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My Grandmother's Knitting-Bag.

BY ANNE E. M'DOWELL.

(EDITORS BANNER OF LIGHT-The following autoblegraphical sketch, giving a remarkable instance of inspira-Honal experiences, was written by MISS ANNE E. M'DOW Ella for some years the editress of "The Woman's Department " of the Philadelphia Sunday Dispatch, now the San-day Republic, of the same city. To those of us who wield the quilt professional, the last list of the article is highly interesting. Miss M Dowell is one of the ploneers in the cause of her sex, having published "The Woman's Jourmal" at Philadelphia, in 1851 2, and has ever since been constantly engaged with her pen in the same cause. In the Quaker City, where she is best known and admired for her ability, integrity, and championship of the down-trodden of her sex, no less than by the virtues and graces of her private life, her friends, especially among the humbler classis, are numbered by thousands. Like the grandmother of whom she relates the story, she is herself an invalid, but it is certain that in the noble spirit that animates at her work in behalf of her sex, no trace of weakness can be

found.

In a characteristic note she says: "You are welcome to use the skitch." (for publication in the Banner) "as you ase the search of polariton in the bander! I say you suggest; but I think, if republished, it had better be indering own name. It seems generally to tell a true story and yet hesitate to own it. My I stends feared it might identify me with Spiritualism It published over my own name, but I rather desire to give the statement whatever credit may Faithfully yours, JUAN LEWIS.] attach thereto."

Having noticed in "The Ladies' Friend" a story entitled "Some Remorkable Pictures," I have been reminded of an experience of my own with a clairvoyant, in relation to a "Knitting-Bag," once the property of my grandmother. This bag had been made by my mother whilst a pupil at Westown Boarding School, as a present to her mother. It was a combination of pincushion, needle-book, thread-case, and reticule. The bottom was formed by pasteboard, some two and a half inches wide and four inches long. Between These pasteboards, after they were covered with silk, was placed the stuffing of the wool, which made the cushion. In the apper side of this were sunk holes to accommodate cotton balls and other conveniences, for sewing. Above all this was the bag designed to hold knitting-work. Altogether, it was so complicated and formidable a tooking affair, with its manifold conveniences and large size, that I quite despair of conveying any just idea of it by description. Large and unwieldy as it seemed to me, it was accounted, in the day when it was made, a marvel of beauty and exquisite workmanship, and greatly valued by my grandmother as the handiwork of her

After the death of this venerable parent, an elder sister brought this bag to my mother, and said: "Mary, this is thy work. Our dear mother valued it above any of her possessions, so I will give it back to thee as a memento." My mother | great belle and beauty in her time; the most gladly accepted it, and, as far back as I can remember, it always occupied a certain corner of a private drawer that was made the receptacle for relies of departed friends, locks of hair, miniature likenesses, old letters, etc.

Soon after her mother's death, in looking over the contents of the bag, my mother discovered, under a ball of cotton, a gold coin. This did not surprise her much, as she knew that her parent had been fond of collecting ancient or pretty. pieces of gold, and she supposed this had been accidentally placed in the thread-case, and forgotten; so nothing was said about the matter, and it faded from her memory. After this, some thirty years elapsed, and the knitting-bag still retained its place undisturbed in the drawer to which it had been first consigned, when, one day, upon going to the drawer, my mother detected the presence of moths; and at once deciding that to visit us. She had heard something about the they had taken up their abode in the wool of the old bag, she proceeded to rip the side of the cushion, and pull out the wool. As she did this, the bug fell with a heavy thud to the floor; and, hastily picking it up to ascertain the meaning of the noise, she discovered, close to the top and bottom pasteboards which formed the cushion. two pieces of flannel, between which, quilted tightly, were various sizes and denominations of old gold coin-all, however, bright and glistening as though they had just emerged from the mint.

The amount was not, of course, sufficient to overwhelm her with its greatness; but the fact of its being there at all startled her, and, with a white, scared face, she came to me in another room, and said, very excitedly, "See what I have found!" And after telling me how she had discovered it, she added, "As I leaned over to pick up the bag when I heard the noise made by its fall, I felt my mother's presence, and distinctly heard the rustling of her silken gown."

I laughed at her fancy, and as conjectures as were vain, I recommended that it should be returned to the bag, and still rest where it had remained so long. After a little while the wonder wore off, and speculation regarding it ceased.

Some six years after its discovery, I was induced to visit, in company of some strangers to the city, a "test medium." After one or two of my friends had been astonished by the wonderful revelations made them, I assented to their desire that I also should have the spirits invoked for me. After a few moments, the medium (whom I had never seen) announced that my grandmother was present, telling her first name, and describing her personal appearance as I had frequently heard it described by members of her to an uncle, I was permitted to look over a large family. "I did not know my grandmother," I portion of it. My father was a resident of a remarked; "what can she havexto say to me? slaveholding State; his family were slave-own-There are other, dearer friends in the spirit-land ers. Imagine, therefore, my amazement to find with whom I would prefer to communicate." I that he, over forty years ago, when the abolition The medium answered, "I cannot control spirits of slavery had been scarcely mooted at the North, something to say about a great silk bag which | radical anti-slavery man. Singular to relate, I,

grandmother asks if you have not found some treasure in a bag like that within a few years." "No," I said. "Then mother has," she responded, and added, "Mother has often wondered what

that coin was placed there for. Tell her that the one for whom it was intended got it-Mary." This was my mother's name,

Why the gold should have been so carefully sewed up and cunningly concealed she did not say, but she did remark, "I was with thy mother the day she found the gold, but thee knows that thee laughed at her when she said she felt my presence and heard the rustle of my garments; but she was correct nevertheless; ridicule may silence expression, but it cannot conquer convictions to truth, and although thy mother did not urge her convictions upon thee, she knew then and believes still that I was with her that day." With a lively assurance that she was still with her child whenever her presence was necessary to cheer and sustain, she' withdrew her influence from the medium and vouchsafed no further word. Her only business with me seemed to be to give me a test of spirit existence and convey a consoling message to my mother, who atthat time was struggling beneath a heavy burthen of sorrow.

Before she withdrew, however, she told me the number of pieces of gold found in the cushion, with the date and nationality of each, but she mentioned one more than to my knowledge had been discovered, and I promptly corrected the mistake, but she rejoined: "No, I am right, and thee wrong: ask mother." On reaching home I told my mother what had occurred, and asked her about the other coin, "Oh, that was quite right?" she answered, and told me of the piece she had found under the cotton ball-about which I had never heard—which was an English

The guinea had gone out of our possession, but the dates of the coin we still retained were quite correct as given by her. This communication very naturally excited my curiosity, and in hope of some further revelations, I soon afterwards visited another medium, this time a man. I had scarcely scated myself at the table before he too announced "your Grandmother," but this time the name of my father's mother was given. She had died long before my birth, but I had so oftenheard her described by my uncles and aunts that Lat once recognized the fair, slight form and merry blue eyes which the medium spoke of as being at my right side on this occasion,

After detailing with great minuteness certain graceful and elegant woman to be found anywhere." "Yes," he answered, "so she was, but it was charm of manner and soul which made her so; for she was quite lame, she tells me, nearly all her life." I said, "You need proceed no further; I do not care to listen to that I know to be false;" and rising and paying his charge, l left without waiting further revelations.

On reaching home and telling my mother the result of my visit, she agreed with me that the communication was altogether false, for she said your father was always, talking of his mother. her who died young, her loveliness, her grace and if she had been lame he of course would have mentioned it. After this I came to the conclusion to visit no more mediums, and adhered to my resolution until about two years ago, when a sister of my father, living a long way off, came doings of spirits in the cities, and manifested a desire to visit a medium. "Dear auntie," I said do not waste time and money on any such hum buggery; it is all a fraud!" and then proceeded to tell her of my last visit to a medium, and the stuff he had told me about the lameness of my grandmother. "My child," she said, "it was quite true; your grandmother was lame almost from birth. A careless nurse in her infancy let her fall and dislocated her hip, rendering her lame for life; but her lameness was never regarded as a defect-rather added to her grace, for it seemed to give to her manner a softness and sweetness, such as I never saw in any other woman.'

This certainly was a remarkable confirmation of a communication I had rejected as being wholly unreliable, and I at once became anxious to know something more about a subject so fraught with wonder and interest,

Since that time I have heard many strange revclations and witnessed many singular phenometo the purpose for which the gold had been hidden | na, but a recent discovery that I have been for years subjected to an unsuspected influence, has amazed and astonished me more than any other of the many wonders I have been cognizant of. The facts are briefly as follows:

I lost my father early, being only two years old at the time of his death, and therefore too young to have been susceptible to any influence from his mind. He was a man of ability, a foreible as well as a graceful writer, and contributed much to the current literature of his time. At his death he left a large quantity of unpublished MSS. These were taken possession of by his forced upon the world the irresistible proofs of brothers and other members of his family, and I never saw aline until recently, when on a visit -they control me; but this lady seems to have and not even hinted at in the South, had been a

Literary. Department. / she holds in her hand." "Is it olive in shade?" | though born and reared amidst the same conserwhich was almost morbid in its intensity. I never attended an anti-slavery meeting in my life, yet, whenever the "peculiar institution" was defended in my presence, I had arguments that I had never listened to-but which now I know were those of the most advanced abolitionists-ready at command. In the cause of the African slave I worked earnestly, although quietly, until the time came when the problem-What shall we do with chattel slavery?" was taken off the mind of the nation, and God himself wrought out its successful solution.

Since that time I have been engaged in efforts to advance the educational and industrial rights of women, and in my labors in this direction I have always seemed impelled, under all weariness and discouragement, to continue it by some inscrutable and uncontrollable influence. In my writings on the subject 1 have certainly desired to be original in my phraseology as well as my reflections; but the recent perusal of my father's MSS, has discovered to me the fact that I have been the veriest, although most unconscious, plagiarist alive, for I have found all my arguments in favor of liberty, both for the African race and oppressed white women, almost literal transcripts of those used by my parent, and have in many instances noticed that these have been reproduced.

in his very words. Occasionally, in writing, I have stopped to wonder how I have reached a certain conclusion, and as I have failed to trace the mental process by which the idea has been eliminated, I have decided that it could not have originated in my mind; must have been an involuntary recollection of something I had read and forgotten. Fearful - under this doubt - of appropriating the legitimate claim. These very paragraphs, sometimes markedly peculiar in their construction, I have found were rerbating copies of those written by my father nearly half a century ago.

In this manuscript I also find that for years previous to his death, my father had, in a dim, uncertain way, been groping about for the reatoys of men rather than their equals and companions.

Living in the midst of the patharchal institution of slavery, and in a section of the country when chivalry toward women was abundant, but peculiarities of dress and manner, he added, these views held by my parent (and which, had Paul said to his friends: She is very graceful, despite her lameness. he lived, being a very fearless man, he would "Her lameness!" I laughed, "why she was a doubtless have avowed) were surely remarkable: and that I should have reproduced his ideas so accurately as I have done on both these subjects, seems to me no less wonderful.

I have told these and other facts to many earned men who know me, and who have confidence in my word, hoping to induce some such to investigate these psychological, magnetic or clairvoyant influences which are claimed by many to be developments of spirit power. My friends, however, laugh, and say that the whole matter is too insignificant and absurd for serious or rethe possibility of spirit communication would, same Holy Ghost. they say, "be to-allow that Nature's laws may be abrogated or suspended, when all men of seience know that these laws are eternal and immut-

able." They add: "As Christians, we are forbidden to meddle with these matters, or, by-consideration of their claims, to give importance and people astray, and make them scoffers at and infidels to true religion."

Good friends, if your religion be indeed true, you need have no apprehensions that scoffers and Infidels will do it any injury, for "the powers of teen hundred years in the past, the manna was hell shall not prevail against it."

I am perfectly aware that it is the duty of stuscience until compelled by absolute demonstration to accept it. But because reason obliges them to have proof, before they can yield credit to any revelation, there is no cause why any carnestly inquiring mind shall persistently refuse to investigate a subject in which the interests of humanity are involved:

are inexorable, but I do not admit that all of these laws are thoroughly known to the sarants of this day. The world's most beneficent teachers have been its greatest martyrs, and bigotry and intolerance are almost as rampant now as when Galileo was forced to sign a recantation of his theory of the revolution of the earth because the scholars of his time pronounced such theory opposed to Nature's laws and true religion.

Geology was long under a ban because its teachings were supposed to be at war with the revelations of Scripture; but the "Testimony" of the Rocks" has compelled the acknowledgment that they exist, not in defiance of or by the abrogation of natural laws, but in strict obedience to these laws, which have controlled their growth or upheaving for countless ages. Orthodoxy squirmed, bigotry grew fierce when science this truth, and set theologians at work to interpret the Mosaic account of the creation so that it. might agree with the revelations of geology.

Spiritualism may be just as consistent with God's laws as was the theory of Galileo or the discoveries made by Hugh Miller in the "Old Red Sandstone," and I hold all the learning and wisdom of the world of little worth if those possessing it are too timid or too self-sufficient to inquire into any revelation, the knowledge of which may bring the Great Creative Spirit of the Universe nearer to his creatures.

The Rostrum. CHIPS FROM THE OLD BLOCK.

Discourse Dellyered by Moses Hull, in Mrs.

of February 25th, 1873. Reported for the Banner of Light.

Spiritualists and their opposers are, like others. niore or less interested in their ancestry (86, hav-ing looked somewhat after this matter, 1 propose to help each party by tracing a few of the essuits

of my investigations.

Truth is a unit: so is error. The fashion of their countenances, may occasionally seem to change, but the change is only in appearance. The same battle which is being fought from day to day, and from year to year, is the pattle of the ages." Old, weapons may be discarded and new ones brought into requisition, but the "bone of contention" and the contention over the bone.

are ever the same.
The Spiritualists of to-day occupy a position exactly analogous to that maintained by Jesus and his followers nineteen centuries since. The opposition to Spiritualism and the reforms necessarily connected with 4t, finds its prototypes in the ancient Pharises and Sadducees. These air elent allies of modern infidelity, as manifest in the churches, were by Jesus sighted back to their ancestors as follows:

affected (8, 38 101 lows):

'Wor unto you, seriles and Pharisees, hypocrites because ye build the tombs of the prophets, and garmish the sputchings of the righteous. And say, if we had been hit deals of our intheirs, we would not have been partakers with them in the blood of the prophets. Wherefore we be with esses unito yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Matt. vivi (29/32).

These scribes, Charisees and hypocrites were chips of the old block. Their fathers, the grandsires of modern church ology, had persecuted the prophets, of their day now they were building mo numents and gloritying the baleyon days when the people had prophets and spiritual gifts among them, and yet persecuting, vilitying and making preparation to crucify the prophets thoughts of others, I have frequently marked out of their own Times. "Distance lever lends en-whole paragraphs to what I seemed to have no chantament to the view"; now the church as theroughly overdoes, the work of culogizing Jesus and his mission as the pharisees and hypocrites tild that of the dead prophets, and, I may add, they as fully slight the present spiritual work and inspiration, as the church in Jesus' day did the manifestations coming through Jesus and his colleagues.

Peter speaks of a "present truth," Although all truth is at all times important, there is always sons of the "subjection of Women," and protesting in nouncertain way against the injustice and fyranny which had made them the dyndges and Sonh ever existed, it made but little difference to him whether railroads were to be built in the United States or not. That was not a present truth. If Noah's floods ever-caine, there was a time when its near approach rendered everything else comparatively insignificant. The pa-sition of the church has ever been to oppose the where justice to them had never been thought of, pirsent or the non-important truth. It has always lived in the past, and crucified the present.

22For ye also have suffered like things of your owneroun-trymen, even as thoy have of the Jows; Who both killed the Lord Jesus and their own prophets, and have perseents

Stephen lost his life for saying to the members of the popular church of his day;

"Ye stiffnecked and uncircumelsed in heart and cars, ye do always resist the Holy (fluos); as your fathers did, so do ye. Which of the prophets have not your fathers persented; and they have s'an them which sliewed before of the conding of the Just Ore; of whom ye have been now the betrayers and, introducers; Who have beed yellowly the law by the dlsposition of angels, and have not kept it." Lets M1; 51, 32, "Ye do always resist the Holy Ghost?" that is

spirit influence. Every one of the denuncia-tions here used applies with all its force to the spirit influence. churches of to-day, who live in the past, manispectful consideration. "To admit for a moment, fest the same intolerant spirit, and resist the

This is not all; a churchman has neven vet brought an objection to bear against Spiritualism, the gist of which cannot be traced back and found in use among the opposers of Jesus and his fellow workers: Those who heard Jesus speak "as never man spake," and sat down and ate of I the bountiful dinner prepared from only live barley loaves and two small fishes, said to Jesus: dignity to defusions which lead weak-minded "What, sign showest thou then that we may people askray, and make them scoffers at and increase and believe, what dost thou work?" and then immediately referred to the fathers eating manna in the wilderness as an evidence of the divinity of Moses's mission,—John vi: 35. While they could believe in the manna, because that was fif-

The question, "What sign showest thou," comdents and scholars to doubt every revelation of ling from the ones that asked it, and under the circumstances, was nothing short of a cool insult. Thus it seems that even Jesus was not able to work signs enough to convince the anti-spiritualistic church members of his time. When the people pressed their demands on Jesus for signs, he did not do as much as mediums do now. He turned them off with the cool answer: "A wicked and adulterous generation seeketh after a humanity are involved.

I, myself, earnestly believe that Nature's laws sign of the prophet Jonas."—Mott, xvi; 3.

not satisfactory to those who are it. - Num. xi:

Opposers of Spiritualism come to us-more in public discussion than anywhere else-and urge that they must have a sign from heaven—must have it now, here, at this time, in this room. "If these things can be done anywhere, they can b done here and now." One opposer said: Spiritualism is true, all heaven is interested in its promilgation; there is certainly power enough in heaven to do the wonders of Spiritualism in heaven to do the wonders of this audience." Still, as they will not or cannot comply with the necessary conditions, Spiritualists must answer in the language of one who met the same opposition in former times: shall be no signs given," etc. "But I see these wonderful manifestations?" "But why can't gross, coarse, tobacco-chewing, pork-eating and whiskey-drinking would-be dictator to the spirit-Jesus answered that question. Here are his words:

his words:

"For this people's heart is waved gross, and their cars, are dult of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their eyes, and should medistand with their heart, and should be converted, and I should heal them. Butblessed are your eyes, for they see; and your ears, for They hear. For verily I say unto you. That many prophets and righteous men have desired to see those things which ye see, and have not heart them; and to hear those things which ye hear, and have not heart them."

[Addition of the prophet of the content of the

I think Jesus was right: these things are not for all. As many prophets who desired to see, failed, so many good people even now may desire as long time before the sight is vouchsafed to them. "Blessed indeed are the eyes and ears that see and hear.

Dr. F. L. H. Willis was turned out of Harvard College because of the spirit power manifested through his organism; and many have

been excommunicated from churches for witnessing spirit manifestations. The block from which such chips are, hewir, will be found in dolon ix:

such CHIPS, are. HeWIL, WIH: the Tofffled III John R.; 25-34;

"He appeared and said. Whether he be a string or no. T know not; one thing I know, that, whereas I was blind, moy toer. Then said they to him again, what did he to thee? how appeared he thing eyes; He answered them, I have told you already, and we did not hear; wherether would be hear if again? Will be also be his disciples; Then almost side thin, and said. Then art his disciple; but we are Mosses's disciples. We know that to despite that, the man answered and said unto them, Why here he is, The man answered and said unto them, Why here he is, and yet he hafting that ye know not troin whence he is, and yet he hafting that ye know not troin whence he is, and yet he hafting that ye know not troin whence he is, and yet he faith opened mine eyes. Now we know that Good heareth not shing, that has man be at worship of Good; and doeth-his will, him he heareth. Since the world because him of him did heart him, that yet and man be at worship of Good; and doeth-his will. If this man were hot of Good, he could do both; and, They answered and said unto thim. Thou was allowed, the proper hour in sine, and doet then teach us. And they ast thim out.

How these Orthodox church members bonsted.

How these Orthodox church members boasted, "We'are Moses's disciples!" Very popular! And with what sneering contempt they referred to Alesis; "As for this fellow, we know not whence he is;" Could a modern Presby terian sneer more at a medium? "We are desus "disciples, but as, for this fellow, well, one, thing, we know, there Is no good in it. God heareth not sinners." As it possible that our nineteenth century by pocrites are so blind that they cannot see their prototypes. In those who apposed the mediumship of alesus? To learn that ancient priests were of the same piece with those of modern times, one has only to refer to Mott Navii : 39 438 1

O'And they that pa sed by reviled him, wagering their cleads, and saying. Then that destroyed the temple and bulldest It in three days, essaye through the temple and of God, come down from the cross. Takent Parisons the chief pressive mocking him, with the scrabes and reders, said. The sayed offices phinoselibe cannot saye, by he to the Kung of Israel, let him now terms down from the cross and we will be leve him. The firstest in God, let functioner him. A. If he will have him; to be said, bain the

Did Jesus come down to satisfy their appestiles for evidence? No. . Either he would not or could not, Neither will or can the spirits world step one meli out of its way to convert a whole regiment of priests. The fact is, priests are not so important in the estimation of the inmer world as they are in their own opinions.

It is a matter of no uncommon open removablen a Spiritualist relates a wonderful manifestation he has seen or test he has had, for an opposit to say. "Where did that occur?" When he is an-swered, "In Boston, Cincinnati, Louisville," or saugeother place a few miles distant, the opposer responds, "Why do n't they occur here?" Why are the manifestations all so far away? It is strange that none of these things are everydone where I can see them?" Jesus anticipated this objection in his time, and said:

"Ye will surely say unto no this proverb. Physician, heal thyself whatsoever we have heard done in Capernanta, do also heard in the country. And he said, Verily P say unstayon. No prophet is accepted in his own country. **Lake iv 24 24.

Buf he shows that the objection, it worth anything, was fatal to their own religion, for the prophets did not do their works everywhere and for everybody. His words are:

Or every, many 1118 worms are:

But I fell you of a truth, many widows, were in Israel in the days of Ellas, when the leaven was shot up three years and stymouths, when great faithine was littenglionif all the land; but anto none of them was Ellas sent, save unto sarepta, a city of Silon, unto a woman that was a widow. And many fepers were in Israel in the Time of Ellischs, the prophet; and hone, of them was cleaned, saving Nagman the Syrian, "Tersis 25-27. A great opposer of Spiritualism once said to

me. These things are only done in the presence of the guilible; you must be a believer, or you enmot get manifestations. Mr. Conkin, of New York, would not permit me to as much as take the cloth off of the table under which the mani--fastations occurred. This objection divides itself into three parts, and I propose to consider them separately.

1. It is not true that persons must be believers

before they can witness spirit maintestations. Every Spiritualist in the world can relate circumstances of persons going to mediums and circles to make fun, and, as the saving is, returning to Many of the most able advocates of Spiritualism first went into its investigation, on pur pose to put it down, and, after having grathenform in the school of the opposition, were by the manistations themselves whipped into it

Probably, of the ten to fifteen millions of Spir-itualists now in the world, there are not two millions who did not first witness the manifestations while yet "in the gall of bitterness and the fond of iniquity;" It is not true that unbelief hinders the manifestations. It is true, that inharmony 'so often accompanying middlett, and always growing out of a willful resistance to evidence, may prevent the stadborn from witnessing manifestations very common among believers.

2. Mr. C. would not permit him to remove the dable-cloth. This is quite probable, and is not peculiar to Spiritualism. Please turn to Num. iv : 5, and you will read :

And when the composition forward, Auron shall come, and fits sons, and these-shall fixed own, the covering rail, and cover the ark of testimony with it. Verse 20 says:

... But they shall not go in to see when the boly things are overed, lest they die.

This ark that was covered was nothing more or less than a cabinet. Death was, the penalty for removing that covering. Fifty thousand and seventy men were said to have fallen dead at one time for removing the covering and looking into

the ark. - Sec 1 Sam. vi (19. When the Jehovah spoke the law in the hear-ing of all Israel, death was the penalty for coming near the mountain or making the attempt to break through and gaze. - Ex. iii: 5, xix: 11, 20-25. 3. The objection, if worth anything, applies to

Jesus: for unbelief positively hindered his work. At the Pool of Bethesda, wheresthere was "a great multinut of sick folks." Jesus only healed one. Why did he not heal all the sick there were there? He either 'kecked the disposition or the power. If he lacked the disposition, he was not ill good; for goodness would have healed all. If he lacked the power, he was on a level with spirit mediums. Mat. xiii:57 and Mark vi:4-6 explain the whole matter: Matthew has it as follows: 22 And they were offended in him. But Jesus said unto them. A prophet is not without honor, save in his own country and in his own-house. And he did not many mighty works there because of their unbelief.

Mark says: ATHER SAYS:

"Int Jasus said unto them, A prophet, is not without honor, but 16 lifs own country, and among his own kin, and in his own house. And he could there do no nighty work, save that he laid his hands upon a few slek tolk, and healed them. And he marched because of their unbellef. And he want found about the villages, teaching.

Comment on anything so palpably plain is suporthous. Suffice it to say that when had condi-tions spoiled Jesus's mediumship for doing mighty works," he occupied his time in going round about the villages, teaching.". That was the next best thing he could do.

Modern Christianity again exhibits the block out of which it was hown in its attacks upon the moral character of the media; its ancient allies did the same thing. When the ancient Pharisees could no longer deny the phenomena manifest through Jesus, they said: "This man is not of od-because he keepeth not the Sabbath day.'

John ix : 16. Again, after passing a resolution that any one who confessed that Jesus was the Christ, should be put out of the synagogue—that is, ex-communicated from the Church—they said, "We know that this man is a sinner,"—See dohn ix:

In a recent discussion, my opponent threatened to have me arrested for blasphemy. I think this threat was made because I made arguments that could not be met in any other way. I was guilty of the crime of showing up my opponent's reli-gion in a light that did not please him. In John Xi: 39, the ancient church-members say to Jesus, "For a good work we stone their not, but for blas-The Jews went to Pilate, and under oath said of Jesus. "It he were not a malefactor, would not have delivered him up to thee."-John Xviii : 30.

If we pass from the charges made against Jesus to those against. Paul, one of the most thorough of the early propagandists of the new religion, we find them of the same kind. In the estimation of the popular church-members of his time, he was a "babbler"—that is, base fellow—a "pestilent fellow," a "mover of seditions," a "profaner of the temple -that is, a descerator of the meeting-house. In short, the world is the same reformers are the same and opposition is the same in every nation and age. That we may in every sense of the word prove ourselves chips of the old reformatory blocks, is my humble prayer:

THE REV. DR. BARTOL-MARRIAGE AND FREE LOVE.

The Rev. Dr. Barfol, of this city, lectured Sunday, March 23d, on the subject of Marriage and Free Love. His text was Matthew xix: 5-"They twain shall be one," Whether the question of sex; on which rests the human face—he said—is solved truly in marriage, is by so many in practice and theory denied, it becomes important, despite the delicacy of the theme, to restate its grounds, believing that on the parity and mutual dovetion of husband and wife, like a temple on its pillared arches, society-and the Commonwealth depend, Marriage, is a temporary earthy convention, a provisional thing, for the welfare and convenience of mankind—not any everlasting institution. Those who would do away with the marriage bond do not propose universal license instead, but a certain selections and idelity of mates in their own liberty wiff out legal sanction or any bar to their withdrawal from their choice when love ceases, or for any cause they may on terms of divorce or of union, at their individual discretion, dissolve one relation and form; another. On their plan marriage ecases in favor-of a purely optional limit. Is the community prepared to trust the interests, order, purity, peace, propagation of thure generations or prospects of a millennium, to such a scheme? Or shall we encourage any plot or effort to bring the new order or disorder about? On the laws of any known statesmanship or Christianity certainly not; and it means the same conclusion wisdom and social philosophy join.

On the lower planes, God's creatings hered promisentosisty, but the ascending rounds of the law of the lower planes of the recommendation of the law of the lower planes of the recommendation of the law of the lower planes of the property of the lower planes of the law of the law of the law of the lower planes of the property of the law "They twain shall be one." Whether the question of sex, on which rests the human race-he

they list, were apt to end in more of the unchas tify, violence and crime promoted by the very measure intended for their correction and cure. It is remarkable that the chief apostles in this doctrine are women, who in the alteration of terms they suggest for the sexes would be apt to suffer most. What logicians the passions are The sophists who talked with Socrates had no such dialectic skill as the desire in every breast, unruled by equity, to convince, persuade and be tray. Such men as Lord Byron took leave to choose. Was his loving happier than the donnes-tle adelity of Sir Isane Newton or Edutund Burke? Paint the miseries of married life as you will, what deliverance is found in free love? Do not violence and murder, prompted by sexual dissension, now arise less in the marital ties than among the shifting indistinctions of successive mates? The question how to adjust the two-sides of our humanite so as to be and not be must be debated. Let us hear all in reason or sincereness that the famous French, English and American prophetesses of sexual revolution and n new era-Madame Dudevant or Mrs. Lewes or Mrs. Woodhull -- have to say ; nevertheless cover what abuses marriage may, annulling it would not abuse, but aggravate the trouble.

If marriage is bondage, their duty is servility and we must wipe the word obligation out of our laws and texteons. Must we surrender the idea signified in the fine-sounding phrase "free love" Not at all : free-love is not the opposite to but the hearest synonym of marriage. Freedom is not breaking bonds to tumble in gutters, be bruised against stones, or be form by thorns, but it is conforming to the laws in our institutions of justice and truth. Personal, like political, free ionf exists not apart from that rightful and holy subordination whose noblest emblem and example on earth is household fealty of one to one The loves a misrepresented and misnamed is not an occasional appetite, like hunger and thirst, but principle. Not to be gratified as an animal but to gratify as an angel, is its aim. In the conlugal bo d. God intends discipline as well as de ight. The preachers of free love say that the design of nature is a worthy posterity, which can only come from parental harmony; but experfence shows that this result comes best from law ful wellock. The right way is not to abandon marriage, but to improve it, and make it what it purports to be. The instincts of nature concur with the dictates of reason, and the general statutes of human law to prescribe in the sexual relation of man and woman the constancy of one

There are also voices in us to hearken to. In Beethoven's "Ruins of Athens," Rubenstein, represents a martial band-receding step by step, fainter and fainter, so that you can hardly help thinking it is marching away out of the hall. So goes the angelic troop in the distance, insudible at length, if we do not attend to them, but listen rather to the demon of our desires. Take away this inward speech and you take away all worth living for. Let us make a still place in our bosom to hear it. With the fundamental laws of nations and the divine celebrations of poetry like Para-dise Lost, let us join them in the all-hall to the connubial rite as a gift from a relestial hand When the sparrows on youder branches fine ready-made the wooden houses to shelter then better than any nests from the sun, wind and storm, must there not be in their little breasts some imagination and dream of a mercy and power above their own by which the home has been fashioned and bestowed in which more delicate feelings may unfold than if they were ruffled by the storm or blown about in the exposed bollows of sticks and straw which alone the could build for themselves? So what but super nal wisdom and goodness has substituted the human household for the wild wanderings, unpro tected right and chance connections of barbari ans? Silver may be made by workmanship more precious than gold, and wood wrought into a price beyond rubies, and the coarsest substance and vilest material of our human nature is shaped by toil and suffering into angelic worth and honor.

There is a sentiment inspired by sex, founded on that great distinction, and holding eternally, because man is man and woman is womanmanly and wonianly love betwixt persons who constitutionally in their beings correspond, which no human ordinance can disallow, as a chief agency to educate mankind. But this regard is as honorable as it is lawful-a sentiment of purity and purification. It aims at no outward in timacy: it keeps a gracious distance, and antici-pates angelic harmony. This is truly free love. But when the preachers of any new goodel of sex and unlimited intercourse assume that the proper issue of such a feeling is in a fleshly bond. proclaim a new sort of secession-a social nullification. It shows a relaxed and enfeebled public moral sense, when elergymen, doctors and ex-jurymen, and the bribed widow of the victim of the man just hung in New York, unite with a | beginning to see how it is themselves.

multitude to beg commutation of the sentence which the Governor writes his firm and pathetic letter to maintain. A better ordering of the manly and womanly bond would have spared Boston last Friday's execution. Capital punishment does not seem to be the true solution of this horror of capital crime. The community may desire some he ter surgery than that which lops away a second life to atone for the taking of the But the law must not be a dead letter while it remains with no effectual substitute, else the deaths by violence will continue to multiply, and a carnival of unholy disorder set in. The lesson of guilt is to begin far back even in childhood, by science, learning and religion, to adjust human creatures to each other, especially in these affections so dear and terrible, on which we lay so careless a hand. We must cleanse and purify

God-in-the-Constitution Bigots.

We append below, for the execration of future generations, a list of those self-righteous ones who, like the priest and the Levite, prefer to ignore the true state of the prostrate nationpierced as it is, by the sharp knife of internecine conflict, and robbed by the lobbyists outside and the members inside the Congressional ring-and pass by on the "other side" of theological bigotry, ascribing all its troubles to a want of a recognition of Jehovah and his son in its written constitution :

WM. STRONG, U. S. Supreme Court; President of the National Association.

President of the Automat Association, NUC-PRESIDENTS.

HIS Excellency, JAMES M. HARVEY, Governor of Kansats, Governor of Rhodi Island,

GENERAL SECRETARY : The flev. B. McALLISTER.

410 West Forty-Third Street, New Yorki CORRESPONDING SECULTÁRY.

The Rev. T. P. STEVÉNSON.

38 North Styleenth Street. Philadelphia.

HECORDING SECRETARY. The Rev. W. W. BARR, Philadelphia. THEASURER:

SAMUEL AGNEW, Esq., 1126 Arch Street, Philadelphia.

THE FOLLOWING GENTLEMEN CONCUMINTHE FOREGOING CALL:
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U. N. District Court, Forth Carolina,
The Hon, MARK W. DELAHAY
The Hon, JULIUS ROCK W. E.L.,

Pres. JAMES W. STRONG, D. D.

Carleton College, Minn.
Pres. THOMAS HOLMES, D. D.
Pres. GEORGE LOOMIS, D. D.
Pres. W. F. KING, D. D., Coroll College, Indiana,
Pres. W. F. KING, D. D., Coroll College, Inva.
The Rev. WILLIAM M. PANTON, D. D.,
The Rev. WILLIAM M. PANTON, D. D.,
The Rev. WM, R. NICHOLSON, D. D.
Trially Church, Newark, N. J.
Pres. WM, CAREY CRANEN, D. D.,
Pres. WM, CAREY CRANEN, D. D.,
Pres. REUWEN ANDRUS, D. D.,
Indiana Ashbury University,
Pres. JOHN WHEELER, D. D.,
Iowa Westeyan University,
Prof. J. R. W. SLOANE, D. D.

Pres. JOHN WHEELER, D. D..

Pres. JOHN WHEELER, D. D..

Prof. J. R. W. SLOANE, D. D..

Ref. Presh. Theological Seminary, Alleghang, Pa.

Prof. LYMAN H. ATWATER, D. D.

Ed. Presh. Theological Seminary, Alleghang, Pa.

Prof. LYMAN H. ATWATER, D. D.

Ed. Grr. Publications of Markethiayeh, Cincinnati, O.

Prof. R. BETHELL CLANTON, D. D.

Prof. R. BETHELL CLANTON, D. D.

Pres. GEORGE B. JOCELYN, D. D.

Prof. J. FULLONTON, D. D. Bules College, Mich.

Prof. J. FULLONTON, D. D. Bules College, Mich.

Prof. J. FULLONTON, D. D. Bules College, Mich.

The Row, STEPHEN H. TYNG, D. D.

Member of Pennsylvania Constitutional Convention,

JOHN COLLINS, Esq.

Member of Pennsylvania Constitutional Convention,

Prof. THOMAS SUROULL, D. D.

Ref. Presh. Theological Seminary, Alleghang, Pa.

Prof. THOMAS SUROULL, D. D.

Lingoln University, Pa.

Prof. S. T. WOODHULL, Lincoln University, Pa.

Prof. J. W. CATTELLA, Lincoln University, Pa.

Prof. J. W. CATTELLA, Lincoln University, Pa.

Prof. J. R. LAQUES, Hinnis Workgan University, Pa.

Prof. J. R. LAQUES, Hinnis Workgan University, Pa.

Prof. J. R. LAQUES, Hinnis Workgan University, Pa.

H. BARRU PATTERISON, Esq.

Member of Pennsylvania Constitutional Convention,

And numerous others.

Pecksuiff.

The difference between ostentatious profession and indifferent practice is in general so wide and noticeable that, in our day, there is no probability of its ceasing to furnish a theme for criticism and consorious ridicule. The Boston Globe was making a notice of a sermon the other day, and, in the course of its very sensible and just obsermorals and the practices of so-called Christian communities. It said it would really like to see a clergyman daring enough to rise in his pulpit and recommend to those who worship Mammon and Moloch to creet temples to the honor of these, their real gods.

Says the Globe also: "As matters are now arranged, it is extremely difficult to discover who are Christians and who are not. Practical Christianity would make a great advance if Christian professions were separated from Pagan deeds; if those who adore wealth, however obtained, and despise poverty, however illustrious, should case their Sunday lipserrice to the Son of Man | 22d (after giving a report substantially verifying who had nowhere to lay his head, and come out frankly for their gospel of money-getting-two says in conclusion: leading articles of which are, we need not say, disregard God, and swindle your neighbor." There is the meat and marrow of a whole foremoon's discourse in that. It goes home to the common understanding. The secular press are common understanding.

MY CHURCHES.

BY WILLIAM BRUNTON. My churches? Yes: I've churches here and there I love,

Demands my love, and claims a friendship with the New

For all the wise and good will join one church above:

And any church that nurtures feelings kind and true

And so I look both North and South, and East and West, And find the churches, sir, whose faith I half confest! I've not the heart to think that men, as men, are bad, Or that they love and serve the wrong with feelings glad; I'm loath to think that any sect we find on earth In total sin and darkness drear not force had bloth I 've faith to think it nobly served its time and place, Imparting helpful power of growing love and grace, Thus I can see, with calm and sympathizing peace, The many faiths of men in man de-I judge to man as wretched, mean and vile, Because that inime dolff not one love of his beguile; I see he stands and views the world in other light; And where he stands, his soul's believing must be right No force of will can bring the nations nearer truth: And needful light is shed from heaven where er men be. To help the march of infod and coming of the free: And this and that kind falth bestows its little dower, And hastens on the dawn of man's triumphal hour. But where the church has broke the bonds of ancient thraff There is the church I love and value best of all. Now this, now that appears to me as brave and wise, And as it shows the good, the good I justly prize; So all are mine, and reach their gleaming faith and light And help ine still to gain the perfect sense of right. So, Sir. I quarrel not with you, whate'er you be-Or Jew or Gentile, Christian, Pagan, bond or free; The Infulte embraces all, ilke yonder sky. And will to all their many wants of life smoly Be we alive to claim the tithe of truth from each

Phenomena. ⇒piritual

DeWitt C. Hough at Haverbill.

And by the faith of all the highest wisdom teach

Wherever this remarkable medium has given exhibitions of his powers, a profound sensation of wonder and surprise-and in many cases a gleam of conviction-has been aroused in the minds of those witnessing them. We present below the views of W. W.-father of the eelebrated musical medium, Mary A .- Currier, of Haverhill, Mass., who was an eye-witness to the scances

"Last evening, March 19th, Mrs. Stoddard and her son gave one of the finest exhibitions of physical phenomena that I have ever witnessed, to an appreciative and thinking assembly. Among those present in the audience were to be noticed our ex-Mayor Whittier, City Clerk Tenney, Mar-shal Raymond, R. Stewart Chase and others, all of whom seemed to take a great interest in that which was done.

The manifestations were rapid and powerful, and the tying was pronounced by the efficient committee to be all that they could accomplish to prevent DeWitt from taking any part in the phenomena produced. The closing manifestations were performed while the medium was bound with waxed cords by the committee, who also called to their assistance police officer Magoon, who applied the patent English steel handcuff.

While the medium was thus securely bound, head, arms and feet—his hands being fastened to a post behind him-a lady's finger-ring which was placed in his mouth was taken therefrom and put on one of his tingers as thus bound behind him, and then removed from his finger and re-placed in his mouth; again, from thence it was conveyed to the top of his head, and also to his ear. The harmonica was played upon yery nicely while he was thus bound, and a tady's hand-kerchief put around his mouth and tied on the

back of his head. The committee at the close gave a very careful and candid report, stating that while they were undecided as to what the power was which caused

The Hon, ALINES BULLES A BELLETING. The Hon, ALONZO A BERNETHY.

The Hon, ALONZO A BERNETHY.

The Hon, A. N. FISHER.

State Sup't of Public Instruction, Journal The Hon, A. N. FISHER.

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The Professor looked carnestly, but in a moment gathered himself and stated to the people that he believed it to be all a trick, and if the audience would put him in the cabinet tied in the same way, he would free himself as quickly. The audience called for this to be done, and were assured by Mrs. Stoddard that an opportunity would be allowed the gentleman to try the experi ment at the close of the scance. The medium was then bound by the invisibles in a more intricate manner than by the committee—the rope for the purpose being thrown into the cabinet loose; two minutes only were consumed in the process, but it required ten minutes for the chosen expert to untie the medium; he being obliged to acknowlthat a knot was introduced in the tying with which he was not previously acquainted.

The manifestations were a perfect success every particular, turning the tables completely against the expert, as he acknowledged at the close of the scance—he having then no desire to be tied in the cabinet as he wished at the com-

The Haverhill Publisher, of March 20th, gives for March 15th: an interesting account of the first scance mentioned above, in the course of which it says:

"Last evening Mrs. R. K. Stoddard, with her son, De Witt C. Hough, gave an exhibition of what is called spirit power, at Tilton's Hall, to a large and evidently appreciative audience. exhibitions took place in a cabinet, on the stage, in a manner similar to the Davenport Brothers, the Eddy Brothers, the Ellis Girl, and others who have been here in times past J. K. Jenness, Esq., and D. B. Tenney, Esq., were chosen a committee to examine the cabinet, superintend the tying of the medium, &c., and report to the audience the result of their investigations."

After describing the process of tying, which was much the same as usual, the wire netting test, ring test, etc., etc., the editor says:

"The most remarkable and astonishing feat of vations, it remarked that it was ludicrous to see the evening, however, was, perhaps, the removal what a wide gulf, yawned between Christian of the medium's coat. This was sewed together, morals, and the practices of so-called Christian in front, from his neck to his waist, after which a card was fastened upon it in such a manner as to show if the stitches were broken. The medium then entered the cabinet, the doors were closed, and upon being again opened, the coat was found removed from the medium, and lying upon the floor of the cabinet, and, according to the testimony of the committee, not a knot untied or a thread broken, as far as they could per-ceive. They attempted to draw the coat over the medium's head, but were utterly unable to do so without breaking the stitches. was then closed, and in an almost incredibly short space of time the coat was placed upon th medium, without a stitch being broken.

Of the second séance, the Publisher of March, the statements of Mr. Currier concerning it),

"The exhibition seemed to give the best of sat isfaction to the audience, who frequently applauded, and at the close of the scance called upon Mr. Sargent [the expert] to go into the cabinet and be tied y but he had evidently witcabinet and be tied; but he had evidently witnessed some things which to him were rather as-

tounding, and he peremptorily refused to com-

Whatever may be the instrumentality produc-ing these wonderful phenomena, we believe no one could detect the least deception either in Mrs. Stoddard or her son, and that every candid person who witnessed them must be satisfied that the various manifestations were produced without any physical effort on the part of the woman or boy. Every one has a right to his or her opinion, but we believe it is entirely wrong and unjust, besides giving evidence of a weak cause, to cry humbug or deception because we cannot ac count for what we witness.

The Haverhill Daily Bulletin also contained fair and candid reports of the work of this medium,

from which we select the following points: "Taxay that the phenomena witnessed were of a wonderful and profoundly Thysterious nature (at least to us), is but to endorse the expression of thousands. * * * It is but justice to say that the wonderful phenomena are of a mys terious and startling nature. The agencies that were brought to bear to produce these results are, to us, inexplicable. Seeing is believing, and see-ing last evening the above revelations, we believe they were accomplished by some unseen power, Beyond this deponent saith not. We wish the audience could have preserved better order. Certain remarks sounded to us rather uncourteous, especially to a lady. Every one is entitled to a fair hearing, of whatever shade of opinion or be-The audience should be content to preserve order, and reserve any opinion upon the nature of the entertainment until its close.

From the London Spiritual Magazine for March Forty-six Spiritualist Journals besides those in England and America.

From a letter sent to the Times by Anna Black-well, but not inserted, the editor having just closed its columns to the further discussion of Spiritualism, it appears that in our January number we considerably understated the number of foreign journals devoted to Spiritualism. Miss Blackwell says that, exclusive of England and America, the Spiritualists have forty-six periodicals, all in full activity, and most of them of many years' standing, besides a great number of little local sheets devoted to the propagation of the same ideas. These forty-six Spiritualist jour-nals, she tells us, are thus distributed: In France, 2; Belgium, 3; Holland, 2; Denmark, 1; Russia, 1; Germany, 1; Austria, 3; Bohemia, 1; Spain, 15; Italy, 6; Greece, 1; Egypt, 1; Turkoy, 1; Brazil, 2; Uruguay, 1; La Plata, 2; Peru, 1; Chill, 1; Mexico, 1. Among those most widely circulated are: La Revué Spirite, Paris, whose eirculated are: La Revue Spirite, Paris, whose yearly issue frequently goes through several editions: Le Spiritisme, Lyons: Le Messagge, Liège; Die Risgrand, Amsterdam; Das Lichtdes dens etts, Vienna; Die Spiritisseh-Rationalistiche Leitschaff, Leipzig: Revue de Meurer, Taplitz; El Spiritisma, Seville: Revista Expiritista, Barcelona; Anuali della Spiritismo, Turin: La Salute, Bologna; La Verité, Alexandria: La Revued Orient, Sinyrna: La Revista Expiritista, Monte Video; L' Echo d'Outre-tombe, Bahia; fl Diario, Rio Janeiro; La Chustrarion, Expiritista, Mexico; El Spiritismo, Lima: L' Espitista; Santiago; &c. There was a Spiritist Review in Ecuador, but it has just been suppressed by the Priests, who have has just been suppressed by the Priests, who have induced the Government to seize and publicly burn all Spiritist books and periodicals, and t punish their owners with fines and imprisonment. On the Continent, Spiritualism is little known except by translations from the French, and chiefly by the writings of Allan Kardee, he being the most prominent French writer on the subject. Miss Blackwell informs us that of these books of Miss brackwell fillering us that are these blocks in Kardee. "three hundred and fifty thousand copies of them have been sold in France alone; making a total, inclusive of the sale of the various translations in the countries to which they belong; of over half a million of them now in circulation.

Castlemaine is another of the chief diggings of Victoria, a large and populous town. The state-ment is this: When we reported the extraordi-nary physical manifestations at Mr. J. P—'s, at Castlemaine, we suggested a test scance, and we are glad to say that our suggestion was adopted. Three well-known residents of Castlemaine, all skeptics, assembled at Mr. P—s, and after minutely examining the room both inside and out, nailed up the door, window, and every other aperture. After sitting a short time, several solid objects, a brick, a flower-pot, an album, &c., were brought into the room, The doors, &c. being un. A match struck in the midst of the scance, disclosed the album leaves turning over without visible agency. At another scance a hat, a piece of bacon, a bottle of wine, &c., were see in transit through the air; and the bottle, after being laid on the table, assumed an upright position without human contact, and plainly visible to all in the broad light. The particulars reached us too late for publication, but a good account of these extraordinary manifestations appears in the Mount Alexander Mail of August 27th and 28th. Plainly, there are plenty of cases of this kind for the Dean of Melbourne to make a personal and rigid examination of. But will he? Not a bit of it. It is so much easier for a well-beneficed clergyman, in a nicely-cushioned chair in his li brary, to write of what he has never seen, no strives in the least to see, than to take the smallest step toward what he professes to be such neces-sary investigation. Let him imitate his Maker. and say, "Let there be light," but as he has no claim to creative power, it would be as well, having said it, to get up and strike a light. were he in earnest, we have no doubt that he might strike if he were really disposed, if not a Melbourne, at Sandhunt or Castlemaine. does that, it is only reasonable that he let the sub iect alone: and the same self-evident truth equal ly applies to Pavid Blair and Co.

LATER MANIFESTATIONS AT CASTLEMAINE.

The appended extract is presented from a report of a private scance held by Mrs. Jennie Ferris Holmes, March 7th, and published in the colimins of the London "Spiritualist" (newspaper)

"Three of the sitters, Mr. Strawbridge, Mr. Bristowe and Mrs. Strawbridge, had what is called the ring test." Each was called up separately in the dark to hold both Mrs. Holmes's hands, and while their hands were joined they felt each other's head and arms all over to make sure there was no ring on, and without disjoining hands, each sitter felt and admitted that the rings were then lying upon the table. While the hands were joined, Mr. Strawbridge was repeatedly touched over his body, aid one of the musical in struments was playing at the same moment Suddenly a tambourine ring, encircled by iron came upon Mr. Strawbridge's arm, and when a light was struck, the ring was taken off and examined, to see that there was no joint in it. The ring test was also given to Mr. Bristowe under similar conditions, and on the light being put up a wooden tambourine ring was found upon hi Mrs. Strawbridge was called up for the ring test, and Mr. Budall was requested to place a hand on each of her shoulders, it being stated that otherwise there was not power enough left to get the ring on. In this instance a welded iron ring, six inches in diameter, provided by Mr. Strawbridge, and never seen by the medium till the evening of the seance, was then found upon Mrs. Strawbridge's arm, whilst Mrs. Holmes's hands were firmly held by hef."

The following items of information are from the columns of the same journal:

"Spuritualism in Edinburgh.-A Psychological Society has just been formed in Edinburgh, under the presidency of Mr. G. B. Clark. Mr. J. D. Morrison, of 27 Grange-road, Edinburgh, is the secretary. Spirit circles have been formed, and results obtained."

"The Psychological Committee.—Unoffi-

cial information has reached us that the Psychological Committee of the Anthropological Institufe, 4 St. Martin's-place, Trafalgar square, will probably begin its work by inquiring thoroughly into mesmerism. The old workers in mesmerism who can give information on phreno-mesmerism and kindred subjects, and lecturers who can show

F. Collingwood. If the committee were to present the world with a report, in the shape of a standard book on mesmerism and clairvoyance, their labors will have produced most valuable results. Mr. Serjeant Cox has just joined the institute as a member."

ACROSTIC.

Blest Banner! again shall thy folds be unfurled, Again wave in triumphe with Light for the world. Nor shalt thou in darkness and ashes expire, New life shall be thine, from the funeral pyre. Each soldier his place in the ranks now must fill Rallying round to upraise thee, and stand by thee

Of mourners the comfort, the hope of our age, For earth's every pain thou hast balm to assuage. Light from thy fair page shall dispet all the gloom. Illume the dark valley that leads to the tomb, Give proof that lost loved ones around us still

Hold commune, and tell us of undying love, Thy light still shall shine till we join them above. Readville, Mass. Eliza II. Blanchard.

Biographical.

Rebuilt Chicago - Streight, the Artist -Some Account of his Experiences as a Medium.

MESSRS. EDITORS-More wonderful than its rapid devastation by fire, is the rapid manner in which Chicago, the Metropolis of the Great West, is being rebuilt! It is safe to say that no city in the world presents such an array of fine structures, such grand and towering blocks of business houses, as can already be seen in what is known as the "burnt district." The beholder involuntarily exclaims, "How magnificently grand! How great the energy, and how fine the

taste here displayed !"... Among the wonders of the age in this marvelous city, I take pleasure in giving the readers of the Banner a sketch of Mr. Streight, who at this time is astonishing many of the best minds in the-West with his beautiful oil paintings and portraits, produced in the most rapid manner, while under spirit influence, and in the most unheard-of. short space of time.

Howard A. Streight was born in Virginia, in May, 1838, and is therefore about thirty-five years of age. He is about five feet ten, has mild blue eyes, a high forehead, very fine dark brown hair,. with very heavy moustache and full heard. Hehas finely cut and regular features; in short, is a fine looking gentleman, of pleasing address, apparently very nervous, quite modest and retiringin his manners, and whom any appreciative person would admire at first sight. To set the hearts of "anxious" ladies at rest, I will state that he has a wife and three beautiful children.

His first spirit influence, someden years since, was called by some physicians a congestive chilland by others a state bordering on epilepsy. About that time he was influenced to improvise poetry—saw numerous spirits, rooms full of beautiful flowers, &c. He had known nothing of Spir itualism prior to the first stages of his development. When he first began to paint, about the year 1865, he was so strangely influenced that his friends said he was delirious, and at such times. called himself Michael Angelo; but when in his normal condition, he knew nothing of claiming to be Angelo. He was then living in Fort Madison, Iowa. During the ten years of his development, he has had all manner of manifestations. and among others, names and faces would come out on his arms, under the skin, of a searlet color, or in the same manner in which names appear on the arm of Foster, the New York medium. Recently he has been controlled to paint spirit-land seenes, some half dozen of which I have seen They are exquisitely beautiful, and of an ethereal nature worthy a place beside the finest specimens of art.

On the 16th Feb., in company with some tenadies and gentlemen, I saw him work on two landscapes while under spirit control, and, taken altogether, it was a marvelous performance. His first effort lasted eight minutes, and the second about fifteen minutes. He used tube colors, and the rapid manner in which he spread and mixed. them on his palette was truly wonderful. His eyes at times were entirely closed, and at others. very nearly so; and when under full control, he became entirely unconscious. His hand was controlled to move with the rapidity of lightning; and one would suppose that the rapid flights of his brush from one color to another could result in nothing but a wretched daub. Having secured his canvas upon his easel, lie sets a large musicbox to playing, and the work of painting begins. And now, shades of Raphael and Angelo attend 1 The scene which followed beggars all description. His brush at times was in perfect accord with the music; meanwhile, his left foot beat a lively tattoo upon the floor. His brush made all manner of gyrations, darting from one end of the canvas to the other with lightning strokes, with such force as to send his easel bounding over the floor, and filling the beholder with utter amazement. Though the medium was oblivious to everything around him, the circle seemed spell-bound. Someleft their chairs and erouched upon the floor in positions to see the medium's face during the scance, and all seemed drawn toward the canvas, as if, in the words of Massey, they would "Lean out their souls and listen!"

The inspiration of the moment appeared to sway every sensitive person in the room, and your correspondent held his breath in astonishment!

In the brief space of some twenty-three minutes in the two sittings, he produced clouds, a beautiful sky, mountains, valleys, a lake, trees, rocks, &c. He also makes life-like portraits of the living, and under certain conditions, remarkable portraits of the departed. He informed me that his spirit-guides are unwilling that he should pursue any other avocation. Hence he is endeavoring to support his family with his brush. When you reflect, Messrs. Editors, that the world is full of oil paintings which very rarely meet with a ready sale, you, will comprehend the difficulties in his way. But who that has a cultivated taste and the means at command, would not desire a beautiful landscape produced as above described especially if he had witnessed the wonderful manner of its execution? Mr. Streight has until quite recently lived in St. Charles, Ill., and since demand than ever. His friends here bespeak for him a glorious future.

I have thus, Messrs, Editors, given you a partial description of what I saw at Mr. Streightis.

tial description of what I saw at Mr. Streight's rooms, 430 West Madison street, Chicago, If any of your numerous readers think it exaggerated, they can address Mr. Streight as above, or visit his studio and get an ocular demonstration of the facts. I leave you and them to speculate upon the possible results of such marvelous mediumship upon the world of art in the future

SONG OF THE MYSTIC.

The following fines were penned by Father Ryan, the author of many choice gems, who is often called ... The C'oct-Priest Soldier" of the South:]

1 walk down the Valley of Stlence, Down the dlim, volceless valley alone! Azal I hear not the fall of a footstep Around me—save God's and my own! And the high of my heart is as boly As bovers where Angels have flown.

Long ago was I weary of voices. Whose music my heart could not win; Long ago I was weary of noises. That fretted my soul with their din; Long ago was I weary of places. Where I met but the Human and Sin.

I walked through the world with the worldly; I craved what the world never gave; And I said: ''In the world cach Ideal, That shines tike a star on life's wave, Is toned on the shores of the Iteal, And sleeps like a dream in a grave.''

And still did I pine for the Perfect, And still found the False with the True; I sought into the Human for Hexven, But caught a mere glimpse of its blue; And I went when the clouds of the Mortal Velled even that glimpse from my view.

And I tolled on, heart-tired of the Human; And I moaned 'mid the mazes of men; 'Till I kapit long ago at an aftar And heard a Voice call me; since then I walk down the Valley of Silvence That Hes far beyond mortal ken,

Do you ask what I found in the Valley?
'T is my trysting-place with the Divine;
And I fell at the test of the Holy,
And about me a voice said; '" He Mine!?
And then rose from the depths of my spirit
An echo: "My heart shall be thine!"

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censer,
Ascendeth to God night and day. In the hush of the Valley of Silence, I dream all the songs that I sing: And the music hoats down tho deep Valley, 'The each finds a word for a wing, That to men, like the doves of the Deluge, The message of Peace they may bring,

But far on the deep there are billows That never shall break on the beach; And I have heard sough in the silence That never shall float into speech; And I have had dreams in the Valley Too lefty for language to reach.

And I have seen thoughts in the Valley— Ab, me; how my spirit was stirred! And they wear holy vells on their faces— Their footsteps can scarcely be heard; They pass through the Valley, like Virgins Too pure for the touch of a word. Do you ask me the place of the Valley, Ye hearts that are harrowed by care?

It lieft afar between mountains, And God and his Angels are there; And one is the dark Mount of Sorrow, And one the bright Mountain of Prayer.

WESTERN CORRESPONDENCE.

INDIANA.

Spiritualism in Michigan City—Details of the Mass Meeting in Union Hall, March 8th and 9th—Eloquent Speeches by Mrs. Marian Todd and Messrs, Todd and Barrett—Notes.

Michigan City, Ind., March 10th.-Messrs. Editors, learning that there was to be a grand mass meeting among the liberals of this city and vicinity, your correspondent journeyed hither to gather a few items for the readers of the Banner of

THE CITY.

Michigan City is near the head of Lake Michigan. It contains some five thousand inhabitants. The modest-looking homes of hardy and honest mechanics are to be seen on every side. The railroad repair shops and the car manufactories give employment to a large number of hands. Improvements are being made in the harbor, and the prospects for the city-so the knowing-ones affirm—are bright.

Churches are numerous, and, judging things from the platform of rationalism, conservative. Christianity is the ruling power. Still there is the liberal element always to be found. Brothers Eddy, Hitchcock, Gustin and others are avowed Spiritualists, rejoicing in their freedom, and full of zeal for the spread of the truths of Spiritualism, E. V. Wilson and Lois Waisbrooker have spoken here the past winter. Charles Reed, the Davenport Brothers, Harry Bastian and his friend (Mr. Taylor), have stirred up considerable interest in phenomenal Spiritualism. As yet our friends have not formed any organization. They are determined to accomplish something before long, however. Talk about building a hall is now the order of the day.

THE MEETING. Union Hall had been engaged for the occasion. Saturday forenoon, 8th, was given up to a conference, which was full of interest. Bro. Todd opened the ball, stating the circumstances which had brought about the meeting, and exhorting those present to see to it that they were faithfulto the new doctrines with which Spiritualism was blessing the world. Bro. Barrett followed in

a few practical remarks.

Afternoon Session.—Mr. Todd opened the session with a speech of great merit. He said that the history of most of the old religious was a history of blood. The claim of the Christian world that the Bible was the source of all civilization, he denied. We have passed away from the au-thority of the book. Truth is our authority. Some people think they are owing God some-thing. Mr. Todd said that he had never made a bargain with God. Popular theology gets every-thing upside down. God is indebted to humani-ty. The Divine Spirit owes us the right to live. The God of Nature was what the speaker wor-shiped. In taking away the old Bible he would offer the world the great Bible of Nature. God speaks in sun, moon, stars, hill, vale and mountain. We are identified, in a certain sense, with Nature. Law takes the place of a vacillating special providence. Come to the domain of Nature, bask in her smiles, read the only infallible revelation that the world has in her complicated.

and yet harmonious phenomena.

Evening Syssion.—Mrs. M. Todd was the speaker for the evening. This lady has had five years' experience on the rostrum of the Pacific coast, We take great pleasure in introducing her to the Spiritualists of the East. She is a line-looking lady, with a physiognomy indicating firmness of purpose and well-developed spiritual sensibilities. She is rhetorical in speech, and, added to this, there is a strong argumentative power, crowned with that charming persuasive manner which in-heres in the feminine mind. "Wien roused into inspirational moods by uttering some great truth, Mrs. Todd becomes really eloquent; and, while pointing out the horrors of sin and the injustice of some of our social codes, her thunderbolts are sharp, and often are tinged with the oil of vitriol. On this occasion Mrs. Todd made the general

theme of Spiritualism the basis of her remarks She observed, in the first place, that Spiritualism was a comprehensive system. It did not consist of a few simple rules. She asked her audience to recognize this fact.

Spiritualism, although its marvels were famous, had no marvels that were antagonistic to reason. For instance, no one was asked to believe that one was three, or that three by any mystic process could be made one. It had no Saviour born at the expense of virtue—it did not slander Deity by offering any such heinous idea. No, said Mrs. T., we have no creeds, no Saviour, no infinite Fiend, and we worship no Mary of eighteen hundred years ago more than we do the unfortunate one of to-day, who, through deceit, has gone

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Hown, as the world calls it, into despair.

Again, our platform is broad. All are welcome to its folds. Spiritualism is natural. We have had the reverse all along. Hence the world has been kept in ignorance. Now the sunlight is bursting in. Men and women dare to doubt. The fear of hell has vanished. Natural religion is what the world demands—Law underlies all phenomena. There is no such thing as getting behind the covered and partial the covered to the pehind the screen, and manipulating the Infinite Will, so that things can be changed to please a God rules the world by immutable laws. All God's laws work harmoniously together;

there is no discord. To prove Spiritualism natural gains the esteem of sages and philosophers. The Church has persecuted; she will do so again if allowed to gain the power. Activity is a conspicuous principle in our religion. We are taught that, in each sphere, we continue to grow in display things.

vine things.

Closing, Mrs. Todd referred to the new conceptions we have of death; then, in a very polished manner, she recapitulated the leading points in nity, contains items of interest to the public: her discourse, emphasizing, also, the idea of spirit-communion.

THE SUNDAY SESSIONS.

Forenoon,-A fair audience assembled at the usual hour. J. O. Barrett's speech was the most interesting feature of the morning session. He said: I am a Spiritualist from absolute personal conviction. When I was a little boy I had spiritual experiences. At that time, of course, I did not understand the philosophy of the matter. But now, thanks to Spiritualism, all is clear to me. Friends, I know that our friends live after Thave listened to the enchanting music which they have produced. Yet changes have taken place in my mediumship, so that fo-day I am not blessed with some of the phases that I have just specified. I think that, were our eyes open clair-coyantly, we should be just as intimate with the spirits as we are with our friends in earth-life. The spirit-world and this world are mutually re-

Friends, we can spiritualize every faculty of our being. We can become transfigured in light and glory. Oh, those holy moments! I have been blessed with such seasons of exaltation, and how much they have comforted me! I seemed the bird's sweet song was an erudite sermon to me; the cooing of the dove was a poem of love to my famished soul; the falling waters of a sylvan cascade mirrored celestial delights, and, in fine,

the peace of God was mine.
Now, a word about scances, said Mr. Barrett. Let us see if we cannot learn something. Are you orderly in your séances? Open, them, I advise you, with singing, reading, or a silent prayer We have chronic doubters among us. Be child-like, negative, teachable, and you will be blest, rest assured. Be pure: forego all filthy habits. Like-attracts like. The exalted spirits cannot enter your almosphere unless it is pure and holy. Spiritualists are going on in this direction, I

Afternoon.—Benj. Todd started the conference in this wise: We boast that ours is a scientific religion. Is our science formulated? Where are its rules? Who will evolve order out of chaos? We have a nighty work before us. We have accomplished a great deal, but we must labor on.

Bro. Barrett wanted to know what the selectists knew. What do they know about intuition?—about mind?—about spirit?—I believe in the necessity for having a scientific Spiritualism formulated; but I would give more for a genuing medium, in this respect, than for all the knowl-edge I can gain from books. We have bigoted scientists. What we want is a well-developed scientists. What we want is a well-developed mediumship in connection with science; then we shall conquer.

Mrs. Marian Todd followed with an eloquent

ddress. Her theme was "My Religion."

THE CLOSING SESSION. On Sunday night, a large audience assembled in Union Hall. Prior to the lecture; there was a brief conference. Benj, Todd was then infroduced as the regular speaker. He said his subject would be, "The World's Idea of God; and the Varied Manner of Worshiping Him." Mr. Todd spoke substantially as follows: Do not be too hasty in accepting a new doctrine. Do be too hasty in rejecting new theories. Weight all things in the scale of reason. Each man creates his own God; therefore all differ. We can only comprehend as much of the Infinite as our only comprehend as much of the finite as our own faculties will allow. There will always be an unexplored realm before us. What is dolatry? Our Christian friends talk about the heathen. They say the worship of an image is idolatry. True. But does not the elergyman, when he prays orally to God, form an image, in his mind of beity?—and is not that teletry? bis mind, of Deity?—and is not that idolatry? Most assuredly it is. There is but one way in which the soul can grow; that is, by aspiration. Inspiration then blesses the soul. Aspiration to the great unindividualized, spirit of the universe is what I mean. The world stands in need, con-tinued the speaker, of an every-day God and an every-day religion. We want a religion cheap festations all through that Book. enough for the working masses.

Mr. Todd then proceeded to show that people make their God out of the characteristics of their facts connected with the progress of the religious world. He referred to the spirit of caste in the old Brahminical religion. He instanced the life and career of Buddha as an effort against the demon, Caste. Christianity, coming from Hindostan instead of Judea, was full of the "I am holier than thou" spirit. Next, the speaker pointed out the tendencies of the God of Moses, calling attention to the parallel between the disposition of that God and the peculiar idiosyncrasies that belonged to Moses. The same argu ment was applied to Jesus and other great reli-

gious reformers.
The subject of praying was next considered. The folly of praying, as done by evangelical Christians, was pointed out and <u>criticised</u>. We were told that God spoke in thunder-tones to the world, in war, pestilence and famine. Mr. Todd said that he admitted the thunder-tones, but he denied the voice: All evil and suffering came from earthly conditions, not from God. Concluding, the lecturer saids. Once I had a marrow heaven, just large enough for the elect. since I have been baptized with the light of Spiritualism, my heaven is large enough for all. The true way to pray is to solicit aid from our spirit friends. They can help us. Let us pray to them.

BENJ. TODD

Has been an able expounder of the truths of Spiritualism for the last twenty years. He is a bat-tle-scarred yeterair. His love for this cause is not waning. With zeal he labors on, It has been a hard, hard struggle with him, we suppose, as with all of us. But there are hours of victory. death-angel may come suddenly. But he will find Benj. Todd at his post, with the armor on, sounding in his own stentorian tones the battlecry against bigotry and superstition.

REMARKS. The meeting was in every way a success. Of course, we at various intervals during the meet ing presented the claims of the Danner of Light. Mr. and Mrs. James will please accept our thanks for their generous hospitality. We shall ever refor their generous hospitality. We shall ever a member all the good friends in Michigan City.

NOTES. . At the present writing, N. Frank White is drawing large audiences in Coyle's Hall, Detroit. Prof. Wood's choir is first-class.
Dumont C. Dake, the great healer of the West,

at the urgent solicitation of many friends, will resume the traveling business in the spring. The Doctor always advertises in the Banner, and therefore people know where to find him.

Dean Clark lectures in Chicago during April.
Our address through April will be Detroit, Michigan. ____

FAITHFUL TO EMPLOYERS.—There is no greater mistake a young man can make than that of being indifferent to the interest of his employer. It must be admitted that there are circumstances under which it would seem to be almost impossible to feel an interest in an employer's business; but for all that it is worth a trial. Be faithful in small things, be attentive to your duties, shirk no employment that is not dishonorable, feel that your employer is fairly entitled to every minute of the time which you have agreed to give him for a stipulated remuneration.

Manner Correspondence.

Dr. Samuel Grover.

The following note, from one of the best clair-

EDITORS BANNER OF LIGHT—After a period of nearly eleven years in Dix Place, I have removed to No. 50 Dover street, between Shawmit avenue and Tremont street, convenient to three lines of horse cars, where I hope to be able to be of service, in my way, to the sick, as I have been in the past. My success as a public medium dates back thirteen years, and I leave it for those who have known in to testify of my usefulness from have known me to testify of my usefulness from their own experience, not wishing to put myself forward, or claim to be superior to other mediums, believing that all may do good to suffering huthe grave has received their physical bodies. I manify, I have devoted my time during these have seen them. I have heard their dear voices, assays, whenever called, Sundays and nights inthe have produced. Yet changes have taken patients, or affend them at my office, but four times, to my remembrance. I thank my friends at the Banner office for many favors, in recom-mending me when strangers have called inquiring for a medium, and the public also have my thanks for their liberal patrolaage. Thave, during my stay in Dix Pface, officiated at one hundred and thirty-five funerals, been visited by upwards of thirty thousand persons, visited seven States and ninety-six towns professionally, which I think is a good recommendation. I hope, by strict attention to business where I am now located, to deserve and receive a fair share of patronage. to be in harmony with the grand symphonies of poor are ever welcome. I have no particular day Nature. I could interpret the phenomena of life; set apart to see them; they will receive attention the bird's sweet song was an erudite sermon to cheerfully all days, as the time may come when L too, may need aid, and perhaps be unable to reward my benefactors with money.

Business hours from 9 A.M. to 6 P. M., as my

advertisement states. I remain ever for the cause of truth and hu-anity. Dr. Samuel Grover.

Boston, March 31, 1873. Connecticut.

SPIRIT LIGHTS .- D. B. Hale writes from Colinsville under recent date as, follows: I noticed in a recent issue of the Banner an account of the death of Henry Champlin in-New London, who was a well-known Spiritualist. The notice suggested some recollections of a slight acquaintance with him in October, 1859, of which I wrote the following incident, which was published in the Hartford Daily Times the same month, as follows:

"On the second inst. I was accidentally de-tained in New London, where I formed the acquaintance of a Spiritualist, and was invited to spend the evening at the house of a neighbor. I'wo tables were placed in the middle of a large room, and around these were scated nine men and six women, each with their hands placed on the tables. Aftersinging, prayer and exhortation, 'everything being done decently and in order,' some one suggested turning off the lights, when after sitting a few minutes, a bright light appeared mear the centre of the table on the left, passing slowly over the table, on the right, and disappearing; soon another appeared at nearly the same point, and moving much like the lirst. Once two lights appeared almost simultaneously, and passed directly to the forehead of one of the women at the table and vanished. Fourteen of these lights appeared at irregular intervals during the half hour while the room was darkened: After lighting the room, I expressed surprise at the wonderful appearances, but was assured by those present that they were very common occur-rences, which, on inquiry, I have corroborated

by unimpeachable testimony in different places, Now if these things are so, would it not be well for some of our secons to attempt to solve some of these mysteries?" Henry Champlin was the gentleman referred

to in the above article, and he possessed mediumistic power, and spoke under influence at the On the above occasion there were fifteen of us In harmony, and the spirit-lights brought vividly to mind similar manifestations recorded in the

second chapter of the Acts, of the early mediums, where it is said : They were all with one accord in one place. And there appeared unto them cloven tongues like as of fire, and it sat upon each of

And we find different phases of spiritual mani-

Mississippi.

COPTON GIN PORT Manager Co - R. G. R. writes, March 9th, 1873; If Spiritualism is not true, it is strange to me that the religious world, and especially the Christian press, do not inves-tigate and expose the error—for if it is error, it certainly is the most fatal error ever presented to mankind-yet, so far as I am informed, they entirely ignore it. I wrote to the editor of my religious paper, asking him to investigate and expose, if he could, the whole concern; but be did not notice my request in any way. In a num-ber or two of his paper afterwards, however, he said that Spiritnatism was all a delusion. Now I want the truth, but how am I to get it? Man agts from two incentives—faith and knowledge. The from two incentives—tarm and knowledge and upon the former is the result of Lestimony; and upon the be sent to the Banner of Light an supposed truth of testimony I received Christian-Claffin's Weekly for publication. supposed truth of testimony I regeived Christian-Ity as true; but I can't say that I ever wast en-tiraly satisfied of its truth. Now you present to me Spiritualism, and I still have nothing more than human festimony. It is true yours has the advantage of *living witnesses*, and theirs of its great *antiquity* and of being received by the most learned and intelligent of mankinds

Washington Territory.

SEA TILE.—L. S. Smith, writing thence, Feb. 25th, 1873, says:—9 Porhaps a few words from us may be of interest to you. We have a Spiritualist society here; numbering about fifty persons; have a fine hall rented for a year, and have engaged the services of Mrs. A. D. Wiggins, an inspirational speaker who occupies the rostrumevery alternate Sunday. The Sunday she does not fecture we have devoted to free discussion. Quite an interest is being many the in Spiritualism in our midst. We have at magnificated a Children's Lycenm with forty-nine members. Then heaven comes down to earth. We take courage to go on again. It was a feast for us, to sit at the feet of our elder brother and listen to his words of wisdom. May the years be many for him to remain with us. His health is not good.

The children are quite interested in the Lycenm. To say that ony hearts are made glad at the re-The children are quite interested in the Lycenin. To say that our hearts, are made glad at the reappearance of your paper but, feebly expresses it. Our prayer is, may the glorious old Banner wave until the last vestige of bigoted theology shall pass away.".

Wisconsin.

LOWELL.—Joseph R. Moore writes: This town is situated on Beaver Dain Biver, ten miles south of Beaver Dam, and two and a half miles north of the Milwaukee and St. Paul Railroad. It contains about six hundred inhabitants. M. Pease, a whole souled Spiritualist, owns a large flour mill. There is also here a saw mill, barrel factory and two stores, doing a good business, besides other shops, two hotels and three churche Several mediums are being developed, through whom many good tests are given, besides physical manifestations, which are creating considera ble excitement, and a general interest is being awakened and many are desirous to investigate the claims of Spiritualism.

New York.

EAGLE HARBOR - Allen Porter writes: nclose four dollars, to renew my subscription to the Banner for the fourteenth time, and one dol lar for the Free Circle. The Banner has continued to improve in its teachings, morally, sei entifically, and spiritually, and is a very interest-ing and valuable paper. It passed through the fiery ordeal and came out brighter than ever. Long may it continue to shed light to the world:

Maine.

SEARSMONT.-N. P. Benn writes, March 2: I should like to see the Banner in sixteen-moinstead of quarto form, for the convenience of binding and preserving. The Banner is held sacred, and strever used up for waste paper, as

others are. It is, of value to be kept for future

Free Chought.

LIBERAL LEAGUES.

DEAR BANNER-Would it not be a good idea for you to give, in your valuable columns, a little advice to those about gathering themselves to trainily paper, they will do themselves, and the gether into "Liberal Clubs" throughout the country, for the purpose of representing the neg- the Memphis Avalanche. ative side of the "God in the Constitution" question? I have conversed with several persons upon this subject of organizing clubs, and there seems to be a general lack of knowledge as to how they should commence. Spiritualists gather Jugothar Patariolists Drists Vr. ditto; and so with all the different classes of free thinkers; they stand aloof from one another, and are in a fair way, in my opinion, of resolving themselves into "mutual admiration societies." "This ought not so to be." When such intelligent bigots as the Rev. Stephen H. Tyng, of New York, take the stand, advocating such an alteration in the Constitution, it is time that all free-thinkers should form themselves into a single body, in opposition to the common enemy. Let us not be too sanguine; do not put too much faith in the progressed condition of the country; but let us make a determined stand now; and "nip in the bud" this germ of what would finally result in the union of Church and State. Let there be no dissension in our midst; let us not try to convert one another to our own particular, unimportant views, but take for our watchword, "religious freedom," and unite in crushing this anti-Christimi movement toward what would result, ultimately, in the resurrection of the religious perseeptions of other days. You may have given some advice, previous to this, in this direction. Thave, for the bast few months, been living under the community system, where my opportunities (under community rules) for knowing what was being said and done, pround con., upon this question, were limited. Let us be awake in this matter, and preserve our religious rights as Thomas Paine, George Washington, and the rest of the formers of our Constitution, gave them to us.

Brethren, be alive, and keep, with tongue and pen, this question of freedom from or slavery to the so-called Christian Church before the people Those who have already formed clubs, and reduced their workings to system, should give the result of their experience to others who are not so far progressed. I am sure the "Banner" will give us a place in its columns, whereby we may help one another by our experience.

Your brother in freedom of thought? Elmer K. Noitton,

Elmird, N. Y., March 19, 1873.

RESOLUTIONS.

At a meeting of the First Progressive Society of Spiritualists, held in Odd Fellows' Hall, the following resolutions were presented by A. C. Robinson, and adopted by the meeting;

Whoreas, In the Banner of Light of March 15th a letter appears, signed." Funna Hardinge-Britten," in which is contained the following: with those committees who, under the prefere of maintaining a free platform, suffer the noble truths of Sphritualism to be confounded with and disgraced by the leadings of animalism, with those who holy to say the morals of the young, and furnish an excess for heavy-beaded, sensualties, by maintaining a platform where impure morals and shameless doctrines are preached, under the guise of Spiritinal Philosophy, with such as these I have nothing to do."

And Whereits, Under the above declaration the idea is conveyed that whoever dares to enunciate thoughts in relation to the social question under he name of Free Love, must of necessity endorse animalism and give encouragement to heary:

hended sensualities; and whereos, A large majority of our public lec-turers of acknowled≩ed ability, such as Victoria oonley, Lyman C. Howe, W. F. Jamieson, R. Jabe Trance and Normal Speakers. Eecles, A. C. Robinson and a host of others ORIGINAL ESSAYS.—Upon Spiritual, Philoare advocates of that theory entitled Free Love:

therefore, Resolved, That whilst our platform has been free to the advocates of Free Love, it must also remain free to Em<u>ina Hardings Britten or others</u> who may oppose this doctrine, believing, as we do, that truth and justice will triumph opportunities are afforded for liberty of thought and speech.

Resolved, That a copy of the above resolutions

be sent to the Banner of Light and Woodhull & ISAAC FRAZIER, President.

A. C. Romsson, Secretary, Typin, Miss., March 19th, 1873.

NOTES FROM THE SOUTH.

BY D. W. HULL.

MISS CLARA ROBINSON. While I was in Memphis, Tenn., I availed my-

Miss Robinson is only about fourteen years old. and has a frank; expression about her that makes one feel considerably at case in her pres-cheef. She takes a fragment of pencil in the average property values. This we publish two volumes same way that Dr. Slade does, and puts it on the slate and reaches it under the stand (which is covered with a shaw), so as to bring the condition of durkness upon the slate.) The visitor from the opposite side then reaches under the stand and helps to hold the slate. The writing is produced always right side up to the visitor, so that if any one in the flesh is obnoxious to the so that if any one in the flesh is obnoxious to the charge of producing the writing or assisting the spirits, it is the visitor, and not Miss Clara. The tests do not cease with the phenomenon of writing. In my case the spirit-friends who came all I a gave their names, and talked upon subjects which were familiar-some of them to none but myself and the spirits with whom I was conversing. I took a rechation report of everything that was said, but, it being of a private nature, will interest none but myself.

Mr. Robinson at one time had been a Methodist minister, and had never severed his connection with the church until the Brinkley College ghost" appeared to Miss Clara. He was at that time, and is yet, a lawyer, having a large but not be Inerative practice: "The "Brinkley College" affair, however, interfered with his business very sensibly, as every "Jack" in the community felt af perfect liberty to kick himself into notorioty by making the Robinson family the object of his assaults. It is even hinted that respectable po-Becmen in the city know where the contents of that far are to-day. There is a consolution in the that far are to-day. There is a consolation in the chicago. In.

4. HURSS, 15 Southampton Row, Bloomsbury Square, thought that "Electual Justice", will reward them Holdorn, W. C. London, Eng.

conducted paper in this section. The editors, beuse and reference; it will never wear out; it is one of the binding links between the two worlds. Thank God! the Banner "still lives," and speaks be had, never stop to inquire what Mother Grundy is "going to say about it."

During the controversy that has been so rife in Memphis and the South, since January, the editers of that paper have thrown open their columins to both sides of the question, giving all an equal chance. Their reports of spiritual lectures have been as perfect as any synopsis could be.

If Spiritualists and Liberalists South want a cause of free speech, a favor by subscribing for,

Letter from Mary R. Tucker.

EDITORS BANNER OF LIGHT-You call for communications from those who recently endorsed the materializations coming through Dr. H. C. Gordon's mediumship. Being one of that number, I reply.

I still hold that on the 13th of November last, at Dr. H. C. Gordon's rooms, 106 Fourth avenue, New York, I saw the head and face of my brother ; and until a mask be shown me bearing as striking a resemblance to the face I saw as that face did to the original, I shall continue to maintain the same thing. I werer touch strong drink, hence was perfectly sober; I am not, to my knowledge, a psychological subject, hence cannot consider myself psychologized: I did not attend Dr. Gordon's seance with any thought in my mind of the friend who presented himself, hence could not have conjured up his image in figury's fairy realm through a preconceived desire; and what is to me a more convincing proof-being chiraudient, I cannot for one moment conceive that the disembodied intelligence, who presides with such! watchful care over my daily transactions, would have permitted me to transmit to you so gross a falsehood.

I have not as yet heard any explanation as to what became of the form of the lady I described: -when the medium (seemingly exhausted from the manifestations) dropped down in the centre of one of the parlors, where directly over his body was a chandelier with gas jets in full play, and on recovering somewhat rose and sat on a sofa near by, and in full view of the members. onstituting the circle, there was no apparent place where he could have deposited the clothes. and the figure that that form exhibited; and until this is explained, I shall still adhere to my view of its being a spirit/ Let me add, no one approached the medium who could have aided in removing either the habiliments or apparatus, if there were any. 😴

of prefer reaching my conclusions through the testimony of my own senses, and not through that of others, and while I admit that GI I have been correctly informed) there is much to exisperate, yet I do not swerve from anything I have usserted; hat from abdinacy, but from the rensons I have stated. I am very respectfully, MARY R. TUCKER.

19 West 22d street, New York, March 10th, 1873

BANNER OF LIGHT

AN EXPONENT or mr

SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NOTILIANOVER STREET, ROSTON, MASS. WILLIAM WHITE & CO.,

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THE BANNER OF LIGHT Is a first-class, eight-page family Newspaper, containing Pourty Coll MS s or INTER-Marcis of acknownedged, and they sugar as spectral and the sugar containing the constraints of the control of t

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for the martyrdom they have suffered.

THE MEMPHS AVALANCHE.

Spiritualists and Liberalists throughout the South will find this the most liberal and ably

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Contents of this Number of the Banner. First Page: "My Grandmether's Kultting-Box," Arme E. W Dowell: ""Chips from the O'd Week." Second . " The Rev. Dr. Burtol Marting. and Free Love; S. Othod in-the-Constitution Berots; ** Prekspitt** Poon ** My Chapches, ** lowy* and Brun-ton; ** Dr. Witt C. Hough at Hayerh **!; ** ** Forty-six Spir-Hughest Journa's best les these in Pagion Lord America, Higher Man, best die usget as Demarce, "etc.) "Actostre," "Rebart Cheeger Streight, the Arty I Some Account of hts Expedictions as a Medium, "The J. Poeth, "Song of the Meson (C. "Western Certseponda e.," by Cephas B. Some Account of yan; Bai er Correspondence; vl. Ime. K. Norten; vR. solution; "Toward Leagues," South," by D. W. Huilt vil. Let "too, Mary R. Tuckert" Process pis. Functional Process Used editorial matters cent types, heavy etc. Sixth: Spirit Messages, 116, (ic. Select) - Absorbs mosts, Eighth: "The "Ty Waster Waster Wastern Treets of Pro-"by K. Graws; "Some of the Wendersof the spire itualistic Phenomena, A Herald Reporter's Experience at

Inquesting from the BANNAL OF LIGHT, care should

Banner of Light.

BOSTON, SATURDAY, APRIL 5, 1873.

Office If Hanover Steet. Up States. AGES IS TOR THE BASSIED NEW YORK. THE AMERICAN NEWS COMPANY, 10 SASSAUST

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WILMAN WHITE LETHER CORRY., ISAAC B. RICH.

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are held on Tuesday, Wednesday and Thursday Afternoons of each week at Finternity Hall, 551 Washington street, Boston, Mass,

To Our Patrons.

This number of the Banner-Vol. XXXIII. No. 1-will be sent to all subscribers whose suitwill) are requested to remit out the receipt of the present issue, thus obviating the necessity, on our part, of withdrawing their names from the new mailing machine, which we have just suereeded in putting into practical operation.

The Banner-Its Past, Present, and · Future.

We open to day the Thirty-third Volume of the Bannett, or Lieur, the oldest periodical devoted to Modern Spiritualism in the world. Its career thus far, our readers are well aware, has been an eventful one. It was established at the beliest of the spirit world. A band of spirits assured us that the time had come for inaugurating in the thick of such a strife, for, next to the unsuch a journak and That, we had been selected. from among many mortals, to decour part in carrying on the work. They assured us, also, that we would be opposed in every direction, but, if faithful to them, we should triumph over all obposition. Promising that we would serve them with faithfulness and to the best of our ability. they bade us issue a prospectus at once, which we accordingly did, in the following language: PROSPECTUS.

It had become necessary for Spiritualism to recles that can operate upon the human mind; The medinius do their work; but, in the main, they influence only the individual who in each instance is addressed, and other agencies are wanted whereby the inline and souls of the millions verities of existence. an be reached at once, and they be induced to consider the great revelation which is now being made to the world. This being the easy, it is deemed, expedient and important to establish a newspaper which shall sin point of character; and typographical appearance, commend itself to all, and satisfy the want, that is now ex perienced. The spiritual manifestations, now being developed, demand a vehicle of communi cation which all will respect; and the faster that good organs are, multiplied, the better it will be for man and truth. While the world, has sheets innumerable, advocating schemes of darkness and the perishing interests of time, it is important, nay, indispensable, that truth should have ts journals, also, equal, in point of mental and and set forth the demands and developments of

Entertaining these views, it is proposed to pub-Ish, at an early day, in the city of Boston, a new weekly paper, to be called "The Bannen of Light." As the name pattially indicates, it will be the object of the paper to set forth the marvels, mysteries, and immortal truths of Spir itualism; to make known to all by whom it shall be read, the great things which are now being done in the Spirit-Land for the education, development, and progress of man; and to open to him so much of the future as is expedient for his welfare and happiness. After ages of spiritual blindness and degradation, the human race have reached a point where, old opinions, tenets, and doguas do not satisfy the cravings of the immordal soul; and the brilliant lights which science now kindles in the heavens, and the caverns of earth, themselves 'illumine and verify the facts and developments of Spiritualism.' Religion and Philosophy, long divorced, must be married on earth, as they have always been married in heav-en; and "THEBANNER OF LIGHT" will lend its aid, whatever it may be, in effecting the holy espousals.

The paper which it is proposed to publish will

be of a character to interest all classes, and claim the approbation both of the learned and the un-Instead of devoting itself, exclusively. to the discussion of spiritual themes, its columns worldly topics: and literature, finance, politics, the arts and sciences, and all the current events and news of the day will be discussed and set forth therein. But the great burden of all that "THE BANNER" will say and do, will be the ad-yancement of the cause of Spiritualism. It will be shown how the new dispensation adapts itself to the temporal, as well as eternal, wants of man; low it renders his earth-home happier and dearer than it ever was before : how he carries with him to the marts of business, to the workshop, the factory, the bar, the forum; the pulpit, and the study, the hearts and prayers of those whom he has loved on earth, but who have passed from sight, and that all his actions and thoughts are known to thousands of witnesses who are anxious for his welfare. He will be encouraged, therefore, to dedicate his heart, his faculties, and opportunies, even on earth, to the service of truth emembering that earth itself is but the avenue

In April, (1857, we issued our first number knowing when we did so that the field of polemies we were entering would subject us to much contention and more or less financial difficulties. But we could not have been aware that we should be subjected to such terrible ordeals as we have since been compelled to confront.

In reviewing the past, when we issued the first number of Volume Twenty-Five, March 20th, 1869, we said that we had lived to see the sacred cause advocated by us years ago, when its disci- the subject.

ples were few in numbers but firm in purpose grow to imposing proportions, that we should be obliged to pass through severer ordeals in the future than any to which our faith and patience had been subjected in the past; and that although we had in a measure overcome ignorance, bigotry and superstition, we were henceforward to prepare ourselves to encounter envy, pride and should under all circumstances be preserved from in the final establishment on earth of a free religion, such as the world had never been blessell with, or even known. We have passed through thanks to the invisible powers that have so faithfully kept their promises; and now we are in the and malice are taking a prominent part. From ly believe our work is of God, and that the powwho were for us far outnumbered those who were of those ministering spirits who had from the doors, first cooperated with us, as well as a sketch of the responsibilities imposed upon us-all which we need not repeat here, as the statements, that we know to be true, are still fresh in the minds of our readers.

And now we all start together on a new voyage faith to its uttermost: that will sink the plummet of conviction deeper than it ever sounded before into every heart; that will transform what is more or less assimilated to material things in the human soul to the pure and ethereal reality of spiritual knowledge and life. The BANNER has just passed through, its saddest year, as we said. last week. The llevastations of calamity would have been accounted a loss to other enterprises. but to us they have brought a confirmed strength through the lightning sympathy of tens of thou sands. They have taught us as a daily fact, scription expired with Vol. XXXII., No. 265 our what it was not so possible to understand otherlast issue. All such who desire to renew their wise than as abstract belief, before, that our less could be ignited, although the stream was the medium, while its companion in the same subscriptions (and we carnestly hope every one surest stay is in the mysterious power of the furned fully upon this chardelier as upon that in room was untroubled, and the gas was burning been subjected only develops the strength of the cause for which we labor:

Loving and true hearts have caused countless hands to be extended to us, all offering assistfrom foreign lands. The BASSER is their beacon prejudices. They uphold it with all the more tion come nearer and nearer, and threaten louder. and louder the destruction of what is oure and holy among men. It is a privilege to be posted; utterable satisfaction of knowing that one is working for the good of his fellow beings, it is by an invisible host, prompting continually to higher effort, restoring old, and worn, plans with: with prayer and hope for the enrichment of all the gas were but the commencement. souls with the blessings that shed their influence from the higher life. It is in such a spirit that we renew the work in which we have paused the invisibles in their new manifestation, the but for this brief and somewhat confidential digression, and invoke the aid and sympathy of all were marshaled closely around a black walnut who are moving on, by the same open way, to a extension table. Three common slates of varytruer, deeper, and profounder knowledge of the ling dimensions were laid upon the table, and on

A Word to Liberalists.

We can assure all Liberals, in whatever city, own, village, humlet, or school-district they reide, that they recken without their host if they expect to win an easy victory, over the organizing hosts of fanaties that are getting ready to march upon the citadel of our common liberties. If ever a general religious war was deliberately planned by designing men, it is being done now by those who are "engineering" this 'irrepressible conflict with the silent forces of freedom. They are determined to try the issue, though all that is held precious in civil government is risked in the event. Bigotry sees but a short distance, never beyond the limits set by its own selfish plans. It is the more persistent because of its blindness. It will not yield in a struggle like this, until it is thoroughly and indisputably vanquished. In Pennsylvania, not to speak of other States, the work of organizing among the advocates of Religlous Rule, who have inscribed "God in the Constitution" on their banner, is proceeding silently and steadily, sweeping into its fanatical ranks every element in society that can be reached by the old influences. It is assuming ominous proportions, and no society of Jesuits ever labored with greater industry or a more relentless enthu-

Now what is to result if this goes on, unless the Liberals match such efforts with other efforts of their own, that shall instill something like awe into the hearts of bigots who think they can walk over this course unchallenged? They will as surely fall into the power of the funatics as they fail in this struggle which fanaticism is recklessly inviting. Better rouse and rally now, than after the matter has gone to extremes. Better take time by the forelock than lag behind only to be taken prisoner and held shut out from light and liberty. The Liberal sentiment is to be seen and felt everywhere, but it is practically powerless until it is organized and made operative. It needs not only to act defensively but to assume the aggressive. Leagues ought to be forming to-day everywhere, no matter how small the neighborhood. It is time to make the fanatics feel the power of Liberalism by telling them that, by the path they elect to go, they cannot be clothed with the slate when he closed it, and that, so far as he favor from which their bigotry justly debars them. Liberals, it is high time to arouse and look this Brother James"-his message receiving the acmatter straight in the face! If freedom is finally knowledgment of that gentleman; the daughters jeopardized and lost, Liberals should not have to reflect that it was through their fault.

章型" Mrs. R. K. Stoddard and son (DeWitt C. Hough), will return to Boston to-day, and hold a séance at Nassau Hall Sunday (to-morow) evening, and will make engagements for private séances during the week.

IMPORTANT STATEMENT, 4-It is understood that an order has been Issued from the Treasury, directing the retention of the whole amount of the earnings of the Union Pacific and Central Pacific Railrords for the malls and transportation, in order to carry out the recent law of Congress of

Remarkable Phenomena in Presence of Mrs. Mary M. Hardy.

This celebrated test medium, with whose name is confected with her specialty our readers and | Fuller, whom he said he knew very well. The the public are so familiar, has been made the re- desire was strongly expressed that more use cipient (as we took occasion to state in a previous | should be made of Mr. Owen's slate, but the issue) of a style of development totally differing spirit-caligraphers seemed to think they had acfrom anything she has previously experienced, complished enough in that direction, and demalice, released from their restraints. But the The novel exemplifications of invisible intelligible that they should soon change the manipromise also came to us freely and fully, that we gence and power which have characterized the festations in favor of others that they were acselect circles which she has held from time to revisioned to render at these scances; also remarkharm, and with other workers, be instrumental time during the past month, have been the spring ing jocularly, "We are like the ladies—when we of much wonderment and curious inquiry.

On Friday evening, March 28th, our reporter. Then came the phenomenon of touch by spirit was privileged to be present at one of these hands, which was experienced by nearly all presthe first severe struggle thus far triumphantly. friendly and social séances, at her residence, No. cut in the same manner as in the slate writing-4 Concord square, Boston. The company con- that is, the one to be touched clasped one hand sisted of the host and hostess, William Lloyd with the medium beneath the table, while the other midst of the second conflict, in which civy, pride Garrison and son, Robert Dale Owen and Miss; was upon the table. In this position, the circle be-Owen, Dr. Bartol, Thomas R. Hazard, Lieuts, ing completed by the clasping of hands as before, this, too, we shall emerge victorious, for we firm. Dyer and Greene of the United States Nayy, spirit fingers were distinctly felt pressing upon Capt. Irwin, of the Boston Custom House, Mr., the wrist of the person so situated. This maniers of darkness will not be allowed to prevail Roetli, correspondent of the Paris, "Figure," festation ended the scance. against us. Indeed, we were assured years ago and several other individuals. According to ing-mostly seated in the front apartment, while ling of a slate on the under side of the table "withagainst us. In 1871, he gave to the world (through) the chandeliers in both, as also the jet in the out visible means of support," its dropping to the Message Department) the result of the labors hall, were clearly to be seen through the open the ground in answer to the call of the spectators,

by the rapid waning of the light in the chande- and power. lier of the rear parlor. Without any apparent cause (other than is assigned by the manifesting actorizing a spiritual scance (be it hold in the and a longer one, that is to strain the vision of intelligences) the lights sank rapidly-till noth-dark or light) been described to our readers, that ing but a circle of the purest blue that remained this brief sketch, embodying as it does but a bare at the bottom of each of the glass globes—then mention of facts—without reference to the pleasdisappeared. Mr. Hardy at once made his aplant interchange of thought on the part of the dispearance to relight the extinguished burners, and tinguished gentlemen who made up the compacalled the attention of the company to two facts: ny, and whose expressed views indicated the first, that the stop-cocks of the burners were in widest breadth of soul and depth of research on no way disturbed, they indicating by their posi-fall subjects looking to the enfranchisement of tion that they were wide open; and, second, that humanity from error—is all that it would appear he was unable to light the gas until the invisible seemly at the present for us to offer. Let the power by which the extinguishment had been ef- skeptle settle in his own mind the problem of fected was exhausted, and the stream was again liow, one lighted changelier in an apartment allowed to flow. In some instances two or three could be extinguished, or partly so, and then almatches were required to be used before the burn-lowed to grow to full brilliancy at the request of spirit, which is able to mold and direct all things the room where the majority of the people were brightly all over the house-to say nothing of to its silent will. The trial to which we have assembled. The half light then commenced onus, the production of the blue color, which did not lating the example of the chandelier, and went appear when several of the party extinguished out while the parlor lights were in full blaze, as | burners by way of experiment, and the fact of also were all the burners in two stories of the the inability to relight the gas for some minutes house, thus proving that nothing was wrong with afterward, though all the valves were opened for ance. They reach out all over the country, and the meter, but that each particular burner ex- the purpose. Let him decide, if he can, as to tinguished was manipulated by some power in- any theory which looks more reasonable to him in the midst of the surging strife of beliefs and visible to the party present. The phenomenon that advanced by the spirits themselves. now changed ground, and, manifesting in the Let him also decide how-except as Spiritualism firmness, as the battles of this extending revolu- front, parlor, extinguished the lights therein, claims-intelligent, and in some cases characterthose in the rear also going out, and leaving the, istic writing from parties totally unknown to the company in the primitive condition of a dark sennce. The company were informed that these feats with the gas were accomplished by "Aaron," a spirit who was once clothed with a colored skin, while on earth, but who was now found to be a glorious to feel that one is at all times surrounded willing and efficient instrument for physical manifestations, in the hands of a party of scientific spirits, who were using him to do the bheavy. new and better ones, cooperating in the effective work" in some new experiments in chemistry, removal of obstacles and wrongs, and toiling of which the extinguishment and retention of

When the lights were restored, and much marveling bad supervened as to the entire success of party were invited to the basement, where they one a diminutive piece of pencil was placed. The unced that al readiness for the commencement of the writing; which phase of development, in common with the phenomenon regarding the gas, was of a recent date with her. One by one the various nembers of the circle were seated before the medium in the following manner, and in a majority of cases were successful in obtaining lines of writing: The medium, holding one end of the state beneath, and placing her disengaged hand upon the table, required the subject to do the same; and the hands of all the others in the circle around the table were clasped, and in sight of the company. The gas was brightly burning, and every object clearly visible. Messages such as." Happy greeting to you all," "Glad to see Garrison," were received, together with names, among them being. "David Leavitt" (formerly reporter for the Boston Journal) and "Cynthia Dunbar Thoreau," after which the invisible

scribe wrote out, "Get Qwen's slate!" And here came the most surprising feat of the evening, as far as the intelligent action of mind was concerned. Mr. Owen, thus called out before the company, acknowledged that he had prepared a slate-or in fact two slates bound together with hinges on one side, and having a lock on the other, the key of which was in his pocketfor the purpose of thoroughly testing for his own satisfaction the phenomenon - said slate being at the time in his possession. It was at once produced and found to be locked. On its being held beneath the table as above described with a bit of pencil placed upon its upper side three admonitory ticks upon its hard surface in a very brief space of time, apprised the spectators that the slate was ready for their inspection. On being drawn out, the following was found on the under side : "We have written inside." Looks of inquiry now being east on Mr. Owen, that gentleman produced the key and unlocked the double tablet, when to the surprise of all, these words were found transcribed clearly on the inside, as stated :

"My dear ones of earth, hope; There is immortality for you all," THEODORE PARKER.

Mr. Owen, in explanation, declared that to his knowledge there was not a line of writing inside power or dignity, they cannot be raised to public knew, no one possessed a key to the lock. A station, and they cannot expect to receive any brother of Mr. Garrison then wrote on one of the ordinary slates-" William, I am glad to see you. of Thomas R. Hazard-"Anna" and "Mary"wrote a recognition of their father's presence while he held the slate; and the reporters, of whom there were several in attendance, were treated to laconic messages like these: "Boys of the press;" "Don't color these facts; " "Report truly, boys." As an additional emphasis in this respect, both gas jets in the room were instantly extinguished, and considerably more difficulty than usual was found in relighting them, a match in full blaze seeming to have no power

whatever to operate on the inflammable ether until it pleased the unseen ones to allow it. Dr. Bartol was the recipient of a word from Rev. Dr.

won't, we won't!"

At the close of the main séance a few of the by our good steadfast friend, Theodore Parker, custom, the first part of the scance-transpired in the President of our Spiritual Circle, that those the loss, the company begins for outnumbered those who were for us far outnumbered those who were ing mostly seated in the front apartment, while ing of a state on the under side of the table "withby our good steadfast friend, Theodore Parker, custom, the first part of the scance transpired in friends witnessed some additional manifestations and its being taken from the floor and given into At about the hour of eight, the party being en- the hand of those asking for it: also the opening gaged in general conversation, their passivity of a pen-kuife under the table, etc., etc., all of was suddenly disturbed and their interest aroused | which were accomplished with exceeding celerity

So often have the scenes and occurrences charmedium, could be made on the opposite side of the slate to that of said medium-when every other human hand in the circle was in plain sight of the company; or how, when similarly scated, soft touches were felt by those present There be those on earth who, like Nasby's con-

servative, "when they get into hot water always stay there, for fear they shall be scalded," and who, surrounded with the scorehing steam of bigotry, refuse to reasonably investigate the spiritial phenomena for fear they shall be convinced of their truth. But such was not the case with the large-hearted company who assembled on that Friday evening, and it is to be hoped that seed was there sown which will; in due time, speak forth its work in nodding harvest ears!

The Ranner Free Circles. Let us not omit to commend to all the reader the Banner, far and near, the practical benefits to humanity which have been wrought during the period of the Banner's labors by the Free Circles. Their truthfulness is the simple secret of their power. The messages that come to mortals through this favored agency, from invisible ones whose love draws them to those they left behind, are the best evidence of their identity, and are received with all their impressive meaningby their grateful friends in the form. Particularly is this department of the Banner a blessing to the great mass of those who otherwise would go to their graves without any knowledge of the nearness, or even the existence, of such spirits as are solicitous to communicate their thoughts. By a generous support of the Free Circles the friends of the Banner do a double service for Spiritualism, for they spread its truths and confirm the faith of believers. Without this necessary adjunct and accessory to the Banner, its work in the world would never be so complete as it is, and for that single and sole reason it is that we continue to urge, its immense value as a personal influence and power upon all liberal

Fraternity Hall.

Mrs. Celia Burleigh delivered a discourse before the Twenty-Eighth Congregational Society, in the above hall, on Sunday forenoon last, from the words, "Thou art weighed in the balance and found wanting." The speaker applied the text to the present condition of inequality between the sexes, and said that although the same principles existed to a greater or less degree in the different forms of government in the world, ours was particularly faulty from the fact that women were not allowed to have a voice in its affairs. She said slavery had been such a curse o this country that its evil effects would continue o be visible for years to come, for it had instilled such notions touching liberty into the minds of men that it was hard to counteract them." It had affected the marriage relation, and she found one cause for the alarming prevalance of the social vil in the way in which marriage gave the man supreme control of the woman's person and property. There would always be corruption in governments while there was an unequal power granted to the sexes in administering its affairs.

The Physical Manifestations.

While bigotry, superstition and malice are rampant in condemnation of our mediums in different sections of the country - persecuting and prosecuting them—the independent secular press is filled with reports of the wonderful manifestations occurring all over the civilized world. In this issue we print the report of a remarkable séance recently held in the presence of a report er for the Boston Daily Herald, which, coming, as it does, from a skeptical standpoint, shows that there is at least one independent daily paper in Boston not afraid to tell the truth, and do justice to mediums, poor martyrs that they are of the nineteenth century.

Timely Assistancé.

We briefly adverted to the fact in our last issue that we were in receipt of numerous letters offering us assistance in various ways, and that we should publish some of them, or suggestions from them, in our next issue. Upon reflection, we have decided to defer their publication until we have definite information from several liberalminded gentlemen who have proposed to donate a considerable sum for the purpose of aiding us in establishing the BANNER on an enduring basis. In the meantime we print below three brief letters, which tell their own story. Others of a like tenor will appear in due time.

BANNER FRIENDS-I gave a lecture Tuesday, March 25th, for the benefif of the Banner of Light It was a stormy night, so we had but a few present Good Bro. Mayhew presided. Took thirteen dollars, which I here enclose by post-office order; also two subscriptions. Shall do more, as I can, Yours for "Light," C. Fannie Allin. to help you.

Washington, D. C., March 27th, 1873.

DEAR BANNER-Enclosed please find \$10,00 We took up a collection inmediately after the fire into which I dropped my mite. Since then I centinue to proudly float, I remain yours truly, GEORGE MONTAGUE

San Francisco, March 7th, 1873. EDITORS BANNER OF LIGHT - Enclosed find 50 to assist you. He every mechanic favorably inclined toward Spiritualism would save twenty five cents per week for one month, and then for ward the amount to you, a great good might re-Your friend in the cause,

Bridgeport, March 10th, 1873. MECHANIC. To the above friends we tender our most grateful thanks.

The Anniversary in Boston and Charlestown.

The 25th auniversary of the advent of Modern Spiritualism was celebrated in due form and with the greatest success in Music Hall, this city, on the evening of Monday, March 31st. The audience crowded the place of meeting to its utmost capacity, and the music of the quartette, and remarks from Allen Putnam, Robert Dale Owen, Emma Hardinge, Jennie Leys, Mrs. Palmer and John Wetherbee, made an occasion of mental enjoyment long to be remembered. On Tuesday evening, April 1st, the Children's Progressive Lyceum No. 1, of Boston, continued the celebraion by a social reunion at John A. Andrew Hall. We shall give an extended report of the celebration in Boston in our next issue.

Commemorative services were also held at Evening Star Hall, Charlestown, where Mrs. Jushman, the well-known musical medium, gave a scance, in which the sweet strains of the instrument mingled with those of the tiny raps which, twenty-five years ago, heralded the comng of the new evangel of Modern Spiritualism. Remarks were also made by Dr. A. H. Richardson and Messrs. Thomas and Constock. The meeting was well attended, and every way worthy of the occasion. The usual conference at this hall will occur on the evening of Sunday next.

Music Hall Spiritualist Free Meetings.

Last Sunday afternoon, March 30th, Mrs. Nelie L. Palmer addressed a large audience in Music Hall, on the subject, " Have we a Religion? and why are we Infidels?" The eloquent speaker elucidated her text by briefly reviewing the religion of the present day. She found it so hampered with creeds, dogmas and love of power, that it was, in the estimation of the lecturer, almost useless to humanity for good. She then drew a vivid picture of what constitutes true religion, which could be summed up in practical good works for the benefit of humanity. Spiritualists were reminded that, with their beautiful belief, they were the best calculated to practice true reli-

gion. Her description of infidelity was somewhat extended. Among the good things said was this: that when a man ceases to be an infidel he becomes a lazy thinker, is satisfied tolet some one else do his thinking, and soom begins to run in the groove bigoted Christianity marks out for him. The lecture was well received by the audience.

Next Sunday, April 6th, and the following Sunday, Mrs. Emma Hardinge-Britten will deliver the closing lectures of the course.

Tuchygraphy.

This new style of short-hand, designed to offer superior facilities to all desiring to learn the art of reporting or note-taking, and to reach the maximum of speed in the least time possible, has been so often complimented by us for its reasonableness, lucidity, and legibility, and its many qualities adapted to meet the wants of literary, professional, and business men, that additional words at present would seem unnecessary. The person desiring to commence its study will find the "Elements"—the first book published by the inventor of the system, Rev. D. P. Lindsley, of Andover, Mass .- for sale at the counter of Wm. White & Co., 14 Hanover street, Boston.

We are informed that the author of the style, being desirous of giving the more complex form of his art a wider circulation than heretofore, has made arrangements for the issue, in eight parts, of the "Note-Taker," the next step in advance as a text book. Two numbers were printed previous to the great fire, but the plates, etc., of the rest being consumed on that occasion, the work has been materially delayed. Persons desiring information on the subject can address Mr. Lindsley, at Andover, for particulars.

A New Gift of Mediumship.

A correspondent informs us that D. W. Hull has received a new unction from the world of spirits. A band of scientific intelligences has recently taken control of his organism, and set him to speaking on subjects suggested by his audiences. The control visibly changes the medium's countenance; his voice and manner of address while lecturing are also changed. Our correspondent does not know whether the first chapter of his (Mr. Hull's) new book, "The Hereafter," was written under that influence or not, but says: "Certain we are that it is logical and thoroughly

We call attention elsewhere to a deserved endorsement of one of our most able and devoted workers in the spiritual vineyard—Bro. Lyman C. Howe. It is indeed pleasant, in this era of condemnation, to know that there are unsellish, whole-souled Spiritualists in different sections of the country who are willing to so fully express their respect for our public lecturers and mediums. We cordially welcome Bro. Howe to New England, and venture to aver that he will be well received by our people.

The French and German governments have exchanged ratifications of the treaty for the evacuation of France,

Lyman C. Howe.

Prof. E. Whipple writes from Chicago, Ill., as

"Permit me a few words, through your beloved Banner, relating to the public ministrations of our brother, Lyman C. Howe. Bro. Howe came to Chicago a year and a half ago to fill a two months' engagement. His bestures proved so acceptable that he was engaged for one year, which he has met, closing his labors here the last of

During this whole term (which was rather long for itinerant times), Brother II. has been greeted with uniformly large audiences and the most cordial support, and has left the Society in a better financial condition than he found it. So universally was be esteemed that Dr. S. J. Avery, President, Dr. Davis and J. L. Hunt offered to assume the responsibility of engaging their favorite speaker for another year, but having other duties and objects, our brother declined their generous proposal.

The following resolution was handed me by Dr. Avery, President of the Chicago Spiritualist Society, with request to forward to Banner of Light for publication. It was offered at the conclusion of Bro. Howe's labors, and received the unanimous vote of the Society:

manimous vote of the Society:

Resolved, That we, the members of the First Society of Spirlinglisis of Chicago, and who have attended the bectures of our brother. Lyman C. Howe, during the last year, take pleasure in giving expression to the high esteem in which we hold film as a man and as a speaker strong and truthful in sentiment, clear and logical in expression, at once natural and phenomenal, and the pection any in the field; and we commend him to the kind regards of all who seek for the truth as delivered by the saints who speak through him with understanding and power to edification.

As Bro. Howe expects to labor in New England next fall and winter, I wish to say a word to our Eastern friends concerning the man and his lectures. I met Bro, H., for the first time, in Wankegan, II., last March, at the Anniversary Convention. I was so impressed with his earnestness and sterling manhood, his intelligence estiess and sterring mannoon, his might a and unobtrusive deportment, that I sought a more intimate acquaintance. His life is interior, his feelings tender as a mother, and he entists the love and hearty good will of all who mingle with. his presence. Moreover, he is an orator of the highest order. In the desk bis attitude is easy, earnest, commanding, without ostentation. His voice is silvery, full of compass, and so tender voice is silvery, full of compass, and so tender with pathos and rich in spirituality as to raise the tide of feeling to the brim in every auditor. But he does not speak alone to the feelings; he addresses the intellect as well. A logical coherence runs through all his discourses; each thought is grounded in material fact, and given a spiritual setting. He is one of the few speakers who address both intellect and heart, and, at the same time, exhibit the graces of literary culture! Some of his improvisations are the best I ever heard. In all men and in all things he sees a glorious outcome, and he infuses so much hope and cheer into all his discourses as to inspire his auditors with trust in God and humanity. I write the above without solicitation or knowl-

edge on the part of Bro: Howe. He is singularly modest and retiring; never blows the advertising trumpet; desires only that merit shall receive attention. If I can be instrumental in introducing him to the favorable consideration of our Spiritualist friends in the East, I feel that I shall thereby do them a service, and honor the cause we all love."

147"At Newburyport, Miss Perkins is to remain in charge of the one room of "the haunted schoolhouse," with an assistant. The Newburyport Herald can't see why the "assistant" is needed any more now than formerly. Probably to watch Miss P, when the "ghost" appears; in order to manufacture evidence against her in the future, as none was found against her in the past. Bigotry will resort to all sorts of nefarious schemes to carry its points. We advise Miss Perkins to be on her guard, or priesteraft will yet lock her up as a witch, a la old Salem times. The same "religious" bitterness exists to-day that did in "ye olden tyme" of the republic. All Liberals, of whatever shade of opinion, should buckle on the armor of Truth firmly, now, and be ready for battle, for a terrible conflict is rapidly approaching -is even at our very doors.

ALL SORTS OF PARAGRAPHS.

The happiness of the inconstant is a palace built on the surface of the sand; the blowing of the wind carrieth away Its foundation. What wonder, then, that it falleth?

now We have received from the Anticosti Company, Montreal, Canada, a unique annual calendar: also, a map showing the position of the Island of Anticosti, and giving statistics regarding the same.

or Spiritualists and others in delicate health, who wish to pass the summer in a cool, healthy locality, where they can have, in addition to the best of care, the advantages of mountain scenery, should read the advertisement in anothor commi, headed Summer Retreat.

A duel was recently fought in Paris between two wome living in the Boulevard de Courcelles. The cause of dispute was rivalry for the affections of a man named Juglin, and the two women agreed to decide their dispute by means of a duel with knives. The frightful conflict was waged in a private house, and the result was one woman mortally and the other dangerously wounded.

Poor old Spain is just now being sorely tried by civil war. A severe battle in Catalonia took place near a town called Vich, fiffy miles north of Barcelona, on Sunday, March 23d, in which the government troops were severely handled and beaten by the combined attack of several bands of Carlists, under Savallo.

Prof. Payton Spence Informs his agents and customers that hereafter his address will be 3714 St. Marks place, as is more fully indicated in his advertisement of the Positive and Negative Powders in another column.

The mixed Commission on, British and American claims disposed of fifteen cases last week, awarding about \$50,000.

As the history of the convulsions of the last three years in France begins to unfold and clear itself of the distortions and exaggerations that have clustered around it, there seems to arise a certainty that many leaders of the Commune, n matter how mistaken they might have been, were governed by loyal and noble impulses.

VIRTUE AND ENERGY.—Noble men reward their noblest deeds by doing them. Life is what we make it. It takes all its color from the eyes with which we seedt. The wandering partrach in the desert, with the sky for a mantic and the stone for a pillow, saw heaven open and the angels descend. The disciples in Gethsemane, though the son of fled was agontzing within a stone's throw of them, slumbered in fulthiess lethargy the preclous hours awy till he came and wept over them. This, then, in conclusion, was the work of man to be perfect in every power and attribute that God had endowed him with,—Rev. Mr. Alper, last Sunday.

Minister Sickles telegraphs Secretary Fish that the government of the Spanish Republic has ordered the liberation of 1870. They are of the class called emancinados.

The Boston Banner of Light, a religious newspaper office, was destroyed in the great fire on the 9th of November. The paper missed a few issues; but relipieared again on the 14th of December, with entire new materials. It is now one of the neatest specimens of the typographic art that we receive. Its editorial ability has always been unquestlened, and we are glad to note this evidence of its virally and usefulness. Its terms are \$3.00 per year in advance; \$1,50 for six months.—Ohto Democrat.

The Philadelphia North American having stated that "blg Indian of the Arrapahoe persuasion has embraced Christianity in Washington," the New Orleans Times remarks that "a mighty small Indian could embrace all the Christianity there is there now."

We shape ourselves the joy or fear Of which the confing life is made, And fill our future's atmosphere With sunshine or with shade. The tissue of the life to be We weave with colors all our own; And in the field of destiny We reap as we have sown.

When no man eats the bread of 'idleness, none will suffer **....**

What art thou? Have I not an arm as big? Thy words, I grant, are bigger, for I wear not my dagger in my mouth. -Shakeptare.

"How do you define *black as your hat *?" said a schoolmaster to one of his pupils. "Darkness that my be felt," replied the youthful wit.

Affected young lady, seated in a rocking-chair, reading the Bible, exclaims, " cti et, here is a grammatical error | Edward C. Ireland to Mary Carlisle.

In the Bible!" Mother, lowering her spectacles, and ap proaching the reader in a very scrutinizing attitude, says:
**Kill It! kill it! It is the very thing that has been eating ok-marks!

Tuman nature is so constituted that all see and judge

THE MATERIALISTIC MURDERER'S PLUA. Here was five protoplasm, six quarts or so; Now '14s dead protoplasm, what more? No fotce has been lost, as the chemists will, show; The world is as rich as before. All the atoms are here, all the builders are here. And better work waits them, no doubt, You zealots, who claimor for vengeance severe, Do you know what you're taiking about?

The Daily Globe's "April fool" paragraph in its issue of the 1st lust, was exceedingly appropriate. Here it is: "Brigham Young will be interviewed at Tremon Temple this evening."

Dr. Persons is healing the sick at the South with great tecess, as we learn by our exchanges,

We are not to suppose that the oak wants stability because its tight and changeable leaves dance to the musle of the Pacific Railway, and if you want a good home, breeze, nor to conclude that a man lacks stability and settle along its line. strength of mind because he may exhibit an occasional playfulness and levity.

An unstamped letter, dropped into the Springfield (Mass.) post-office, was recently forwarded, as usual, by the Young Men's Christian Association, and reached its destination. On being opened, If was found to contain the following: "Send the another \overline{f} arrel of that gin."

Movements of Lecturers and Mediums.

The Rev. George Severance will commence a course of leetures on the Phenomena and Philosophy of Spiritualism, at Musle Hall, St. Albans, Vt., on the first Sunday of April. Mrs. Nellie J. T. Brigham will speak at Peterboro', N. Y .. June 7th and 8th.

C. Fannie Allyn will speak in Philadelphia, Pa., during April: in Wilmington, Del., during May: in Springfield, Mass., during June: in Swampscott, Mass., during July. Address as above, or Stoneham, Mass.

Professor E. Whipple speaks during April at Worcester, Dr. Vescellus will remain in Watertown till the 29th inst. His practice extends daily.

Moses Hull speaks in Washington, D. C., during April, Address him there, or at Vinctand N. J. Robert Date Owen's address for the present Is at No.

Staniford street, Boston. A. E. Carpenter Tectured in Paterson, N. J., last Sunday afternoon and evening to crowded houses.

Rev. Norwood Damon, of this city, who spoke so acceptably in Music Hall, two Sundays, since, will answer calls to lecture on either of the following subjects: 1st, Vestiges of Immorfality in the Interior Animals, 2d, 11as Modern Spiritualism added anything to the previous proofs of a Future Life?'3d, Temperance the Chronic Invalid—Can Dr. Law Cure Him? 4th, Temptation a Bane or Blessing -- precisely as we choose to make it. 5th. The Way of Salvation—Science or Sanctimony—which? 6th, Jesus and the Devil-those ancient traveling companions-have they ever parted company? 7th, Real Religion and Goodness identical. Sth. Our Day of Life-bitter or sweet, according as we usingle the ingredients. 9th. Bellgion as it is, and ile-ligion as it Should Be. 10th. Hamanity and Obristianity— Have they ever had the pleasure of shirking hands with each other? Ith, The Human Family - a Brotherhood or a Hornet's Nest-which? 12th, The Contagion Crime and its Remedy. Dr. Gospet prescribes a mild fineture of universal eduction: Dr. Gallows follows the heroic practice. and rays. "Strangle the Patient!" --Who shall decide when doctors disagree? (3th, Benevolenge an Instingt; and fieievolence a Principle!

New Publications.

THE HISTORY OF SNAPOLEON 111. Emperor of the French: Including a brief narialize of all the most important events which have occurred in Europe since the fall of Napoteon 1., until the overthrow of the Second Empire and the death of Napoteon 111. By John S. C. Albott, author of "History of Napoteon 1., "The French Revolution," "The Civil War in America," etc. With illustrations, "Boston: B. B. Russell, publisher, 55 Cornbill.

A large and finely-executed work, with the above com prehensive title-page, lies on our table. Those who have, in the past, heard fragmentarily of the life and doings o tive, will find in the clearly-printed pages and fively style of the present volume a bilef, (as far as the magnitude of the subject will allow.) succinct and connected account of them, the matter being further Mustrated by many en gravings executed in a high degree of art, History has been termed philosophy teaching by experience or example: ful field for observation which deserves a wide and patient arvey on the part of multitudinous readers.

THE FOLIO, for April-White, Smith & Perry, 298 and 20 Washington street, Boston, publishers—gives much sterling miscellany and imusical information, together with a por-trait of Janauschek, and nine pages of songs, waitzes, polkas, etc. A fine number of an excellent monthly.

Twenty-fifth Anniversary Celebration in East Abington.

Messas. Epirons-Quite a goodly number met n Phonix Hall last evening, to commemorate the advent of Spiritualism. This is the second time that we have celebrated the anniversary of this great gift to mankind in this place. Short speeches were made by F. J. Gurney, Brainerd Cushing, E. R. Studley, I. F. Lowell, Lanna Shaw, J. Holbrook and others. F. J. Gurney urged the necessity of organization, in view of the efforts of some bigots to have God recognized in the Constitution of our country. I. F. Lowell feared no such result, claiming that the church or power that should attempt it would have sealed their own doom, and that such despotism would be ground to powder beneath the Iron heel of progress. The cause of Spiritualism is fast gaining ground in this place. Our Lyceum, with its stendfast progress, has added not only respectability but an impetus to those who were backward to acknowledge their belief; and the friends of progress have cause to feel that the angels are aiding them in their efforts to conquer ignorance Respectfully, and vice. LANNA SHAW.

East Abington, March 31, 1873.

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

Meetings in Boston, —Music Hall, —Free Admission. The Sixth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall, every Sunday ofternoon at 23 precisely, until April 18. Spéakers of known ability and eloquence have been engaged. Singing by a quartette of artists. Cards securing reserved seats for the balance of the term can be procified of Mr. Lewis B. Wilson, Chairman and Treasurer, 14 Hanover street. Speakers engaged: April 6 and 13, Mrs. Emma Hardinge, which will close the meetings for this season, the bail being engaged for Fairs the next six weeks.

John A. Andrew Hall: —Free Meetings.—Lecture by Mrs. S. A. Floyd, at 23 and 73 p. M. The andhence privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum. No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, corner Chamey and Essex streets, every Sunday, at 10½ o clack. M. T. Dule, See'y. Temple Hall, 18 Boylston street.—Every Sunday: Morning, free circle: afternoon and evening, conference. Dr. C. C. York, Secretary. The Children's Lyceum meets every Sunday at 10½ a. M. and 2½ p. M. Mrs. L. W. Liftch and others, mediums. Seats free.

Boston.-John A. Andrew Hall.-Mrs. S. A. Floyd's lectures were well received by appreciative audiences on Sunday, March 30th. The answers to questions were well rendered and to the point.

The excellent singing by the quartette is an attractive feature at these meetings.

EAST ABINGTON .- Phanis Hall .- We are informed by Lanna Shaw that "the Lyceum session was very interesting March 50th, notwithstanding 'rude Borcas' kept many from attend-ing. The object lesson was deferred, but quite a spirited discussion as to the 'best method to be followed in order to increase the interest of the pupils in the Lyceum,' made the time pass pleasantly and prolitably. The following persons gave readings and recitations: Minnie Lowell, Lizzie Coombs, I. F. Lowell, Lanna Shaw. Answers to questions were given by I. F. Lowell, J. Holbrook, B. Cashing, Briggs Arnold, Hattie M. Beal, Lanna Shaw."

Married:

In this city, March list, by Rev. James Freeman Clarke,

Kansas Pacific Railway.

This favorite line extends from Kansas City and Leavenworth, through the fertile State of Kansas to Denyer, in Colorado, 639 miles. Rare opportunities are offered to the public for homes in a section of country unsurpassed for produc-tiveness and healthfulness. The State Capitol, State University and State Agricultural College are located along its line, and the general educational facilities are unequaled. The reputation of Kansas is unsurpassed as an agricultural State. By referring to the United States Agricultural Reports, it will be seen that Kansas had a greater average yield to the acre of the cereals than any other State; and at the great fruit fairs held at Philadelphia, Richmond, Boston and Albany, Kansas took the first premiums for the finest display of fruits. For the pleasure fraveler of invalid, a varied and charming landscape is presented; and the delightful air of Colorado, and the celebrated warm and hot soda spring near Denver, give re-newed life to the weary, and restore health to the sick. Do n't fail to take a trip over the Kansas

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, at and Inspiration. Published in New York, Price 80 CRICK.
THE LONDON SPIRITF AU MAGAZINE. Price 20 cents, HUMAN NATURE: A Monthly Journal of Zolstic Science and intelligence. Published in London. Price 25 cents, The Relatio-Philicoscoffic A. Longwale: Povoted to Spiritualism. Published in Chengo, III. Price Scients, The Heraldon of Health with July No John wall of Physical Culture. Published in New York. Price 12 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the list, and litteen cents for every subsequent in-

serion.
SPECIAL NOTICES. Forty cents per line.
Minion each insertion.
BUSINI'SS CARDS. Thirty cents per line.
Agate, each insertion.
Payments in all cases in advance.

#6" For all Advertisements printed on the 5th page, 20 cents per line for each fasertion.

By Advertisements to be renewed at continued rates must be left at our Office before 12 M.on Monday.

SPECIAL NOTICES.

The greatest novelty of modern medical and chemical science is found in Dr. Pierce's Pleasant Purgative Pellets; or Sugar-Coated, Concentrated Root and Herbal Juice, Anti-Bilious Granules scarcely larger than mustard seed, yet possessing as much cathartic power as the old style of large, repulsive pills, while they are more easily taken and are pleasant in effect, 25 cents a vial, by Druggists.

AN ARTICLE OF TRUE MERIT.-" BROWN'S BRONCHIAN TROCHES? are the most popular ar-ticle in this country or Europe for Throat Discases and Coughs, and this popularity is based upon real merit.

Dn. Willias has secured an office permanently at No. 25 Milford street, and will be in Boston the third Wednesday and Thursday of every month, from 10 HH.4. The following Friday he will be at Dea. Sargent's, No. 80 Central avenue, Cholson.

CHARLES II. FOSTER. SPRITUAL ME-Drum, will be in Philadelphia, Pa., April 1st; in New York, April 1sth. Ap.5.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps. ey refunded when not answered. Mr15.--1"*

A COMPETENT PHYSICIAN.—The best and most flicient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers, medicines to his patients with his own hands, has had forty years' experience as a physician, and cures infac out of every ten of his patients. His office is in the Pa-vilion, 57 Tremont street, Room C. Au31.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address Mrs. M. K. C. Schwarz, Stalion B; New York. 6w*.Mrs.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth av., New York. Terms, \$5-and four 3-cent stamps. tf.Ap.5.

MRS. NELLIE M. FLINT, Healing and Developing Medium, 13 Clinton place, New York. Hours from 10 A. M. to 4 P. M.

Dr. Slade, Clairyoyant, is now located at 210 West 43d street, New York: 13w-Ap.5.

BUSINESS CARDS.

Wilbor's Compound of Pare Cod Liver Oil Withor's Compound of Pure Cod Liver Oil
AND LIME.—The advantage of this compound over the
plain Oil is that the museating taste of the Oil Is-entirely
removed, and the whole rendered entirely palatable. The
offensive taste of the Oil has long ached as a prominent objection to its use; but in this form the trouble is entirely
obviated. A host of certificates might be given here to betify to the excellence and success of "Multon's Cod Liver Oil and Liver." But the fact that it is regularly prescribed
by the medical faculty is sufficient. For sale by A. B.
Withou, Chemist, 160 Court street, Boston, and by all
druggists.

SAN FRANCISCO, CAL. SAN FRANCISCO, CAL.

At No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Penn. PlaneInettes, Spence's Positive and Negative Powders, Orton's Anti-Tobucco Preparations, Br. Storer's Nutrilive Compound, etc. Catalogues and Circulars mailed free, 45° Remittances in U. S. currency and postage stainps received at par, Address, Herman Snow, P. O. box 117, San Francisco, Cal.

HENRY T. CHILD, M. D.,
634 Race street, Philadelphia, Pa., has been appointed agent
for the Banner of Light, and will take orders for all of
William White & Co. 's Publications. Spiritual and Liberal Books on sale as above; also by
DR. J. H. RHODES.
918 Spring Garden street, who will self the papers at the
Hall corner Broad and Spring Garden streets on Sundays,

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Passed to Spirit-Life:

From Rockingham, Vt., Dec. 23, 1872, Hetty Ingalls,

From Acworth, N. H., Jan. 4th, Freeland Hemphili,

From Springfield, Vt., Jan. 22d, Rhoda Burt, aged 87

From her home in California, Susan P., wife of Lomuel

From Irvington, Kossuth Co., Iowa, Jan. 25th, Mr. Geo.

From Portland, Feb. 13th, Charley, youngest child of

May the faith which the spirits have given them comforthem in their bereavement, and the transition of their

From Knightstown, Ind., March 8th, at the residence

From Syracuse, N. Y., March 9th, Geo. W. Hyatt, aged

years.

The subject of this notice had resided in Auburn, N. Y., early forty years, and was known as an honest, industri-

From Macon, Ga., Jan. 1st, Miss Adah Lenner, a native

From New York Vity, in February, Theodore C. Dexter,

Notices sent us for insertion in this department will be

charged at the rate of twenty cents per line for every line

exceeding twenty. Notices not exceeding twenty lines

From Alton, Ill., in February, David E. Brown.

of Crestline, Ohio, aged 17 years.

George and Martha Allen, aged is months.

tho knew her.

Message Department.

EACH Message in this Department of the Ban-zer of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with the more harmonious, and work more easily to-them the characteristics of their earth-life to that the gether in but, as it is, they are iconoclasts—the beyond-whether for good or evil. But those who iseave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as zauch of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at FRATEUNITY HALL. 254 Wasaington Strickt, on Trespay, Wednes-day and Thursday Afternoons. The Hall DAY and THURSDAY AFTERNOONS. The Hall will be open for visitors at two o'clock; serwhich time to one will be admitted. The questions answered at these Scances

are of a propounded by individuals among the annies co. Those read to the controlling intelligei.a. by the chairman, are sent in by correspond-

Le Ponguions of flowers for our Circle-Room

MRS. CONAST receives no visitors on Tuesdays; Wednesdays or Thursdays, until after six o'clock, E. M. She gives no private sittings.

SEALED LETTERS - Visitors at our Free Circles Anave the privilege of placing scaled letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them dress on the envelope. At the close of the seance

return the letter to the writer. It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy-replies, otherwise they will be disappointed. WILLIAM WHITE, Chairman.

Invocation.

Din Pather and our Mother God, we know that thy head of wisdom and thy heart of love are lead-, ing us through all the diverse ways of life, and, whether we rise or fall, we are safe in thee. Oh, then, may we go straight forward in the way, fearing no evil, but working mightily for thee and thy cause, and, wherever the darkness may Tower around our vision, may we also be embled to see thy central star of faith, shining out bright-Jy, and pointing us to truths Thou Spirit, in whom all wisdom, love, and truth are centred, we worship and, adore thee this hour. We bring thee our offerings, gathered from the past and theoresent, and we ask thee to bless them; we ask thee to baptize as with that holy spirit of faith that shall ever abide with our consciousness. Give us strength for all the ills, or seeming llis, of life. We thank thee, in behalf of our earthly brothers who have so manfully struggled against darkness, desolation, and seeming death, and we thank thee, oh, our Father and our Mother, that thy right hand hath never left them; that they have held faithfully to it, and have come up out of the darkness into the light. Oh, Mighty Spirit, wh will trust ourselves with thee, forever and forever, singing the song, "Nearer, my God, to thee, nearer to thee." Amen. Dec. 19.

Questions and Answers.

CONTROLLING SPIRIT, -If you have questions, Mr. Chairman, I am ready now to consider them: QUES -[From the audience.] We have had, for the last six months, many declarations, through mediums, that we were to have a series of disesters. Does this refer to railroad accidents, floods, hurricanes, and the like, such as they have had in Europe and elsewhere, and are we to look for a continuance of them?

Ass. Yes, for a time longer certainly, until the earth is relieved from a certain influence which is produced upon it by the Suw and Saturn. You have lad quite a variety of these-so-called -dispeters, such as fire, various kinds of discases, among the lower animals and among the higher, man, and, when traced to their ultimate. we find the cause to be the relative positions of the Sun, Earth, and Saturn. Astronomers tell as that these will all change their positions in Angust next, The Earth has already made a change, and, therefore, there will be less of these disasters, we believe, in the future than you have been complimented with in the past few months. Q -1s it a peculiar constitution of body or

mind that makes a person a physical medium?

A .- That power which constitutes a physical medium, or that condition of forces requisite to physical mediumship, lies in a fluid which plays between the spiritual and natural bodies. If that fluid has a large preponderance of the minoral or electrical element, then the person would be likely to be a good physical medium; if the contrary, the imagnetic, prevails, then it would be almost impossible to produce physical manimanifestations are produced by the agency of what ufay be properly termed Metallic Chemistry, or an aggregation of chemical forces, drawn this fluid, and can be used by the disembodied spirit for such purposes, then the individual is what may be called a physical modium. It has nothing whatever to do with the brain, or constitution of the unind, but it lies directly in that | and which plays between the physical and spir-

Q:-1s there such a thing as a pencil moving and writing of itself, without being touched by II. any human hand?

A .- Yes; this has been done through this me dium, through whom I am now speaking.

Q.—Does the intelligence anticipate for us anything like a teligious war?

A .- Yes: most emphatically, yes.

Q .- Within what time?

A .- It is impossible to tell: but the watchmen on the towers are proclaiming the hour as very nigh.

Q.-Do you regard it possible, with all the intelligence of the nineteenth century, that such a

thing should take place in this republic? intelligence is a something talked of, but rarely you see, God and his angels are not going to allions of believers in the Spiritual Religion or plause. I You're just as sure to succeed as the Philosophy: but we also claim that, out of these sun is sure to shine again some other day. I thirteen millions, there are not more than ten know it's going to be hard, up-hill work, for a such? thousand-and that is setting it very high-who while. [Pretty hard, now.] But your friends have anything like a clear appreciation or under- will come in with spades and plowshares, with standing of what the Spiritual Philosophy is, hoes and pickaxes. They will all lend you a Now, then, what are you to expect? These mil- hand, if it is only a left hand. They're just as lions of believers in the Spiritual Philosophy sure to do it as God is sure to live, and I do n't paraphernalia of churchly ignorance. They find have come out from the various churches; some I believe the devil will kill him yet.

of them have come up from the cold platform of materialism (many of them, and we can count them by millions), and they are all divided. They think this way and that, as suits their prejudices and caprices, because, for sooth, they have not been educated in the Science of this Philosophy of Life. If they had been, they would be more harmonious, and work more easily tomost of them. They tear down, but they are not ready to build up ; and so the conservative party, when they shall reach a point beyond their reli- of Light. Well, there was a crowd, that if you gions endurance with these iconoclasts, they will make war upon them. They will strive to put have a hundred thousand years to do the work their religious faith, as they are now doing, into in, you wouldn't get through. I know what I truths that shall resurrect you from your darkthe Constitution of the United States, so making if an arbitrary authority, instead of what it is, as it is-a golden rule. They will incorporate their fare must be the legitimate result.

United States, then will come a war. . .

A :-- You must be aware, if you read the papers, hat it has already come.

Qu.—They have made the attempt, A .- Yes; and it is not sure they will not be uccessful:

David Choate.

We sleep in death, but to awaken in life. Your reautiful philosophy was a thing I had learned. something about—not much. I cannot expect that my return is going to add anything to the testimony already given in favor of Modern Spiritualism; but this much I do expect, that it will relieve myself, and I shall discharge a duty incumbent upon me as an honest man before God. said, did I find this philosophy a truth, I would return. That it is true I know, because I have experienced it; but ye who dwell in the shadow of Time cannot know, you can only believe it, for knowledge can only be born of experience. To those of my friends who believe in this truth, I have only to say, "Press onward; a rich future is in store for you if you do your duty, but if you do not, woe, woe, unto you, for it will be worse for you than if you never had had the light." To those who know nothing of this truth, I would say, "Investigate it; know for yourselves whether it is true or false. Don't trust the investigation to anybody else; it is something for each soul to solve for itself, and the work should be put into nobody else's hands," I passed through the change of death pencefully, and for one can say it is not so bad as I expected; on the contrary, it was quite an easy going out: Good-day, sir. David Cheate. Dec. 19.

Solomon Holmes.

1 am Solomon Holmes, of Martha's Vineyard was in my seventy-first year when I left this world, which took place nine years ago. I wish o make this communication to my family and friends who, remain. This earth-life you are to understand to be the purgatorial existence through which the soul passes, in order to fit itself for a happier life, and the more honestly and intelligently you acquit yourselves here, the better it will be for you in the hereafter,

I believed when I was here in a different religion. I believed that we should be punished in the hereafter for all the deeds done in the body that were not acceptable to God: but I find it quite different. I find that this is the purgatorial state—this is the hard travail, through which the soul passes in order to gain a right to enjoy a better condition of life. Now, it so happens that for every good deed here something is laid up to our account there, and for every bad deed something is laid up against us there, as an offset. So, lows: May they remember the words of truth if our bad deeds ôverbalance our good deeds, we have nothing to expect there but barrenness; no home, nothing such as we would be pleased to meet—we have n't carned it. That is the world of instice. We are weighed there in the scales, and if we are found wanting, woe be into us.

Well, I had a general belief in the Presbyferian faith when here, and I have to say there is enough truth in it to save it from entire annihilation; but the grain of truth compared with the agglomeration of rust that is gathered about it, is very hard to find. A should advise my friends to embrace a more rational religion—one that comes nearer to Nature and to Nature's God-one that is seen in the blossom, as in the human soul: And now, if they don't see fit to follow my advice, they can take their own course, and abide the consequences. Good-day, sir. Dec. 19.

Adeline Cheever.

I am so unused to these things that I fearfully distrust myself. I had heard before my death of messages that had been received by you, from my husband. I say one, in which he gives his opinion concerning some question. I wondered a great deal about it, but I had not facilities for investigating. But within a few days I have been festations through them, because these physical liberated from the body, and he has insisted upon my coming here, and taking what he calls my first baptism in the new religion. I know there is much of prejudice existing against this religion, from metallic substances. If these are found in among my friends, and if I say anything at all to them, it must be this! You know not what you do: you are crucifying again the Word of Truth, which was crucified through Jesus Christ years ago. You are doing just what you have denounced in others. Oh, desist, and seek first to know concerning these things, ere you speak and act so harshly about them. I am Adeline, wife of Dr. Charles Cheever, of Portsmouth, N. Dec. 19.

John Adams.

[The spirit shook hands with Mr. White,] Although of course you don't me. [No; my is a just and faithful representative of the wishes sight is not as clear as yours.] I am John Ad- of its source-God. ams; now can't you remember me? [No.] Do n't you remember the eggs you brought me, when I was sick? [Now I remember.] Well, I am right glad to see you on your feet again, although you shake a little. [It's enough to make a man shake, to have everything taken away. 1 Yes. 1 hardly think I should have held on as well as you A .- I regard it as possible, with all the igno- | did. You see, you had faith in God and his anrance of the ninteenth century? That boasted gels; that kept you up. [That's true.] Now, seen! We claim that there are over thirteen mil- low you to go down. [That's good news.] [Ap-

that the Banner was down, and you had lost all, | I am one of you, and no more. Worship God.' I set to mourning, because it was my benefactor, | Then for a time they are without any home, faith because I had received through it light and strength and love and warmth, that I never were, on the sea of life without a compass. They could have got in any other way, so I went down. I did n't know what else to do. I could n't see a single ray of light. There was plenty more. in the same box with me. But by-and-by the call was sounded for us to come together in consultation, all who had an interest in the Banner

say. I speak the truth. And now I think with so many in your favor of life." And he does this with a will such as is on the other side, if you'll only have the same religious ideas, whether true or untrue, into all faith in 'em in the future that you had in the pleasure, however—so he tells us—than in leadlegislative systems. They will drag them down past, you must continue to rise. Why, I feel, inglittle children to rank high in morals. So he vices commence at precisely three o'clock, after to a level with their kind of politics, and, under friend White, like swinging the old hat that I visits the junior classes oftener than the senior, such a state of things, religious anarchy and war- | left here, and singing Hurra2...[Do you?] | Yes, | and is found in the midst of groups of little

should begin now to enumerate them, and should

Qu.-If ever the time comes that they undertake | ahead. | Well, with a God bless you I'll take my | of their lives all those bright and beautiful bloso engraff that idea upon the Constitution of the exit. [Thank you for your encouragement.] I thank you for what you've done for me, for the ent this morning, while he was in charge of a eggs, and the kind, loving spirit that you manifested to me when I was about making my exit from this world to the higher. Dec. 19.

John Ingram.

Elizabeth, my daughter, I am here to ask that you, listen to the teachings of your heart for a while, and let those of the head remain in abey ance to those of the heart. Follow, for a while, those impressions that are from the heart, and full of love. Do this, and I will surely lead you out of all the darkness into the light, so that you will again behold and receive the blessing of sunlight. John Ingram, to his daughter, Elizabeth. Dec. 19.

Scance conducted by Theodore Parker; letters answered by "Vashti."

Invocation.

Oh thou Eternal One, who art in the storm as n the calm, and who will bless thy children inmortal, through the agency of these falling snowflakes, in the coming harvest, we pray thee that, even as they may realize thy blessing in this, so may they realize that when darkness is upon them, when sorrow and sadness and all manner of oppressions come upon them, thou hear from me. I went out easy at the last, but it art in the darkness, and thy blessing will finally. rest upon them through the darkness. Oh, may they understand thine omnipresence; that wherever they are, there thou art, and thy blessing can never be withheld from them; and if they ask of thee in faith, nothing doubting, thou wilt grant each request, thou will leady them out of the darkness into the light, thou wilt shed thine own love upon them, and baptize them with thine own righteousness. Father, Mother, we. pay our vows of joy unto thee this day-this, ly. So I know something about it, you see. [Did which, according to human calculation, follows the day of the birth of one of earth's finest mediums. Oh, our Father, for the gift of him we thank thee; and though he was weak and human, like ourselves, he uttered divine truths which will shine and glitter upon the brow of life forever and ever. And because he lived and spoke these divine utterances, the soul should be joyful—should know that each one who has been brought into life must continue in life forever and ever. Our Father and our Mother, while the Christian world has just laid aside its robes of rejoicing, and the echo of its songs has just died away, oh, may the receho from Heaven's children come upon the few who have gathered here this hour. May it enter their hearts, and that were attered in the long ago, through this best of mediums, Jesus, our brother: Even as ye act unto the least of one of these, ye do it unto me; bless them, and ye bless me. He might have said, and in that utterance resided the truth, that he would be cognizant, after death, of what might transpire on the earth; that he would still be a worker for humanity; that he would still march on in human life, lifting that life up to the Divine, that it might rejoice with him in heaven. Amen. Dec. 26.

Questions and Answers.

QUES.—[From the audience.] What position loes Christ occupy, in the history of the world, morally, as compared with the rest of mankind? Ans,-lie occupies the position of a moral teacher—hardly anything morp. At all events, he claims nothing more.

Q.-1 refer particularly to him as compared yith the rest of humanity. Do you consider him vastly superior to the great mass of the people? A .- He was a great light in the age in which he lived. He stood out apart from the masses. He lived millions of years, spiritually, mentally and morally, beyond his age; but that may be said of many others in the present day, and of many others in all ages. Confucins lived millions of years in advance of the age in which he humanly dwelt; Swedenborg did the same; L. Judd Pardee did the same; and we might name many others. That which has come from a far distant past is able to reach out further into the future than greener fruit. Now, it should be understood that the geniuses of every age, or saviours, if you are so pleased to term them, are re-incarnations, every one of them. They have, each one of them, lived more than one human life. Is the doctrine of re-incarnation a hideous one?. If so, your speaker is not to blame for it. It is a very natural doctrine. The very stones under your feet preach it; the falling leaves preach it; the whistling winds preach it; these falling snow-flakes preach it; everything in Na [How do you do? You seem to recognize me.] ture utfers its voice in favor of it, because Nature Q.-Does Jesus stand in any such light, on

your side of life, as the Christians of this day have placed him in?

A .- No-a thousand times, No! He occupies the humble position of moral feacher, or, more classically speaking, teacher of moral philosophy in one of our institutes for education. Q .- Then a vast multitude have an opportunity

for seeing and conversing with him? A .- Yes, certainly. He does not hide his light

under a bushel. Q .- Do the Christians, as they pass from this life to the other, feel inclined to receive him as

-A.—Oh no, not at first. I assure you their condition is sometimes a very unhappy one. In consequence of this same belief in him as their Saviour, they have gathered around him all the him one of their brethren. When they would

Like the rest of the ignoramuses, when I learned bow down and, worship him, he says, "Not so or hope of a hereafter; they are drifting, as it do not know what awaits them-many of them expecting to be doomed to eternal torments, many waiting, hoping, fearfully, to be admitted into heaven. All of them are disappointed, terribly disappointed. But this same Jesus has a great deal to do, in resurrecting these spirits from their darkened and miserable condition. "I am the resurrection and the life," that was uttered through him, was no myth. "I will give you ened condition, and bring you out into newness worthy only of himself. He finds no greater I do, and I would n't do it if I did n't see success | children daily, bringing out from the within soms that Nature has planted there. I was presjunior class. He was instructing the children concerning their duty to all things dependent upon them; and as I stood and listened to him, I | his pr could but wish, at least, that he might give the same lessons to humanity, as it exists in mortal life to-day, that they might believe him, and look up to him as a teacher, and be willing to be led by him as these little children were. He once said, "Except ye become as little children, ye cannot enter the kingdom of heaven." Oh how much of truth there is contained in that sentence! It would be well for such as Prof. Denton to study it—not only for an hour, but many hours, many days, many weeks; make it a close study, excluding everything else, and study that for a time. It would advance their interests in the higher life, certainly, if not in this. Dec. 26.

Thomas Higginbotham.

I have been gone out of my body scarce a week -hardly that. I was an engineer by occupation. I got snowed in, and me and my fireman abandoned the engine, in search of quarters; but we got froze in, or froze out. My name was Thomas Higginbotham. I am an Englishman by birth. I was forty-five years old. I have a family living at Port Huron. I take it they-will be glad to was tough till the sleep came on. I want that my wife should write to the brother I have in England, informing him of my death, and asking for aid. I have two children-Thomas and Margaret. I had some knowledge of this business: I received it through a friend of mine in England, and he sent me a book, a small pamphlet published there, and 1 read in that something about your paper, and then I got it. I went to a friend Thave in St. Louis, who sent it to me occasionalyou reside in Port Huron?] Yes, when I stopped anywhere. I was on the engine most of the time. I am freezing again. Good day, sir. 🦚 Dec. 26.

William H. Seward.

I have received, Mr. Chairman, a call from some one here in earth-life, to return, demonstrating to them that I live. I know not from whence comes the call, but I am inclined to think that he from whom it comes is at present in New York City, and knows that he will be there again about he time that my message or answer to his call shall appear in your journal; and then, all earthly things being favorable, if he desires to know whether I live or no, let him call upon me at the medium, Dr. Slade's, and I will put in an appearance. William II. Seward. Dec. 26.

William H. Hogarth.

The wife I have left in this life has requested ne to come to this place and tell her whether or no she is pursuing the most proper course, and the one that will result to her best advantage. 'I have only to say, Yes, you are doing just as you ought to do, in my opinion, and you will soon come out into the daylight, and be freedsfrom the cares which now so heavily oppress you.

From William II. Hogarth, to his wife, Margaret Ellen Hogarth. [This country?] Yes, this country, unless you east Jersey out of the country. Some of you Yankees do, I know, -I-used. to hear them go so far as to east it out of the world, and good for nothing. Dec. 26.

Lucy Jane Emerson.

I am Lucy Jane Emerson. I died in St. Vinent's Hospital of Charity, in New York, three weeks ago, of consumption. I wish to reach my sister, Hannah; first, to let her know of my death, and next, of my continued life; and, again, to let her know that we were both wrong in matters of religion. I was a Catholic; she was a Protestant. She was a believer in your spiritual faith, so she will get my message.

Tell her I have met our parents, and they send great deal of love to her. And little Johnnie, that died when he was four years old, has grown up; but I should have known him. There were traits about him that reminded me of the little Johnnie we laid away. I wish her to know that what I left I gave to the Sisters of Charity. There was n't much; but all I had I gave to them; therefore she cannot, by right, claim anything. I wish her to feel satisfied about me, and if she desires to communicate with me upon any matter that I can give her aid in, I should be happy to hear from her. Good day. Dec. 26.

Scance conducted by Theodore Parker; letters answered by "Vashti."

Lillie Knox.

I come to tell Grandpa Tubbs that Light will send him a message through the Banner very soon ; can't just yet, but very soon he will. I am Lillie Knox. Good-day, sir. Oh, I forgot to tell you that they say you may jump my message. It's only a little one, you know. March 26.

MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 31.—Alice Fairlee, of Cincinnati, to her cother; James Kilbride, to John O. Stebbins; Sarah Horne cright, of Boston; Frances Chase, of Portsmouth, N.H.; tinew. lay, Jan. 1.—Capt. Ellakim Crowell, of Denhorsday, Jan. 2.—Lizzie Thomas, of Bristol, Maine, her brother: Isaac Taber, of New Belford; Charles

to her brother; Isaac Taber, of New Bedford; Charles Goodycar,
Thesday, Jan. 7.—James Fisk; Phil Sheridan Stevens, of Uninteld, N. J.; Dr. Kane.
Wedbresday, Jan. 8.—Annie Arnold, of Boston; John Hasely, of Boston; Allee Ulee, of Montgomery, Alabama, Thirsday, Jan. 9.—Mrs. 8. P. M. Squite, of Boston; Tom Alen, of Lascelles, Ill.; Charles E. Sise, of Boston, Wedbresday, Jan. 15.—Anna Mellog, of Chicago, Ill.; John W. Dearborn, of Haverhill-Mass.; Horace Greeley, Taesday, March 25.—Clementina Van Dorn, of New Orleans, La.; William Peacemaker, to his mother, of Ham-Huon, Canada East; Virghin Walker, of Albany, N. Y. Wedbresday, March 26.—Edwin Forrest; Margaret Sullivan, of Roston; Frank,
Thirsday, March 27.—Nathaniel B. Shurtleff, of Boston, to his father; Emily Howe, Watson, of Norwich, Coan,; Will, Thackeray; Betsey Cooper, of Boston, Mass.

aged 60 years.

His Diness was brief, but of death he had no fear. A companion mourns the absence of a kind husband, children of an affectionate father, the town a worthy citizen. He was firm to the belief of spirit communion. May each member of his family realize ministrations from his spirit. years.

Over her mind Theology had no power. The beautiful philosophy of Spiritualism was her support. "Death lost its sting, the grave its victory," Children and grand-children spoke of her worth, neighbors and acquaintances bless her memory. Putnam, in the 49th year of her earth-life. Putnam, in the 49th year of her earth-life.

Agreeable to promise made her during her slekness, her companion hore back to her native town. Satton, N. Haher earthly remains to rest by the side of kindred dust, and on Sanday, the 9th day of February, 1873, a large concourse of relatives and friends gathered in the church where funeral services were held. Many were the tears that were shed over the easket, for her early friends exclaimed. "None knew her but to love her, none named her but to praise." May the consolations which truth gives cheer the pathway of her companion through his earthly journey, is the prayer of the writer.

SARAH A. WILBY. From Irvington, Kossuth Co., Iowa, Jan. 25th, Mr. Geo. T. Holden, aged 59 years.

He died very suddenly. He was in his usual good health and cheerfulness up to the hour of retiring to bed. He was highly esteemed by all who knew him as a citizen, a kind husband and affectionate father. He leaves a wife and six children to moorn his absence, for to them he is not dead, but gone before. He has since given them repeated proofs of his presence. He was a medium for heading disease. He enjoyed reading the Banner of Light. A few hours after his departure he came to the writer and said. "I will find my own preacher," and we think he did, for he very clearly manifested his presence, standing at our right hand whife the control was giving words of light and consolation to those present. He was a native of Rockingham. Vt. precious bud of promise prove a gateway to the summer land.
M. D. B. of her daughter, Mary E. Branson, Abigali Hinshaw, wildow of Seth Hinshaw, late of Greensboro', Ind., at the

widow of Seth Hinshaw, late of Greensboro', ind., at the ripe age of \$1 years 3 months and 4 days.

The departed stood faithfully by the side of her husband while battling for the freedom of the stave, when to do so was to subject any one to ridicule and persecution; and also, in later years, in the advocacy of the equally unpopular doctrine of the personal communion of spirits with mortals, and cheerfully did her part in waiting upon and entertain-ing the many hundreds who were attracted to their humble home by their noted generosity and benevolence. Their home was indeed the abode of hospitality, for they enter-tained all who came without distinction of color or con-dition. diffon.

The remains of the departed were taken to Progress Hall,
Greensboro', where a large congregation—had assembled to
pay the last tribute of respect to one who had lived so long
in their midst, by following her cast-off earthly form to the
last resting place by the side of her husband's.

"It's (was)
sown a natural body, it is raised a spiritual body."

M. P. B. The subject of this notice had resided in Auburn, N. Y., nearly forty years, and was known as an honest, industrious and apright man. Early in his religious life he became a Universalist, and identified himself with that persecuted seet in Auburn, and helped them in various ways till they became strong and prosperous. In the early days of modern Spiritualism he espoused that cause, and ever after defended it in words and deeds. The Fox girls and many other medinins and bectures received hearty welcomes in the hospitable home of Bro. Hyatt. His timeral, conducted by Rev. 3, H. Harter, took place at his late residence in Syracuse on the 1th inst., after which his earth-remains were brought to Auburn for burlat. of Crestine, Onte, aged if years.

Friend Adah gave me some remarkable proofs of spirit intercourse before her change, being a medium from the age of ten until she left earth-life. At her funeral she rapped on her coffin to let her friends know of her presence.

Mass. Harnier O, Buigos.

Fatrhaven, March 8th, 1875.

aged 40 years.

He passed on a firm believer in Spiritualism, which beautiful faith afforded him much comfort. In his last moments on earth. Services were performed by the writer.

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Mar. 15, —iw*

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THE DECLINE OF CHRISTIANITY.

Few persons have noticed the fact that Protestantism is a steady decline of Christianity; that every new seet with any improvement upon the older seets has less of Christianity iil proportion to its advance or improvement. Catholicism is Christianly proper, and fully represents the sys-walking down the great and fashionable thortem, and is the parent or grandparent of all the coughfare of our city, a little pale and dirty face other seets; and as each offshoot left the parent. peoped out of an old shawl, and a bare hand and reguldrating some tenet or some ceremony. At had arm was extended-Please, sir, give me a filekel, so much less of Christianity. The whole line of 10 get some bread?" On inquiry, we found the march or ascent from the deep system of super- child was more than a mile from the miserable stition is marked in the sects and changes run-place called home, where a drunken father and uing from the old Church to Unitarians, who are poor, feeble and worm-out mother had survived furthest from the parent, and have so little of the hard winter, and he had not reformed, and Christianity that the next step is into free religished and not died; because her children had kept gion, and entirely out of Christianity, and refuse even the name, which is about all the Unitarians dive. They affend church, and send the children retain. Spiritualism does not belong to it at all; to a Catholic school by day and out begging. and never did, although we have had many hybrid specificus that would connect the two in a Church has not reformed, spends his wages for Christian Spiritualism?" but they are always: infoxicating drink, and thereby makes his home short-lived, and soon move forward or backward a hell. Well, what of it? Has not the Scripture into one or the other of the two distinct systems, The Catholic Church and its authority gave to Christianity and all its seets the Bible, sorted, canonized, and made sacred and holy by its au-Thority, and no other, and as far as possible de-Stroying all previous footprints, prevented other anthority from correcting its mistakes or falsehoods, except by a new translation from their. Greek text into English, as in the King James, and the Lord will; be the human race, and every translation. They also made the Trinity at the form an incarnation, and all will owe as much to Council of Nice so as to establish the Godship of Josus and his ghost, which was to come after, bestowed on the Gods (real or imaginary) will he went, away, as a comforter, for the disciples, and which he is often urged to "pour out" onthe congregations of Christians assembled for re- lown doors, and then extend to the "heathen." Digions revivals. The heavens and the hells are also fixed, for all denominations; and each part that direction for some years, in public parks of the system as varied or eleft is so much variation or abandonment of Christianity.

Skep by step the sciences and infellectual progress lend out of Christianity; and it is plainly home, and the government the parent of all the and clearly demonstrated to one who has read cehildren, and there will be no orphans and no carefully and watched closely the effects of the poor, little half-starved and half-clad girls, who reformation, as it is called, of Luther and Calyin, a have committed no sin but being born in poverty, and been, at the same time, an outsider, free out in the cold, begging for bread, and there will from the "Babel noises," of sectarian turmoil be no more tall steeples built for Christ, while and conflict. The correspondence is nearly pur- the poor laborers have no homes. Charity is allel and complite between these and the fossif good in a Christian age, but in the good time records of the development theory of creation, coming. It will not be needed in the necessaries from the silurian era and its radiates and crypto-, of life. gamous plants, up to the present age.

Free religion and Spiritualism, both being above and out of Christianity, are near neighbors, Spiritualism has a truth which scientists gen, regiments of officials in St. Louis under pay from erally have been prevented from admitting and the nation. State, county or city, and living on proclaiming, because they were bound, in various. Tees or salaries, and it proposes a general parade ways, to Christianity, and this truth would ruin, and the mustering out of all that are useless to sectarianism and consequently all Christianity, the sovereign people. This is a good suggestion Which is wholly sectarian; and this truth free for thought, but rather hapractical. The truth religionists have not accepted, but they soon is, the producing classes of this country are havy will, and then the two movements will coalesce; ing a large part of their carnings devoured by and form a mighty power, which is the only hope those who have no share in the production, and we have of securing and saving the institutions, we have too many leeches feeding on the vital reof religious and civil liberty so nobly started by sources of the country. The miscrupulousness the founders of our country and its government. with which they double their pay and increase The hope of the world rests in the ability of the their numbers, is also alarming: Loaded as our independent minds of this country to keep Chris - people are with debts-national and corporate tianity out of our constitution and laws, since stock debts-it looks to us as if we were on the it has ruined every government it has controlled, road to revolution and repudiation, and that the and if we are to follow the Old World, then an- only way to prevent it is to stop the increase and other bloody revolution must come, and a new economize the resources. government be formed somewhere for the portion. of that part of the race that is free from all kinds of superstition. Some minds go, at one step, from Catholicism, which is full and complete. Christianity, into Spiritualism: but they are few, and still more rarely do they go from this church to free religion.

The truth which Spiritualists know is a great to prove it, which they will not do until compelled to by the masses of people becoming strongout of and shake off the trammels of Catholicism, or Calvinism, or Methodism, or even Universalism, need the consolations of spirit-intertellect and riper judgments of clear-headed reasoners, while from Unitarianism, which has very little left of Christianity, the change is very little and easily effected. In our travels we have cept Catholic, but once only in an Episcopalian Chapel, at Grafton, Ohio. In the most liberal-which means nearest Infidel-we find most ers and unoccupied. Many people are surprised better, but they were mistaken in the nature of that is overwhelming me with business. Christianity. It is not progressive, and cannot pudiation of the whole.

of the Government, and the better general educa- prescribed for me, I have been lifted to a higher

on religion as well as on other subjects. Chris- are crowned with more eminent success. I am errors as either.

conflicting sects, they are attempting by the open those buildings to spiritual meetings lest be purposes and the securing of power, to call in come," in the shape of safes and vaults, so that stitution. To enable them to save their sinking ers and purse-holders are few. In view of these ship. They will be beaten, if not by the ballot by the bayonet, for the liberal minds of this country. Lished some time ago in the Banner, to arrange will never consent to be outlawed in the land of for a series of grove meetings during the coming their nativity, and the Catholies, whose fate would a summer-meetings to be held in God's green tembe also scaled in such a triumph of diluted Christianity, will of course join in defending the right to enjoy their religion, which ever has been and eral fund should be raised for the purpose, and ever will be guaranteed to them by the free religious government which we now have, and have on half rations, or the millions who are voeiferhad since the adoption of our Constitution. Christianity has got the consumption, but it will yet in darkness, and the cause of truth continue to make a desperate effort to five and not die,

CHARITY.

On a cold and windy evening of March, while her tied to the miserable life she is compelled to evenings, while the poor ignorant man, whom the said, "The poor ye have always with you," and why should not the Scripture be fulfilled? Send the money to the heathen, and let the poor starve at home, that it may be fulfilled which is written,

The time is not distant when our spiritual philosophy shall triumph over Christianity, and then poverty and charity, as they now exist, will be known no more. The earth will be the Lord's each as they now do to Jesus, and the love now be bestowed on man. Charity will begin at home by removing poverty and dissipation from our The fingers of progress have been pointing in and gardens, public and free libraries and schools, in asylums and homes for the aged and orphans, &c. By and by the earth will be our common

WE ARE GOVERNED TOO MUCH. _

The St. Louis Globe says there are two full

Cheering Proofs of Progress.

DEAR BANNER-Many of your readers have expressed to me a desire that I should report to your a history of my missionary labors in Ohio, and I comply with the request with pleasure, though I have found much more in my travels, which I deem worthy of note, than I consider relief to those who have had faith and bollef in prudent to crowd the columns of the Banner withwhat they hoped for, viz., a life after death. It I shall merely note a few incidents which I deem is too much to expect a person strongly imbued, interesting as indicating the progress of the with Christianity to go at one step into free reli- cause. At no period in my former experiences as gion, letting go faith, hope, and belief in a future fa speaker in any cause have I witnessed such a life, and wait for the churches to allow scientists general interest and such a general disposition and desire to hear. Almost everywhere I am greeted with crowded houses and eager listeners, er than the churches combined. Those who step who seemingly never tire in listening to an exposition of the facts and philosophy of our noble cause. In compliance with the expressed wishes. of the audience, I sometimes speak from two to course to unite their religious feelings with the inconverts often manifest a disposition to hear more. After I had spoken nearly two hours at Alliance, and dismissed the audience, a good brother (a Mr. Horner), hailing from Akron, came lectured in the churches of all denominations ex- forward and remarked, "Bro. Graves, I could have listened to you with pleasure all night.' "Verily, I have not found such faith, no, not in Israel," though I have found, and do daily find, opportunities, and more of them without preach- an almost boundless interest in the cause, and a sleepless spirit of inquiry awakened in this porthat the most progressed churches do not prosper | tion of the spiritual vineyard-a state of things

I have now calls enough to speak coming from bear progression. It is a fixture, and has its various directions to occupy my time for months existence in the authority of the Roman Catholic to come, speaking as I do every day and on Sun-Church, and every step from that authority is a day two or three times. Some of these calls are decline of Christianity. Every point of belief from places where I have already lectured. Bro. and every ceremony of the church, left out by E. S. Gatwood tells me that if I will come back new sects, is so much of Christianity left, and so to Chillicothe (where my last letter to you was much progress made out of it, and to the final re- | dated) he will ensure me an audience of from one to two thousand people, and I learn that a purse Christianity as a whole is sectarianism, and of money is made up to get me back into that nothing else. It is one of the religious sects of section again. But mercy! I have more than I the world, and its subdivisions make it no less so can do here, and am under the necessity of raisin the aggregate than in its parent sect, and yet | ing the Macedonian cry, "Come over to Macedothey have less of it and are consequently weaker, inja and help us." If therefore you have any The reason that several sects in this country spare laborers at your command, please send have got to be more numerous than the Catholics, them along. Thanks to the good angels and to is in consequence of the freedom and protection | Mrs. Staley, the medium through whom they

tion of the people, which always weakens sectari- plane of development or operation than I have doubt that there was none. Satisfied that no one an religion, or advances science and free thought enjoyed at any former period, so that my labors in the room was the author of the noises, or of the on religion as well as on other subjects. Chris, are crawfuld with more aminout suggest. I am on religion as well as on other subjects. Christanity can no more be sustained under free critical elated when witnessing the progress of the cause, less force all the time. Afterdea, the dishes, etc., icism and investigation, than Buddhism or Ma-but depressed with sorrow when I view the large hometanism can. It has more fables, and as many field of labor unoccupied, the boundless harvest three feet from the table's edge, and a request with but few reapers. The want of halls or miner of continue to lifted; and it was lifted—the There is no hope of this country becoming Ro-meeting-houses and money is the great drawman Catholic in religion, and as the Protestants | back. The Orthodox sects have got their God | the floor with a whack that caused an involuntary see and feel the decline of Christianity in their tocked up in their churches, and hence will not start. Again and again it moved to and from union of the strongest, and the formation of a should make his escape. And as for money, it totally ruined.
Young Men's Christian Association for political appears to be nearly all laid up in "kingdom"

THE the aid of the Government with an amended Con-philanthropists can't get at it. The burden-bear-comprehensible, a request was made for "writing facts I feel like renewing my proposition pubple, which has neither locks nor keys. How many of our speakers will second the motion? A genspeakers must only make half charges and live ously imploring for light must continue to grope languish for the want of self-sacrificing devotees. Rarenna, O., March 8, 1873. K. Graves.

Some of the Wonders of the Spiritualistic Phenomena-A Herald Reporter's Experience at a "Sitting," etc.,

ele. Whether the believer in spiritualistic manifestations is correct in his ideas or not, and whether he inhabitants of that "bourne from whence no traveler returns" are permitted to again revisit the scenes of their earthly joy and sorrow, are questions that have been argued again and again by gifted intellects and sage philosophers, who, for the last twenty-five years or more, have studied the varying phases of the phenomena of Spiritualism: but, during that time, no real, tangible, lucid explanation of the premonstration has been given, while the mysterious evidences have been increasing, day after day, thus adding new believers to the faith, who are now found in almost every civilized portion of the globe, and who are counted by millions.

MEDIUMS. The investigators into the truth or falsity of the phenomena are always obliged to avail them-selves of the services of the exponent or cause of the manifestations, universally known as "memanifestations, universally known as "mediums;" and, while there are numerous instances in which the credulous portions of society are imposed upon by impostors claiming to be mouthpieces or agents of the supernatural, there have been many cases where occurrences have trans pired through the instrumentality of trustworthy "mediums," which, to the candid, have been simply inexplicable, setting aside their connec-

tion with spiritual agency. People are slow to believe that the beings of the better world hold communion with those on earth through table-tipping and by raps, and while the Herald reporter frankly acknowledges himself one of that class of humanity, still, if the occurrences described below were not produced by the agency to which they were attributed by several honest persons not given to the visionary, he can present no other theory for their cause. prominent merchant of our city, not one of that portion who believe in a future fate of brimstone and sulphur, but a liberal-minded gentle man, willing and anxious to "prove all things and hold fast to that which is good," was a few years since bereft of an only brother to whom he was deeply attached, and whose last moments he made as free from pain or suffering as the nature of his disease, consumption, would allow. Just previous to the demise of the brother conversation occurred one day upon Spiritualism. The dying man strongly asserted his belief in the dectrine, while the other, in as delicate and considerate a manner as possible, endeavored to disabuse his mind of the idea. Henry, as we will call the patient, simply replied; "Well, brother, one of these days I'll give you a test." Nothing more was said, and shortly after the victim of consumption died.

HOW THE MANIFESCATIONS COMMENCED. apparently forgotten, until, one autumn after noon, the surviving gentleman was at his house some ten or lifteen miles from Boston. That af ternoon, the weather being inclement, he, his wife, daughter and son were engaged reading, the father reclining on a sofa, the daughter read ing a book which lay upon a marble-ton centre-table. While everything was quiet, the young lady suddenly saw the table move slowly away. Somewhat surprised, but not frightened, she exclaimed, "Why, father! the table is moving. The gentleman looked up from his book, and sure enough, it was moving gently along, with no living being touching or aiding in its progress He thought but little of the matter until time subsequently, when, as the family were sented at their evening meal, very loud and disfinct knockings were heard directly in the centre of the table. This, of course, aroused curiosity, /and investigations were commenced; and through the aid of the alphabet and the method practiced by mediums, they were soon informed that it was the spirit of Henry, who was making himself manifest.

THE VISITATIONS CONTINUE.

From that time to this-a period of three or our years—the gentleman, with the agency of its daughter—who it seems has been chosen as the source of these manifestations—has in the privacy of his domestic circles been steadily investigating these inexplicable phenomena, and i is no exaggeration to state that he, his family very many neighbors and others from far and ear, have witnessed some strange occurrences Many of these outside witnesses no more believd, previous to their experience, that they came from the supernatural, than that the blind could be made to see by the breath of a southwest wind

Through the politeness of the gentleman in puestion, the Herald reporter was invited a few evenings since to visit his residence and see what ranspired, the intimation being previously given that the courtesy was n't extended to aid in converting him to Spiritualism, but "to see what he might see, hear what he might hear," and attrib the its origin to any cause he pleased.

The reporter, thinking he might weave per-

haps an interesting journalistic chapter, availed himself of the invitation, and one evening not long since, after a short-ride in the cars, was hos-pitably welcomed by the family.

WHAT THE REPORTER SAW AND HEARD. The following is a fair, candid, unvarnished dory of what the writer saw and experienced. He is n't yet prepared to attribute the phenomena to "spirits," but he is far from being inclined to consider the events as coming from humbuggery or double-dealing.

While the party were at tea, and conversing upon social topics, matters far removed from the supernatural, there suddenly came in the centre of the table—an ordinary extension one—a regular tattoo of light raps, but sufficiently distinct to he heard above the ordinary bustle of the table. Of course a temporary cessation was made in the process of eating, and silence for a moment pre vailed. In response to a request for an audible rap, there was almost instantly produced a sound as if a person struck upon a hollow box a very flow with a clenched fist. As a natura result, dishes rattled, spoons jingled, and the author of this momentarily expected to see the edibles jump from the table. All moved away from the table and the second are the table as table as the table as table as the table as the table as the table as table as the table as the table as table as table as the table as table the table a little, so that none were touching it as could be easily seen, the room being very light and all objects distinctly visible. In a moment or two, three or four more very heavy whacks were heard, and the table moved to and fro two or three feet. An inspection was then made by the reporter of the lower part of the table to see if there was any arrangement for trickery, and he was soon convinced beyond the shadow of a

were removed, and all scated-themselves two or pounds, arising in the air and coming down on force, seemingly as if castors and legs would be

THE WRITING IN THE FLOUR.

Satisfied with this evidence of something inin the flour," and three rapping sounds signified that it would be done. A common fin baking pan, an inch or more in depth, was partially filled with flour, and pressed as smooth as the powdery nature of the substance would allow, and placed in the young lady's lap. A cloth was thrown over it, her hands placed on her shoulders, and the light turned down, but not so much but that the writer could see her quite distinctly. In about as short a time as was used in turning ur the light, three more ponderous pounds were reard, the flour inspected, and there, written in clear, legible letters, was a name and date. Now, the reporter was well assured, by optical agency, that the young lady never moved. If she had, ne might think she caused the writing; but she did not. This experiment was tried repeatedly, and with perfect success.

THREADING THE NEEDLE IN THE DARK. A piece of thread and a small needle were then placed in a central spot, covered with a cloth, under which was a hat. In a few seconds the cloth was removed, the needle found threaded, and some very good sewing visible on the rim. When it is stated that the needle was a small one, and that it is a very difficult matter to find the eye of one in the dark; the manifestation is cer-

tainly somewhat mysterious.

Two cups were then placed under the cloth, in one of which was a quantity of beans. In a little more than three minutes, they were found in equal numbers in each cup. The same experi-ment was tried with water, which was poured from one tumbler to another, and not a drop spilled or the least sound heard while it was being

THE MUSIC PRODUCED.

The vonne lady who is the agency of these manifestations (it must first be stated) can play on nomusical instrument, yet a guitar and zither laid before her will produce as sweet and melodious music as one can wish to listen to. matter what tune may be wished for, it will be given. On the evening when the foregoing oc-currences took place, the guitar gave forth "Sweet Home" with variations, equal to those of a Thalberg.

. THE MOVING VASE OF FLOWERS.

Probably as wonderful a manifestation of the supernatural as has ever been witnessed was one that took place a short time ago, the story of which is well authenticated. A vase of flowers ad been placed at noon on a bracket in an adjoining room, the vase being partially filled with water. Shortly after three o'clock in the afternoon an inmate of the house was surprised, on entering an apartment connected with the abovementioned room, to see the vase fall from a height of five or six feet to t e floor, about half-way between where he stood and the bracket. Not a living soul had been near the vase at the time except himself. On examination the water was entirely gone, but no trace could be found of it. It would be absurd to say it had evaporated or been absorbed by the bouquet.

There have been almost innumerable other in-stances of these inexplicable phenomena of the supernatural, and the well-known high standing of the gentleman and the excellent reputation of the family, are sufficient guaranty that they are above lending themselves to any trickery or de eption. The manifestations are simply wonderful, as hundreds_of_people will testify.—Boston Sunday H-radd, March 30th, 1873.

Spiritualism in Natick, Mass.

DEAR BANNER-Knowing you are always in terested to hear of the success of our beautiful philosophy, I want to tell you what we are doing n our place. We organized last October, and have had regu-

far meetings every Sunday since—have had some of the best lecturers in the State, who have spoken to a well-filled hall of intelligent people Although the Methodists have called in Bostor praying bands, and established one of their own we have no fault to find, but we have had our share of the hearers every Sunday, and there seems to be a growing desire for investigation.

1 think we can safely say there are six times as tunik we can sately say there are six times as many believers here to-day as there were one-year ago. We have lately had several test meditums with us on Sundays, which seem to be just what the people want to stir them up and set them thinking. We get in a class of people (especially after dark) who are eager for tests, who will not seem out to bear hortune. will not come out to hear lectures.

Last Sunday we had Mrs. Emma Weston, of East Boston, and we consider her one of the best test mediums for public scances in the State. She went upon the platform, and after a beautiful invocation, gave to the audience several names very distinctly; sometimes beckoning, and sometimes calling the name of the person in the hall to whom she wished to communicate they going to her received a private communicate tion, in which they say they got several names of friends, where and when they passed away, their age, &c.—in every instance satisfactory besides these she gave forty-six names to the av dience of people who had passed away from this vicinity within thirty years, all but one of whom were recognized immediately. Our hall was filled to overflowing, and the utmost harmony and order prevailed. N. S. B.

Letter from Washington.

DEAR BANNER-I would like to add my testimony to the many of the effect your beautiful religion has produced upon my soul.

Five years since I almost detested the name of Spiritualist, in my ignorance associating it with all that was low and impure. My husband and self, were induced to sit at a table to see if we could get a "rap" or "tip," and after two or three-sittings were favored with intelligent tippings, after which we were as eager to learn more of the "mystery" as we had been before to denounce the whole thing. We formed a circle of four, as honest, sincere investigators, and have been richly rewarded, having had not only wonderful physical manifestations, but glorious counsel and advice by writing from the invisibles. Death to us has lost its terrors, the cobwebs of an old and terrible theology are rapidly vanishing, and we all feel to exclaim in the language of one of old: "Whereas we were once blind, we now

We value the Banner, and our wish, which is a prayer, is, that Mrs. Conant, through whom we have received so many "flashes" of truth and comfort, may live long to bless the world by her wonderful mediumship. We would suggest that all skepties follow our example and investigate hon estly for themselves.

Yours for the truth, "INVESTIGATOR."

EDITORS BANNER OF LIGHT-It gives me great pleasure to certify that Dr. D. A. Brown, of No. 161 East 34th street, New York, is a magnetic healer of great power. I have been raised from a very low condition to a good degree of health, in a few days, by his treatment. I am acquainted with many of the very best healers, and I consider many of his cures as remarkable as any I have ever seen. 412 East 10th street, New York City.

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