiritualists of East Abington and North Bridgewater Bunday, | March 24th. -

Ell F. Brown will spend May in Kannas City, Mo. 110 will organize a Luceum and lecture to crediting the month. Other localities in Missouri or Kansus accling his aid should recure him for the aummer mouths.

J. M. Peobles is ongaged to lecture in Washington, D. C., during April. His address while there will be care of Col. W. Millar, Pension Office.

Mrs. Sophia Woods, trance speaker, Berlington, Vt. Ad dress care of Col. S. S. Brown.

New Music.

G. B. Russell & Co., 126 Trement street, Boston, have published the following new musical compositions: " She 's Coming Now"-a selection from the sparkling opera, of the Hunter's Daughter, by J. W. Turner ; "Good Night, Little Dally "-song and chorus-by E. W. Green; music by C. F. Shuttuck; "Lillian Gray" a pretty song, by Mrs. Eller P. Norwood, music by Charles Bernard, with a lithographic portrait of a fair one; "Little Dalsy's Evening Prayer"son I and chorus-words by P. W. Green, compared by Geo. Dann: "Gondoller's Song," for the plane-forte by Mrs. G L. Brown : "Ay I" a song by Tennyson, as sung by Miss Cara Louise Kellogg: music by A. H. Pesse, with a cor trait of the faverite Prima Donna; "Be Kind to the Suffiring Poor," written and composed by E. W. Locke, a very appropriate song to remind peo, Is of their daty.

#### A Book of Beautiful Poems.

One of the hest and sweetest writers of poetry - Mrs. C. L. Shacklock, of Mobile, Ala.-whore spiritual effusions have often graced our columns, has in press of Lippincott, Philadelphia, a volume of her beautiful poems, entitled "The Circassian work of Spirit unitsm. Liberal AND LIFORM WORKS, published by William Winte & Co., Boston, U.S., three hundred pages, and will be sold for two tollars.—We know that Mrs. Shacklock's pontry Progressive Librar. No. 15 Southamnton now, fitnemstory is appreciated by our numerous, readers, and we was a collaboration of the first the mask them to subscribe for her now book, which thous. 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.

ist paper in the world—substantial and reliable as an exponent of the Spiritual Philosophy of this century. Public Lectures from noted speakers appear in its columns from time to time, to gether with original Stories, Essays, Spiritual Phenomena, Correspondence, &c. It also advonge the right of France are substantial and reliable spiritual france. sates the rights of woman, as well as other needed

We ask our friends everywhere to lend us a helping hand, and so enable us to continue our work—with renewed exertion—for the great good of humanity,\_\_ WILLIAM WHITE & Co.,

Banner of Light Boston Mass.

RATES OF ADVERTISING.

Each line in Agate type twenty cents for the first, and afteen cents for every subsequent to sertion.

\*\*MPECIAL NOTICES.—Forty cents per line,
Blinton, each insection.

IS UNINESS CARDS.—Thirty cents per line,
Agnte, each insection.

Payment la all cases in advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be Renewed at Continued Enter must be left at our Office before

SPECIAL NOTICES.

Movements of Lecturers and Mediums.

Mrs. P. A. Logan will be at Genesce, Wis, for a few weeks, at the residence of Mrs. P. N. Baleau, She will accept engagements to lecture on "Spiritualism" or "Woman's Rights," for ten dollars and expanses. The papers in Wis
Rights," for ten dollars and expanses. The papers in Wis-

J. V. MANSPIELD, TEST MEDIUM, answers seal-

and four 3 ct. stamps. Register all letters. SPIRIT COMMUNICATIONS by scaled letter, \$1 and four stamps. Address, M. K. CASSIEN, Newark, N. J. 3w.M23.

J. WILLIAM VAN NAMEE, M. D., Eclectic Clair-

voyant and Magnetic Physician, 401 Dean street, Brooklyn, N. Y. Office hours, 9 to 12 A. M. (J27.)

BEALED LETTERS ASSWERED by R. W. Flint. 31 Clinton place, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

Example for the Ladies.

Mis. E. J. Stout, Elkader, Idwa, hesides doing all the housework for a family of four persons, made last year, with a Wheeler & Wilson Machine, one hundred and fifty fashionable dresses, the Same Author.

SELF-CONTRADICTIONS OF THE BIBLE. hemmed over 2000 yards of biased ruffling, and made quite a number of under-garmen s. This is about her average work a year in all kinds of general sowing for seven years, with no repairs to her machine.

#### BUSINESS CARDS.

Best and Oldest Family Medicine. Sarrord's lawe heropositor. A purely Vegetable catharite and Tome-per Dyspessis, Constipation, Debitty, Sick Headache, Ithioux Attacks, and all Derstirements or Liver. Stomach and Bow-els. Ask vort Druggist for it. Between examinations: Jan. 13 - Iveow

ROCHESTER, N. Y. D. M. DEWICY,

Bookseller, Arcade Had, Rochester, N. Y., keeps for sale the privile truth truth. The form: Words published by William White & Co. Give him a call. DENVER, COLORADO, BOOKSTORE.

H. A. GRANT & CO., ast Larimerstreef, Denvir, Unl., keep for salen supply of the Epitelf unit much Restorm Booth schushind by William White & Co. Also the BANNER or Light,

HEIMAN SNOW,

All Keirner Street on patairs. San Praceisco, Cal., keeps for sais the Passen of Liour, and a general variety of spiritivities? Hard Every in Besedies, at Fastern prices. Also Adians & Co.'s Golden Pens, Planschettes, Spence's Positivo and Negative Powers, Orton's Auth-Tobicco Preparation, Dr. Horcer's Nutritive Compound, etc. Catalogues and Circulars malled free. LP Remittances in U. Scourtency and postage stamps received at par. Address, Harman Show, P. O. Box 117, San Francisco, Cal.

LIBERAL, SPIRITUAL AND REPORM BOOKSTORE.

Western Agency for the sale of the BASSER OF LIGHT, and all LAD card and Spirit unit Freichts, Pripors and Niegozines, Vist adams & Co. s. 40 Lift NEWS AND PARKAGE OF MESSAGE STREET OF STREET STREET OF THE COMPOUND, SPENCES POSITIVE AND NEGATIVE POWIDLES, Congress Recording, Stationery, &c. WARRIEN CHAMIS & CO.

No. 614 North Fifth street, St. Louis, Mo. GEORGE ELLIS.

Bookseller, No. 7 Old Levic street New Orleans, La keeps constantly for sale the BANNER of Liour, and a full shippy of the well BUFUAL AND REPORM WORKS published by William White 2 Co. FREE PROGRESSIVE BOOKSTORE.

D. M. CADWALLADER,

24 North lith-street, Phela leighta, Pra, keeps constantly for safe the BASSER of Joant and, a general absorment of MPLIRITERA, AND LIBERTAL, BOOKA, Franceira and Primphleta, Species Positive and Negative Powders, and Dr. Storer's Nutritive Compound, Also, Litrarian for The Connecting, Lank, Labrarry, a Circulating Library of Spiritual Byoka.

AUSTRALIAN DEPOT For Latie rul and Reform Books, and Agency

BURNS,

RICHARD ROBERTS, Backsoffer, No. 1926 Seventh street, above New York avenue, Washington, D. U., keeps constantly for suit the Bassics of Louir, and a full supply of the FS1/14/14/14/14/1-mark-Res-Formi Works published by William White & Co.

ADVERTISEMENTS.

"THE WORD." A MONTHLY JOURNAL OF REFORM,

E. H. HEYWOOD,

AND TO BE 181 TO BY THE CO. OPERATIVE I CO. SULL OF THE CO. PRINCETON. MASS

Chicago, III.

4 WAST.

A BEAUTIFUL SPIRIT PORTRAIT.

THE SPIRIT BRIDE,

An extra Inducement to Subscribe for the Bannin.

By and the subscribe for the Bannin.

All persons who will send us \$3.00 previous to the little state of the little state. In the results of the little state of the little state. In the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state. In the little state of the little state of the little state of the little state. In the little state of the lit

Labor, Finance, Land, Government. Labor, Finance, Land, Government,
MUTUAL BANKING: Showing how interest on money, can
be abolished by free demication. Sixth thousand, By
Wist. B. Gereser. Prince Presents.
YOURAS OR MINEY: An Besty to show the True Basis of
Froperty and the concessorits in equal distribution. Twentech tropseed. By E. H. Hawword. Stock by the came,
IN IVILIBLE 'Y: Revening in a finis see and layothey
of Ruthic Wooden, without her Contehn. Party flich the
single. Prince Evenins care.
TRUE CIVILARATION: A subject to vital and serface interest, rotal people: but most immediately to the men and
wonden of labor and surrow. By Josiah Warden. Price
10 cents.
NO TSE SOS—THE SCONSPITTION OF NO AUTHOR
ITY: VS starting Exponurage the Francis. Using most and
Trained as eached on the Poole (frough our present.
Feder P. Stare and Muchinal Governments. By Its Starting
Sponske. Price 20 cents.
N. Sew MINETALY SYSTEM. By Enwand Religion.
Being the core and a stemper and angle to age and stock of

The third of the so-blocks sell productive of the solution of

The Usual Conventions Will be Held in May, And Ormal Conventions will be Held in May.
That under the authorized the America' Labor Reform
Le good a New York City unit of all Medicalay Abrahad
feb. The Size Endang Izrael Reform Convention will be
left to Reform Size and Membay. May both and Title
May. 50.

DR. SLADE, C airvoyant, is now located at 210 West 431 street, New York.

ORACLES II FOSTER, Fest Medium, 16 E 184 120 here, 810 here for the formation and in swap dimensional or form the formation of the fluid in the culture and also of trust, 810 here for the formation and in the formation of the fluid in the culture and also of trust, 810 here for the formation and in the fluid in the culture and also of trust, 810 here for the fluid in the culture and also of trust, 810 here for the fluid in the culture and also of trust, 810 here for the fluid in the culture and also of trust, 810 here for the fluid in the culture and also of trust, 810 here for the fluid in the culture and also of trust, 810 here for the fluid in the culture and also of trust, 810 here for the fluid in the single of all S. friendless and investigators.

CLAIRVOYAN fort. Developing and Business Medium, 16 here so of the fluid in the single of all S. friendless and investigators.

CLAIRVOYAN fort. Developing and Business Medium, 16 here so of the fluid in the single of all S. friendless and investigators.

CLAIRVOYAN fort. Developing and Business Medium, 16 here so of all S. friendless and retail by the publishers, WM. WHITE & C., at the 61 NNER OF LIGHT BOOKSTORE.

Brighton street, Boston, Mass.

DR. JAMEN, a retired Physician stand by nature a ed letters, at 351 Sixth Av., New York. Terms, \$5 Chemot, discovered, while in the Fast Indies, a certain cure for Consumption, Asthma, /Bronchitts, Gen-eral Debility, when his only child, a daughter, was given up to die. His child was eured, and it now alive and well. Distributed be wellting humanity, he will send the receipt, containing fall directions for making the remedy, free, on recelp of two stamps to pay expenses. There is not a single sympoun of Consumption that it does not at once take hold of and disepates. Night awests, peculations, fritation of the nerves, fadure of memors, difficult expectoration, sharp pains in the longs, "sore throat, chilly sensations, mausea" At the stemp b, invition of the bowels, and wasting away on

> Address, CRADDOCK & CO., 1032 Ruce St., Phillidelphia, Penna, giving hange fittis paper Mar 16 14 sts.

S. B. In a pair place of its of Tr. System (1984) of St. No., many of these cost inductors and planed, but related by ABSTRACE OF COLESMO ON THE PENTATE OF COLESMO ON THE PENTATE OF the satisface of they so made a period that the proving that the properties of the complete of the satisface of the proving that the province of the pro

of Sunday question Price 25 cents each. For sale at tide office. Tiw - Mar. 16.

# SPIRIT PHOTOGRAPHS

W. H. MUMLER.

Information how to Free end by those destring a picture, without home present, and a beautiful specimen sont to any partie the world outcompt of 25 C C C C S S S Address. W. H. MCMLER, Mar. 21 -2 wis 10 West Springfield street, Boston, Mass.

SNOW'S PENS.

A hox of Snow's School Pens - Fine-sent by mail upon receipt of pites, \$1.90 and postage, Iz cents.
Snow's Pens have been before the profine a long time, and have carned the registation of to me stways good.
For side by WM, WHILE, A. CO., at the BASNER OF LIGHT OFFICE, by Washington street, Boston, Mass.
Mar. 23 - cow.

J. T. GILMAN PIKE. PHYSÏČIAN.

Pavilion, No. 57 Tremont street, (Room No. 6,)

JUNIUS UNDASKED, or Thomas Ratio in the author of the Laxibles of Links and the Di Clarations of Abdiess John Charles of the Address John Charles Co., Rox 69, Washington, O. C. and S. Mar. 2.

TACHYGRAPHY THE ELEMENTS OF TACHAGRAPHY,

LINDSLEY'S PHONETIC SHORTHAND.

SECOND EDITION. This is the latest and most successful, that to provide a style of interpolar apply writing for the face of iterary and humanisms men, as well as co-tailing reporters. It is so a single that all can learn it, and so legable that it can be need for all the purposes of writing. The work is a might be not respect a for use in achieves and colleges, and for well instituction.

TESTIMONIALS. Read the following brief's stracts from Notices of the Press when the property of the state of the state

contensed withing an inerting the wants of the world, "
"Conreptionalist!
"Tan be mastered by any one salayers short time, and
without a teacare " + Reston Journal."
"We have no doubt it at it with interpretable though
taply " - Or regard Record Table."
"It is no close are so e car and simulatively help can be underston with an hour's study."
"We are some that the general may of Mr. Analsey's system
world chortes effect as great changes in scratners is the loosemotive has beinged in page in traveling. "Similar Jourset.

Price in cloth, \$7.00; hourds \$1.50; postage 12 cents.
Tor sub-while side in a fetal by WM AWHILE & O., at
the BANNER OF ARGHIER BOOK STORE, 15° Washington
street, Roston, Mass.

SEVENTH THOUSAND JUST ISSUED.

A CRITICAL HISTORY DOCTRINE OF A FUTURE LIFE,

MANATHAN PROPERTY IN ALL NAPIONS AND AGES.

BY WILLIAM R. ALGER. "The subject is here searched through and through, and hereafter, when any one wishes to know, anything about the opinions of manking on this topic, he must refer to this book." See relath, 700 pages. Price \$3.50, postage 44 cents, For sale wholesale and tend of MM Wille & CO., at the BANNER OF LIGHT BOOKSTORE, 123 Washington street, Boston, Mass.

THE MENTAL-CURE,

INFLUENCE OF THE MIND ON THE BODY, BOTH IN THEALTH AND DISEASE, And the Psychological Method of Freatment.

BY REV. W. F. EVANS.

Author of "The Colestial Hawn," "The Happy Blands,"
"The New Age and its Messenger," A., The Seav Age and its Messenger, Was The design of this treatise is instabled in the nature and laws of the lone; the state is income and to contribute some incheson the target of Mental Hygone, which is beginning to assume importance in the treatment of diseases, and to attract the attraction of pikers decists. The author is almost a linear trate, the correspondence of the soul and hody their regular action, set is which and to do most rate the casual relation of diseadered in that states regular unsert at the casual relation of diseadered in that states regular unsert at the casual relation of diseadered in that states regular unsert at the casual relation of diseadered in that states regularing the latest that from and the importance of racinvalid under any system of medical and them at the casual regular production.

First WY90; postage 90 costs.

For safe wholescale, pid retail by WM, WHITE & CD, at the BANNER OF LIGHT BOOKSTORE, Its Washington, street, Boston, Mass.

JUST ISSUED SECOND EDITION, RE-VISED AND CORRECTED.

THE SPIRITUAL PILGRIM. A BIOGRAPHY OF James M. Pecbles.

"My name is Pilgrim; my religion is love; my home is the Universe; my soil effort; to dicate and energy humanity."

The book contains

, By J. O. BARRETT, 🛬

A Fine Steel Portrait of Mr. Peebles, Price \$1.20, postage 20 cents.

Price \$1.20, postage 20 cents.

For sale we levate a cit, recall by the publishers, WM Wilster CO. at the BANNER OF Blight BOOKSFORE, Its Washington street. Hoston Mass, and by their New York Agents, the AMERICAN NEWS COMPANY, IIS Nassau streek.

SUNDAY NOT THE SABBATH:

ALL DAYS ALIKE HOLY. A Controversy between the Roy Jer Sunderland, William Henry Burr, and others. How the Farly Fatters Recorders, and other Function Willess research vinesy and the Sashath Organ of the Christian Sabbath Organ and Alrogation of the Christian Sabbath Organ and Alrogation of the twisted Schools.

For only will sale and rated by WM WHITE & CO; at the BANNER OF LIGHT BOOKSTORE, By Washington street, Booker, Mass.

CRUTICISM'

APOSTLE PAUL.

IN DEFENCE OF WOMEN'S RIGHTS. In senserate War and Bullet Theodore, the three great obstructions to C it to the Bar By M, B of RVVI S, such algorithms for the control of the control of the Bar By the War W. Of the great Proceedings of the War W. Of the great of the such of the Bar By the Bar By the Bar By the Bar By Thomas AND MEDIUMSHIP.

sive man the readand head s, capital, upld referne United linstrated 9 nith, 23 January. is good, 35

Wo

ırch

um.

Ho

lau-

, re-

alper

rith n

. Kate ry the

eiton". art,

sue of

ng sov. "Maro

stches, st the restdes

re and

tained.

ent pahe one

ion in

ington

nts the gat the

Edward by the

y Mary Gaorge

eminis-

Horatio

by Wm. ı : " Pri-

Rieamer.

Hillard;

Litera-

ril gives

Attack," fashlon-

highest

by John

O., is re-

lended. s, of Bos-SAL STA.

n extract Geology, a of Pre-ton: Wm. mphlet of

o of our y interest of the huin extract

# Message Department.

Each Message in the Department of the Hanney of Light we claim was Spriken by the Sprit whose name it boars shrough the instrumentality of

Mrs. J. H. Connnt,

while in an almost add. I. H. Connat.

Messages in local that spirits buy with them the characteristics of time eather the trance. These derivates of time eath 1 led to it at heyon less the her for good or each that the parties, here in an indevelop 1 state, each of a least the parties, here in an indevelop 1 state, each of a least the parties in the a higher condition.

We said the read Times in a case, no describe put forth by spirits in the each link at their describes not compact with his or hor reas in Alles, reas as more of from the active perceive end on the contract of the co

The Harmer of Light Free Circles.

These direles are held at No. 155 Washington street, Ray No. 4, top states, on Mosnay, Turshay and There experies to the Circle Room will be quarter and There experies the commence at precisely three delect, after which time no one will be admitted. Heats reserved for strangers. Denotions solicited.

MRS. Conant releaves no yielders on Mondays, Tuesdays, Wednesdays of Thorsdays, until after six clocks, as. Bhe gives no private sittings.

387 The instance of covers for our Circle Room are solicited, 297. The questions answered at these evances are often propounted by individuals among the andence. These results the controlling intelligence by the cirairman, are sent in by correspondents.

8xiv Lettens — Visitors at our Free Circles have the privilege of glering a scaled letter on the toole for answer by The Banner of Light Free Circles.

privilege of plering a scaled letter on the twole for answer by the spirits. First, write one or two proper questions, signing full range to the spirit, with the internal an envelope, scallt, and address to the spirit with whom communication is desired. At the close of the scance the Chairmáh will return the letter to the writer, with the answer (if one is given) on the envelope.

Invocation.

Hallowed be thy name, oh Lord, our God! Though we may never know thee, only as we know the artist by what he has produced, though we may never to ne any nearer, to thee than we are at this moment; still forevermore we will hallow there and all that thou hast made, and will cather thy sinners as thy saints, tenderly in the arms of our love, and bear them who are weaker than ourselves onward and upward to truth, to wis lom and love, striving ever to gain those rich gifts that come alone from thee, and belong especially to the soul's welfare, endeavoring each hour, and each moment to gather some thing with which to adorn our souts for eternity, And finally, when we reach that high altitude that the roal is destined to reach, where the sinner and the saint are lost in the son and the daughter of the living God-then, oh. Mighty, Infinite Spirit, we will slug our song of rejoleing, and hallow thy name, as we hallow it this hour. Amon. Jan. 9.

#### Questions and Answers.

CONTROLLING SPIRIT -If you have questions,

Mr. Chairman Lam ready to hear them. Ours .- At the reince held in this room last Christmas Day, the power having control stated that Samuel Gleddon dropped dead in the street in Toronto that morning, whither he had gone on business from New York. We have reliable advice from Toronto, Canada, stating there was no sudden death in that city on that day, and no man of that name was known to have been there, Will the controlling spirit explain?

ANS .- Your speaker of to-day is unable to explain, because he was not present on that occasion; but, to my mind, there is quite as much room for a mistake with reference to information you have gained from your side of life, as from that goined from our side of life. Persons who are questioned with reference to these spiritual phenomena, are exceedingly ambiguous in their answers. If they know the truth, they are not willing to state it. I know this to be a truth from my own experience. When in the mortal: body I had much experience, very much, in that line, and I found that upon persistent leggiry, at least seven out of ten of all the spiritual communications through well-developed media were reliable, and that the spirits giving them knewwhat they were doing, and desired to give truth, and did cosi-mortal evidence to the contrary notwi hstanding. While in Memphis, Tenn, at partment of the Banner, from a spirit perporting to have died in that place at a certain thee, under Q-Is death, disease, or any earthly calamity, certain circumstances. I set myself to work to an injury to a self positive consciousness? investigate the matter, and I was unable to get years and nine months afterwards. I made inquirles at all points where it was possible, I thought, to get any information. Eich one told me no such person had ever been there, or everdied there, 'After about two years and nino months I was in that locality again, and I felt a strong impulse to look up that communication. I did so, and to my entire satisfaction. I found that such a person had been there, although not then a resident of the place; and had died there under circumstances very similar. If not identical to those stated in the mersage. This: is only one of the many facts that might be produced in favor of the genuineness, the truthfulness of returning spirits at this place, and at others. While traveling in Europe with some well-known media, on several occasions I was the recipient of information given me by the guardian spirit of those media, with reference to what was going on here in America. To test the matter, I wrote to parties who I was sure would know with reference to the facts. They returned me a negative, cold answer, colder than the grave itself, and assured me I was mistaken, I was following an ignis future that would by-and-by lead me to destruction. On returning to America I investigated the matter, and learned that the spirit had given me truth in every particular. I don't wish to say that our opponents are given to lying in this respect, but I can think it, as I did many times here on earth .- I class all, as our opponents, who have shut their eyes against this glorious fland-tide of Spiritualism, that is making beautiful the earth at the present day. Q.—The statement was also made that the said

Bamuel Gliddon was engaged in business in New York, with Isaac Powers, As neither of their names appear in the New York Directory, we would like to know the style of name of the firm, the name and the number of the street they were located upon.

A -May it not be that this Mr. Isaac Powers was a traveling agent, located most of the time in New York, though he did not hang out from any place whatever? To me it is very possible, and altogether probable. Now it is perfectly right to weigh these things in the balances of reason, perfeetly right; but it is unjust to submit them to bigoted criticism. Fair criticism is always just, but that which is one sided is very nejust. Jan. 9.

# Ruth Odione.

I want the folks to know that I live. Lhave been dead most three weeks. I want them to know I died to live again. I staid here ninetytwo years. My name was Ruth Odione. I lived in Portsmouth, N. H., on the Point. My folks are all in darkness, dreadful darkness. I want 'em to get some kind of light. I think I lived my appointed time; I went out just at the right time. I am clear headed in this world, and am ready for work. Thomas, my grandson, is a medium; I want him to know it, so I can come to him. That's what I come for principally.

Dr. Stephen Ball.

To those friends who have kindly called me to return I would say: I do not feel myself, as yet, quite sufficient to the task of giving what I desire to give, but I am gaining spiritual strength fast, and shall soon be in a condition, without doubt, a ato do what I wish. I am gratified to learn that this S, iritial Philosophy is a truth, for had it been other than a truth, it would have wrecked milli as of souls who have anchored themselves to it; but, as it is a truth, it will guide them safe to the land it promises to them, and it will shield them from many a storm here. It will conduct them over many a rough place, and aid them to bear many a cross. To the sick and desolate-Thearted, it will say, " Be of good cheer; when you are done with this holy you will become possessed of one free from physical pain and suffering; when done with these earthly conditions you will be ushered in upon, those that will be altogether lovely." To the mourner it says, "By of good cheer; though you have laid the body beneath the sod, the spirit, is with you still." To the sinner it says: "There is room in God's vast eternity for reform." To the saint: "Go and feed my lambs." And so it becomes a minister of good in all departments of life, and they who make good use of it will find cause for exceeding rejoicing in the spirit-world; those who make poor use of it will find cause for many regrets. Stephen Ball, physiclan, of Boston. Jan. 9.

Seince conducted by J. B. Ferguson; letters anwered by "Vashti."

#### Invocation.

Thou Wondrous Power, moving through mater, whose manifestations till us with wonder, and before whom the philosopher and the savage bow form of every flower, and giveth to the leaf its in this country, in Boston. greenness, we worship and adore thee for thy loving kindness toward us, for the wondrous power and wisdom that thou doth exhibit in all thy creations. And we ask, oh, God of all mind and of all matter, that thou will lead us still more closely to this self; that thou will, day, by day, unfold thy volume of wisdom to us, and give us. power to read it aright. We ask, oh, Mighty therefore I shall not." Peter Crocker, my name, Spirit, that, as we travel through thy wondrous universe, we may ever feel secure in thee; that thy loving kindness may ever be so present in our souls that we shall fear no evil. Amen.

#### Questions and Answers.

Ques - (From the audience) Is not the magietic influence of one mind operating upon a number of individuals the same as that of a spirit operating upon a number of mediums? ..

A .- Yes: it is an exhibition of the same force governed by the same law.

O - Is it injurious for them to operate upon one that is more electrical?

A .- No; not if the operator is judicious, and inderstands what he is about,

Q.-Does fasting have any effect in the development of mediums?

A .- Yes; fasting sometimes has the effect of oringing to the surface those mediumistic conditions that otherwise might remain in a dormant state for a long time,'-

Q .- Does sickness ever have a tendency to derelop mediumistic power?

A .- Yes; but it never preduces the power. Q.-Does high living affect the healing power

injuriously? A -Under somo circumstances, it does; under others, it does not. The good or evil results that may accrue from high or low living, are dependent upon the peculiar physical condition of the organism at the time food is taken or is not taken. The condition of the machine determines one time, I noticed a meisage in the Message De- is liber the good or the evil results of what is taken in to sustain the physical hody?

A -No, neither death nor disease; and, propanything like satisfactory evidence of the truth | erly speaking, there is no such thing as death, beof that returning spirit, until something like two | cause death means applifilation. There is no annibilation-not of anything; therefore there is no death. ✓

Q.—Do mediums require to have certain phreno logical organs well developed? A .- You; they do.

Q - What organs should be largely developed? A .- The organ of spirituality, the organ of firmness, the organ of ideality. If these three are well developed, and mediumistic power exists to any degree within the person, they will rarely ever be led astray by their mediumistic gifts, and will become benefactors to the world by the use of those gifts.

Q - Are there not a great many mediums who have spirituality small?

Q .- When a person is in this mediumistic state, is not the mind of the person illuminated, gifted with new power, so that it could of itself give

manifestations, without the aid of a foreign spirit? A .- No; it is not. The mind is illuminated; all its latent powers are brought into action-all that is necessary for the manifestation; but, without the action of the foreign spirit upon the mind, there would be no manifestation.

Q-Does the foreign spirit require to be from the other world? Cannot a person in the earthly life thus influence the mind of the medium? A.-Persons in the earthly life can luftuence

persons of susceptible temperaments nearly as well, to nearly as high a degree, as can disembodied spirits. This is a fact long established in

Q.-Do not some lectures, which are thought to come from the other side, in reality proceed from minds in the form, although they are given through

entranced mediums? A -Yes.

Q.-Do you consider phrenology to be a true

science? A -More than that; I know it to be.

Q -On sitting for a spirit picture, three spirit forms appeared, one of whom, only, was distinct. What was the reason of the deficiency in the case of the other two?

A -In all probability, those who failed to make a distinct impression upon the plate had not been able-to so far condense an objective form as to give the desired result. Some spirits have to make many thousand trials; others attain it the very first time.

Q + Are not spirits themselves, better satisfied with the manifestations in the light, such as they can produce through the mediumship of Mrs. Cushman, than they are with such as are given in dark circl -s?

A .- No, they are not;, because they know that both are equally correct branches of natural science; both are dear to them.

from other parts of the world?

A.-I can tell you, you are mistaken in your Jan: 9. | statement - altogether - as records will prove. \$1,00.

Spirits from all parts of the habitable world visit | Remarkable Verifications of Spiritthis place and communicate. Q =Do you think phrenology, as a science, will

have its regular practitioners, just as medicine A .- I think it will be so far introduced into praetice as to become a well-known objective sci-

ence with scientists. Q -Do you think it will become a regular pro-

A .- Being, as it is, the index of the soul, of the mental qualities of the individual, it is of vast importance that the race should understand it, and by and-by when they grow up to it, they will. Jan. 11.

#### Elias Howe.

I have been requested to come here and state whether or no I made a communication in New York City-last Tuesday evening, upon the subject of Mechanics. I made no such communication; indeed, I know nothing about it, and if any one has assumed my name, it has been without my knowledge or consent. I know of no reason why his should be done, and therefore can give no solution of the matter. Elias Howe. Jan. 11.

#### Ricardo Gonzales.

I have been in this country many times, nine, I think. When I was last here, I learned about this spirit power; that was two years ago. I gets the proof; I believe, I's satisfied, I know it was true. I've been gone two months, this day. I died in Matanzas, Caba. I come here that I may make areanifestation to my son in this country. He has received a letter saying that it would not be necessary for him to go there; I say, it is. He must go, if he want things done right, and the sooner he go, the better it be for him. If he writes in reverence and aderation, we, thy loval sub- a letter to me that I can answer through one etsewould worship thee this hour. Thou Infl- Mansfield, of New York, I shall tell him more. I nite Presence, who determine the color and the am Ricardo Gonzales. I come to my son, Ricardo,

#### Peter Crocker.

I some here to say to my people, "I have no wish to drag into the present things that belong to the past. I don't know, if I had the wish, that I could do it, but as I have not the wish, it would be exceedingly hard even to attempt the matter, of Boston. I shall be understood. Jan. 11.

#### Henry Wright.

[How do you do?] I can speak, to-day. (The pirit came at the last scance, but was unable to control.) Henry V. right, not Henry C., but the other one. I have a friend who has been out in Moravia, N. Y., to see some manifestations there, and he wants to know if it was me that he saw. He is not quite sure, and he wants me to come here, and make a statement. If he is not quite sure, he'd better go again, and make himself sure, since whatever I say here, he won't know any better. Pmay aftirm a thousand times that it 's me, still he won't know any better. Go again, go again, Jimmie, and you'll find out. Jan. 11.

### John Roberts.

My name was John Roberts, I'died twenty-one ears ago, at Sing Sing, where I was serving out a sentence for forgery. Recently, my only slater has become interested in these manifestations, and she's very anxious to know whether I am in heaven or hell. I cannot say that I'm in heaven, and I'm very sure I am not in hell, because to me, heaven is a place of perfect happiness, where the soul is satisfied. I am not satisfied exactly with my present condition, although I am wery comfortably off, am getting on very well. I am not in hell, tell her; and more than that, I am sure there is no such hell as her ancestors and mine have preached; that's a settled fact, [Has your condition improved in the twenty-one years?] Yes, very much indeed. When I first entered the other life, I was animated with feelings of revenge. I thought the whole world had a hand against me, and I was bound to defend myself against the world. It seemed to me as though I had no friends, but any amount of enemies. I very soon learned to the contrary, and I have been making progress by degreen over since. I think I am safe in sending this word to my sister, " By-and-by, Annie, I shall be in heaven, so have no fears for me." Good-day, sir.

Seance conducted by Alexander Von Humboldt; latters answered by "Vashti."

# MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,

Monday, Jun. 15 - Invocation; Questions and Answers;
Berjamin Eumonds of Monto her, Vi; Alice Hendricks, of New York City, to her lather, James Harlowe, of Boston;
Epomenides, to the Chicle of the Western Star.

This slap, Jun. 16 - Invocation; Questions and Answers;
Miriam Jones, of Lawrence, Mass., to her mother; Col. R. A.
Wainwright, to his son, Lieux, Robert Wainwright, of
Charlestown Navy Yard; Ella Weldon, to her mother.

Thursday, Jun. Tre-invocation; Questions and Answers;
Heion R. Johnson, allas "tieren Jewett"; Michael Connelly,
of Boston, to friends; Nellie Parkhurst, of B ston, to her
mother; Cornellus Winne; Rev. Lenual Porter.

Minday, Jun 22.—Invocation; Questions and Answers;
Frank Miller, to his marderers; Annie Brown, of Boston, to
her mother; Startha Hutchinson of Boston; Edmund Denny,
of Rath, Me.

Tuesday, March 12.—Invocation; Questions and Answers;

of Bath, Me.

Tuesday. March 12.—Invocation: Questions and Answers;
Address: Fiben Collins, of Philadelphila, to Mar, aret. Wagner, of St. L. mist. Jacob Atwill, of Boston: Damel Warren,
of Bucksport, Me., to his bother.

Thursday. March 14.—Invocation: Questions and Answers;
Emily Waters, of Portland; Dr. Ben. Kittredge, to DenconJohn. Hill; James Fisk, Jr.; E. Izabeth Taylor, of Boston, to
Louity Taylor.

unity Taylor.
Wikith Taylor.
Wikith Taylor.
Wikith Tulsom, of Loke Village, N. H., to Dr. Biake, of low Ipswich: Georgian a Mcl. Han; Harry Stevens, to dends in Cooperstown, Penn.; Dennis Finnegan, to friends

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

for which the friends have our warmest thanks; | Henry B. Lewis ... \$10.00 fra Gill ... | Calvin Hall ... 4.00 S. W. Bullard.' | Jonné N. Anstill ... 50 Gravin Watt | Friend ... 2.00 f. P. L. | T. N. Brown ... 90 P. Hayward ... N. D. Fotd ... 1.00 P. Strons ... 4. B. ... 50 Mr. Hinckley ... Mary C. Stearns ... 50!

Acknowledgments. We acknowledge the receipt of the following named sums, to be appropriated to the purposes specified below:

FOR AUSTIN KEST .- From W. S. Rioley, Wakefield, \$1.00 FOR AUSTIN KENT,—From W. S. Rholey, Wakefield, \$1.00;
H. Ambrose, New York City, \$1.00; Z. J. Brown, Cacheville,
Cal., \$1.00; Stanley Castle, Lowell, Ind., \$1.00; Orrin Arms,
Attica, Ind., \$1.00; S. S. Marsh, Little Vailey, N. Y., \$1.00;
B. F. Aston, Lynn, Mass., 59 cents; Mrs. H. L. E. Mount
Carroll, Ill., 59 cents; L. Graves, Cleveland, O., 50 cents;
J. Sonthwick, Cardington, O., 50 cents; Emma R. Morton,
Webster, Mass., 59 cents; G. L. D., Albany, N. Y., 50 cents;
Georgo Watt, Augusta, Ill., 50 cents; Jeremiah Tanner, Warten, R. L., 50 cents; C. H. M., 50 cents; C. H. Matthews, New
Philadelphia, O., 25 cents; P. R. Eyes, Salem, Orgon, 25

Philadelphia, O., 25 cents; P. R. Rves, Salem, Ore

ents; from Baliston Spa, N. Y., 20 cents. Total, \$11 20. For Joseph Baker — From W. S. Ripley, Wakefield, \$100; I. Ambrose, New York City, \$1,00; Z. J. Brown, Cacheville, Cal., \$1 (0), Stanley Castle, Lovell, and, \$1 (0); B. F. Aston, pan., Mass., 50 cents; Mrs. II. I. E., Mount Carnell, III., 50 pans. L. Grayer, Constant O. Kits, Mos. Const. W. cents; L Graves, Creveland, O., 50 tents; George Watt, Augusts, 1d., 50 cents; Gereman Tanner, Warren, R. L. 50 cents; C. H. M., 50 cents; C. H. M., 50 cents; C. H. Matthews, New Philadephia, O., 25 cents; P. R. Eves, Salem, O. egon, 25 cents; from Ballston Spa, N. Y., 20 cents. Total, \$7,70.

ence; both are dear to them.

Q — Can you tell me why so many spirits come from New Hampshire, and round about here, while so many would like to hear from spirits (W.M. H., St. 05; Eggar M. Byder, 11 Lexington avenue, N.Y., \$1.05; while so many would like to hear from spirits (W.M. H., St. 05; E. Aston. Lynn., Mass., \$1.00; Mass. D. 100; Mrs. L. 18. St. 40; M. 18. St. 190; Samuel Jordan, \$1.00. Total, \$14.00.

FOR MES. MARY E. WEEKS .- From W. S. Ripley, Wakefield,

# Messages:

We have at present to chronicle some of the most striking cases of the identification of stranger-spirits communicating at our Public Free Circle through the mediumship of Mrs. J. H. Connant, which have ever fallen under our notice. On the sixth page of the Banner of Light for Feb. Im, from the spirit-sphere. He was very firm and light 1872, was printed the following message decided in his opinions, as indicated by his message. 10th, 1872, was printed the following message from the spirit of George C. Goodwin-the soance at which it was given having been held on Tues tay afternoon, Nov. 28th, 1871;

"On taking possession of this body, I experience the same sensations that I did on passing out of my own—as though something had suddenly turned upside down within me, and stopped all the machinery of life. I died of heart disease, in the year 1869, on the evening of the 12th of May, in New York City. I was on the street, passing through Amity street, when this attack came on me. I have no recollection of going beyond that point. The next I knew, two men were carrying my body through the street. They finally ought up at the Mercer-street station. I watched it very carefully through the examination, and heard those who were called to examine it pronounce it dead. Then I was in a strange coeffict. I tried to get away from it, and I tried to get back. For awhile, I was not successful either way; but finally, I got away, and was surprised to find that I was out of this world, and yet in itbeyond the human senses, and yet so tiear that I could have shaken hands with any one who was

passing the streets. Now, what brings me here is, to bunt up my folks, if I can, to let them know that I live, and how I live, and that I don't like to be reckened as dead, and that I can make straight all those little difficulties that must I know, have arisen in consequence of my sudden death, if they will only give me the chance to speak mivately with them. George C. Goodwin. Send to the captain of the Mercer-street station, New York City, for proof of my identity."

A short time after the issue of the paper containing the message, we received the following unequivocal-and at the same time unlooked-for -corroboration of its truth, from a gentleman in New York City who felt impelled, after reading 1 the communication, to investigate the circum- ing the "status" of liberalism in the city once stances. Judge J. W. Edmonds also wrote us a proverbial for "brotherly love," now infamous brief private note concerning the matter, in for financial duplicity, political peculation, and which he considered the facts of the case (as stat- wholesale plundering. Surely the wicked floured to him) as highly important, and worthy of ish here like the "green bay tree" in high places, the widest dissemination:

partment of the Banner of Feb 10th. I called on the captain of the Mercer-street station; and, after his reading the article, he inquired it I wish-

So he ordered the book for May 12th, 1869.

It was handed him, and, after referring to the date, and cogitating some time over it, he said:

"It is here just as he has related it; and I am confounded! Why, sir, I knew nothing of its existence, and I know that no one in Boston knew more of this record Than I did; it is wonderful!" And now I ask, what was this intelligence—if t was not what it claimed to be—who begged its

friends to call on the captain of this station-house for identification? His very name had faded away, and love for him grown dim; and the record had sunk for years amid the dust where criminals assemble. If he has brothers, sisters, or friends-I have subserved their interests if they will-head his call, and give him a private hear ing Fraternally yours. ERASTUS GOODWIN. New York, Feb. 25th 1872

The official report of the occurrence, which is through the week. A very successful feature has given below (from the books of the Mercer-street; been a free public circle, at their Hall-portheast station, and obtained for us by Erastus Goodwin) corner of Broad and Spring Garden streetsin the terse, business-like way of the police authorities, is the closing link in the chain of conclusive testimony, which we at present offer con-cerning the Goodwin test:

"Pelice Department of the City of New York, Precinct No. 15, New York May 12th, 1869. SUDDEN DEATH.—About 8:40 this afternoon flicer Dovl found an old man lying on the sideexare. He was dressed in white shirt, black-pints, gray spring overcoat and brown hat, name on the pants—'G. C. Goodwin.'. He is supposed his person \$9.10 in money, a scarf-pin, eye-glasses, knife, bunch of keys, pair, of gloves and hand-kerchief. The deceased man will be taken in charge by Mr. Stetson, of the Astor House, after the inquest by the coroner."

Here is a point for skeptics to explain away. How could our medium have obtained the slightest knowledge of a matter which had even escaped the memory of the officials themselves? The revelation of our day appeals at least as strongly to common sense as that of any nast age. and only the bigot, who will not, or the coward, who dare not use his reason, will long hesitate in accepting its indubitable proofs and glorious unfoldments.

J. R. STULL.

[The following message was printed in our issue of Jan. 13th, 1872-the seance at which it was given being held Monday, Nov. 6th, 1871.—EDS. B. or. L.1

"I have not been disappointed, for I have found the spirit world to be all I was told it was; and my spiritual faith carried me safe across the bridge spanning the two conditions of life, and I an truly say I, went over without a single doubt knew where I was going, and I found friends waiting for me, whom I had every reason to sunpose would meet me; and after I had got entirely free from my body, I felt so near to this life that t seemed as though I could communicate even without the use of any media, if I exerted myself o. I say it seemed so, so closely connected was I with those I left. And now I wish to say to them, to my family, I am now in a condition to do better for you than I have ever been before, I think I can accomplish many things now that I have been unable to accomplish heretofore. My will has been rather weak, but it has received new strength, and I shall go on my way rejicing. I know I shall be victorious. J R Stall to

I know I shall be victorious. J R Stull to friends in Liberry, Ohio. I died March 4:h, 1868. I was forty-three years old." The subjoined epistle recently arrived at this office, bearing the endorsement of the above communication from parties who, socially, are entire strangers to the medium and ourselves:

EDITORS BANNER OF LIGHT-I liave been a constant reader of your paper for about four years. I saw, in the Special Department in the issue of the 13to of January, 1872, a message from J. R. Stult to friends in Liberty, O. The locality being but nine miles from where I live, I determined to investigate the case. I set out, and, when I got there, found an old lady of some seventy years or more, of whom I made inquiries If any one belonging to her had died within the ast tow years; to which she answered that a son it hers died the 4th of March, 1868 quired about the initials, and found them to agree—Joseph Robert Stull. I afterwards read the message to the old lady, and she (with myself) was very well satisfied of the identity. She was so well pleased that is did my heart good to see her, and she said, "I will show the message around

almong my triends and acquaints ness."

1 give you this, because I feel I am in duty bound to do so, not only for your own, but for the satisfaction of every reader of the Banner; and whenever there comes a message within my reach which I can identify, I shall not be back ward to let you know.

Yours respectfully. BARZILLAI PICKERING. Brookfield, Trumbull Co. U., Jan 23, 1872.

The following letter from W. Foster, Jr., a wellknown Rhode Island journalist, explains itself:

The message from Sidney Whiting published in the Banner of September 30th, 1871, is fully recognized by his son, James M. Whiting, of this sage, and his son says it is entirely characteristic of the old gentleman. His peculiarity of saying "Good day," when any visitor left his house, i preserved, as it will be seen his message has tha ording.

It was in the family of Mr. Whiting that a cu-

rious phenomenon in connection with a spy-glass was developed. Thirteen years ago there appeared in the plass-apparently between the classesa series of concentric rings, particolored, bright as the centre and fading out joward the outside. On a "death" in the family, the outer ring would become black, and remain so until the body was committed to the earth, when it would disappear and the rings return to their ordinary form and color. Ten times has this happened. On the "death" of Mr. Whiting the black hand appeared for the last time. The rings remained until the 26th of July when they disappeared, and have not been discernible since. The spy-glass, during the thirteen years' existence of the phenomenon, has been taken apart repeatedly, the glasses wiped and everything about the tube and glasses closely and critically examined, but nothing could be found to account for the wonderful appearbe found to account to an ance. Other developments in the line of wondertal phenomena are promised in connection with
the glass, which will be more striking than the
rings. It has been promised that the portraits of
the several pussons now in split life, who have
passed there within ten years, shall appear, commencing with Mrs. Whiting, who died some ten
years ago. W. Foster, Jr. Providence, R. L., Oct. 1, 1871.

#### The Cause in Philadelphia.

From our Special Correspondent.

DEAR BANNER-Gradually recovering from a lengthened spell of personal indolence, we at last think of attempting a few lines, slightly shadowturning our loved Independence Hall into a den DEAR BANNER-I have the pleasure of sending of sauctified thieves. True, a couple of the more the verification of George C. Goodwin's state- arist cratic, less scrupulous calprits are at last ment, which will be found in the Message De- "cazed;" but already strong influence from a "cazed;" but already strong telluence from a source of "like feather" is being brought to bear upon our State Governor for their pardon-so ed "to refer back three years for the record" with true is it that justice may at times o'erleap her-incredulity. "Yes," I replied; "if you can do it." self; at any rate, thus do some of our laws constitution and thought the book for May 12th, 1869. flict, and thereby-seemingly, at least-the ends of justice are defeated. But let that pass. Perhaps the right comes uppermost, and ever is justice done in the moral world, yet there are moods into which sometimes we fall, and it would gratify us to see some of the roughs puulshed now. Why not this be the time of condemnation, as well as the day of salvation?

SPIRITUALISM.

The Society here, through the persevering efforts of Dr. Child and a goodly working committee, have made a good show in supporting regular lectures during the passing season (twice yery Sunday), hesides interspersing them some which has been very largely attended.

Of the lecturers at this hall, Mrs. Kingman, Mrs. Middlebrook and C. Fannie Allyn have imparted the eloquence of the spheres to large, attentive audiences, with delighted acceptance. E. V. Wilson-whose very name to us seems to ring with an iconoclastic sound-through the course officer Doyl found an old man lying on the side-walk at the corner of Amity street and Sixth ave-nue—dead. Messrs, Dempsey & Carew, (16.6 h avenue,) state that they saw him fall and instantly exerce. He was dressed in white shirt, black iner-like blows, ofttimes turning its own-twoof a month (during the week as well as on Sunmer-like blows, ofttimes turning its own-twoedg d sword against itself. The one held by the to be a stranger in this city, as a key for ope of the langel to guard the Tree of Life at Eden's en rooms in the Astor House (number of key 108) was found on his person. His right name is G. Goodwin, of Boston, druggist. Cause of death supposed to be 'disease of the leart' He had on ed weapon (the Bible) by our gifted and truthful medium, sets sectarians all agog. The lecturer's scientific home-thrusts were indeed telling and fearfully severe to them. And yet this seeming avenger from the spheres came not without consolation also. To many a wounded heart he brought a never-to-be-forgotten balm; many eyes glistened amid pearl-drops of inexpressible jcy as the medium, stepping down from the rostrum, gave minute and satisfactory descriptions of the unfleshed loved ones in the audience waiting to be greeted, and anxious to impart messages of joy and confirmation of continued life. E. V. Wilson has been the instrument of very great good to the cause in our city.

ool to the cause in our city. Nellie J. T. Brigham commences to-nigot, March 31, a monthly course of lectures for the same So-ciety. Eulogy from us would add nothing to her fame as an eloquent harmonial lecturer. Her name is the synonym of intellectual pleasure wherever it has been heard.

But we must not forget to name our noble Victoria." Mrs. Woodhull, during her several lectures here, by her sterling discourses, modest and truthful demeanor, won hosts of responsive hearts to her platform of ameliorating freedom.

CITY MEDIUMS.

Our mediums are having circles almost every evening; and though we hear, as yet gof nothing of a late and very remarkable character in the nightly manifestations, still the several stated circles are well at ended by many who seem to be earnest in their inquiries; and we further still find that church communicants will wander into these quiet little gatherings, with an auxiety to hear from loved ones gone on, that is commendable. Some of these circles remind us, so netimes, of descriptions we have met with, of some of the class-meetings of early Methodism. Query: Were Charles and John Wesley Spiritnansts? Wemay take occasion, at some future day, to answer this. The task, we trow will not be deed. this. The task, we trow, will not be difficult, to even show that both, with some of their active padiutors, were fine mediums

But we must not forget that brevity, only, in these days of telegraphic, short, crisp sentences, insures insertion.

FREE-THINKERS.

There are, every Sunday and Friday night, free debates, conducted to the edification of goodlydebates, conducted to the condition of goodly-sized gatherings, at the Good Templars' Hall, 725 Rane street. The radical tener of these debates may be inferred, perhaps, by the wording of some of the questions of issue: "Have we any reliable evidence that Jesus Christ ever existed?" and "Does the Bible afford a remedy for the social evils of the times?" etc., etc.

Then we have the "Young Men's Association

for Frie Inquiry," destined to be a "Roland" for the "Oliver" of the Young Men's Christian Asso-ciation, who, for all the good they have done here-abouts, have we'l nigh served their day.

INTERNATIONALS.

Then we have the "Internationals," "Trades" and "Labor Reform Unions," and ward organizations of temperance, "Local Option" clubs; not excepting, indeed, our especial "Radical Club" this lase, made up, as it is, of the advanced and best intellect of Philadelphia, is deserving, indeed, of an extended notice, which we cannot now give—all forming sections of the grand army of reform and equal rights for all.

There is there is a constant of the contract of the contra

There is, therefore, it scarce requires a ph I so-pher to see, an undertow, a powerful undercur-rent of social influence, steadily, irrepressibly at work, destined to overturn and change radically the present status of both church and politics; and yet there are other wings of this nolls army of workers, which we will not now name.

Fraternally, REIGHNER.

# Mediums in Boston;

#### DR. J. R. NEWTON, Practical Physician for Chronic Diseases,

No. 35 HARRISON AVENUE, (One door north of Beach street,) BOSTON.

DR. J. R. NEWTON is successful in curing Asthma, effects of Sanstroke, Softening of the Brain, Jaundlee, Neuralgia, Heart Dasse, Nervous Debi ity, Diabetis, Liver Complaint, Dyshepsia Weak Eyes, Failing of the Womb and all kinds of Sexual Weakness, Weak spines, Ulers, Loss of Volce, Rhemmai ren, Bromehitts, Hemritholds, Felons, and all kinds of Lameness and Weakness of Limbs. Jan. 6.

DR. MAIN'S HEALTH INSTITUTE, AT 1:0. 311 HARRISON AVENUE, BOSTON.

THOSE requisiting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the
address, and state sex and age.

ALBERT MORTON, Magnetic Healer. MICH. MOICTON,
Medical and Business Clairvoyant,
Mar. 2. No 26 Hanson street.

MRS: HARDY,
NO. 4 Concord Square, Beston. Public seances Subday and
Wednesday evenings.

MRS. M. A. MOORE.

BUSINESS AND HE LING MEDIUM, Room H. Nassau
Busin Building, corner of Washington and Common streets,
Boston, Mass. Entrance at No. 8 Common street up two
flights.

188 SEVERANCE will be at her effice 268 days and Fred ye, from 6, Beston, on Mondays, Wedness days and Fred ye, from 10 a. m. tob P. N. ; other days, 3 106 P. M. Mar. 9,-10\*

M. R. R. COLLAINS, Charvoyam Physician and Healing Medium, No. 9 East Canton street, Boston, Feb. 3 -138 A. B. HAYWARD, Vital Magnetizer, No. 82
Dover street, Boston. Consultation Fake.

MRS. FRANK CAMPBELL, Clairvoyant Physican and Spl. it Medium. Hours from 9 to 12 and 2 to 5: 416 Washington street, Boston.

MRS. L. W. Li TCH, Trance, Test and Heal ing Medium, 163 Court street, Boston. Circle Tue-day and Sunday evenings at 74 o'clock 4w\*-Mar 38. SAMUEL GROVER, HEALING MEDIUM, NO. 23 Dix Place (opposite Harvard atreet). Dr. G. will attend funerals it requested. 2m - Mar. 9.

MRS F. C. DEXTER, Clairvoyant and Test Medium, 494 Trement, corner of Dover street, Wost in. Mours from 9 A. M. to 4 P. M. MRS MAR34 ALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5.

MRS M. A. PORTER, Medical and Business Chairvoyant, No. 8 Lagrange street, Boston. Mar. 9.-15w\*

MRS. ELDRIDGE, Business and Medical Clair-voyant. Circles Thursday and Sunday, eve. 1 Oak st. Mar. 21,—4w\*

# Miscellaneous.

CATARRII CAN BE CURED! Dr. J. E. Briggs's Throat Remedy A NEW PROGRESSIVE ERA

# SPECIFIC CATARRH.

DIRECTIONS FOR USE—The mode of administration in Caraman is to resince the Trivoat Remedy one half to two-thirds with soft water, and smulling it up into the mose every alght and morning, from the hald, (or, what is much better, use Dir. Bit case 8. Inhalter for smulling it through, the price of which sonly twenty-diverents cach."). Also use the mediation called as a fairful two or three times aday, for Cold in the Hend or Throat—It will be found in altable. Also cares the Hites of lists, Mosquitoes and all venomous Insects; adaying any Inflammation affects of their the External skin or the Internal Mangous Membrane.

The Throat Resident (WARLANTED TO/CURE Quinsey, Common Sove, Throat, Diphtnerin, Cromp, and any form of the very d sagrosable and distressing alsease,

CATA REF.

# SOUL READING,

Or Psychometrical Delineation of Comeractor.

MRS. A. B. REVERANCE would respectfully "Shibilines"
to the public that those who wish, and will visit her in
person, or send their autograph or lock of half, she will give
an accurate description of their leading traits of character and
peculiarities of disposition; marked changes in past and future
life; physical discuss, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending
marriage and thus to the inharmoniously married. Full delineation, \$2,00; Briof delineation, \$1,00 and two 3-cent stamps.
Address, Mills. A. B. REVERANCE,
Jan. 6 White Water, Walworth Co., Wis. Or Psychometrical Delineation of Couractor.

NEW EDITION.

Planchette Song, SET THE TRUTH-ECHOES HUMMING.

Words by J. O. BARBETT, music by S. W. FOSTER.
Price 30 cents.
Price 30 cents.
Price 30 cents.
Willer and retail by the publishers, WILLIAM
WHITE & CO., at the BANKER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass.

# Rheumatism.

TO all who are afflicted with RHEDMATISM, Sciatica, Parallais and Kidney Frombles, I can addise them from actual knowledge to try the MagNET C SULPHUE WATERS, of Alpeaa, Mich They will surely be benefited, if not cured, and will there find good Hotels, and all the attendants of a number resert, without the danger of fever and ague. Send for Ci capar to W. J. ROE, Attendant Physician Mar. 9. WILLIAM WHITE.

# SPIRITJALISTS' HOME.

D. S. CADWALLADE & having removed his Spiritualistic street, Pin adapta. Pa, has opened in connection therewith a Spiritualists. Home, where Media, Edvenses and other Spiritualists and no accommonated, either transferty or permanentry. Media afforded facilities for giving private sit-time and matter transfer. permanentiv. Media afforded facilities for giving private sti-tings and public circles. He also continues to diagnose dis-case and give hygienic advice, &c., from a lock of hair. State age and sex. Terms \$2,00. 4w-Mar. 16.

# Religio-Philosophical Journal.

THE above named weekly ne sanaper (same size and type of the Bangk of Liour) is off-red to all may subscrib, between now and the first of Aprilla 8 190 PRE ANNUR. Address 1. Sadia Sec., Soci 150 Fourth Avenue, Chicago, iii. 3 4. 5 sJONES, No. 150 Fourth Avenue, Chicago, 111.

A WELL-KNOWN CLAIRVOYANT.

NCLORE Start ick of their and handwriting, with age and sex of patient, for clairvoyant examination and pre-origion. Address RACHEL LUKENS MOORE, care Warren Chase & Co., 614 North 5th street, St. Louis, Mo.

June 17.—11

# DISCUSSIONS!

A NY minister within the Mississippi Valley wishing to demonstrate Unistranity is superiority to Modern Spiritualism ca cha cache no lated with an opponent by addressing R. G. ECCLES, Kansas City, Mo. 4w\*-Mar. 16.

DSYCHOMETRIS and Medical Catrovant, gives deline-ntices of c. a actor, advice in regard to the future, cor-rect dear of the techniques of the second color of the color of the second co

SPIRITUALIST BOARDING HOUSE. ROOMS TO LET, by the day or week. Meals on the European plan, at MBA. WESTON'S, 46 Beach stree, corner of Harrison avenue, Boston. Good mediums always in attendance.

DUMONT C. DAKE, M. D., A NALYTICAL PHYSICIAN, No. 61 24th atreet, Chicago, Il. The Doctor's Health Journal mailed free to any address. Mar. 16.

MR3. S. H. PUTNAM, Cinirvoyant and Mag-metic Healing Physician, assisted by L. H. Stone and wife, is ready to receive patients. Terms cash. Office hours from nine o'clock A. H. until five P. M. Greenfied, Mass.

THE STACEN EFFICE TREES, I'M ENT.
SEND TEN CEVTS to DR. ANDREW STONE, Troy, N. Y.,
and obtain a large, slight illustrated Sook on this system
of vicalizing treatment.

P. ALLEN is successfully curing disease by manipulations at 37 Turner at, Salem. Mass. Office-bours, from 8 A M. to 1 r. M. Patients visited at their residences if desired.

# Miscellaneons.

EGYPTIAN CORN! Auspicium melioris arri. Bona fide Quid pro quo!

THE SUBSCHIBER offers to farmers throughout the

#### EGYPTIAN CORN,

which, upon trial, was found to ripen planted even the last of Jula. It is estimated, from its very profile qualities to yield 180 birst is per acre, and weights by sended measure skyly live pounds to the bissel. This corn was profficed by a time procured direct from Min Joaks, our Consular Ayent, directly on the return from deept.

It made no different culture from that of other varieties, and in the South two crops can be raised in one was soot on the same ground. It know in the form of a tree, and thirty four citis have a riow upon one stalk, average from flow I fifteen Fur countsit; use u is unparalleted. When ground and repetly botted, it is equal in color and flueness to wheaten if ur. As a forage croe, by so slight difficent broadcast for early feed, there is no kind of corns well adapted to minch cows, and cone that will yield that the value in stalk or corn. It can be successfully grown in any Store.

I give the most satisfied by references that the corn is; in every respect, what I represent it to be; and, forther, I am the only person throughout the country who has this variety of cert. Hash is secured a quantity, I am now able to fluid noders for those despines it testing it.

I Lambs, -in order that all may receive send we have reduced the price to one dollar and liftly cents a package. Any person who will get up a citib of the will receive a valvage crafts. Friene packages if visit if the package of or 850. One package with contain enough to plant the toll wins seas one from 20 to 30 acros. Also, directions for planting and contributing.

Address.

INDORSE HEN US.

#### INDORSEMENTS.

We, the undersigned, cirizens of Washington County, Va., having examined some Expiring Coin, grown on 1000 soil in thes county, do hereby certify that some of the strike croaducen turity four spikes. The longest gaike we noticed measured het, inches to length and 6] inches around. The corn blownies grew in the form of a tree and presented a very healthy apacarance.

R. B. HARILTON, E. Q., Raven's New P. O., Va. CAPT. T. M. C. 1000, E. Q., Raven's New P. O., Va. CAPT. T. M. C. 1000, E. Calg s Mills.

We, the undersigned, certify that the above gentlemen are actually reddents of Washington County, Va. men of truth whose veracity purity hom falsebood, a leftly and honesty none date question, enjoying an eminent moral, social and political position in seciety.

Joint Philopole, P. M., Craig's Mills P. O., Va.

John M. Hamilton, Ex Sheriff of Washington Co., Va.

JEHER, D. LINKER, Acting Justice of the Peace.

#### THE PRESS.

F. F. G. Landber has presented us an ear of his "Egyptian Corn." heretofore a werdeed to our paper. The ear is about the size of INDIAN MAIZE, affid has a solid grain. A tudy who raised some of it, has t year sends us a certificate stating that she saw some that had not been plowed. It was sown broadcast, and produced twelve cars to the stalk.—Abungdon Droadcast.

#### Egyptian Corn.

In snother column avrears the advertisement of the Egyptian Corn. It is something new for this section, at dis worthy of a tention. Mr. Price, of our office, is pro-onstruction are in which is Lind ev, the pr-pri. to , and will vech for the statements made. He has seen the corn grow, and this, it would prove a success in Western Misiouri. Try it.—Clinion (Mo.)

Advocate.

"EGYPTIAN CORN."—F. E. G. Lindsey, of Holston, Va. has the genuite "Ecyptian Corn." which a great many farmers are dilighted with. This is a new corn to it is country, and has many merits that do not appetude 40 other breadstuffs. It will ripen as far north as R. stor, even when planted by the last of July. Ow tich land it will yield list bushels to the agent and weight 64 p. unds to the happel, and for domestic use it is unparalleled. It resembles floor, and contains 95 per cent, of mutifined matter. In the South two crops a year can be known. A nat kege can be had of Lindsey for \$1.50,—Washington Constitutional U. ion.

3w—Mar 16.

# SPIRITUALISM. -

INDER the direction and advice of the Spiritual Intelli-U go ces most hattoential in inaugurating the movement known as "Modern Spiritualism," a New MOSTHEY MAGAZINE of the highest host-ble-literary time and interest has been prejected, to be entitled

The principal features aimed at in this undertaking will be to establish a record of the do ply nomentous events connected with Modern Spiritualism in the most unexceptionable fiberary shape, and to gather up at derivery a such material as cannot be included in the columns of ordinary weekly journals covided to Shirtualism.

printees and all venomous Insects; atlaying any InflaminaMan Allocians citiver the External Skin or the Interman Allocians (either the External Skin or the Interman Allocians (hembrares.

The Throat Remedy IsW (RRANTE) TO/CURE Quinsy, Common Sore Throat, Diphtnerin, Frong,
and any iorm of the very design and distressing disease,

CATAREF.

Boware of Base Imitations, Get the Original and Genuine,
For site at the Banner of Light Office, 155 Washington street, Boston, Mass. Sent by express. Pice 50 cts.

Mar. 2

S75 to S250 per Month, everywhere, niste
from the Genuine, and tenate, in introduce the Genuine. Improved Common Sensitive of Man Agents and other unpublished mater, as well as
from the Genuine. Improved Common Sensitive of Man Agents and other unpublished mater, as well as
from the Genuine. Improved Common Sensitive of Mass and other unpublished mater, as well as
from the Genuine. Improved Common Sensitive of Mass and other unpublished mater, as well as
from the Genuine of the Same and the sensitive of the Sensitive of Mass and other unpublished mater, as well as
from the Genuine of the Same and the Sensitive of Mass and other unpublished mater, as well as
from the Genuine of the Sensitive of Mass and other unpublished mater, as well as
from the Genuine of Mass and other unpublished mater, as well as
from the Genuine of the Sensitive of Mass and other unpublished mater, as well as
from the Genuine of Mass and other unpublished mater, as well as
from the Genuine of the Sensitive of Mass and other unpublished materials
the work of the years we will pay slove for any
machine the Genuine of the Sensitive of the Sensitive of Sensi

6th. Communications from Spirits. 7th. Summary of passing events.

sth. Communications from Spirits.

7th. Summary of passing events.

8th. A short evary on Politics, Religion, Popular Reforms, or redge leading topics of the Cay, by the Western Star Cheffic of Strits.

9th. Reviews and Answers to Correspondents.

The prejectors of the Western Star propose to conduct their work in the broades and most bettless spirit of truth, yet pleages themselves to updoid the moral, religious and sected-life aspects of Spiritualism, free from all petty side issues of large with a summar of the spiritualism.

As the human conjugators selected to carry out this great work are rich only in the particular qualities which it them for 18-sconduct, they are compelled to imaginate the first principle of justice in its establithment by requiring that it shall be self sustaining—hence, the first number of the magazine (hough chirely ready in a Pierary point of view) will not be issued until a solided in number of subscription are guaranteed to exarefit seepens as for one twelvements.

Wealthy Spiritualists sympathizing with this in symmeth are hereby earnestly solicited to contribute donations of such shorts, earnestly solicited to contribute donations of such shorts as well represent a large number of subscribers, and thereby haston the first issue of the work. Every donor of carling matter in large type, on the paper, and so arranged that the several articles can be bound up in separate volumes. Terms of subscription—44,60 per year; postage 24 cents extra. Single copies, 35 cents. Liberal allowance made to ctubs, canvassing agents &c.

EMMA HARDINGE BRITTEN,

Mar. 23.—3m. 251 Wast ington street, Boston, Mass.

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at the BANNER OF LIGHT BOOKSTORE, 159 Washington street Boston, for 25 CRHTS RAUH:

BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, for 25 Ckurts Racht:

REV. JOHN PIERPONT, JUDGE J. W. EDMONDB, SEMMA HARDINGE, ABRAHAM JAMES, ANDREWJACKSON DAVIR, MRS. LOVE M. WILLIS, MRS. MARY F. DAVIS, J. W. PEEBLES, D. D. HOME, G. WARRERS CHASE, LUTHER COLLEY, WILLIAM WHITE, ISAAC B. RICH, DR. H. F. GARDNER.

D. D. HOME, WILLIAM WHITE, ISAAC B. RICH, DR. H. F. GARDNER.

D. D. HOME, Cabinet size, 35 cents.

PROF. WILLIAM WHITE, ISAAC B. RICH, DR. H. F. GARDNER.

D. D. HOME, Cabinet size, 35 cents.

PROF. WILLIAM WHITE, IMPERIAL, 50 cents.

THE SPIRIT BRIDE, 25 cents: do, 8x10, 50 cents.

THE SPIRIT BRIDE, 25 cents: do, 8x10, 50 cents.

TINKIE, tho indian Mailen 50 cents.

PINKIE, tho indian Mailen 50 cents.

PINKIE, tho indian Mailen 50 cents.

ANOTHER REALITIENT, PICTURE

#### ANOTHER BEAUTIFUL PICTURE. THE

# "Spirit Offering."

This picture represents a half life-size figure of a most lovely bild, just blooming into girlhood. On her head, which is aveloped in a white veil, is a wreath of white roses, and in ter hand she holds a cluster of lities.

Card Photograph cupies, 10 by 12 inches size, carefully encloped in cardboard, mailed to any address on receipt of For sale wholesale and retail by WM.WHITE & CO., at the BANNER OF EIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

#### MERCANTILE SAVINGS INSTITUTION, Removed to 387 Washington street, Boston.

Rix per cent. Interest paid on Deposits

REMAINING in Bank from April 1st to October 1st, or
from October 1st to April 1st. All-other deposits will
draw interest at the rate of five per cent. for every full calendar month they remain in Bank. This is the only Savings.
Bank in the State that pays interest on Ceposits for every
month they remain in Bank. The Institution has a guarantoo
fund of \$205,60 and a large survive in addition thereto. All
deposits may be before April 1st, 1872 remaining until April 1st,
1573, will have a full year's share of the extra dividends tren
to be declared.

[3w-Feb. 10.

#### DO YOUR OWN PRINTING! CHEAPEST AND BEST PORTABLE PRESSES.

MEN AND BOYS MAKING MONEY! DRICE of Presses, \$8, \$12, \$16. Offices, \$15, \$20, \$20. Send for a circular to for a circular to LOWE PRESS CO., 16 Spring Lane, Boston, Mass. Fab. 10.--- 1100W

Miscellaneous.

# Grand Discovery! DR. KEITH'S NEW\_AND WONDERFUL

APPLICATION

# MACNETISM,

MIRACULOUS EFFECTS UPON ALL FORM'S OF DISEASE!

a dozen; the folks here want them; I can't keepache myself.

TERENEN: Three peckares of the papers in at proper intervals, fresh'y prepared, (sufficient in mest cases to; one menth's trea ment,) with special circultons adepted to each case, with hours appointed for initial passive flivings, when increasary, \$500. Enclose lock of hair, and state leating symptoms, alterys briefly. Those who wish a indic alreayant examination will send \$2.00 axia. Fees must invalidly be sent in advance.

There patients will observe that afternoons are strictly devaluate this class of practice.

voted to this class of practice.

Address, GEORGE W. KEITH, M. D., No. 9 Florence street, Boston, Mass.

2w—Mar. 24.

#### TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY DUBLISH Radical, Spiritualistic and Reformatory Tracts to

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

No. 1, "The Bible a False Witness," by Wm. Denton;

"The Bible a False Witness," by Wm. Denton;

"The Bible a False Witness," by Wm. Denton;

"The Bible a False Witness," by Mrs. Iterical Beecher Stowe;

"The Bible a False Witness," by First and Cooks, Raceut;

"5," Catechaines," Translation from Voltaire;

"6," Humanity as Christianity," by Honry C. Wright;

"7," The Bible a False Witness," No 2, by Wm. Denton;

"8," The Bible a False Witness," No 2, by Wm. Denton;

"8," Npirit Manifestations," by Wm. Howett;

"10," History of David," Extract from "Exeter Hall";

"11," Modern Phenomera," by Wm. Lloya Barrhon;

"12," Christianity—What is H?" by E., Wheeler;

"13," The Bible Plan of Salvation," by Rev. H. Harrison;

"14," The Priestant Inquisition," by Rev. Charces

Beecher;

"15," The Procenting Solvit of our Sanday Lows," by

"14, "The Pritestant Inquisition," by Rev. Charies Beecher;

15, "The Perscenting Spirit of our Sunday Laws," by Rev. W. "atheart;

16, "The Chare," of Unrist a Dead Weight and Disturber of the Police Peace," by Rev. L. L. Briges;

17, "Octholog Blasphemy," by Rev. L. L. Briges;

18, "Mod. in Spiritualism Defined: Theoretically and Practically," by A. E. Newton;

19, "The Corropting Influence of Revivals," by Rev. T. Start King;

20, "Who Yre the Saints?" by the author of "Exeter Hall";

21, "The Grat Physician only a "Quack," by William.

Hall", "The Great Physician only a "Quack," by William Dent it:
"22," Peter McGuire, or Nature and Grace," by Lizz'e 22. "Petur McGuire, or Nature and Grace," by Lizz's Toten,
Are now ready, and will be sent on receipt of orders. Other tracts at ein press. Contributions of literary matter or money are soliented from all who favor the objects of the Society A sample package of twen y-two a sorted or selected tracts. Will-ne zent postpaid on receit of fiventy-flyceens. Price of tracts, 59 cents per I: 9, 85,00 per 100a, postaze paid, A discount of 20 per cent. made on all orders amounting to \$10 and upwards. No orders will be filled unless vash for tracts is enclosed. Make P. O. Orders, parable to order of Secregary, Send orders, to "AMERICAN LIBERA, TRACT SOCIETY," P. O. Box Ne Alls, Itaten, Mass.

\*\*ALBERT MORTON, SECRETARY,
For sale wholesale and retail by WM, WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 138 Washington area, Boston, Mass.

# CREAM OF LILIES.

WITH all its simplicity and purity there is no sittele that will compare with it sa's Preserver of the Skin. The tolic is imperfect without this delightul and harmless preparation. It positively premioves librith Marks, Wrinkles and all cutaneous direases from the skin, producing a soft and white satish ke texture. In all cases of clispucians brittle skin it works like magic. It is different from anything of the sind ever offered to the public, and is free from all pessonous substances. It has given entire satisfaction in every instance, and many are the criticates expressing anqualitied admiration, from which are copied the following:

| DRAR MADAMR—In realy 1 yours-request to show how I liked the Gream of bilies, I would say it has taken the moth from my face that had marred my looks for over five years, leaving my skin soft and white.

| Yours with gratitude, Mrs. Sarah A. Bakur. Northampton, Masz., Sept. 8, 1870. Drar Madame—About six months say in pulchased a box of your Cream of files, that I had head highly rec. mmended for removing Small Fox Pits, and of which I was afficted. After telling three boxes I could necesive that the 1's were gradually wearing away. I sent for three more, based them as before, and I could plainly see that they were fast disappearing. I sent for three more, and before using them had up have had nearly isappeared. I feel very gratiful, and cheerfully recommend it to aliawho are afficied with Small Pox Pits.

| Worcester, Mass., Oct. 17 18.0. Drar Madame—Iliving used your Creams of hiles, I would critify that it has taken off my face a sear that was made in the army, and left the skin smooth and clear like, that of a could. I consider the Cream of Lilies invaluable.
| Yours virpectfully, James B. Anderson. For sale by Madame Biodnikes. One Dollar per box. Sear by mall, post-paid, to any address.

# DO THE EFFECTS LAST?

The original of every certificate, with name of writer, in all cases voluntarily rent to Dr. Storer, can be seen at his office I DR. H. B. STORER-Dear Siri It is now near three months DR. H. B. STOKER—Bear Strill Is now near three mainly since I took the fourth package of your Notell's to Compenied, and I have not experienced the slightest symptom of a return of the disease of which it cares me —a most distressing case of Leuteorentone. It is easy to say, "It noted like a coarm," but Mar would not convey the half. I would say for it," I wish that I could make known to every suffering womand in the world what it is done for me. I combeartly say that in my case it has done all that you claim for it—Mes. C. I. K. Dayton, O. Dec. 23.

#### WANTED ACENTS. 880 to 8200 per month, by selling

# GREAT FORTUNES,

AND HOW THEY WERE MADE: OR, THE STREGGLES AND INCEPTION OF OUR SELF MADE M. N. D. J. D. McCabe, Jr. By borty eminent vizuantes, it teaches how to succeed in life, suffer the same time benefit manning. For particulars, notices of the press of the desired terms, address, GEORGE MACLEAN PUBLISHER.

Jan. 20.—3m 3 School street, Boston.

# NOTICE!

A NY ROOK OR TREATISE a werthed in this paper, the Banner; touching on the Philosophy of spiritualism, taberal thought and Process, can be obtained through return may by remuting to the ALLEN PENCE, Terre Haute, load, Box 54, at the Publishers' price. RARE CHANCE FOR AGENTS! A CENTS, we will par you sie per week in cash, if you A will engage with us at once Everything furnished and expenses paid. Address, F. A. ELLS & CO., Charlotte, Mich. Mar. 23.—4w New Nooks.

# PROF. WM. DENTON'S WORKS.

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Benton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is tast gaining in popular favor. Every spiritualist and all seekers after hidden truths ataldard literature of the day, and is tast gaining in popular favor. Every spiritualist and all seekers after hidden tritha abould read it. Price 11,30, postage 20 cents.

LECTURES ON GEOLOGY, PHE PAST AND FUTTRE OF OUR PLASTIA, a Great Scientific Wark Schurz capsily. Price, 11,30; postage 20 cents.

RADICAL RHYMES, A Portical Work. Price 3) 23 pessage (f.com).
THE IRRECONCILABLE RECORDS; or, Genesta and crobory. Supp. Price: paper, 25 cents, postage 4 cents; cloth, occurs postage 5 cents.

18. SPHE TUALISM TRUE? Price 15 cents, whap is RIGHT? A Lecture delivered in Music Hall, Beston, Sunlay attention, Dec. 5th, 1883. Price Music HaP, Boston, Sun lay afternoon, Dec. 6th, 1808. Price to Create, postage Fritts.

COMMON SENSE THICLIGHTS ON TILE.

BIBLE. For Common Sense People. Third childen-chilarged and revised. Price, locents; postage 2 cents.

CHRISTIANITY NO FINALITY; OR, SPIRHUVLISM SUPE done to CHRISTIANITY. Price 18 Cents, postage 2 cents ORTHODOXY FALSE, SINCE SPIRITUAL-THE DELUGE IN THE LIGHT OF MODERN BE THYSELL A Discourse. Price 10 cents, postage 2 cents.
For sale wholesale and retail by WM WHITE & CO, at the BANNE OF LIGHT BOOKSTORE, 155 Washington street, Boston, Mass.

#### DR. P. B. RANDÓLPH'S WORKS.

AFTER DEATH, or the Disembediment of Man. THE MASIER PASSION, or the Curtain raised THE WONDERFULSTORY OF RAVALEUPE and the Rosernelan's Story Two volumes in one. An extraord cuys hoos. Tree \$1.50, postage in cents. BEERSHIP: The Mysternes of the Magnetic Unfverse. A complete guide to self development in clairvoy-since. Price \$100, post get free. THE DIVINE PYMANDER. Price \$1,50, post-THE ROSICRUCIAN'S BOOK OF DREAMS. 3.666 solutions of dreams. Price Secrets, postage 4 cents.
THE ASIATIC MYSTERY. Price 25 cents.
LOVE AND ITS HIDDEN HISTORY. Price

3.56, nestage becents.

ADVE AND ITS HIDDEN HISTORY. Price 31.99, notage bleents.

PRE ADAMITE MAN. The human race 100,000 years ago. The great paratitude work on human antiquity. Price 150, notage in cents.

THE RIDDLE OF HERMES. Price 25 cents, For site wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 155 Washington atreet, Boston, Mass.

#### MRS. MARIA M. KING'S WORKS.

THE PRINCIPLES OF NATURE, as discovered in the Development and Structure of the Universe; The Solar System, Laws and Methods of the Drawingment; Earth, History of its Development; Exposition of the Spir-linal Universe. Price Foruced to \$1.75, postage 24 cents. Itual Universe. Prior for unced to \$1.75 postage 24 cents.

REAL LIFE IN THE SPIRIT-LAND. Being late Experiences, scenes, areadoms and Conditions, industrative of Spirit-Life, and the extinct low of the Spiritual Phil sophy. Prior \$4100, postage 16 cents.

SOCIAL EVILS: Their Caussis and Cura. Boing a brief election of the social static, with reference to methods of a form. Prior 55 cents postage from.

THE SPIRITUAL PHILOSOPHY FS. DIABOLISM. LISM. In two nectures Price To cents, postage free WHAT IS SPIRITUALISMY and SHALL SPIRITUALISH HAVE A CREEDY. In two lectures. Price 25 cents, nestage free. GOD THE FATHER, AND MANTHE IMAGE OF ROLL IN MODERN OF HOSE in two lectures Brice 25 cents, postage free.
THE BROTHERHOOD OF MAN, and what
follows from it. In two lectures: Price 25 cents postage

# free. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass. DR. A. B. CHILD'S WORKS.

A R C OF LIFE Price 25 cents, postage 2 cents. BEPFER VIEWS OF LIVING; or Life according to the decrine, Whatever 1s, is high." Price \$1.00, postage 12 cents. CHRISP AND THE PEOPLE. Price \$1,25, post-SOUL AFFINITY, Price 20 cents, postage 2 cents. WHAPEVER IS, IS RIGHT. Price \$1,00, post-

# LOIS WAISBROOKER'S WORKS.

ALICE VALE, A Story for the Times. Price HELEN MARLOW'S VOW. Price \$1,50, postage 20 confe,
MAYWEED BLOSSOMS, In Prose and poetry.
Price 8 59, postage 20 cents.
For side wholesale and inial by the publicers, WM.
WHITE, CO., at the BANNER OF LIGHT BOINSTORE,
ISS Washing in street, Roston Wass.

# MORNING LECTURES.

TWENTY DISCOURSES

CONTENTS. DEFEATS AND VICTORIES. THE WORLD'S TRUE REDEEMER.

THE END OF THE WORLD.
THE NEW BIRTH. THE SHORTEST ROAD TO THE KINGDOM OF HEAVEN. THE REIGN OF ANTI-CHRIST. THE SPIRIT AND ITS CIRCUMSTANCES, ETERNAL VALUE OF PURE PURPOSES. WARS OF THE BLOOD, BRAIN AND SPIRIT.

WARS OF THE BLOOD, BRAIN AND SPIRIT.
TRUTHS, MALE AND FEMALE.
FALSE AND TRUE EDUCATION.
THE EQUALITIES AND INEQUALITIES OF HUMAN NATURE.
SOCIAL-CENTRES IN THE SUMMER-LAND.
POVERTY AND KICHES.
THE OBJECT OF LIFE.

EXPENSIVENESS OF ERROR IN RELIGION. WINTER LAND AND SUMMER-LAND. LANGUAGE AND LIPE IN SUMMER-LAND. MATERIAL WORK FOR SPERTUAL WORKERS.

ULTIMATES IN THE SUMMER LAND. i vol., 12mo., price \$1.50; postage 20 cents.
For sale wholesale and retail by the publishers, WM WHITE, & CO., at the BANNER, OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.

THIRD EDITION-REVISED AND CORRECTED,

#### With Steel-Plate Portrait of the Author. THE VOICES. Three Poems.

VOICE OF NATURE. VOICE OF A PERBLE VOICE OF SUPERSTITION. By Warren number Barlow.

This volume is startling in its originality of our ose, and is destined to make deeper inroads among sectarian bigots than any work that has bitherto appeared.

The Volce of Nature represents road in the light of Reason and Philosophy—in the unchangeable and georious attributes. While others have too often only demolished, this author has erected a beautiful Temple on the ruins of Superstition. Judge Baker, of New York, in his review of this puem, says: "It will under attomably cause the author to be classed among the ablest and most gifted didactic poets of the Ago." THE VOICE OF A PRESER delineates the individuality of Matter and Mind, fraternal Charity and Love.

The VOICE OF SUPERSTITION takes the creeds at their rord, and proves by numerous passages from the libbe that the field of Moses has been deleated by Satan, from the Garden of Eden to Mount Calvary!

nation Eden to Mount Calvary!
most :
frince in larce, clear type, on beautiful tinted paper, bound
of sy
in neverice beards, nearly 200 pages.
le half :
Fries \$1.281, full gitt \$4.50-mostage 16 cents,
severy :
For sale worterate 200 relating the publishers, WM.
Levil WHITE & CO., 4t the BANNER OF LIGHT BOOKSTORE,
ch in les sale into a street, Passon, Mass.

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

BY HUDSON TUPPLE,
(Companion volume to the God-Idea.)

CONTENES-1 troduc lon; Career of the Christ-Idea in Hydrostan, Persia and De West, Jos sof Nezarech; the Prophetes of the Messah; Conception and Genea way; Birth and Youth of Jesus; John the Bartist and has Relations of Occur, who Sorm non the Mount; the Miracles; the Apostles went forth; the Death of Jesus; Burisl and Resurrection of Jesus; Decree throughles, Burisl and Resurrection of Christianly. Resume of the Life and Character of Jesus; the Ultimate of the Christ Idea.

Forsale wholesde and retail by W. t WHITE & CO., at the BANNER P. LIGHT BOOKSTORE, 138 Washington atract, Bonton, Mass.

APOCRYPHAL NEW TESTAMENT. Being all the Gospels, Episties, and other pieces now extant, attributed, in the first four conturies, to Josus Christ, his Apostler, and their companions, and not-included in the New Testament by its compilers. Price \$1,75; postage 16c. For sale wholesale and retail by the publishers, WM. WHITE & CO., at this BANNER OF LIGHT BOOKSTORE, 156 Washington streets Boston, Mass.

New York Advertisements.

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

THE magic control of the POSITIVE AND NEGATIVE POWDERS over beare of all kinds, is wonderful beyond all precedent. They do not storing to the system configurate purging, no base-centing no younting, no pareculating.

The POSITIVE Proceedings, literature, Bysentery, Voneting Dyspopsin, thathere Womens all Fermalo Wenknesses and detractations. Pites, Chains, St. Vins. District of the process and for the control of the process of the proces

OPFICE, SEST MARRS PLACE, DES YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

# 5P If your druggist hose't the Ponders, sen your money at once to PROF & PENCE. For sole also atthe Romay of Laglat Office, 156 Washington street, Roston, Mass. Mar 16

DRS. WILLIS AND PALMER. 213 West 23d St., New York, (New York Office of The Present Age,) CLAIRYOYANT, HOMEOPATHIC AND MAG-

NETIG-PHYSICIANS. DR. FRED. L. H. WILLIS. 1110 Protessor of Materia Medical in the Woman's Medical Calicgo of this city, after I'vo years absense from the daths of his profession, has meanined practice as above, and has associated with him a Magnetic Physics to of great hower.

Br. Willis, while in homone, case special attention to Cancers and the west forms of Blood latestee. Since his return he has made positive and failed incoson Cancers, certificated of which wild be milled to all destring them.

Dr. Whiles a Cantesoy and Examinations, either from a lock of hard of simply from the hand writing of the pulses. Sinting age and to v. are unity alori, better he not only by ngs for his diag-

get barr or simply from the band within of the patient, Stating sign and soek are unityal of the head only from the patient, Stating sign and soek are unityal of the head only from sign for his diagnostic head of the recognitions, but also a flooring fine the discussion of the sign as a context of thanks in and Hood Discussion. Though making a specialty of thanks and Hood Discussion for which as success with all forms of Chronic Network but which are context from whatever choice.

The remedies are exceedingly concentrated, and can be sent in a letter adjover the country.

Fig. 1. If while is, M. B.

Fan. 13

Fan. 14

W. A', IRELLAND, Monday, 1985. W. A. IRELAND, Magnette Physician.

HEADACHE AND NEURALGUA - Pain instance of the property of the longer of the property of the large of the larg

COUNTE INVENTORS EXHIBITION AND MISS BLANCHE FOLKY, Medical and Busi-

TEANNIE WATERMAN DANFORTH, Modi-lical Carrownit, magnetizes and cures document the transported and will examine by hair. So, little little place, your front way. See Voirs. GARAH E SOMERBY, Charvoy out and Mag-b nete Physician, 719 Sixth aveilar, New York.

# COSMOLOGY.

By George M'Ilvaine Ramsay, M. D. This work is purely aziontile, and the aubjects treated upon are handled with care and great ability.

upon are handled with care and great ability.

CONTENTS.

CHAPTER I - Matter without tropin; 3 - Properties of Matters, 3 - Nebulous Theory, 4 - Old Theory of Planetary Motion; 5 - Pranetary Motion; 5 - Oranetary Motion; 6 - Oranetary, 10 Ethinday, P. Avad Perod of Roberts various; Peakonana do their Motons; 20-Moters; 21-Orbital Configuration of Comet; 21-Piacis are 03 Comets; 21-Paddin Service The best to be beginned and superply bounds.

Pilot 31-9; postage 20 conts
For sale who exercise and tetall by the publishing WM; WHITE & CO. at the BANNER OF LIGHT BOOKSTORE, Its Washington street, Beston Mass.

#### HAVE YOU READ TUTTLE'S NEW BOOK,

"ARCANA OF SPIRITUALISM"? dier the Book to place in the bands of your inquiring if st the Book for every one who asks you what Spiritual-JUST THE BUILD to be read at your public meetings at ST TAK BOOK for a "doubting Thomas " and a leastating

dyar run Book for those who grope in darkness seeking for

# Hinn. In one you, cloth, with portrait: Price \$2.90 postage 21cts. For sale wholesale and retail by WM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 153 Washington street, Baston, Mass. THE GOSPEL OF GOOD AND EVIL.

"I CHEATED LIGHT AND DARKNESS, AND I GREATS GOOD AND EVIL, SAITH THE LORD." BY JAMES S. SILVER.

INSPIRED BY THOMAS PAINE. This book treats in an able manner of Physical and Horal vils, and the Religious Aspect of Good and Evil-sub-Erila, and the Religious Aspect of Good and Evil-aub-lects of great interest to the whole human namity. The reader cannot well help following the author to the end of his book for his illustrations are apt and forcible. or me ministrations are and action.

Price \$4.50; postage 20 cents

For sale wholesale and retail by the publishers, WM.

WHITE, & CO., at the BANNER OF LIGHT BOOKSTORE,

133 Washington steet, Boston, Mass

cow

#### SPIRITUALISM ARRAIGNED BY ORTHODOXY:

Being a Reply to the Rev. Dr. Austin Phelps's Being a Reply to the Rev. Dr. Austin Phelps's Revent Attack on Sparituation.

The Boston Concregational Publishing Soc ety having circulated against Sparituation, from the pen of the Rev Austin Pinego, D. D. t. onest the waste of those who would like a cheap—envening answer to all the objections raised by Dr. Phelos, we have issued in paunoided to in this Reply, which originally appeared in the Bather of Light As the evanoidest verta he making large use of the Phelps's trict to being the subject of Sparitualism, and to excite public prefundate toward it, we have that all the before an enabled wherever the bane has been administred. The lift of the property of the Bather of the cause MZ keep a few conject of the Reply on bane, that they may later pose an ambibite wherever the bane has been administred. The lift entity most age from the BANNER OF LIGHT BOOKSTORE. By Washington street, loston Mass.

# - CHRISTIANITY:

Its origin, nature and tendency, considered in the light of nature-theology. By REV, D. W. HU'LL.

"He not moved away from the bone of the Gospel, which yo have hearl, and which was pre-ched to every creature which is under heaven; whereof I, Baul, am made's minister."—
2011-22 Gel. 1: 23.

Trice 25 cents, postage 2 cents,

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

#### LIFE OF PROF. WILLIAM DENTON, THE GEOLOGIST AND RADICAL!

BYJ, ROWELL, This riographical sketch of one of the ablest fecturers in the need of reto, in sublish of ma near pamphet, comprising thirty-six pages. Those who would know more of this coulding acholar, hold thinker and radical retormer, should peruse its contents.

Price 25 cents, postage 2 cents.
For sale who, seale and retail by WM, WHITH & CO., at the JUNNER OF LIGHT BOOKSTORE, 156 Washington attreet, Booton, Mass.

COD, OR NO GOD; or, An Infinite God an Uninosability. By AUSTIN KENT. Price 16 cents, postage 2 cents.

For sale witolesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 108 Washington street, Beston, Mass.

# Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor. Omee at his see trail, Referm and Liberal Backstore, ellber contest the Panner of Light, including book numbers and to not ve lime of can always be had at this efficient

#### SECOND ADVENT OF SATAN.

We are indebted to the Christian church for all information relating, to the devil, or S stan, as be is often called in Scripture. The chareles are his residences, if he has any, and his history is kept there, and there we go to learn the following singular courrence. Satan first visited this world in person, and talked with Eve, and told her the truth about the fruit of the tree of knowledge, and the eating thereof, while God had deceived her and Adam on the subject. They are, and found the effects as Satan stated; but he was cursed for telling them the truth, and has ever since been sneaking about, or living in the snakes, and not talking as on that occasion. He has, however, often been accused of bull tencing persons to do evil, and in various ways increasing sin and misery, and opposing the church, while the effects of eating of the tree of knowledge have been constantly increasing, not withstanding several efforts of the Jewish God to stop it. He once drowned all the race except one family, and they proved no better, for their descendants still ate of the same fruit, we the tree grew again after the flood, and stolded still better than before. Sodom too was sunk, and one nation selected and put under the direct control of prophets and agents of God; and yet, even these were guilty of continuing the sin of eating of the knowledge fruit, and did not seem better than other parions not thus relected and guided. One more off irt was made to bring the race back to purity, by sanding a Son of God to give precepts and exampla, and even to die, as a sacrifice to atone for human sinners; but this, too, failed, and the race, even after God had established his own infallible church on earth still kept eating of the tree of knowledge, and growing more and more like Gods and the church became as corrupt as the chosen recole that preceded it.

Knowledge led to discoveries that set the Word of God aside as authority, as did the first visit of Satan. Mandid not die when he ate of the tree of knowledge, nor did he go to hell when he rejected the atonement; but rejent it knowledge led rapidly, in the nineteenth century, to a total rejection of all Bible authority and Christian the ories of life after death. What could God do next to et op infidelity ?.. Singular as it may seem, he permits a second advent of the devil in modern Spiritualism, in which he is "legion," and talks to thousands of people as tither, brother, mother, sister, child, companion or friend, assuring each that death is only a relief from earthly trials and suffering, and the gateway to a better world and life, and urging all to live better and purer lives, do all the good they can, and prepare to meet friends that precede them in that better life. Once more he tells the truth, and gives God's church the lie, and of course the church is mad and curses bim; but he and his work go bravely on, as they did before, and millions are led into the truth by this second advent of the devil-blensed by Satan.

# RAISE THE STANDARD HIGHER.

For a long time we have been trying to have our writers and speakers, who claim to be of the liberal school and the spiritual and progressive philosophy, abandon all personal and local prejudices, leave out all personal allusions in the literary mat ere put before the public, unless it be some from of importance in the great movements. in which all are interested. While we are strugcling for existence with a common for which has heretofore proved sufficiently powerful to crush out the reform movements and kill the advocates of new touths, and while we hardly know whether we are even safe with our all-important truth even in our own co intrv. it is not wise, to say the least, to expend our energies and efforts in wrangling, disputing, or backbiting one another, and thereby all the time weakening our own force. If some of our best and ablest workers have personal or private faults, it is well enough to let the. common enemy flud and prove them, and thereby weaken us if he can. Especially is this the wisest course, since there are very few in his ranks, or oven in ours, who are suffi nently st inless to cast the first stone from purity of life and purpose. It is probable that most persons have so ne faults; or failings, in whatever sphere they act, and it would be wise in us to leave all attempts to impeach each other, and go in for the common enemy of our country and our philosophy, for we surely have plenty of such to contend with in the defense of our new philosophy of life and death, If we could once raise our standard out of the slough of social and domestic discord, and rally around the glorious truth of apprit-life and intercourse, we should have the heavenly hosts with us, and soon put our principles, on a basis from which they could not be even jostled by the sectarian bigotry of the age. Our enemies, of course, are glad to have us spend our time and talents picking up each other's faults and failings, as it saves them the trouble and meakens no flore than they could do by the same means. Let us try to raise our standard higher, and above all triffing discrepancies of belief or conduct, and work like a hand of brothers and sisters in a noble cause for it's success,

# "SIN LEBUKED."

Under the above heading and over the signature of "Veritas," we notice an amusing article in the Spikera-paper published in Prophetstown, Ill. We could think only, on reading it, of the little fi-hes nibbling at bait larger than themselves and darting off in evident delight atteach \* attack on the uncontrollable mass. It needed no name to satisfy any reader that the writer was an unfledged country parson, as his only evidence of sta and its nature and effects, as well as forgiveness, was found in the Bible, where we would as soon look for the evidence of the spherical force of our earth or the cause of an eclipse, as for the nature of sin. In fact the Bible has ceased to be evidence of anything in our day, and we would as soon quote the Koran or Shaster as the Bible for authority on any moral question. Original sin has long since been blotted out of all intelligent minds, and sin against God is fast going the same way. Those who have no other standard of sin and forgiveness but the Bible, will soon be without any.

# . A GROWING INTEREST.

Two or three times a week the readers of our daily papers are saluted with an exciting story, not well authenticated of course, which can only be accounted for by our Spiritual Philosophy; but as the editors never attempt to account for the occurrences, nor to become responsible for the

story, they do not get involved in Spiritualism, mounted band of Indians, their weapons glitter-nor subject themselves, to the prejudice of the ing in the yellow light, their plumes nodding in public, yet they are steadily educating the people the wind, as they came on like a whirlwind. "Indians!" yelled the Conductor, in a voice up to the philosophy, hat can alone account for that made every woman's face turn white Spiritualism, and the editors are shrewd enough selves Spiritualism, and the editors are smoonly valued to know there are many believers in spirit intercourse who will understand it, while the supercourse who will understand it.

#### A POOR SHOW FOR SALVATION.

The laterior, giving the proportion of Presbyterian membership in five of the States, foots up of the following table-in Ohio one-to forty five of the population, in Indiana one to sixty-nine, in Illinoiscone to seventy, in Michigan one to nine.

It is a smoothed:

"Now, men, the gun! Have out the gun! They are in war paint, and mean mischief. When I ty, in Wisconsin one to one hundred and twenter ty, in Wisconsin one to one hundred and twenty -and says there are nearly as many in Ohio as in a straight line. in all the States west of the Mississippi. If these are all, or nearly all, the souls that are to be savet, it seems hardly worth while, to keep up volley. the expense of the ministry, and to us it seems as if the sacrifice of the Son of God was almost a failure. If this is the true Church it ought to work like leaven in the meal, but, instead of this, it only reaches a very few, and of these we are three mounted savages, horses and riders rolling not able to discover that they are better in their over and over in horrible death agony.

The remaining savages again came to a halt, lives than are their neighbors, although in some localities they are very respectable, and even aristocratic society. Perhaps they will be in the they came, and looking like incurnate demons. spirit-world, even though few in numbers.

tip" Our Lyceum is now in successful operation at Ticknor's Hall, corner of Washington ave nue and Fourth street, on Sunday, at two o'clock In the midst of it, Whitman grimly touched off P. M. It is well attended, and, with the assistance bis field piece anow. afforded by Myron Colony, who was formerly the successful Conductor, it promises to be as prosperous as in former years, and, we trust, more permanent.

Every Tuesday evening our young folks have a dancing party in the same hall, which is also highly successful. Our friend Charles Tucket, toward her. and two or three others, having secured the hall for one year, are doing a good work in building. up both the Lyceum and the rocial parties, and, at. the same time, our meetings at Avenue Hall Sunday morning and evening, and also Thursday evenings, are succeeding better than ever before, as all departments are in perfect harmony and cooperating for the good of our cause.

# Mark Heber's Luck.

AN INDIAN STORY.

Mark Heber returned home from his father' funeral with the problem of his own future pross ing upon his thoughts, and demanding a promp

His home had been, from his carliest remem brance, upon a stony, worn-out farm of lifty acres, situated upon the Seneca Lake, in Western New York. His father had become so heavily in-volved in debt, that two weeks before his death the farm had been sold by foreclosure of mort-

nd now what was Mark to do? He was a lad of nineteen, slight and hovish in frame, but with the strength of a man in his sin-ewy arms. He had had the usual advantages of education afforded to farmers' sons.

He roturned home from his father's grave to the small, unpainted story-and-a-half-house, and after him came his father's only brother, a well-to-do-farmer, who resided in the neighborhood. This uncle, Mr. William Heber, was a man of

sixty years, pompous and self-important. His soul was of the smallest pattern, and he had never been known to do a generous deed, while he had done many mean ones.

"Well, Mark," said his uncle, "I've sent ney

folks on home, so that I can have a good talk with you. Morgan tells me he wants the farm. He has hell off two weeks while George was dying. but he wants to move in next week. What are you going to do?" I don't know, uncle. I am trying to think, What can I do?"

ber, "and have thought upon a plan. I am will protection of his train."

Ing to take you, Mark, and treat you as my own train took up its line of march westward. 'I have thought the matter over," said Mr. He-

sent at my table. What do you say?"

"You forget, uncle, that I have some one to provide for besides myself," said Mark. "Suppose I were to accept this offer of yours, what will you do for Gay?

The girl is no relation of yours, Mark."

The boy sighed. "Poor little Gay;" he said; "hers is a hard lot."
Do you remember low the child came by her name? It is thirteen years this spring since a lady stopped at our door and asked leave to re-main over night. She staid on day after day. gto sing weaker and weaker, it did not take long to discover that she was insane. She called the child Gay, and sometimes Gabrielle, which is pride and anger.

Gay's true name; but she did not tell her sur
"How daye you?" she cried. "Go away. If Gay's true name; but she did not tell her surname, nor anything concerning herself. Late that summer she died. No one over came to inquire after her or the child."

quire after her or the child."

"Her mother was a crazy tramp, and nothing more. No wonder George was behindhand, when his wife a donted the child of a tramp, and brought her up a lady," said his uncle.

An quick as a firsh, she draw from her pocket a saftish, she draw from her pocket a

Mark colored.

"I cannot hear a word against my mother, sir,"
"I cannot hear a word against my mother, sir,"
no said. "I shall protect (fay while I live, and
she shall not be separated from me."

"Then I wash my hands of you," exclaimed

"Then I wash my hands of you," exclaimed Mr. Heber, anguly. "You can go your own way, and set your own living." per, anguly. "You can go your own way, aff-ted horror and amazement. your own living."
"The little vixen!" he muttered. "She acts like ywell, sir," said Mark, quietly; "that, is a highwayman instead of a shrinking girl. She

In one week, Mark had sold a pair of colts. which he had raised himself for five hundred dollars, the household furniture for nearly as much more, and was on his way, with little Gay, to the far West, to seek their fortune.

The young travelers arrived at Leavenworth

after a long and fatiguing journey.

Here Mark, while looking for a wagon and a Anderstand with which to cross the prairies. fell in with an old farmer named. Whitman, who had been living in Western Kansas, but did not like it, and was now on his way to Nebraska, Mark concluded to join him, and Mr. Whitman assisted him in purchasing a suitable outhr; and, that same night, Mark, and Gay were sungly ensconced in their hugo traveling wagon, outside of upon his adopted sister.

"Well, what is it, little Gay?" he said, as she assisted him in purchasing a suitable outfit; and, the city, on the edge of the prairie, where Mr. Whitman, with his wife and seven children, had encamped S other families were with them, the seven wayons heing parked in the form of a circle—that is, the pole of one wagon resting Gay.

entered a new and wondrons world.

Both lay long awake that night, in their wagon. close up under the canvas roof, and they taked flashed.

"The coward and villain!" he explaimed. "I'll

what it had in store for them. The next morning, at day break, the camp was By surrise, the wagon train was on its Mark!" exclaimed Gay, in alarm.

great, joyous family.

The men proceeded to park the wagons. The men proceeded to park the wagons.

"The last train I took over this route was attacked by Indians just here," said Conductor Sedgwick. Will you grant me the protection of Landford. "They were unusually bold, and we had a tough fight—Good Heavens! What is that?"

"What is your name?"

"Fallon, Lieutenant Fallon," was the reply, and he offered to show his credentials.

the facts stated in such articles. We seldom nees or Sioux, I can't tell which. They seem to have a Sunday issue of our city dailies without a be on the war path. I can see their weapons. ghost story, or something bordering closely upon in the children. We shall have to defend our

and rapine in their very aspect.
- Conductor Landford was skilled in Indian war-

fare, and was a scout of considerable note.

"There are twenty savages," he announced.
Remember, hows you are fighting for your mothers and sisters. Show us what stuff you are made

Then he shouted:

The Indians came neater and nearer, advancing Now, loys, give them a hint that we are not

fooling,' ' said the gaide grimly. Mark Heber and his young comrades fired a The next moment a shower of bullets came

hurtling toward the defenders of the camp.
"The gun!" cried Landford. "Give it to em. Whitman Whitman did "give it to them," mowing down

but only for an instant. With a terrific war whoop, they came on again to the onslaught, firing as

"All together!" cried the guide, The other men and all the boys fired, each with special aim. Bix mounted savages fell before

the deadly rain.
A panic immediately seized upon the survivorbis field piece anew.

This ended the conflict. The savages with hor-

rible yells beat an instantaneous retreat, I aving ead upon the field, and dragging away their wounded.

wounded.

Amory had a bullet wound in his shoulder, and
Arno d's eldest son had a flesh wound in his arm, but paither of these injuries was serious "Are you safe, Gay?" "demanded Mark, coming

oward her.
"Yes, but I'm almost smothered," answered
av. "Have the savages surely gone, Mark?"

Gay cautiously crept forth while she was speak ng. The remaining wagons disgorged their grouching occupants, women and children comng forth pale and trembling, but full of joyful gratitude at their escape from death, or a fate worse than death. The camp took on its usual appearance even before the retreating savages were entirely lost to view in the far distance. That night they encamped upon the prairie, and met with no adventure. A guard was maintained as on the previous night, but no Indians were

Every day for the week that followed the encampinent on the Little Blue was full of incident out all of the pleasant sort, nothing occurring to

alarm the emigran's.

And at the end of the week, to their great joy and relief, they arrived at Fort Kearney.

The emigrants did not halt at the fort, but ressed on to Kearney City, where they encamp

ed just at nightfall. Here Confuctor Landford found another train the guide of which had been stabled the right before by a notorious man who had escaped

The train was offered to Landford, to be united with his own.

The assault that had been made upon the conductor of the previously arrived train was made a matter of discussion, and regret that his assail-

ant had escaped was universal,

"I know the fellow who dirked the conductor,"
said Landford. "He is a perfect demon. I know well hat he has killed several men. I saw him at being killed several men. I saw him at Denver last year. He had just stabhed a miner from behind, and robbed him of all his money and gold. He is called Blue Jack."

"Blue Jack!" cried one or two boys, " what a name!" They call him so because one shle of his face

is blue, as if bruised," said Landford. "Looks as if the blood had settled under the skin." The new train was bound for Denver, as Landford had said.

Two wagous belonged to men who had no wo-men with them. There were five of these desperadoes, and only the smallness of their number, as compared with the others, induced Landford to allow them to travel under his guidance and the

train took up its line of march westward. During the noon encampment, on the following day, Gay had fluished her dinner, and a merry snatch of song was on her dips, when one of the desperadoes, known as Burk, came up to her, and

paused beside her, regarding her with an insolent "Hallo, younker," he said grafily, "I noticed

you yesteriay, and you are the prettiest young one I ever did see. Got no father nor mother, eh? Going West with your brother, eh? Give us a ki-s, there's a doll!" In an instant she leaped to her feet.

Child as she was, she resented the insult that

Late you touch me, I'll call my brother." "Ah, now, young one, you're fooling," he said, solently. "You act older than I took you for.

> pistol Mark had bought for her at Leaven worth and which he had since taught her to use skill-tuily. She cocked the pictol, and its four small

> cark tubes were promptly presented to the eyes of Burk for inspection. He started back in un-

I was only fooling," he said aloud, "I did n't mean nothing. Dou't say nothing, young one.

And he hastened to beat a retreat to his own proper quarters:
Gay's light laugh rang after him mockingly.
"Curse her!" muttered Bark. "Bue Jack
would tame that wild-cat spirit of her 'n, and I
wish he may do it, that 's all. I'll make 'em ac-

quainted, blest if I do n't!" he train-was ready to resume its march. "Come up into the wagon, Mark," said the girl, o uxingly. "I have something to tell you."

Mark climbed up beside Gay, his boyish face

"Have you noticed that man Burk, who joined

the circle thus protected.

"I've seen him, and noticed him," said Mark, horses, cows, dogs, and pigs being gathered into the circle thus protected.

"I've seen him, and noticed him," said Mark, "I've seen him, and noticed him," said Mark, thouses, cows, dogs, and pigs being gathered into the circle thus protected.

Outside the circle of wagons, a great ure was burning; and as Mark's wagon drove up, the conductor or the train, Mr. Landford, came forward and welcomed the new-comers and welcomed to Gay and to Mark that they had

Mark's boyish brows grew stern, and his eyes

hor-ewhip him for that. How dared he?"
Do n't get into trouble on my account, dear way to vard the northwest.

At might, they halted beside a small stream, and parked the wagons, and had supper, and talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one talked and sang songs and told stories, like one He did n't kiss me,

But Mark would not promise. At day break, again they were on the way.

At the course of ten days, having traveled rapiely for ox-teams, they reached the Little Bine observing the train, wheeled his horse about, and River—a branch of the Big Blue. The women order rapidly toward it. As he approached it, he built fires, and began the preparation of supper. "Are you the conductor of this train, sir? I am

drandford bate Lieutenant Falton welcome, and drangt him the freedom of the camp.

Fallon ato supper with the Whitmans, and after onversing until a late hour, retired to the fear of the train to sleep. After all was still, he rolled over on the ground until he came to the side of

Burk. "Burk!" he hissed.

Bork started, with a smothered eath.
"Who calls?" he growled.
"Hush, you idnot!" hissed Fallon, between his

teeth. "Have I fooled you und the boys as easily as I fooled the conductor of the train? Do n't you know me? I baven't got my card-case with

but I'm Blue Jack, at your service! Ha, ha! the serpent has got into E len!" "I and the bows have looked for you to join us all day," said Bark. "But of course we didn't

look for you in this disguise." Upon the morning after the counterfeit Lieut Fallon had joined the wagon train, the camp was astir, as usual, at daybreak. The train halted at noon on the river bank, opposite a lovely island. At sunset they again halted, and for the night.
In the course of the evening Lieut, Fallon ap-

proached Gay, and said: "Mist Heber, I must say to you that you are startlingly like a former friend of mine. It seems almost as if she stood before me as I first knew her. It is a strange, a startling coincidence. I' could almost think—but no. Impossible! You

are the sister of Mr. Heber, are you not?" Gay's pure face flushed. "she answered, with some hesitation, The disguised Blue Jack turned yet whiter. He had marked that hesitation, and his wonder at it

thrilled him with a sudden fear. You do not look like your brother, Miss Heber?" he remarked.

"I have been told so before," said Gay, dryly.
"And you are his own sister?", persisted Blue Jack, with agitation.

inquiries, Lieutenant," said Giy, after a moment's thought. "I do not, therefore, know how to reply to you. I should like to know the name of your friend whom I resemble; but, for an answer to your inquiries, I must refer you to my brother " Gry Heber seized the first opportunity to inher adopted brother of the her singular interview with the false Lieut, Fal-

if he should have known my mother?"
"He looked like death when he first saw your face, Gay," said Mark, thoughtfally, if he had seen a ghost." Gay started, and exclaimed:

om the moment I baheld the man, I shrank from him. I had an instinctive fear and abh ir-rence of him. Oh, Mark—dear Mark! do n't let him know any more about me than he knows now!"

he is your father, he shall not know that you are or his companion.

"No use looking for Blue Jack," said the officer

through the gloom that had fallen upon her.

As some young people came to ward the Hebers. Mark arose abruptly, and went to look after his oxen.

Gay was about to join Mirk, when the false Lient. Fallon approached him, offering him a cigar.
"Fine evening, Mr. Heber," said the disguised
Blue Jack. courteously, "What! you do n't

Blue Jack, courtequely, "What! you don't, smoke? Smoking is a vice, I wish I could break myself of it. Your sister is a lovely child-or girl, I should say. She must be fitteen years old;

"She is but a child yet, Lieutenant—only fourteen; yet she is more womanly than many girls of eighteen."

'Ouly fourteen," said the pretended lieu'enant. "I-I had a fancy that she was fifteen. musingly. "I—I had a fancy that she was fifteen. I knew a child once—perhaps she is dead now; but, if she were living, she would be fifteen years of age, and the very picture of your sister. And, oddly enough, that child's name was the same as

your sister's-Gabrielle!" Mark repressed a start, and turned away his paling face from the keen scruting of the scheme

The child I alluded to" continued the false lieutenant, "had black hair and brown eyes-rather a singular combination; but her mother, poor creature, had had the same features, and had been a great healty in her day. She was a New York belle, la belle Gabrielle! Just she went insane, and wandered away with her child, and

was never heard of more.
"If you had seen the New York dailies of thir-"If you had seen the New York dailies of thirfeen years ago," resumed the false lieutenant,
"you could not have falled to notice a striking
advertisement offering a thousand dollars reward
for information of the whereabouts of an insane
woman and her child. The reward was after,
ward increased to five thousand dollars. Did
you never hear of the advertisement, Mr. Heber?"

"Never!" said Mark, "How should I have
seen it?"

"Ab, yes; 'true. You were but a boy at the
time. Yet if you lived near New York, you

"Ab, we get the store of the management of the seen it?"

"Shelter provided, the eight house were left entirely to the management of the women, the men
tirely to the management of the women, the men

time. Yet if you lived near New York, you might have heard of the disappearance."

did not live near New York.

"Why, the conductor told me you came from ed upon strict military principles, and was a model of worth and excellence.
"So I did," responded Mark.
"It required two weeks and the labor of sixteen

"May I ask from what part?" inquired the vil- men to complete this work.

advertisement of which you speak?"

"Her given name was Gabrielle," said the pretended officer evasively. "If I could get a trace
of that insane woman and her child, I woul ligive
a thousand dollars out of my own pocket. Think what a start in life that sum would give a young

Mark shrank back, as from the touch of an em-

"I can give you no assistance in your search, Lieutenant Fal'on," he said coldly.

"Permit me to ask if Miss Heber is your own sister, born of the same parents as yourselt?" demanded the pretended officer, abruptly.

"I do not tolerate any intrusion into my private

family affairs. Lieutenant Fallon," said Mark haughtily. "My sister has already been annoy ed by your questions in regard to her history, and

ed by your questions in regard to her history, and I must request you to leave us alone."

"I beg your pardon, Mr. Heber," said the villain, adding, maliciously, "I see this is a sore subject with you. You have not said that Miss Heber is your own sister. I presume you cannot

say so truthfully."

"We will not discuss the matter, sir. Gay He ber is my sister, and while I live she shall not lack for a protector."

"Ah, yes," said the pretended officer, using his favorite phrase of assent. "Brothers are not usually so devoted to sisters as you seem to be, That evening Gay, whose curiosity had been

stimulated, by what had taken place, to find out something more about her parentage, was exam-ing some jewels which had been left by her mother, and some trinkets which she had possessed when a child. She had taken them from a little box in the bottom of her trunk, and thought her self perfectly secure under the cover of the wagen when she suddenly detected the false Lient, Eallon peering at her through a hole which he had cut in the canvas. All this she reported to Mark.

On the following day Mark had a violent alter cation with the pretended Lieutenant. No one had eyes or ears for anything but this exciting scene, and it thus happened that a small body of horsemen in the uniform of the United States had come up and had dashed into the very camp before their approach was noticed.

A loud bugle call from the head of the troops was the first token the emigrants received of the new arrival. In a moment the combatants were loosed, and all eyes turned to the new comers.

The disguised Lieut, Fa lon looked and turned faint. He knew what this visit meant, if no one else did. "Conductor," shouted the leader of the troop, "we are here in search of Blue Jack, the noted desperado accused of the attempted murder of Lieut, Fallon, of the United States Army, whom

he brutally attacked and flung into the Deep Canvon as dead. The lieutenant is now at For Kearney, in a critical condition, and we demand his would be murderer!" The emigrants had listened with breathless amazement to the announcement of the officer in change of the small detachment of troops. They were actually spellbound. Not so the person most interested in the announcement—Blue Jack

The desperado had comprehended the errand of the troops in the first moment of their appearance. After his first sensation of faintness and terror, he had recovered his coolness and courage, and was himself again.

and was nimed again.

"At the very dominencement of the officer's announcement, Blue Lack "exchanged glances with the territled and cowering Burk. The latter pointed one trembling fluger over his stoulder to a spot at a little distance, where Blue Jack's horse stood grazing, saddled for use. In an instant the chief desperado darted under

the wagons toward the waiting horse. He reached

him and leaped upon his back.

And in the next moment that desperado rose gracefully in his stirrups at the distance of a few Indian, dashed his spurs into his horse's side, and

was away like the wind.

The troops gave an answering yell of surprise

and anger, and the officer in command led the swift pursuit.

Blue Jack had the advantage of a good start; and was splandidly mounted, his horse being a seasoned animal, born and bred on the plains, and end o wed with great life and spirit.

Blue Jack laughed aloud as the strong animal bore him onward as if he had been a feather's

weight. He rose again in his stirrups, and I shouted back defiantly: ou [ "Come on. Take Blue Jack if you cau!"

The pursuing officer shouted to the outlaw to surrender, but the only relly was a mocking laugh. The officer then fired a shot at the fugi-Jack, hending low to his horse's neck, and digging the spurs into the animal's sides, swept on and away with the rush of a tornado. And after

him swept the pursuers.

The emigrants watched the pursuit with breathless interest until the foremost figure upon the powerful Indian steed had passed beyond their line of vision.

During the confusion Burk escaped also. At nightfall they halted upon the south bank of the Platte, and were at supper around their fires when the troops were seen to approach, werey and dispirited—without their prisoner.

The tellow has escaped us," said the officer. "You held on to the chase well, Lieutenant,"

said the conductor. "I can't be ir to go back to the fort without him," was, the quick reply. 'T wro 's excitement that my heart has been on fire ever since. What all through the fort. Poor Fallon was nearly next. deced, and was left for dead. He was fising over in o Deep Canyon, and happened to lodge in a clump of bashes. There he came to himself, an hour or more afterward, and, more dead than elive, he climbed up to the ground above, and fell down in a dead faint. A party ately organized, and sent in pursuit of the out-

law. The next day they encountered the party of soldiers that had been rent in pursuit of Blue will not, Gay," said Mark, southingly. "If Jack. They had found no trace of the desperado

The promise comforted (lay, who smiled faintly in charge of the party, addressing Lundford, prough the gloom that had fallen upon her. ter for a few days past, and no doubt Blue Jack has fallen in with them. The party is hardly large enough to strack your train and I underscand they have gone up toward Dakotah. Blue Juck has an Indian wife somewhere up there." Upon the second day after leaving Fort Mo-Phero a, the emigrants made their midday halt in a grave of cotton woods, upon the bank of the south fork of the Platte, at its junction with a

wide, tree fringed river which descended from the nor hward, and here they concluded to settle. The site of the village was relected exactly at the junction of two rivers, upon a low bluff over-

looking the two streams. Then a public square was carefully laid out with mathematical exactness.

Then each man's lot was assigned him. Mark Heber's was next to Wultman's, on the

future garden ran back to the edge of the low Mark Heber did a man's work, and from the the youth among the hoys
In the course of a week, eight strong log-houses,
anch a story in height, and pierced with loopholes, and each provided with a single gapacions

oftimuey, were finished, and fronted the little naked square,
Mark Heber's house was simply arranged, built. upon the plan generally adopted by the settlers. There were but two rooms, one being entered through the other. The inner room was to be

Gay's. The other room was to be parlor, dining-ro in, kitchen, library, and Mark's ball-room.
"The house is your province, Gay," said the youth, upon the morning after the house was fin-ished. "I shall leave you to furnish it and trans-

tirely to the management of the women, the men working upon the stockade, which was construct-

Whitman and his family had been living in lain.

"Gertainly," said Mark. "I come from the their house for a week. All the families had western part of the State. May I ask the name moved into their homes save the Hebers, but of the lady whose disappearance called forth the advertisement of which you speak?"

Whit named and distainly had been invested in a pretty type in the families had moved the Hebers, but Gay, with a pretty tyranny, had not allowed Mark to cross the threshold of his house since he

had finished it.

"Now, when Mark unyoked his oxen, turning them loose in his own yard, and drew his wagon, under a great cottonwood in his back garden, Gay called to him with a bright amile, saying that he might enter the house with her.

He came, pleased and smiling, but paused upon the threshold, in mute amazine nt.

Was this the room with four rough log walls, which he had given into her hands?

Was this sunny little home a log-house on the

plains? It seemed incredible.
For little clever-witted Gay, with her delicate, skillful fingers, had fashioned a lovely home out of her barren materials—such an one as would delight the eye to rest upon; and her sole helps

had been two kindly boys of fifteen years, who had worked under her directions. "It's the prettiest room I ever saw!" cried Mark, with enthusiasm. "There is n't a house in town like it. Won't the people open their eyes! town like it. Won't the people open their systit's just lovely!" cried Mark, delightedly. "You are a regular home fairy, Gay. You were meant for the frontier, and you are the fairest flower on all the plains—my-precious little sister!"

He drew her to him, and kissed her tenderly;

but Gay, most unaccountably, broke from him, blushing like a rose.
"I'll call Whitman in to see the house," exclaimed Mark, not noticing Gay's confusion." We shall set up for the aristorate of the town." He dashed out in boyish exuberance, and called

in the entire population of the village. They all came in, and there was a general request that Gay should christen the settlement. Gay's eyes brightened, even while she shrank from the honor thus put unon her.
"I can't," she said. "Mr. Whitman is the old-

est of us all, and is our Mayor. Let him name the village." "Then I'll call it Heber, in honor of our little Gay," cried Mr. Whitman. "What do you all say, my, friends?"

Heher it is!" cried a dozen voices, inacolaim. At that moment a boy who had been playing upon the platform inside the stockade came in,

gasping the word:
"Indians!" The above we publish as a specimen chapter; but the continuation of this story will be found in the New York Ledger. Ask for the number dated March 30, which can be had at the any news-office or bookstore. If you are not with-iu-rea short a news-office, you can have the Ledger mailed to you for one year by sending these dol-lars to Robert Bonner, publisher, New York.

#### JUST ISSUED. MESMERISM, SPIRITUALISM, WITCHCRAFT AND MIRAGLE.

A TREATISE,
SHOWING THAT MESVERISM IS A KEY WHICH
WILL UNLOCK MANY CHAMBERS OF MYSTERY. BY ALLEN PUTNAM,

Author of "Spirit Works," and "Natty, a Spirit." Author of "Bpiris Works," and "Natty, a Spirit."
Price 36 cents, postage free.
For sale wnolesale and retail by the publishers. WM.
WHITE & CO., at the BANNER OF LIGHT BOOKSTORE,
158 Washington street, Boston, Mass.