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#### AGASSIZ AND SPIRITUALISM Involving the Harvard Investigation in 1857.

Prepared expressly for the Banner of Light,

BY ALLEN PUTNAM.

Origin, Originators of, and Preliminaries to, the Harvard Investigation.

Records and accounts of the only scene in which Agassiz was publicly connected with Spiritualism appeared plentifully in some of the Boston daily and weekly papers of the summer of 1857. On three successive days, late in June of that year four scientific gentlemen -came from Cambridge into Boston for the sole purpose, as many erroneously supposed, of determining whether spirits, through mediums, could and would perform in their presence, and under their inspection, one or more of certain specified operations. No extended collection of scattered statements illustrative of the circumstances and reasons attendant upon their assembling, and of their doings when with the mediums, has been made public. We shall not now attempt an exhaustive history of the sham investigation. The departure of Agassiz, however, whose eminence as a scientist and whose character as a man gave notoriety and presumed importance to anything whatsoever in which he acted a prominent part, creates an occasion which induces us to compile various items that may show the origin, character and results of what was called an investigation; and also show how Agassiz came to have connection with it, and the manner in which he performed a part therein. Our account will contain very little that is new; will be scarcely more than a compilation of what was printed long ago, accompanied by a few fresh comments, and some views which have not been presented heretofore.

The mental atmosphere of our city and the region all around us was much agitated in the early months of 1857, by the occurrence of marvelous phenomena in the presence of a member of the Divinity School at Cambridge. This occurred before it had been proved by transferrence of coloring matter, and in other ways, that spirits can materialize any spirit limb, or even the whole spirit body, of some mediums, and render the extemporized formation both palpable and efficient at several feet or even yards distant from the physical forms of the mediums. When, therefore, the astute Prof. Eustis, of the Scientific School, caught the foot of a Divinity student out of its proper place under the table, he cried fraud, and brought an accusation against the student before the governing faculty of the University, who, in their high wisdom, knowing not what they did, expelled the young man for the helnous crime of owning an erratic foot.

Dr. F. L. H. Willis, however, survived their unrighteous persecution, and we are rejoiced to know that his account of his efforts to prove it fallacious, and its supporters dupes, the proceedings against him is soon to be put before the were based on good intentions. His methods and language, world. The public press at the time very extensively con- however, were often very ill-judged, for either accomplishing demned the action of the collegiate authorities in that case, and, in doing thus, Spiritualism necessarily came more or less in for consideration. Some papers noticed it tenderly, while others denounced it with much severity. Fierce and rude attacks were made in the columns of the Boston Courier upon mediums, Spiritualists, and all who had any faith in the genuine supermundane source of any of the wonderful phenomena which were attracting general attention. The public imputed these tirades to the pen of Prof. Felton IIe, or some one else, in the Boston Courier of May 20th, 1857, said that the mediums "cannot start the smallest table; they cannot move a feather; they cannot make a suspended hair turn to the right or left, with all the magnetic fluid of ten thousand like themselves, and aided by the hosts of superior intelligences who assemble daily in the Melodeon to take possession of Mrs. Henderson's organism, and talk nonsense to 

in themselves, they would only be too eager to exhibit their

powers before those who are most skeptical." On May 22d (see New England Spiritualist of May 30th,) Dr. H. F. Gardner responded to the above as follows, viz "Now to prove that we do not evade, but do demand, the investigation of this subject, I hereby challenge the writer of the article in the Courier, above referred to, be he whom he may, but whom the community generally understand to be Prof. Felton, of Harvard College, to a public discussion of the whole subject of Spiritualism, whether scientifically. philosophically, or theologically considered, either in the Melodeon or Music Hall, . . . upon the following conditions, viz.: A committee of twelve disinterested men shall be selected by the principal editors of the Boston Journal, the Boston Courier, and the Daily Traveller, which committee shall arrange all the preliminaries of the discussion, and be the umpires to decide upon the strength of the arguments adduced for and against the spiritual origin of the various forms of manifestation of the present day, usually denominated spiritual. The discussion on the part of the Spiritualists to be conducted through Mrs. R. M. Henderson, and, on the part of the opponents of the spiritual theory, by the writer of the article in the Courier, above referred to, with permission to call to his aid any or all the professors of Harvard University to take part in the discussion of this great subject, against this uneducated woman. If the committee decide the argument to be against Mrs. Henderson, I will place in their hands one hundred dollars to be paid over to the challenged party, to be disposed of as he may please. If they decide in favor of Mrs. Henderson, he shall pay into the hands of the committee one hundred dollars, which shall be distributed to the poor of this city, according to their judgment. I will only add, that, if the above, in any particular, does not meet the view of the challenged party, and he is really in carnest in this matter, I will make any other arrangements for a fair discussion that he may suggest, subject to the approval of

H. F. GARDNER." the committee. The Courier declined the above challenge on the ground

media or medium, to do one or all of the things we have mentioned; who will communicate a single, word imparted to the spirits by us in an adjoining room; who will read a single word in English written inside a book or sheet of paper folding the severe and stern criticism to which your were necessarily. Dr. Gardner claims, some agency thus far unrecognized by ed in such manner as we may choose; who will answer, with the aid of all the higher intelligences he or she can invoke, from the other world, three questions which the superior in-telligences must be able to answer if what they said in the Melodeon was true; who will tilt a piano without touching it; or cause a chair to move a foot, placed as we will place it, and with a committee of scientific gentlemen to arrange the ex-periment. And we will not require Mr. Gardner or the me-diums or trance speakers to risk a single cent on the experiment. If one or all of them can do one or all of these things, the \$500 shall be paid on the spot if they fail, they shall pay nothing—not even the expenses incident to trying the experiment. We will not limit the time. We will only stopping the experiment of the control of t to select the committee of three or four, who shall superintend The committee shall consist of gentlemen whose characters, moral, social and scientific, are above ques tion in the community; and we will now mention the four who first occur to us: Prof. Agassiz, Prof. Peirce, Dr. B. A. Gould, the editor of the Astronomical Journal, and Prof. Horsford, of the Lawrence Scientific School."

Dr. Gardner responded to that as follows:

"To the Editor of the Boston Courier:
"In your paper of the 25th, I notice your reply to a challenge published by me in the Traveller of the 23d, in which you decline its acceptance, and make a proposition to pay \$500—to myself, or 'Mr. or Mrs. Anybodyelse, to any medius, media or medium, who will do one or all the things we have mantioned, who will compute the single-work inverted to mentioned; who will communicate a single word imparted to the spirits by us in an adjoining room; who will read a single word in English, written inside a book or sheet of paper folded in such a linamer as we may choose; who will answer, with the aid of all the higher intelligences he or she can invoke from the other world, three questions; . . . who will tilt a plano without touching it, or cause a chair to move

foot, placed as we will place it, and with a committee of scientific gentlemen to arrange the experiments. Now, Mr. Editor, I accept the offer, as I do also the distinguished gentlemen named as the committee, provided the person or persons making the offer will agree to let all the conditions of the arrangements come within the scope of those natural laws within which we believe spirits are confined in producing the manifestations above referred to, and I will meet the person Sabbath, which he or they may name, to make such arrangements as are necessary to a thorough and scientific test of this great subject.

"Fountain House, Boston, May 27th, 1857."

#### PROF. FELTON.

Cornelius C. Felton, Professor of Greek Literature at Harvard College, was virtually the provoker, if not challenger, of Spiritualists to seek a manifestation of some spiritualistic phenomena in the presence of men who were proficients in the natural sciences. No official position or scholastic attainments would restrain that Professor from free yieldings to any impulse that hight prompt him to rush in and take active part in any public fight with tongues or pens which was transpiring on the rostrum or through the press. Some outward manifestations, which frequently attend upon high attainments and position, such as calm deliberation, starched dignity, and iced sympathy, could not abide with him, however high his station. 'In manners and methods he was never. long at a time, other than the genial, good-natured, impulsive boy. His powers for acquiring knowledge much surpassed his prudence and wisdom in its application. We personally knew him well; he was our friend from 1823 to the close of his days; and our knowledge of him gave us firm belief that he was an honest opponent of Spiritualism, and that all his own direct purposes, or for whining public confidence and before the original was posted, are now in the writer's postrust in his wisdom and usefulness as a public teacher outside of classic halls.

The general purpose of the person who, through the columns of the Courier, offered \$500 to whomsoever should be successfully instrumental in eliciting with satisfactory distinctness any one of certain spiritual phenomena, was broadly set forth in the same paper. No doubt that exposition of motive was through the pen of Professor Felton, who then writing of himself in the third person, said:

"He is entirely in earnest in asking for the investigation and if the result should show that the claims of Spiritualism and if the result should show that the claims of Spiritualism are well founded, that a new science is to be evolved, capable of producing the alleged phenomena upon hitherto undiscovered principles, or that the mediums have any access to the spiritual world which other people have not, or any means of gaining knowledge from sources not open to the rest of the world—or that they have any means of obtaining trustworthy information, from spirits, of events, facts, truths or mysteries—then he will readily admit the new truth or truths; and at then he will readily admit the new truth or truths, and at once become as warm an advocate of the claims of Spiritualism as he has been heretofore a thorough disbeliever and strenuous opponent. It is his wish to get at the truth, whatever direction it may take. If the marvelous things alleged of and by the Spiritualists are real, and can be shown to be real, he will consider the result to be cheaply purchased with five hundred dollars; if they are not real, it is important that the public should know it."

## DR. HENRY F. GARDNER,

As the preceding documents show, was the challenger to a discussion between an uneducated female and any or all of Harvard's educated teachers, on the result of which should depend the possession of one hundred dollars. This gentleman has been long and widely known as a most zealous and efficient worker in the cause of Spiritualism, especially in looking up materials for and superintending its external operations, such as procuring halls and lecturers, bringing mediums into notice, arranging for grove meetings and other public gatherings. He is an active and efficient business man; but not that alone: he often speaks on the rostrum with clearness and force. In early manhood he was a practicing physician and a mesmerist, residing at Springfield, Mass. Soon after Spiritualism had taken a firm grip-upon public attention, about twenty years ago, he removed to Boston, which has ever since been his home. He is a forceful man, both mentally and physically, and when the Boston Courier made onslaught upon Spiritualism, he was ready to enter the lists against that assailant. To his candor, fairness, free expenditure of time and money, invariable good temper, self-command and firmness of spirit throughout all the trial, the following letter, addressed to him by the Committee, through its chairman, after the trial was over, very distinctly attests: "CAMBRIDGE, 30th June, 1857;

"Or. II. F. GARDNER—Dear Sir: Enclosed you will receive the award of the Committee, and the titles of the accompanying documents, copies of which will be furnished you whenever you desire them. I am manimously authorized by the Committee to assure you that your manly candor and fairness throughout this investigation have been fully appreciated; that it wanted test facts and not discussion, and in its issue of May 25th made the following offer:

"We will pay \$500 to Mr. Gardner, to Mrs. Henderson, to Mrs. Hatch, or to Mr. or Mrs. Anybodyelse, to any medius,

temper, self-command and firmness of spirit with which you endured the repeated failures of your employees, and met the severe and stern criticism to which you were necessarily contract. subjected.
Grateful for these favors, I remain with respectful consid-

era ion, your obedient servant, Noting the fact of acknowledgment by the Committee that their criticism was "s vere and stern," we next present Dr. Gardner's reply as follows:

"FOUNTAIN HOUSE, BOSTON, July 1st, 18th: "GENTLEMEN-Your note of yesterday, with accompanying documents, was duly received. It affords me much satisfaction to be assured that my 'candor and fairness throughout the investigation' meets your approval, and that you also 'recognize, not without admiration,' the 'invariable 'good-temper, self-command and tirmness of spirit' with which I endured the repeated failures of my employees.' It would have afforded me equal, satisfaction, if a proper regard to truth would warrant my so doing, to have fully reciprocated the compliment; but I regird to say that, in regard to a part of the Committee, I cannot do it. If was manifest, on sev-eral occasions, that members of the Committee lost their selfcommand, and even temper, and did not treat 'with that respect and courtesy which is due from each person to every other in the society of gentlemen' persons who were invited by me to be present as witnesses and advisers. This conduct on the part of the members of the Committee referred to, and on the part of the representative of the Courier, together with the non-compliance with essential conditions generally with the non-compliance with essential conditions generally, was, in my opinion, the sole cause of the failure to produce the phenomena of Spiritualism in your presence.

"In conclusion, permit me to ask, as a matter of justice to the parties who participated in the doings before the Comthe parties who participated in the doings before the com-imittee at the rooms in the Albion House, whether or not your opinion, as expressed in your award; in regard to con-taminating influence of spiritualistic circles, is formed or based upon acts or incidents there witnessed? And, if so, what there witnessed would justify such conclusion?
"Enclosed you will receive a copy of the note addressed to

me from the Parker House.
"I remain, gentlemen, in the cause of truth,

"Your obedient servant,
"To Profs. Peirce and Agassiz." H. F. GARDNER.

The reason for addressing the above to Agassiz as well as Petrce, and for reference to an enclosure, is seen in the fol-

"DEAR SIR—I enclose a copy of the paper you wished to have, and beg, at the same time, you will send me one of the letter the Chairman of the Committee wrote to you Saturday afternoon, which I need to file. Please direct It to Prof.

"I have not forgotten my offer to show you some phenomena by which the origin of the raps of Mrs. Brown and Miss Fox may be tested. I shall send you word to that effect as soon as 1 can command my time and a convenient place for it. Respectfully yours, L. AGASSIZ.

Dr. H. F. Gardner, Boston "

The importance and bearings of this correspondence are not fully obvious at this stage of our progress. Therefore particular attention is invited to the distinct approbation of Dr. Gardner's bwn behavior-to his allegations against a part of the Committee to the confession of the whole Committee, through their Chairman, Peirce, that the criticism they exercised was "severe and stern," and also to the concessions by Agassiz, that raps occurred around Mrs. Brown and her sister, Miss Kate Fox, the origin of which he promised to furnish means and process for testing. These points have close connection with much that is to be adduced in the following pages, and it is desirable that the reader should hold them in distinct remembrance.

and never till now have they been put in type. The origihals by the Professors, and a copy of Dr. Gardner's, taken session.

Though Dr. G. led off and threw a gauntlet at the feet of a masked maligner, challenging him, together with all such aids as he might please to bring, to hold a public discussion with a single female, and proposed to let a definite sum of money be pendant on the result of an oral contest, his leading motives, which he had no occasion to define openly, are readily deducible from his subsequent course, and will become apparent as we proceed. We shall find them far, far aloof from greed of dollars. He voluntarily and promptly proposed, at his very first meeting with the gentlemen designated by Felton, and accepted by himself, as the Committee, to leave the \$500 out of the case, and to himself go forward and collect mediums of various classes for exhibiting many varieties of spiritualistic phenomena, give the Committee opportunity to make a careful investigation of the whole broad and momentous subject, asking of them in return simply to make a fair and full report of what they should witness; stating also that he would report the expenses he should have incurred, and leave the Courier to pay the bills or not, at its option. (That promisor, by the way, has not yet volunteered to contribute a cent toward the \$600 expended, and is probably deeming that the appearance of the promised full report by the Committee is needful to make binding the Courier's published stipulation, that, "if they," the Spiritualists, "fail, they shall pay nothing-not even the cepenses incident to trying the experiment.")

Our personal and extensive knowledge of each of the two men\_most directly concerned in procuring a trial of spiritforce, enables us to receive as trustworthy the exposition of motives made by the Professor, and to express unqualified belief that the Doctor's leading objects were both to defend what he regarded as an important and most noble cause from vile assaults and abuse, and to subject its claims to examination by an intelligent and high minded tribunal, which he honestly anticipated would witness some phenomepa, the occurrence of which accepted science could not account for, and whose announcement of such a fact would argue strongly in favor of Spiritualism throughout Chris-

Forms of a bet flit over the surfaces of the original proposition of each of the parties, but betting motires were absent from them both. Each was doing the best he could to extend knowledge of what he deemed to be not only true, but also very important to the highest interest of community.

A. CARD FROM THE PROFESSORS.

"The undersigned held a meeting this day at 3 P. M., to hear

"The undersigned held a meeting this day at 3 °P. M., to hear the parties interested in a controversy upon the claims of Spiritualism. There appeared, on the part of the Courier, George Lant, Esq., and on the other side, Mr. H. F. Gardner, accompanied by his friend, Mr. Allen Putnam.

"As the persons referred to in the Courier as a Committee for the dicision of this question had not been previously consulted, they deemed it of the utmost importance that, before proceeding to the investigation, they should ascertain the conditions under which they were expected to serve, and the duties and responsibilities which they were about to assume. They were unanimous in declaring that they would not lend They were unanimous in declaring that they would not lend themselves to be the mere witnesses of performances which might be accomplished under circumstances which would de-

Dr. Gardner claims, some agency thus far unrecognized by science was manifesting itself -which agency is dealed by the Courier; and not whether certain things could be dono in a manner which might escape the notice of the referees, and thence be interpreted; as evidence of the reality of the manifestations.

maintestations.

"After a protracted discussion upon the conditions under which the mediums would undertake and should be permitted to proceed—there being an apparent incompatibility between the conditions demanded by Mr. Gardner and those under which the Committee would deem sit judicious to proceed - it was proposed to Mr. Gardner that he should be per-initted to have his own way in everything, even to the selection of the room and the time, the determination of all the accessory eigenmetances, and even to the admission that his experiments might the performed in as great darkness as he might find expedient; but that the Committee would not award him the premium, unless, under these circumstances, or others which the Committee might prescribe, in conformaty with the usual methods of scientific investigation, they were satisfied that the phenomena were attributable to causes

not previously known to science.

9 The parties were also informed that the conditions of the agreement must be submitted to the Committee in writing,

in regard to which some of the subjects of the agreement were suggested by the Committee,

"These propositions were taken into consideration by the parties, and the meeting adjourned until the Committee should be informed by the parties that they were ready to proceed. (Signed) BENJAMIS PERCE, BENJAMIN PERICE,

Ls. Agassiz, E. N. Horsford, B: A. Govin, Jr.

"Cambridge, June 1st, 1857.

"At a subsequent meeting of the Committee, it was resolved that a copy of this report of the proceedings, and of the sig-natures, should be sent to the Courier, and another to Dr. Gardner, with the understanding that it was not to be com-municated to the public until the Committee had fully termi-BENJ. PEIRCE, Chairman, For the Committee." nated their proceedings.

A LETTER OF ACKNOWLEDGMENT FROM THE . . BOSTON COURIER.

" CAMBRIDGE, June 6th, 1857.

To Mesers. Agassiz, Peirce, Goold and Horsford;
The object of requesting you to act as a Committee on the subject of Spiritudism, was to determine whether there is anything in the alleged phenomena exhibited by mediums, produced by causes hitherto unknown to scheice.

"I have nothing to suggest as to the mode of conducting the

I have nothing to suggest as to the moste of conducting the investigation. I submit the whole matter, in the broadest manner, to the gentlemen whose names were mentioned in the Courier, and accepted by Mr. Gardner. If they decide that all or any of the things suggested by the Courier have been performed by the mediums, under conditions which sat-isfy them that the performance was accomplished, either by the application of a new force in Nature, or by a spiritual power, as they allege, then I shall be ready to fulfill the engagement proposed in the columns of the Courier,

"The WRITER IN THE COURIER."

A-HETTER-OF-ACKNOWLEDGMENT-FROM-DR.

GARDNER TO THE COURIER. "FOUNTAIN HOUSE, BOSTON, June 8th, 1857.

Editor of the Boston Conviers
On my return from Portland on Saturday, I received a tatement of the doings at the meeting at the house of Prof. Agassiz, on Monday of last week. I am now prepared to submit for the consideration of the Committee a series of propositions which in my judgment will result in such arrangements as will be satisfactory to all the parties concerned for a thoroughly scientific investigation of the whole suber should hold them in distinct remembrance.

The private character of the foregoing letters exempted purpose I shall be happy to meet the Committee to morrow, them from publication immediately after they were written, at 3 o'clock v. m., at such place as they may appoint.

Respectfully yours, &c., THE AGREEMENT BETWEEN THE PARTIES,

"We, the undersigned, hereby agree to submit the question in controversy between us in regard to the phenomena of Spiritualism, so-called, to the investigation and award of the Committee, consisting of Professors Agassiz, Peirce and Horsford, and Dr. Gould, according to the terms of the paper annexed. Boston Courier, by George Litut, 11. F. Gardner," annexed.

" Cambridge, June 9th, 1857. DR. GARDNER'S CONDITIONS.

"Meeting to be held in a suitable room in the city of Boston, to continue six days, or a longer time II desirable, and two hours each day to be devoted to the investigation, commencat 4 and closing at 6 o'clock P. M. All the arrangements and details for the forming the circles

"All the arrangements and details for the forming the circles to be entirely, under the control of Dr. Gardner, except the Committee may remain out of the reight so formed if they choose to do so. If the phenomena are produced under the arrangements as ordered by Dr. Gardner, and they are not satisfactory to the Committee, they shall have the right to require them to be produced under such conditions as in their judgment will be satisfactory to them.

"As harmony is an essential condition for the production of the manifestations, it is agreed that no foul talking or exciting debate or other unnecessary noise shall be allowed in the rooms during the sessions, and that each person present shall be treated with that respect and courtesy which is due from each person to every other in the society of GENTLEMEN.

"There may be present at each session the writer in the Boston Courier, and a friend, and the four gentlemen composing the Committee of Investigation, Dr. Gardner, and any num-

the Committee of Investigation, Dr. Gardner, and any

the Committee of Investigation, Dr. Gardner, and any number of persons not exceeding six at any one time, at his option, such being selected and invited by Dr. Gardner.

"The writer in the Courier, and the gentlemen composing the Committee, agree that, while they are at liberty to exergise all the strewdness and powers of observation which they are capable during the investigation, they will not exercise their will power to endeavor to prevent the manifestations, but allow them to be produced under the most favorable conditions which a thorough scientific investigation will permit.

"The words to be provided by Dr. Gardner first being

"The words to be provided by Dr. Gardner first being stricken out, and the words 'and a friend' inserted, it is further understood that the proceedings are not to be published until the investigations are closed.

BOSTON COUNTER, by George Lunt, H. F. GARDNER."

### STATEMENTS BY ALLEN PUTMAN.

From an account written out by myself over date July 10th, 1857, and published in the New England Spiritualist of Aug. 8th the same year, the following extracts are copied:

ODr. Gardner invited me to accompany him on the first day of June, to Cambridge, where he was to meet the Committee in the study of Prof. Agassiz. While on the way out, it was remarked by one of us that the \$500 was an unpleasant feature in the business; we could not suppose the gentlemen we were to call upon would or could consent to be more lookers on and stake-holders. The Doctor then said, 'A have been thinking that I will waive that; and if we are successful, permit the Courier to pay the bills, but decline anything

"We met the four gentlemen, and soon found that they had been named as a Committee without their own knowledge. Their first question was, whether the services sought were such as they could consent to perform. Consequently, a free and prolonged conversation followed, in which the representative of the Courier, Hon. George Lunt, maintained that, ac-cording to the terms of the offer; it would be incumbent on Dr. G., if a chair should be moved by some invisible power, to show that that power was *spirit* power, before he could be entitled to the \$500. The Doctor replied that, if such was to be considered the true meaning, he of course should not

make an attempt. Very promptly, Mr. Gould said that the abyious import of the whole artere in the Courier would find its requirements met if the works should be performed by some power not recognized by common observation, or not

Passing from that room with an apparent concession that Mr. Com third given the transformer to their bust interpretatwo helicides spirets are confined in producing the mani-nous. After some remarks by himself, Dr. G. turned to then took was that the resists some soldile, natural fluid or substance which is easy that the period of my views. The position I then took was that the resists some soldile, natural fluid or substance which is easy it and to spirits on a constraine of whenever they as appoint after that this fluid or substance can be very easily distribed and dissipated by embodied persons present, and this so effectivity as to prevent all perceptible spirit operations, that include quiet, and of harmonious feel-ings among the persons present, that intense mental action; that magnetic rays if our the human eye, that rays of light &c, may frustrate its use and prevent mangestations. The re-Are, may true rate and appears a handge status of the fore, that at was an the power of the gentlemen there presents to make the final a failure, by ejecting certain forces from their own minds and eyes. We stated that it would be best for all for sit, in a circle; that all should conform in the order sof, sixting to the wishes of the mediants—that all should avoid.

Another point, which required many statements for its Algorial point, which regarded many statements for use cheal its on to those gentlemen, as if the stormest people who are not acquainted with the subject, was the powerlessness of the managers of the arrangements, and also of the media, to procure any specific result by their own volitions. Even interfor science were not free from very operative notions that the working minds or controlling powers in spirit operations are, on the one hand, subject to the mylimax call and control, and, on the other, that the unseen agents are almost omnise and on the other, had the unised agents are almost deply omnise and and omnijotent, and not subject to laws and conditions. Prof. Agressy stated that, in all scientific experistial, ments, if a strangly model be alone once it could be repeated, exceptively times, and, therefore, that they might reasonably respect, quire many repetitions. This showed his oversight of the himportant point that we were proceeding on the assumption will Important point that we were proceeding on the assumption that the real partornier of a spirit manifestation is an individual intelligence fortside of four control, acting according to his of four own will and powers. Even Agassiz assumed that mere instruments might reasonably be called upon to repeat their work, whether the operator should be pleased to handle them or not. General conversation consuct. My research port was confined mostly to things addressed to or said by

intense mental action, we. Prof. Agassiz at once eathestly and emphasizally objected to sitting in the circle under any

myself.

Prof. Pejter inquired if we could not ask the spirits whether they would come and maintest themselves at the trial. Yes, was the answer, we can oil. 'And, said he can yourned get an answer.' 'Probably,' we said, 'their reply will be.' We said, 'Can't they tell certainty?' he asked. We said, 'Can Mr. Gould now promise certainty he increase we ming at nine is closely and may be increased in the heavens to increase evening at nine is closely.' 'Nery good,' was our promise only to point the telescope.' 'Very good,' was our answer, 'the spirits can promise only to try, and can, at the time of the trial, perform only what conditions then will perform that they were for a wise purpose. One benefit derived therefrom resulted in lifting the yeil that separates the two worlds.

In the course of the conversation Dr. Gardner repeated, in the presence of the whole company, what he had said to me in reference to the five hundred dollars, and expressed an entire willingness to arrange for the trial, and, at its close, report the amount of expenses, and leave it to the option of the Confier whether to pay the bills or not, and to thus climb Inate at once and finally the pecuniary point. This avowal sammed to give very much pleasure and felief, especially to Prof. Agassiz, who promptly stated that it placed the whole matter before them in a much pleasanter aspect; and would give them much more freedom for investigation. No dissent from his view was then expressed.

\*\*From that time forth, the confidence of the gentlemen in

Dr. C. seemed to be igneater, and more genial feelings per-vaded the company. Near the close of the conference, Prof. Aga siz said to me. Why is it, Mr. Putnam, that you wish to control the arrangements and conditions so fully your-selves?". I answered, 'H. I. desired to show you what my steam engine could accomplish, I should ask, for the privilege of making the fires and getting up steam in my own way.". Very good, saids he is if that be, it if you have anything ike series, manage everything in your own way; only give us a tair chance to examine your engine after it gets to work.

That we will do with pleasure, said 1; sand now you grant us all that we can ask.

I had no doubt during the remainder of that Interview, nor at any time during the twenty four days which intervened between there and the meeting of the Committee and mediums to results, whether certain specified acts had been performed in their presence.

### DR. GARDNER'S MEMORANDĂ.

One of the restraining purposes of the writer, when selecting facts for insertion in this account, makes him, as far as possible, take them from records made at or very near the time of their occurrence, and thus avoid the metamorphoses myself, on top of the table, and in full view of all. A long which time ordinarily produces among things entrusted to memory's peping. There has come into his hands, since he penned his remarks upon Dr. Gardner as a man, and as the penned his remarks upon Dr. Gardner as a man, and as the penned his remarks upon Dr. Cardner as a man, and as Lie arranger for and supervisor of the trial, the introductory part of an account which the Doctor's hand put down in p. nell, its first-sentence shows that it was written while the matters were fresh in his memory. He is accessible now, but knows not that I have found the long-missed documents he entrusted to the Lindicated inclines me to use the Doctor's manuscript without giving him opportunity to make any changes in it. His own narrative, omitting the central part pertains. harranger for and supervisor of the trial, the introductory part in it. His own narrative conitting the central part pertaining to arrangements fully described in other parts of this work, is as follows :--"TO THE PUBLIC.

"Three weeks having passed since the Committee selected by the Boston Courier to inv<del>issi</del>gate the subject of Spiritual-ism made their award, and a *rejort*, imbracing the reasons for the opinion they formed and set forth in said award not having appeared, I find it a duty incumbent on me to submit, for the consideration of an enlightened public judgment, the principal, facts, and incidents counseled with the whole controversy. It seems to me unnecessary, in this connection, to rehearse the particulars of the origin of this controversy, as if has been so fully set forth through the public prin's. Suffice It to say that in so far as I am personally concerned, the controversy commenced by an article published in the Boston oin which all mediums were denounced as Courier of the which alternations were acnounced as knaves, jugglers and impostors, and all believers in the spiralitual origin of the manifestations as dupes and fools. In the article above referred to, Mrs. R. M. Henderson, a trance-speaking medium, at that time couployed by me to address the Spiritualists of Boston on each successive Sunday in the Melodon, came in for a large share of abuse and vituperation. The beatures were smoken of as "talking nonsense to gaping Her lectures were spoken of as 'talking nonsense to gaping crowds by the hour, with other language applied to her which was as unjust as it was ungentlemanly.

"Other correspondence followed, which resulted in a pre-liminary meeting at the house of Prof. Agassiz, in Cam-bridge. There were present at this meeting George Lunt, Esq., as the representative of the Boston Courier, Professors Agassiz, Peirce and Horsford, and Dr. Gould, as Committee, Allen Putnam, Esq., as my friend, and myself. The object of the meeting being to ascertain if we could agree upon conditions for the investigation according to the terms speci-fied in my letter of acceptance. Much conversation ensued, in the course of which Prof. Agassiz remarked, in substance, that, up to that time, the Committee had not been consult Ast in regard to their appointment, neither had there been any conference between themselves; that he felt somewhat sensitive at being placed in the position of a stake-holder before the public; and the other gentlemen of the Committee were equally sensitive on that point. It was further remarked that they could not consent to serve and be confined to and that they could not consent to serve and be confined to the narrow limits of investigation laid down in the proposi-tion of the Courier, but, if they served at all, they were de-sirous of investigating the, whole subject scientifically and thoroughly; and inquired of me upon what condition I should claim the award of the \$500." T said to them that, if I produced or caused to be produced in their presence, either one or all the phenomena mentioned in the Courier, under circumstances as specified—for instance (we were sitting in a circle.) I what is the courier of the circle circle. a circle). I, placing a chair in the centre of the circle entirely out of the reach of any person present, said, If that chair thus placed should be moved a foot in any direction without human or other visible contact, I should claim the award. Prof. Agassiz replied with much warmth: I would not give it you; I would claim that it shall be moved twenty times. And said further, that, if I insisted on my position, he would place the chair where it could not be moved; more was said in regard to the \$500—indeed, it seemed to be the principal stumbling block in the way of a candid investigation: when I said, Gentlemen, you must remember it was not I who placed you in this position of stake-holder, as

you term it, but your friend, the writer in the Courier. But will now say that which I intended to have said at another time, viz., that I have decided, after due consideration, that I would not, under any circumstances, consent to receive the \$500 as my desire was that there should be a candid and thorough investigation of the great subject under con-sideration, outside of and entirely disconnected with any pecuniary or other selfish consideration; and it was my desire to stand before the public freed from any imputation of mere tary motives in this matter.

This proposition seemed to meet the approval of the Com-

mittee and the representative of the Courier, and some of them expressed their satisfaction of my decision; and conversation then ensued in regard to the conditions claimed by noe and those that would be insisted upon by the Committee. Mr. Patnam expressing to them in brief his philosophy of spirit intercourse and, the laws which govern it, and the conditions necessary to be observed in order to the production of the manifestations, drawing his illustrations from Nature and science, the Committee seemed to recognize the force of his claim; and Prof. Agassiz remarked, in substance, This is all right: they must have the entire control of the whole matter of the arrangement of circles, rooms, etc., but we cannot decide that the manifestations are by superhuman agency, unless the conditions under which they are produced are such as to preclude the possibility of deception or collusion or trick; and that he would not decide, if they were produced, eyen, that they were produced by some law unrecognized by science, unless the phenomena were produced and reproduced as many times as he desired, and in such a manner as would enable him scientifically to explain how they were produced.

I replied that, in my opinion, this would be impossible; but that it would be a matter of period indifference to me or my friends whither or not be made any definite decision, pro-vided be would publish the facts in the case, and then the people could-determine for the inselves as to their origin. His reply was, 'I will denounce the whole thing as a humbug. This was said with much warmth, and in a haughtv Stictatos rial, dogmatic manner which manifested a condition of mind execedingly unfavorable to a candid investigation of the sub-

· Here ends our account of preliminaries to that Trial, which will be described in Part, Three.

# Spiritual Phenomena.

SPIRIT INTERCOURSE-INTERESTING PERSONAL

they were for a wise purpose. One benefit derived therefron resulted in lifting the veil that separates the two worlds showing me how to distinguish frue friendship and unmask selfishness. The invisible friends worked on me in silence. daily impressing me to be hopeful and content, my will force:

daily impressing me to be noperin and congrit, my win forces daily becoming stronger.

In the summer of 1870, I was in Washington City, D. C. Dr. Slade (now of 443 Fourth avenue, New York city) advertised to give, On F street, in Washington, illustrations of spirit power. Never having witnessed any manifestations of the kind, I called upon Gen. Robert Allen, Assistant Quartermaster General, U. S. A., who kindly accompanied me to Dr. State General, U. S. A., who kindly accompanied me to Dr.

Slade's rooms, he remarking on the way that he could tell if the manifestations were true.

The General was soon convinced that through Dr. Slade the true-phenomena were manifested. I, for the first time, received a message from my mother and son, Alfred. This was given on an ordinary state, well sponged, held by myself, in compliance with the wishes of Dr. Slade, on the top of my head; and in broad daylight—novisible power within six feet. The messages were written, and each signed by my mother, Hannah P., and my son, A. H. P. There was no possible chance for the medium to know aught of me, or of my family,

as I went to him thannounced, with Gen. Allen.

Other tests, were given by the spirits, consisting of music on the accordion, "Home, Sweet Home," being played, ringing of bells—a marked intelligence was manifested in every Since that time until the present date I have cauti examined this philosophy whenever an opportunity of pled, and my business permitted.

Briefly I will marrate my recent experiences: About the

with the Doctor. Immediately after taking our seats, a num ber of raps were heard, indicating the presence of our invisi ble friends: Soon the power (or spirits) wrote on the slate I had purchased, a message from my mother and our son, in a manner unexplainable by my wife.

The double state was then carefully sponged and cleaned off, and a small bit of state pencil placed between the lids, which were closed, and held at each end by Dr. Slåde and down, but still the room was sufficiently illuminated to dis-tinguish objects in any part of it. My wife, Dr. Slade and myself\_took our scats; at the end of the table, in full view of the curtain and its surroundings. This was my first experience, also that of my wife, in investigating this phase of manifestations.

Soon human forms rose above the top of the curtain, purporting to be my mother and our son. My wife's sister appeared around the side of the curtain to my wife, and seemed greatly pleased at the interview. None, however, were satisfactory to as; except my wife's brother, who—came several times, and was instantly recognized by both of—us as a very natural likeness in every respect. The interview soon closed, the Doctor giving us an invitation to return the next merning.

the next merning.

On returning the next day, all the slates were carefully cleaned and placed in position on the table. The large double slate was laid on the further end of it from where we sat, having been closed, and within the lids a small piece of state penell of the size of a grain of wheat, was placed. No visible power, or hands, were within six feet of the slate. This was in broad daylight, in sight of us all. Indications were given that the principal writing would be done on the large double slate just described. Immediately sounds were heard, indicating slate writing—Dr. Slade and myself conversing on a subject foreign to the manifestations. I am cerversing on a subject foreign to the manifestations. It am certain that Dr. Slade did not pay the slightest attention to what was taking place, until raps were heard indicating that the writing was finished. On taking up the double slate above described, and upon opening it, I read the following message, purporting to be from my mother. The slate I have now in my possession, with the writing, which is only a sample of what is daily done for others in Dr. Slade's presence. The message reads as follows:

"MY DEAR SON—I was made happy by coming to you last night. Oh, my dear son look to this, and investigate it all you can, so you may become better by knowing it and thereby live true to yourself and to God. Many of earth's children move on as in a dream, forgetting that they are to fulfill a mission on earth. Dear son, this is a socred truth, and you must help it to find its way into the hearts and souls of those that are in darkness. Each noble thought, and good deed I can see in you gives my whole soul a thrill of joy, knowing, as I do, that each kind word and good deed adds a sparkling gem to your soul. You can be Christ-like only by doing good. Sit at home with 'your good wife, and we will come to you. Your dear little son (A. H.) is now by you, and wishes to send love to his mamma and papa also. Your brether-in-law, Sannie, is also present, and he feels very happy, because he showed himself so well to you last night. Now I must he showed himself so well to you last night. Now I leave you for a short time. I am your loving mother, HANNAH P—

The ideas contained in the above message, I am sure, non-but the vicious could object to.

My next experience was some three weeks later, with Mr. Bastian and Taylor, in Chicago, at the scance rooms of the Religio-Philosophical Journal. I entered the scance room in company with some twenty others, all strangers to one another, as near as I could learn, but honest inquirers after the truth. The dark scance was first held, all sitting in a circle close together, the left hand clasping our neighbor's right wrist, leaving each one the use of his right hand to shake

hands with the invisibles. The medium, Mr. Bastian, sat in the centre of the circle,

constantly giving evidence of his position by slapping his hands together. Mr. Taylor took his place in the circle. After singing by those present, we had a variety of evidences of the presence of the invisible powers, consisting of shaking of hands, patting of the face and head, the carrying of various articles of jewelry from one, to another as quick as thought, spirit voices distinctly heard making requests, and words of greeting of various kinds. The guitar was played upon in perfect time, while floating above our heads and around the room, by the invisible forces. This was all done in total darkness, and the chances for imposition duly examined by a

ommittee, strangers to one another. Mr. Taylor, who has wonderful clairyoyant powers, was, during all this time, describing friends that came and pre-sented themselves in the circle. Nearly all were recognized, and seemed to give great satisfaction. My son and mother and seemed to give great satisfaction. My son and mother were both present, and tried to identify themselves, which was pleasing to me. The dark circle closed, when the cabinet was next in order.

A committee was appointed to examine if there was any chance for practicing trands. They reported that there was no opportunity for deception. Mr. Bastian took his position in the cabinet. After singing a song, the curtain at the aperture was moved, and the hands and faces of spirits were shown and fully recognized by some one present. I did not expect any one, as there were so many present that seemed so anxious to recognize their spirit friends. I was, however, disappointed, as my son came to one of the windows, and by the aid of a glass, I distinctly recognized him, being a rice simile of a picture that I have at home, taken when he was in good health. He returned twice, his eyes and features were perfectly natural, and he seemed to be overjoyed because he had done so well. I felt and knew, as well as I could any other fact, that it was him. 'He seemed to recognize this in me, as he, on return, shook the cabinet: which manifestation called for a caution from Mr. Taylor to the effect that the cabinet was needed for further use. I left that night for St. Louis, and the glad satisfaction seemed to follow me that however little I had investigated the truth, a great deal was done for me that was very pleasant to contemplate, and I can truly say that T have seldom found anything in the course of my investigations that conflicts with the morals of true Chris-tianity.—I have also found in my investigations of this subject, great truths, convincing me of the existence of a good and wise God, of the immortality of the soul, of rewards for the good and panishment for the wicked. My ideas of Christ and God, have, been greatly exalted. I have read works by Judge Edmonds and Robert Dale Owen on this subject. Their conclusions fully accord with my own, and I would

Their conclusions fully accord with my-own, and I would commend their writings to the investigator-and skeptic.

One more word and I will close. The angel world is doing much for the cause of temperance, and lind I time, I could give personal illustrations of their power that would be interesting to all who are in sympathy with the idea of manishing all kinds of spiritnous liquors and tobacco in all its pivilic cious forms from the face of the earth.

It is a lamenfable fact that my experience with a majority of mediums has been unsatisfactory. There are impostors among them as well as in the church. Possibly there may be a wise purpose in this, as it behooves one to exercise common.

a wise purpose in this, as it behooves one to exercise common sense at all times, and accept nothing that does not have a standard of right, with truth as the groundwork of all action. To investigate, one should be willing to be impartial, and have plenty of charity. A friend writes me: "Do not attack it as an enemy, but rather examine it, if you please, as a curiosity, as something which might possibly be turned to good account." It seems to me that if the churches would pay more attention to this supposed evil, and investigate it as any other scientific fact, much good would result therefrom, not only to the churches but to this Spiritual Philosophy, which is being so rapidly developed in all parts of the world. Washington, D. C.

WETHERBEE'S "NIGHT THOUGHTS." VIII.

"The chamber where the good man meets his fate, Is privileged beyond the common walk Of virtuous life, quite in the verge of heaven."

I know such a chamber now, but the "good man" in this case was a woman-a mother died there. In this chamber, where slie met her fate, there was a large closet, and it through it. The open door of this closet warmed the chamber, making it-very comfortable, where the heat could be graduated, and sleep to the delicate was thus made pleasant, without being too warm. It was an accidental, but a very admirable arrangement.

This fading lady, or dissolving view of a beautiful woman, now frail and thin-consumption daily bringing the on the 25th, that the Professors had distinctly and gladly agreed to a withdrawar of the money offer, and to giving the friends of Spiritualism free sope and fair play—no doubt that they had be been some fifty questions in any way that they had be been some fifty questions designated to determine, and award according to the source of these phenomena. By previous arrangement we called upon Dr. Slade at about ten previous arrangement we called upon Dr. Slade at about ten gradual exit from the world of suffering into a world that is correspondence, for reasons-stated.—Loften-weave, however, and on the way we bought a new slate. Fully armed according to regard themselves as in any way in a result of the formulation of the source of these phenomena. By previous arrangement we called upon Dr. Slade at about ten gradual exit from the world of suffering into a world that is correspondence, for reasons-stated.—Loften-weave, however, and on the way we bought a new slate. Fully armed according to regard themselves as in any way we bought a new slate. Fully armed according to be determine, and award according to the food forbigit middle of November last, I was in New York with my wife, who is skeleton, as well as the soul, to the sorter of the horizon is not contracted horizon, I was going to say; but God forbigit middle of November last, I was in New York with my wife, and the soul of the horizon is not contracted, for it is the Banner of Light].

We sometimes used to say to her-and our hearts were times retires slowly; touching a spot of remembrance here poetically)-sometimes it gives an instantaneous visit to a friend that is dear, and he learns later that that was the moment of his or her exit.

After that, there was no skeleton in the closet, we were going to say; but that may be a question. There are thin places (once said the Rev. Nehemiah Adams) in the curtain which separates the two worlds. The thoughtful Spiritualist knows it. But what makes them thin ?- and thin in one place to one person, and in another place to another? Young, in the quotation that prefaces this "Thought," suggests, or hints, as poets generally do, the answer in part. A bad exit also makes a "thin place" sometimes, and then we have haunted houses, with wormy and mouldy associations. But that thought at this time is an interloper. Let us exorcise it by asking of writer and reader if there is any method in the madness of this legelid, sung by the devotee thus:

" Vale of the cross the shepherds tell. 'T is sweet within thy woods to dwell; For there are sainted shadows seen, That frequent haunt thy dewy green."

Modern Spiritualism has explained these "thin places in the curtain" as nothing else has or can; and Adams steals its thunder, and is so far evangelically inconsistent when he says what I have quoted and heard him utter. The world is full of these "thin places," and Modern Spiritualism interprets them. Magnetism, a word so much used in spiritualistic parlance, is only another name for "thin places in the curtain." It is no blind word or glittering generality; it has a significant though extensive meaning. This word, like the nervous system, roots in or is at home in both worlds. "Footfalls on the Boundary of Another World" might as well read Footfalls in the nervous system; for there is where the soul and body interblend; there is the boundary of the spiritworld; there is where the "gates are ajar;" there is where the door closes at death, leaving mortality behind in the dark, when the soul goes out into the light.

Magnetism, in its spiritual sense, is manifest first in association; our table, our chair, our desk become connected with us; time and use have made them easy to us, like a brokenin shoe; inspiration flows into my pen, or through it, easier on this table now before me than if I was located elsewhere. So a bed, or a chair, or a book, or anything else that has been long associated with a person (perhaps whose hour-glass is about empty), we are disposed to connect with such things or places. I have an old Bible; my ancestors and cotemporaries have thumbed it and passed on. I have a feeling-I cannot help it-that when I touch it I touch them. One hundred and fifty years of handling have made an insoluble connection, and the images of the wrinkled and fair faces and tender hearts arise in my mind, of the long ago. To some extent it may be an illusion, if I connect such passed faces with their actual presence; anybody but a Spiritualist would say wholly so; but there is no escaping the influence of things thus magnetized by such associations. I have no doubt what is called superstition has much to do with making imagination appear reality, but there is an underlying fact which imagination will not account for, in this connection, which, with the aid of superstition, it may drape fantastically but not account for, and that is the actual connec-

tion of the spirits of the departed with localities, things and

Sir Walter Scott puts into the mouth of Meg Merrilles these ominous words: "And let somebody live there that is ower good to fear them of another world. For if the dead ever come back among the living, I'll be seen in this glen mony a night after these crazed banes are in the mould." This is quoted from fiction, but we know the author's belief in the reality of ghosts, and if he had not so believed it would make no difference; the world's dread, so noticeable, endorses the probable fact that such things both can be and are. So of haunted houses, in every age and everywhere. Nine out of ten may be, probably are, fictions; still these are founded in fact, at least to an extent-that is, there is some fire where there is so much smoke; in a word, going back to magnetism in its extended definition: Houses have been haunted, using the language of superstition-places have been haunted-peo. ple have been haunted.

Circumstances in their intensity, good or bad, have mag. netized a spot, and the spot (using human language) may be nearer to the unseen world than is usual under other circum. stances. The same may be said of a thing; a child's toys, left as he or she last cared for them, may have an apparent self-disturbance, a tiny or momentary activity, which seemed to say, "Mother, I am here." We quote a line, based on such an incident, for illustration:

"Our two little boys, When they hear this noise Too young, like us, to have missed her; Look up with a fear, And say, Do you hear The step of our dear little sister?"

One listens for more of it, but the charm is broken, and we must wait the next unexpected occasion. This, to the materialistic mind, may be but a fancy; but, with the light of Modern Spiritualism, there is an undertone of truth in connection with it, and the association is a "thin place in the curtain," or where the gate is ajar.

The old Bible that I have already referred to, talks to me. in fancy if you will, but there is an undertone which connects with the super-mundane, and tells of unseen eyes, as of old, that read it with me. Allow me to say, with no particular respect for the Book as Holy, it is to me, as any other old book would be with me with the same personal associations, "a thin place in the curtain."

Often, as I retire for the night from my library, and my eye falls on that old Book, I say apparently to it-but really to the old familiar and the older traditional faces-Good night! and do not feel that I am only talking to the circummublent air, but feel, so to speak, a response in reply from some of the great congregation of the dead-excuse me, for "dead" read living.

"What are ye, oh pallid phantoms, That bannt my thoughtful brain? That vanish when lay approaches. And at plott return again?

As houses are haunted, and things also, so are persons; but that is a full subject. We have in mind a "Night Thought" on obsession, which will allow us to jump the point in this, which bids fair to be sufficiently long for a useful purpose.

All the foregoing is only an introduction. My last "Thought" was born of Denton's "Soul of Things," and I have received a few detters touching some of the points in that. I cannot scatter ink for any one pair of eyes, for I am a man in liarness, and have much to do; but, in the interstices of work, I like to give my "airy nothings a local habitation and a name," but with no air of authority. The letters referred to have tempted me a little out of my orbit, aswas accidentally lighted by some furnace-pipes running tronomically speaking. Call this "Thought," then, a perturbation; and, as Encke's comet lost in its periodicity a few days by its entanglement in its aphelion among the moons of Jupiter, so 1 feel this "Thought" out of course-detained; but something wiser than I knew has brought it into line, and it is logically in its place between the "Night Thought" that fast set and the "Night Thought" which is next to rise [in my contracted horizon, I was going to say; but God forbid! cle; and this will also show that I am as much indebted to doing, and breathed easier in the cooler room while she slept. I an accident for a thought as I am to an inspiration.

A spiritual-minded lady (but not a Spiritualist) writes mebreaking when we said it—she was "the skeleton in the from her home, and from the room that I have reforred to closet." But let all that pass. One day she waited for him to with the warm closet. An aged and sick woman occupies it come; she held on as long as she could, then had to let now, who seems to have a deep eye on that closet, in her disgo, and died, looking at the door through which he was abled condition. Does she remember her daughter, the

like, so she says, the idea of spirits reading our minds. and there, as if reluctant to say farewell (it does not, only | Some can, however, at least sometimes. I do not like it, and I said so, and am happy to believe it is the relatively superior that reads the relatively inferior, circumstances often disturbing levels; all I have to say, then, is, we must follow where truth leads, whether we like it or not.

She says, also, if they can read our minds, why cannot they read this old lady's mind and tell us her prospects and some other things which need not here be named? We would say for this inquirer's information and our consistency, that they can, if conditions are right, but it does not logically follow that the spirit doing that can know and do everything else. How difficult it is for the average run of pulpit-fed people to realize that spirits, or resurrected souls, are only mortalsmen and women; not superhuman, in an evangelical sense, except the advantages of having the experience, more or less, of two worlds. It always appears to me (and I do not say it frivolously) that it must be jolly fun on the other side to witness a resurrection of the average Christian, and to see him open his eyes for the first time in the other life. How disgusted the Rev. J. D. Fulton will be (presuming he is honest here) in his post mortem awakening! Perhaps we shall hear him say, "Can such things be?" when he finds Charles Dickens and Theodore Parker and other heretics at home there and happy, when he thought the devil had them sure; and, instead of hearing audibly those sacred words, "Come, ye blessed of my Father," spoken to him, have to ask some kindhearted spirit (perhaps one that he had classed "among the ungodly,") to show him where the Redeemer lives. I am sure there is a humorous side to theology "after life's fitful fever is over," if not before.

The above would have been a good ending, but I feel that there is an idea in this connection of interest enough to be briefly commented on. It seems very singular to the friends of the old lady just referred to that she takes a peculiar interest in that "warm closet." She will have its door kept open; it distresses her if shut; wakes up at once, if it is shut while asleep, and has it opened. She cannot tell why; her mind is not very clear. She says she don't know why, only she must have it open. It seems to her friends a sort of weird notion, and there are some reasons for connecting the earlier demise with it which I referred to in the first part of this 'Thought." Is she also going home that way? Is her daughter (the mother who privileged it beyond the common walk of virtuous life) waiting for her there? I see no reason why it should not be so. A Spiritualist, without being superstitious, can see an actuality in such notions, and interprets, thereby, what we mean as "thin places in the curtain." Of course the remark of going home that way is only symbolical, for the spirit-world, as Longfellow says, lies all about us, and the same spot in space is as likely to be a grotto, a running stream, as a warm closet. Still using common figures, I have a notion that when that old lady, now over four-score, and sick, and, if you choose, more or less wandering, (yet perfectly sane, wakes up into the higher life, the spot which an old association has fixed her eye, and which we see as a comfortable and useful old closet, may have been to her the lowest round of a Jacob's ladder, with spirits ascending and descending, now only a "thin place in the curtain," or like my old Bible, a magnetic, or, if you choose, a "haunted" spot.

#### "GREAT GOD, MAKE ROOM FOR A LITTLE CHILD!"

(This poem purports to have been written by Spirit-Charles Dickens, through the ald of T. P. James, medl-Our from the depths of your heart, dear boy, Flashed a gem so pure that the angels smiled, When your yourd Jis may maned that simple prayer O'Great God, make room for a little child?

Who can doubt, when God's messengers bore his soul. To their Edon-home, through the starry wild. That the theme of their hy on was that praintive prayer—official God, make room for a Httle Unid!? If our Father treasures last words of mortals

In a heaventy record undefiled, In a golden pave we shall see it at prayer— \*\*Great God, make room for a little child !\*\*

th, let us all pass, when our last hour cometh, That our triest by nothingering doubts is begulied; Having at a that our Father, who watcheft the sparrows Will make room for all-each one is His child. Brattleborn, Vt., Jan. 16th, 1871.

# Banner Correspondence.

Mrs. Torrey's Lectures in Texas. Since the advent of Spiritualism in this country, women have stood in the front ranks as speakers, teachers, heaters, and earnest workers in the cause, and their success has not been a particle behind that of the men who have been co-workers in the field. Spiritualism seems to be peculiarly adapted to draw out all the finer qualities of intuition and womanly nature, so that their teachings take a kind of sweening nature. ities of intuition and womanly nature, so that
their teachings take a kind of sweeping nature
with the people everywhere. Only a few evenings since we had the pleasure of listening to a
lecture by Mrs. Annie C. Torrey, of Houston,
given at Baylor University, in this place, to a
large audience.

After being introduced as a "native Texan,"
which seemed to have a good effect, a fervent invocation was offered, and then Mrs. Torrey requested the audience to select a subject for the
lecture, and one for a noem after the lecture.

quested the addicace to select a subject for the lecture, and one for a poem after the lecture. Several were handed in, among them "The Christianity of Spiritualism," "Why did not spirits foretell the fate of the Polaris?" "Perpetual Motion," "Free Agency," and "Immortality," For poems, "Immortality," "Santa Anna," "Perpetual Motion". petual Motion."

petual Motion."

Mrs. Torrey took "The Christianity of Spiritualism" as her subject, and treated it in all its workings and teachings, comparing it with the narrow bigotry of Sectarianism and its past workings and 'teachings step by step up to the God-in-Constitution period, showing the hidden meaning of that not Christian salama. ing of that pet Christian scheme; then gradually wove in, the prophecy of the fated Polaris, that all life is full of constant perpetual motion from the great Architect of Nature; that man had a free agency to make himself good or bad; to make a hell or heaven, here or hereafter; that immortality was a demonstrated fact by all the teachings of Spiritualism, and asked where, in all the churches and bibles of the land, could immortality be demonstrated by proof except through Swiftualism 9.

After the lecture the subjects for a poem were After the lecture the subjects for a poem were taken up. First, "Perpetual Motion," and applied to our planetary system; then "Immortality," showing we were just beginning on the great immortal life, that ages were but moments in the present immortality; then came "Santa-Anna," which seemed to cause a shudder to come over the speaker as she wove the deeds of darkness and horror experienced by herself in common with many old Texans present, and drew tears from the eyes of many old veterans of the war of Texas and Mexico.

war of Texas and Mexico. A good-night poem was called for and given on Texas, and was immediately recognized as the language of a son of Moses A. Bryon, of this

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place, who died but a few years since, and understood the location, its wants and its future.

The lecture throughout abounded in logical, close reasoning thought and practical common sense; views, and all were highly pleased, and many said. "If this is Spiritualism, we want to hear more of it." hear more of it."

Mrs. Torrey has been in the lecture-field about two years, and during that time has been able to devote but a small part of her time to lec-turing or giving tests, but will bear a favorable comparison with our best speakers and mediums. and we look upon her as the coming woman of

—What-we-here-at-the-South-most-want-is-a-more—of-that-which Those churches have long carried thorough organization, a State Association, that we may know who we are and where we are, that speakers and mediums may know who to address. Our railroad facilities are now as good as any of the new States, and most towns of importance being accessible, with a thorough organization we could employ a dozen good speakers and organizers. What say the Spiritualists of how much value will Spiritualism be when its Texas? Shall we meet and organize? If so, at what place? I would suggest at Bryon, on the Central road, as a central place. W. PAINE.

EMPORIA.—Dr. J. K. Bailey writes: Some time since I noticed in the columns of the Banner of Light a statement by Prof. E. Whipple, to the effect that Prof. Watson, of the Defroit Observatory, Ann Arbor, Mich., having discovered, Aug. 16th last, "another planet." therefore the statement and prediction by A. J. Davis, in Nature's Divine Revelations, that there is and will be discovered a ninth planet, was verified. Doubting the correctness of Bro. Whipple's conclusions in the premises, I wrote Prof. Watson as to the nature of his discovery, and received in renly nature of his discovery, and received in reply that "the planet to which you refer, discovered by me Aug. 16th last, belongs to the group of planets between Mars and Jupiter. "I presume you supposed the discovery to refer to a planet beyond Nontune.

Then, as I understand the matter, both as to Bro. Davis's prediction and Prof. Watson's discovery, the two have no relation to each other, and hence the latter fact does not verify the forand hence the latter net does not verify the inmer statement in reference to a ninth planet; for
a planet which would be, in astronomical parlanee, designated the ninth, would be located
"beyond Neptune"—further from the Sun than
the known "eighth" or its seven sister planets,
so designated by the present system of astronomical science.

nomical science.

While all Spiritualists would rejoice to learn of the fulfillment of Bro. Davis's and all other mediums' statements as to the facts of Nature, it is presumed that none would like an error of this kind to stand unexplained as a shibboleth of ridicule or the belittling of our cause. Therefore I seek place for this explanation in your over-crowded columns, and for no other motive than the vindication of truth and the honor of the cause to which your most excellent journal is devoted, and in behalf of which it is so ably and judiciously conducted.

## Vermont.

GLOVER.—Extracts from a letter written by Barbara Allen, the Test Medium.—The Banner is an old friend, which I prize highly. I wish to say to some of its readers that I duly appreciate their letters of congratulation and kind wishes. and their generous donations and tokens of re-membrance. I am pleasantly situated here for the present, at the residence of Moses Goodwin. A scance was held at his house New Year's Eve. A scance was need at his node. New Year's Ever, which was enjoyed by all. Mr. and Mrs. Goodwin were pleasantly surprised by quite a number of relatives and friends on the evening of Jan. 12th—the anniversary of the latter's birthday—and were the recipients of several vuluable presents. After a time spent in pleasant conversation. It was not a present of the company. tion, literary and musical exercises, the company repaired to the dining-room for refreshments, where Mr. and Mrs. G. returned thanks to the friends, who seemed to enjoy themselves fully. The rooms of our hosts are adorned with spiritual pictures, photographs of prominent Spiritu alists, and valuable works on Spiritualism; and last but not least, the Banner of Light is among the most welcome. The portrait of our ascended brother, William White, wreathed in evergreen,

occupies a prominent place.

Lyman Darling and others hold spiritual circles at this house, with regularity and faithfulness, and many persons in this vicinity are much interested in the manifestations. These signs have their significance, and I feel at home with these genuine Spiritualists. Other media have

received a cordial welcome from them, with hosperfune will gladden the heart and sweeten the life of all who receive them."

#### Missouri.

NORBORNE, CARROLL, CO.—R.'S. Judit writes, Feb. 2d: Mr. Theodore F. Price, of Leavenworth City, Kam., recently gave three lectures at this place to good houses, upon the following subjects: "Theology of the Past, and Present Revelations." "Inspirations from the Summer-Land," and "Geology." I unhesitatingly recommend him to all Spiritualists as a man of high talent and promise, and deem him worthy of a warm reception wherever he may appear.

#### Colorado.

BOULDER CITY. - Mrs. M. J. Wilcoxson writes Feb. 9: Our meetings are very pleasant and harmonious, and everybody goes away with good feeling, apparently. We have a fine choir, and choice selections in music; the best of order prevails, and truly our fellowship of interests seems a sweet foretaste of the higher life.

# Free Chought.

#### HOW I SEE IT.

EDITOR BANNER OF LIGHT-1 read everything from the pen of Judge Holbrook with much interest. He writes in a good spirit, and aims to be logical and just. As a representative of the other side of the house, I will state the situation as I see if. There can be little doubt that both radical and conservative Spiritualism " will live " in name. Both may grow as some men count growth. But Spiritualism per se may not make the world much better. I have long seen the time near when everybody in our country and in time near when everybody in our country and in Europe would he Spiritualists, as the people of China and most of the world have been for many thousand years. Perhaps it is from this cause that their ideas of a coming life have been less absurd, in some respects, than those in which many of us were brought up. But Modern Spiritualism has been supposed to mean something more and something better than this. All have said it meant reform—meant essential improvement. What we ought to desire to know is, Will this power for good, for improvement, for progress, live? A was a man before I was a Spiritualist. I only value Spiritualism as it promotes this growth, this improvement—only as it benethis growth, this improvement—only as it benefits the individual and society. Judge Holbrook thinks, if we understand him, that our radical Spiritualism will lessen if not destroy this good power. It will not burt us to listen to his warning. Many persons have burt themselves, and much lessened their usefulness, by rushing into radical "famaticism." Conservative, famaticism is not less injurious. One of the greatest active famatics. I have known in a long life. I now see on his side of the bause. "Famaticism" is not confined to one side. I here only echo his warning where it is certainly not less needed.

I do not worship the name Spiritualism: I have been, for thirty-five years, a devoted worshiper of the good power I have understood it to represent. The names Christian, Presbyterian, Methodist, Quaker, and so on, have lived. Each represents a large and increasing body of neople. much lessened their usefulness, by rushing into

resents a large and increasing body of people. But if Jesus Christ, Wesley, Luther, Calvin and Fox, were to be re-incurnated, and by some means get into the churches that they are supposed to have founded, they would be excommunicated. These "Christian churches," so called, are Anti-Christ. The true and good spirit which once an-Christ. The frue and good spirit which once animated those bodies has died out. Their reformatory power has gone. Their power to fight reform was never greater. No one thing has done more to destroy the once useful life in these organized bodies than the anwise and unholy desire for, "respectability." Should this give us no warning? Popularity is more or less dangerous when we sacrifice nothing to gain it. If we sacrifice any good for it the case is still much vorsa. rifice any good for it, the case is still much worse. The good spiritual power which once existed in these old Orthodox churches has been clearly manifested in Spiritualism. Is this to remain with them? How can it? Will it bear the spirited and uncharitable, not to say malicious, fight which has commenced on one side at least? This 

thest, its most loving inspirations are gone?

The entire and deepest meaning of the radicals is, The absolute and complete emancipation of woman. If the race are not "totally deprayed," this must ultimate in good. On this point the nature of woman must finally settle many, if not nature of woman finish interpretable in a light controverted subjects as to the nature of human love. Wise or unwise, some of the wisest and best men and women living or dead, have favored this reform. Of the last, I name only Owen, Mill, Humboldt and Fanny Wright.

In reading the Religio-Philosophical Journal, I was the laster thinks we have introduced the discrete

nearing the Reignor Imosophical Sournar, a see the Judge thinks we have introduced the discussion of Social Freedom too soom into Spiritualist meetings. He admits it should some time be strong enough to welcome its discussion. This is certainly a mild criticism, but is no compliment to the present strength of Spiritualism. This is not a new constitution of the privalence of the source of the strength of the source of t not a new question. It has, by times, been as plainly-discussed-in-America-by other and earlier reformers for the past thirty-five years; is being lived in some of its best phases by a large body of people in our State. The results are good. I am understood to refer to Oneida.

Perhaps no man has written more earnestly or more radically on these subjects than myself. I here testify that not one line of it was ever in here testily that not one line of it was ever mespired by my lower and back brain, but by a moral brain marked "63;" in a scale of 1 to 7. I have lived thirty-six years in exceptional harmony with the wife of my choice. I owe marriage no personal grudge. I judge the notives of no opponent; I entreat you, judge not ours. It is no crime that men do not see this thing alike.

In love to all,
P. S.—Dear reader, I need money. If one-tenth of you who would feel doubly paid would send me one dollar for my book, "Free Love," my pampletet, "Mrs. Woodhull and her Social Eregdom," and my tract, "True and False Love," it-would make me comfortable for a good time. I will mail ten copies of each (pamplilet and tract) for one dollar. These articles are the result of long study, and among the best things I ever wrote. Can you not spare the dollar?

Stockholm, St. Lawrence Co., New York, Jan. 5, 1874. In love to all, AUSTIN KENT.

CEPHAS B. LYNN has been speaking in Wisconsin since Jan. 1st, meeting with excellent success. The Berlin (Wis.) Journal has the of the Lone One. We were just learning to read

following: "C. B. Lynn, the young Spiritualist and free thinker, delivered a course of three lectures in this city on Tuesday, Wednesday and Thurs-day evenings of last week at Hamilton Hall, under the auspices of the Berlin Liberal League. Mr. Lynn is certainly a very talented and able young orator, no matter what his views are or how near they come to being right. Everybody who heard him was interested, which is body who heard him was interested, which is much more than can be conscientiously said of a majority of our public speakers. On Thursday evening, the anniversary of Thomas Paine's birth-day, Mr. Lynn lectured on the 'Life and Character of Thomas Paine,' and Hamilton Hall was filled to overflowing to hear him. After the lecture a social and dance at Hathaway and Bellis's hall and parlors were held, which were also attended by a large number—in fact there was a perfect jam. The financial results of the affair were all that could be hoped for, and the liberal people feel very much clated over the liberal people feel very much elated over the

success of the entire programme.

Mr. Lynn lectured on political questions at Hamilton Hall on Friday evening to a good au-

Mr. Lynn's permanent address is Sturgis, Mich.

#### Western Corréspondence. BY WARREN CHASE.

Signs of Progress.-In the legislative halls and offices of the capitals of the Western States may be seen, in session time; little girls with sparkling eyes and flowing locks of curly hair, trotting playfully up and down, waiting on the members and officers, filling the places which twenty years ago were confined exclusively to the male sex. Little do these young geniuses think that some of them will occupy seats as legislators in the very halls where they are now waiters, but such is surely the fate before them. They are being educated for the places from which their mothers have been so unjustly excluded. This is not all. Many of the clerks and copyists in the offices are females, and doing their work as well and mostly for the same pay as the males. All this, with much more of the same kind of evidence, shadows forth the coming triumph of woman in her demand for the ballot and equalicivil and political rights in our country, the most promising in all of which is the admission of women into the Granges, and to the offices in these organizations. The inconsistency of denvine them the right to vote at elections will be and now is so apparent, that this will be among the first practical work of the Grangers; to remove the restrictions and give woman equalchance to vote and be voted for, the first great advantage of which will be; that we shall discoyer that she is more honest and far Jess liable to become a defaulter and run away with the people's money. It would be well if all our treasurers were mothers having families and homes, which they would not leave for all the money collected in the State. A few post-offices are officered and clerked with females, and many more ought to be, and will be soon as the small preju-

lice and rivalry is overcome. Pennsylvania is "threading her way " along into female suffrage and equality through the new Constitution and the selicol laws and offices. Step by step, cautiously, our country approaches female suffrage as if it was a dangerous experiment, and needed great caution, and yet every step shows the advantage, and promises more by further progress. To us it seems both strange and ridiculous to witness the opposition to female suffrage and civil equality for woman in a country that has already done justice to the negro by extending these rights to him, or at least to the male portion of his race. It is high time our legislative halls resounded with the voice of woman as law-maker.

"THREADING MY WAY."-We have read with much interest this elegantly written and instructive biographical sketch of the life and parentage of our esteemed friend, Robert Dale Owen. To us, the lineage was peculiarly interesting, especially of the father, whom we had historically known so long and so well as one of the world's great reformers. We have still some of his publications, received from his own hand when we were engaged in a social experiment on the Fourier plan in Wisconsin, and he was yet active in his noble efforts to reform the industrial systems of Great Britain. The narrative brings fresh to mind the noble work of the great philanthropist in his efforts to protect the poor little c'ildren from overwork and destruction in the cotton and woolen mills, from which the cotton lords were enriching themselves at the cost of thousands of innocent lives of children of both sexes. It was a horrid picture that he brought to light and, had partially remedied, but which still hangs as a curse over England and mental work or with greater success than Robert Owen, in reform movements; but, being an unbeliever in Christianity, he had the whole sectarian power of Church and State to contend with, and no effort of theirs would be spared to defeat his enterprises.

On the other side of our author's parentage we and, joined with the aunts, an early pious education, from which henever could be entirely free, although, in his busy public life and the vigor of his rare intellectual manhood, he held boldly to the noble position of his father on religious subjects; yet when softened by age and wearied magnetism, and I feel that it may be for many with a life of contention and antagonism with creeds and falsehoods in high and low places, hereditary and early educational tendencies and sympathies return, and he feels that need of so to the other. There is a lady in this city who cial recognition and enjoyment which he could | delineates character entirely by the colors in not find while opposing Christianity and Christ. During the struggles of his earnest and active. life he had found, as many of us anti-Christians have, that a spirit-life is certainly true, and we are destined to it, and that those who have preceded us can communicate to us from their new homes. But this did not wholly satisfy his nature, and the early education and hereditary influence brought him to the recognition of Christinnity and Christ, not in its sectarian headings but in its aggregate character, and hence he sees in it a truth, and in the scripture Modern Spiritualism renewing the old gospels of glad tidings. We see the new, but not the old. Hence we cannot join him in Christ an Spiritual. ism; having inherited neither, and not being early trained into it, we have nothing to return to in old age.

Mr. Owen was brought up in wealth and luxury, but under a well-regulated system of discipline, and proper training in diet and exercise, that gave him a mental and physical constitution such as few children of wealthy parents obtain in our day. Our origin and experience was entirely opposite, as given in the Life-Line at the age we entered college, and working for board and clothes and schooling, and all we could get of either was what we earned. With no religious education, Nature gave us the belief (mainly) of his father, and as we have no Christianity to fall back upon, we are likely to die a rational, natural and anti-Christian Spiritualist. and thus temporarily part company with our esteemed friend and fellow-laborer in social, religious and political reforms. Mr. Owen has had a much larger political experience, and done much more with his pen, and we have done much more with the tongue in public, but not in private. Our labors have not been very much at variance till recently, and we shall soon meet in the spirit-world and compare notes and facts, and labor on together there.

A German peddler sold a man a liquid for extermination of bugs, "And how do you use It?" inquired the men, after he had bought It, "Ketch le bug, un drop you little drop into his mont," answered the peddler. "Pshaw!" exclaimed the purchaser, "I could kill it in half the time by stamping on It," "Vell," calmiy explained the German, "dat is a good way, too."—National Baptist.

#### COLOR-PERSONAL EXPERIENCES.

EDITOR BANNER OF LIGHT "Ever since reading the very interesting article in the Banner of Nov. 15th, on "Sounds Producing Colors," I have felt moved to contribute my experience in a similar direction. I have long tell that there was a power and meaning in color yet to be revealed; but, my attention was first called to its, connection with music some eight months since. For the past twelve years, through all my wanderings, I have carried with me the violin upon which my brother used to play before he exchanged the material for the spiritual world, and to draw from its strings one of the old times he loved to play, has been my surest method of inviting his influences. But last May Lifelt, instead. of his familiar presence, an entirely new influence -- that of a stranger -evidently a fine musician, who seemed to undertake my tuition; and, as in the case mentioned by Mrs. Stone, largely by means of colors, which are first shown me, and then interpreted upon the instrument, seeming, in my experience, to be representative of the sounds, rather than produced by them -a kind of musical notation. To me, they come in connection with some object, often as a nimbus, or halo; again, as a pervading atmosphere; and sometimes in the form of flowers, which change their hue, and pulsate with color. One of the sweetest airs ever given me, came in the form of a spray of apple blossoms. I readily perceive the relation between the col-

ors and their musical interpretation, but cannot go into that in detail in the limits of this article. I am convinced that in color lies enfolded a significance and power as yet undreamed of, saye as some inspirational minds cafely faint echoes from the world of philosophic thought and research on the other side the veil. Color belongs to the spiritual order. A result of light, and depen lent upon it for its existence, it is akin to it in its electric and magnetic qualifies, and hence in its influence upon life. In healing the sick, I find it an agent of great siscfulness. When I was first impressed to impart magnetism to paper, and thus transmit it to patients at a dislance, I had no idea of color in that connection, In fact, I then thought the paper of no intruste value, except in its effects upon the mind or imagination of the patient, and used soft, thinpaper, either brown or white. But, as the system became more and more unfolded to me, I felt the need of red and blue, and, finally, of yellow. I saw that I was employing the three primary colors; but, still clinging to my old idea; of the mental effect, I did not give much thought to the subject till there began to come back from various parts of the country reports like these: "I feel a great deal more influence from the red papers than the others;" "Please do n't forget the blue paper for me to use nights ?! "I cannot use the yellow papers. I have not taken the last out of the envelope," etc., etc. Two patients only, and they extremely sensitive, felt a repugnance to all colors, and petitioned for white alone: My attention thus recalled to the subject, A placed myself in a receptive condition, and soon found, that my hand would be guided to se-

lect certain colors for each case I was treating. Now when I go into my cabinet to prepare the paper I am surrounded by a dozen or more colors of the purest tints procurable, and find the process as much facilitated as is the running of machinery by the judicious application of oil; and; what is of still greater importance, the results are more satisfactory, the percentage of those cured and benefited being increased to about nine tenths of those receiving treatment. I find America, although greatly-relieved-from its origination in an interpretation of the uses of nal cruelty. Few men have done more experi- color in this department. I have conversed with a lady, a healer, who uses paper to some extent, who at times cannot touch certain colors at all, though in excellent, condition for magnetizing

others.
I have heard many ladies express a strong liking for certain colors, in their dress, and an equally strong distaste for others quite as befind the great Christian preacher and successful coming, but, as they expressed it, "I do n't feel cotton-spinner, Robert Dale, as his grandfather, | well in them." I am more and more convinced and a pious mother, whose devoted, kind; and each day of the powerful influence of color, for motherly soul gave him a religious, inheritance, good or evil, upon the finer sensibilities of the nervous system; and, hence, that it can be made an important aid to health or a grave aggrava-

tion of disease... My own experience has convinced me that it is a most valuable medium for the transmission of other things-that from its standpoint in the border land between the spiritual and material worlds, it is a translator, an interpreter, of one which she sees the person enveloped, the different shades signifying to her intelligence, corresponding phrenological developments. I think, however, there is great danger of forming theories upon insufficient data, for the moment a theory is formed in the mind, the fine balance neces sary to a recentive Wadition is disturbed, and our perceptions are apt to be influenced thereby. For instance, the colors which I use have a certain significance to me. Of the three primary colors, one is positive, another negative, and the third electrical. One tint I call Hope, another, Healing, another Inspiration, &c.; but whether these qualities inhere in the colors themselves, or only in their relation to my mind, I feel that it would be premature even to form an opinion. I should be very happy to exchange experiences: with all who have any light to impart, or suggestions to offer either through the columns of the Banner (with your kind permission), or in private correspondence, with the object of comparing notes, and thus eliciting the greatest amount G. W. KEITH, M. D. 128 East 22d street, New York.

#### OUR OWN PUBLICATIONS. Opinions of the Press, etc.

BIOGRAPHY OF MRS. J. H., CONANT, THE WORLD'S MEDICAN OF THE NINETEENTH CENTURY. This work aims to give to the general public some idea as to what spirit Mediumship is, and what it Involves. In giddition to the account of the peculiar experiences and trials incident to the early file and development of this lady, nots ages purporting to come from departed human spirits, miprovised poems, and Invocations, or spirit prayers, are to be found on its pages. The originality of the subject-matter of the book cannot fall to arrest the attention of the curious. A fine sleet-plant portrait—of Mrs., Commitmentilishes the volume. Cloth, 321 pages, pice \$4.50, Published by Colby & Rich, 380, 9 Montgomery Place, Roston. St. Louis Times.

PHILOSOPHY OF SPIRITY ALINTERCOURSE. This volume is one of the many on subbects pertaining to the Sort-Hunders's belief, by Andrew Jackson Bayls. Among the Subjects braited of in this book are: The Miracles of this Age; the Gaärdianship of Spirits: The Bostrine of Evil Spirits: The Resurrection of the Dead: The Origin of Spirit Sounds, etc. The reader is also presented with an account of numerous. Spirity and Developments. In various parts of the country. Colly & Rich, Boston, publishers. Price \$1.

ARABULA: OR THE DIVINE GREET.—This is morther

ers. Price \$1;

ARABULA; On THE DIVINE GUEST, "This is another of Mr. Davis's productions, and contains "a flew collection of Gespeis by Saints not before canonized." The names of these new Saints are: Rishls, Menn. Confucius, Slamer, Syrus, Gabriel, John, Phenna, James, Gerrit, Theodore, Octavius, Sainuel, Eriza, Emma, Rafeb, Asapb, Mary, Selien, and Lotta. Coby & Rich; Boston, Publishers, "Bangor Whig & Courier.

#### John G. Whittier.

Mr. C. H. Brainard recently opened the "Beacon Light" course of lectures at the Hanoverstreet Methodist Church, Boston, by a lecture which had for its subject "An Evening with Whittier," consisting of sketches of biography and portraitures of personal character, illustrated by frequent recitals from his poet cal writings. The lecturer traced the poet's lineage back to the beginning of the eighteenth century, at which time the ancestral Whittier lived in Quaker fastiion and Quaker faith amid he warlike Indians of Essex County. The other white men of the neighborhood threatened and kept at a safe distance. the Indians-low-wedisplay of minis, but the Quaker gave the savages free access to his house, having no fastenings to his doors or windows, and when the Indians came, treated them with kindness and hospitality. Accordingly they never molested him. The poet's father is described as u prompt, decisive man, of sound judgment, and one who was regarded by his townsmen as somewhat of an oracle. His mother was a woman of no moods, but patient, aftertionate and firm. Up to his eighteenth year, the poet worked with his father at tarming and shoemaking, and attended the village school kept during a few weeks of each winter.

He disclosed, early in life, a p nelignt for verstheation; but this disposition was rather frowned upon by his practical-minded tather, who considered that the time and thought so expended succeid that...The time and thought so expended dad better be applied in extirpating weeds and hilling corn, or conjoining sole and upper leather firmly together. The attention of Wm. Lloyd Gairtson was at length directed to the xouthful lover of the Musescanid die persinded the tarming shoemaker to give his son further schooling at the nearest local academy. Whittier's first printed verses appeared in the Haverhill Gazette, and the noming anoreciation of these and subsection and the prompt appreciation of these and subsequent poems soon called, forth a volume from an enterprising publisher, whose offer to Mr. Whitfler for an inferest in the vopyright much aston-ished the young author.

#### LIST OF LIBERAL LEAGUES.

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POPULAR FAMILY PAPER.

A.N. E.X.P.O.N.E.N.P.

## SPIRITUAL PHI-1:080PHY NINETEENTH CENTURY. PUBLISHED WEEKLY AT NO. 9 MONTGOMERY PLACE, ROSTON, MASS. COLBY & RICH,

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# Banner of Light.

BOSTON, SATURDAY, FEBRUARY 29, 1874.

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By Sixess Masadent

Called the same communications appertaining to the Called Lepters and all, Ristories (Lottens to the SAAC B. RUM, RASSON OF LEGIT PUBLISHESS HOUSE, ROSSON OF LEGIT PUBLISHESS H

#### The Angels.

We have read a discourse delivered at Wyo ming, Ohio, in December last, by Rev. J. P. Stuart, of the New Church, which contains a great deal that is held by Spiritualists and it is so profoundly inferesting that it deserves to have northeast of Cincinnati. The preacher remarked. to begin with, that he knew of no questions more practical than these: Who are the angels? and How can they help us? -unless the counter questions were equally practical. Who are we? and How carr we help the angels? The impacts of upon us, he said, may sweep through the network of our spiritual frames, and breathe new life in invriads of ways unexpected and unknown. We may infer the vital sympathy of the angels with its, by knowing that they are all men and women in the heavenly state. They are not beings of foreign birth, but they are our kith and kin who have finished their work here and gone home. Our fathers and mothers who have gone into the heavens before us are angels, and so likewise are our brothers and sisters, and our sons and daughters. They are all certainly more. human than they were here, consequently, they know as better, and they love as more ardently and more tenderly than when with us. They await our release from the toils of the earthly house, and while we remain in this world they help us. They help us in a thousaild ways of which we may have but little knowledge now. The angels are always called men in the Seriotures. They appeared as men to Abraham, to Lot, to David, to Daniel. Those which appeared in the sepulchre of Jesus are called young men.

and women die here, and are raised up in heaven. The angels of a heavenly-society are so harmonions in affection, thought, life, movement, impulse, inspiration and action, that before the Lord they are one. The numerous members of a heavenly society are swaved by one common. influx, they are inspired by one common life, and they live as one man. How numerous these invisible hosts are found about us, we may meashelping hands are as numerous as our most crying wants. The Lord does the work, but his instraimentalities are the angels. Life is most profoundly mysterious; and when we are so much at a loss in following it's labyrinthian windings. in our own bodies, how shall we follow it in its movements in the heavens? Why not make common cause with, all finite intelligence in the universe, in the grand outery for "Light, more light"? The angels are human beings in the heavenly state; and they are not separated from us in space, but only in State; and this means that they are elevated into a world quite distinct from this world. As the grub, burrowing in the ground, or as the caternillar, dving in the chrysalis, or as the silk-worm, weaving the cocoon which shall by its grave—as these all rise into a new-element, and live in a new and seemingly ethereal form, so is the human life, in its first estate, not far away in space from its final home. We begin here; we end elsewhere. We rise, at the death of the body, into a life supernal, ether real, spiritual-a change of state rather than of place. This is a rational doctrine, and one full of beauty and comfort. The human heart accepts it because it feels it to be vital with truth.

Angels, said the speaker, are born when men

Further, said the preacher, the Heavenly in habitants, under the auspices of the Lord, help us by the sphere of their lives, by their firmness and real, by their tenderness and love, and by their undying sympathy with us in our work, The spirits and angels above us, who are in special individual communication with us, minister to our wants and help us. The universe is in pairs. No angel, or spirit, is alone. Male and female is the law of finite life, and the two make one. So likewise we, as individuals, are dual, or two-fold-for in the mind, which is the spirit, and in the spirit, which is the real man, are the will and the understanding, then the affections. of the will, and the thoughts of the understanding. Confoined with us, therefore, in our very inmost being, are the two angels who are nearest like unto ourselves and to the possibilities of good in us, belonging, it may be, to the heavenly society which is to be our home hereafter; and two evil spirits nearest like unto ourselves. and to the possibilities of evil in us, and belonging, it may be, to the infernal society in which may be our home hereafter. Such, then, is our situation in the universe; nor can it be other: wise. This last doctrine is a special feature of the Swedenborgian creed. These intimate spirits, however, are neverallowed to take away or impair the freedom of our individual choice in action. There is an equipoise in the influences round about us. Our rational freedom is to be inspired and enlarged, but not overlapped and destroyed. We must determine our course - whether to stay in the low and unworthy forms of the

merely natural life, where we begin, or, resisting

these limitations of our inborn evils, rise into the heavens. Whatever we choose will be in full accord either with the good or the evil ever present with us.

#### The Indian Peace Policy.

with the Indians, which has of late been so much criticised. He sees that they have greatly ima recent time, most strenuous efforts to abandon this policy, and turnetter Indians governothe ter the distribution of the cavity density of the freatment which conducts directly the cavity density that the conducts directly the cavity of the conducts directly the cavity of the conducts of the Chivington massacres and Fetterman butcheries. is the treatment which conducts directly to Department in the matter, and so does Lieut's wish to vindicate or repeat such proceedings as those under the authority of military officers, ocean of life and fact. For ourselves, we are quite willing to rely on the reference to this subject. If it be true that he cost the nation, according to the Commissioners. fully thirty millions of dollars.

taliation of the Sioux, with whom it has recently been attempted to get up a war, together with the Powder River War, cost the Treasury eight some of its points reproduced for general perm, millions more. There was certainly an experi-gal. Wyoming is a village about a dozen milest ence with the Indians costly enough to convince Congress and the country that it was impossible A better method was waiting to be tried. The 'ommission referred to was appointed by the President. It was composed of four prominent army officers, one ex-officer, and three distinthe sphere of a troop of invisible angels or spirits, guished civilians. The former were Lieut. Gen. Saerman, Maj.-Gen. Harney, Maj.-Gen. Terry, at that time Commissioner of Indian Affairs, Commissioner S. F. Tappan, and Senator Henderson, of Missouri. The Commission at once went to the frontier and proceeded to institute, of the previous Hebrew theology. the most thorough investigation into the causes of the Indian hosfilities. In January, 1868, their Report appeared to Congress, signed by every: member of the Commission. It was one of the most calm, comprehensive, and unprejudiced papers of the kind ever laid before Congress by a body of able men, seeking to know only the truth, and to establish justice. The field is all carefully surveyed in it, the facts are all marshaled and presented in due order, and the conclusions are given without equivocation or hesitancy. It was in that Report that the famous phrase first saw the light, coined by General Sherman himself, that "it is cheaper to feed the Indian than to fight him." But there was some thing in it more significant than that.

This was, that the costly Indian wars that had raged from 1865 to 1867, were caused simply by the riolation of the treaty rights of the Indians. There was obviously but one thing to do after making that discovery, and that was to get rid of the cause of these wars in order to terminate the wars themselves. The Commissioners then went on to enlarge upon a future Indian policy, and to discuss in particular the question whether the men have held a meeting and contemplate a de-Indians should be left to the irritating, hostile, invisible hosts are found about us, we may measure by enumerating our spiritual wants. The costly management of the War Department, the Metropolitan Total Abstinence Society of want is ours, the help comes from them; and the This is the very language that occurred in the that city, in convention assembled, has declared course of the discussion: "If we intend to have war with them, then the Bureau should go to the Secretary of War; if we intend to have peace, it should be in the Civil Department. In our judgment such wars are wholly unnecessary, and, hoping that the Government and the country will agree with us, we cannot now advise the change." The Commissioners than recommended that such be turned over to the War Department, but in reference to the future conduct and management of the Indian Bureau, they expressed themselves in these unmistakable terms: "The military arm of the Government is not the most admirably adapted to discharge duties of this character. We have the highest possible appreciation of the officers of the army, and recognize their proverbial integrity and honor; but we are satisfied that not one in a thousand would like to teach' men to sow and reap. These are emphatically civil, and not military occupations." Language could not more explicitly commit men to a distinct plan of action on any question whatever. The Indian Peace Policy was inaugurated by President Grant in 1869, and he proposes to stand by it still. It is as true now as ever, that "it is cheaper to feed the Indian than to fight him."

## Women on the School Committee.

The Boston School Board still continues its unreasoning war on the lady members who were duly elected to seats within its charmed circle. The Justices of the Supreme Judicial Court of Massachusetts, in answer to the question upon which their advice was required by the order of the Honorable House of Representatives on the 16th day of February, viz., "Under the Constitution of this Commonwealth, can a woman be a member of a School Committee?" having given it as their opinion that there were no constitutional restraints to prevent women as well as men from serving in towns or cities where there was nothing in the charter or by-laws preventing them from performing said duties, the Board 'at its next meeting, held Tuesday evening, Feb. 24th, at once adopted the following; at which point the case rests for the present:

Ordered, That the City Solicitor be requested the city charter or laws of the Commonwealth prevent women from serving on this Board, and that he be requested to give a decision at the next meeting of the Board.

interesting essays on file for publication, which we intend to make room for as soon as Mr. Putnam's Review of the Harvard Professors' Invesn '57 is completed.

#### " The Universal Church."

The concluding lecture of the course on the ing last, at the Church of the Disciples, by the Investigations of 1857 in this city, in which the He said it was no system of faith, and had no the conduct of the Harvard Professors in its true been well arranged and carefully considered-; more valuable. toen. Sherman favors the supremacy of the War, and not on metaphysics or tradition. It assumed to itself no ultimate theory of religion, but stood ular belief since 1857 has been so marked as to Gen. Sheridan, although we acquit them of any rather in the position of a faithful learner or best require the faithful record of the special event ginner on the shores of the great unexplored of that year. Now, when the scientific men and

The free religionists were not a party of theo-y the fact, or existence, of the spiritual phenomformer views and opinions of Gen. Sherman in logians but a party of reformers. Their great lena, as they are demonstrated through media, enemy was sectarianism, and their work was to it is important to go back and note the position has seen fit to change them, that does not take break down the fences which sectarians had set taken by the Harvard Professors, two of whom away the teason and humanity of them, at all, up. They objected to sectarianism not because are gone into the other spheres of life, and to THE AMERICAN NEWSCOMPANA, 117 NASSAUST. Report on the entire Indian question as was everying to the seed itself, but only as it opposed the incelliber knowledge or investigation since they aviitien. Indian affairs during the summer of progress of truth by claiming a monopoly of supercliously refused to allow that there was that year were at their worst. If was in consecutable, Religious partisanship, the speaker averany truth, whatever in what they could not exquence of the feeling of discouragement which | red, was no better than political partisanship. plain or comprehend. Mr. Putnam most skill prevailed that Congress was led to pass the well- Yet if free religion claimed no dogma for itself, I fully shows that Agassiz, in being unwillingly known act authorizing the President to appoint it was nevertheless obliged to take up one or two controlled by a spirit in the form, could not a Commission to go to the plains and establish very positive and definite positions. One of these consistently deny that there was an impossibil-peace with certain hostile Indian tribes. The was the idea that all faith is one kind, and all ity in spirits out of the form controlling other war which followed the "Chlyington massacre" religions have the same essential rites and cere individuals. These papers deserve to be read monies. This point was illustrated at consider with thoughtfulness by all Spiritualists whose able length, and some marked similarities in the faith is a living one. We shall complete the se-"The "Fetterman Massacre," which was the re- rites of Catholics, Buddhists and other sects, ries by publishing Part. Three in our next, and were mentioned

Another of its positions was that all religious have the same ethics, and in proof of this passages were guoted from Buddha, Mahomet, Confucius and Epictetus, expressing ideas similar to those contained in the New Testament. They to obtain peace with the tribes by conquering it all, said the speaker, had the same ring. The stamp of character, he maintained, was the same the world over, and virtue was virtue wherever found, and was venerated as such under all systems of religion. Still another of its positions was that all religions were products of the human mind, and all smelt of the soil from which and Maj. Gen. Augur. The ex-officer was Gen. They spring. They did not come as a revelation Sanborn. The three civilians were N. G. Taylor, from God to man, but as an expression of the yearning of man to God. Christianity, in this. respect, was no different from the others; it was not a ready-made religion, but a direct outgrowth

The speaker regarded Christ as the richest, sweetest, saintliest and holiest spirit that ever lived, but yet he considered him only a human being, and no prodigy. Yet in claiming the right of each religion to its place in the world, he would not assume that all were of equal. merit. Christianity was superior to any of-itspredecessors, and would in time be supplanted by later and perhaps better forms. The two systems of religion at present dawning upon the world be believed to be Spiritualism and Positivism. Both were different from anything which had preceded them, and were the natural outgrowth of the sentiments of the times, and were destined possibly to take rank with the older theologies,

### The Women's Anti-Liquor Crusade.

.The women raid upon the liquor saloons in the West continues to exhibit signs of increasing power and success, while in Vermont the movement has been welcomed by a riot, in which the sheriff and his assistants received a baptism of eggs of a doubtful age. In New York the woscent upon some eight thousand saloons; while that in its judgment the course marked out by the women is inexpedient, moral sussion being the more powerful argument in the premises. Dio Lewis will soon open the campaign in Worcester, it is said, and it is also rumored that Bos-

ton is being canvassed for the same purpose. Rev. Mr. Frothingham lectured on the subject -"The Suppression of Vice"-on Sunday foretribes as were habitually unmanageable should noon last in the Boston Music Hall, in the course of which he took occasion to liken the crusade in the West for the suppression of the liquor traffic to the "supreme authority" of the Catholic Church, which authority was denied by Luther and led to the Reformation. The reverend speaker made a strong point, that caused applause; by saying in this connection that that church in its suppressive policy found it could burn a thinker, but it could not burn thought. Real progress, the speaker then went on to argue, was a thing Indian children to read and write, or Indian of slow growth. These spasmodic efforts to advance a cause produce a reaction which set it back at a point behind where it was before. He believed that the principle of suppression could not be brought successfully against any vice founded on habit, passion or appetite.

# Annual Meeting of the Liberal League.

On the evening of Friday, Feb. 20th, the Boston Liberal League convened at New Fraternity Hall, corner Appleton and Berkeley streets, for the transaction of such business as might properly come before the yearly meeting. In the absence of President Rodgers, Mrs. J. W. Smith, one of the Vice Presidents, presided. Miss Jane P. Titcomb, Recording Secretary, read the report of the previous meeting, which was accepted; after which, the Nominating Committee offered, through its Chairman, John Wetherbee, the following as a list of officers for the ensuing termthe report and the parties named receiving the unanimous endorsement of the Society: President, Francis Ellingwood Abbot; Vice Presidents, Horace Seaver (editor Boston Investigator) and Mrs. J. W. Smith; Corresponding Secretary, George A. Bacon; Recording Secretary, Jane P. Titcomb; Treasurer, John S. Rodgers; Executive Committee, R. H. Ranney, H. B. Storer, M. D., H. S. Williams. After said election, it was, on motion, voted that the Executive to give his opinion whether, in view of the recent decision of the Supreme Count with regard to the right of women to hold seats on a School Board, and Recording Secretary, ex officio, being in-Committee be enlarged to nine-the President cluded in the number; and, by virtue of such vote, the names of Messrs, G. A. Bacon and M. T. Dole, Mrs. Eita Bullock and Miss Susan Ida Dudley were added to the Board. The Secretary 137 We have many well-written and highly and Treasurer made annual reports, which were accepted, in which the mental and pecuniary conditions of the League were set forth as pros perous and full of promise for future-usefulness; tigation of the Spiritual Phenomena in this city and after remarks by Bronson Alcott, Mr. Edson and others, the meeting adjourned.

#### " "Agassiz and Spiritualism."

We do not question that the first part of the "Universal Church" was given on Sunday evens | carefully written reminiscences of the famous Rev. Octavius B. Frothingham, of New York, late Prof. Agassiz bore a part, was read with who spoke of "The Attitude of Free Religion to close attention in the last week's Banner, as its It is now definitely understood that the Presist the Universal Church." The attitude of free responding attitude in the present issue will also be dent adheres firmly to his peace policy in dealing ligion to the Church Universal; he maintained, read. The writer, Alten Putnam, bore a perby way of premise, was one of perfect sympathy | sonal part in the transactions of which he furand hearty interest, and one which also wished inishes the only authentic and complete sketch tates. We respectfully doct nearly business operate proved in their condition since this policy was to add dignity and sweetness to it. He then yet written. The articles on this subject, of unadopted, and that is a sufficient warrant for his | proceeded to define the meaning of tree religion, usual interest and importance at this particular continuing in it. There have been made, within and the purpose and objects of its adherents, time, will be four in number, and will show up orded. It's whole effort was, in fact, to break right in connection with the whole affair. Their der meteies of the War Department. That down creeds and to avoid all entangling alliances own promised Report on the investigation never means simply fighting and destroying them. It of a sectarian nature. It desired rather to base made its appearance, and hence the present one its faith on scientific facts-facts which have which is now publishing in the Banner is the

The development of Spiritualism in the popsorans of the Old World are openly admitting Part Four in the following issue.

Australia. Another Spiritualist newspaper has made its oppearance in Melbourne, Australia, entitled The Progressive Spiritualist and Free Thought Advocate." It is published by John Tyerman. In a leading editorial, headed "Spiritualism," he utters truths which no person cognizant of the signs of the times can gainsay. We extract the

following:

'11 is attering a mere truism to say that we live in a most eventful age—an age of restless activity, extensive reading, keen inquisitiveness and far reaching toward; an bage which holdly challenges the dicta of lordly authority, seritings in the diligent and satisfactory reason for everything that claims our belief and acceptance; an age of useful inventions on belief and acceptance; an age of useful inventions on the life and acceptance; an age of useful inventions grand discoveries, and marycloins developments of or includes and powers which have sumbered in latent quietness and thought and action, effecting changes and working out results at which our fathers would have stood aghast; in a word, an age pregnant with mighty purposes which time will gradually evolve, and in the glotions plentitude of whose blessings future generalions will rever with unbounded delight. From this eventurage Spiritualism will take an exhibert on which it is destined foraffect the condition of the whole human family in this world and the next, that, without assuming the functions of aprophet. Venture to express it as my deliberate conviction that historians of future ages will pronounce Spiritualism to lave been the might est, platons movement developed in the nineteenth endings, the elevating tendency of its spirit, and the whole hugs sweep of its divine influence. To know it merely as its opponents have calcatured and miserpresented it, is to shrink from it as a revoliting thing; but to understand its facts, principles and import, as revealed by its own inherent light, is to prize it as a treasure of unspeakable worth, and to desire the time when all men will accept

#### "The Lunatics of Faskion and Specu-Tation

Prof. S. B. Brittan, editor and proprietor of the Quarterly Journal which bears his name, will consider the above subject in a lecture before the Boston Spiritualist Free Course at Music Hall on the afternoon of Sunday, March 1st. The acknowledged talent of the speaker cannot fail of calling together a large audience.

Temperance Lecture in Portland, Me. Mrs. Eliza M. Hickok, whose writings, prose and poetic, have often instructed and pleased the

readers of the Banner, will deliver a lecture on temperance in Portland, Sunday evening, March 1st. She will speak in other portions of the State before her return. Her address in Tremont Temple, this city, recently, gave general satisfaction.

137 Read the Message Department for the present week. Questions concerning "The Mound-Builders of America," Electricity in Water," etc., etc., receive the consideration of the controlling intelligence; Julia King, in the earth-life a courtesan, preaches a sermon upon moral reform which is worthy of being read by every individual on the planet; Eddie Andros, of New York City, assures his parents of the certainty-of spirit return ; Father De Smet offers views on the present Indian policy; and Ellen Curry, of Boston, comforts her sister Margaret. Important messages, printed in advance, from Eng, one of the Siamese Twins, and Charles Day, of Chesapeake City, will also be found on our sixth page.

MRS. HATTIE E. WILSON, the well-known trance lecturer, gave an anniversary in honor of her spirit father, on the evening of Friday, Feb. 13th, which was attended by a goodly number of friends. The exercises were preluded by a supper at her residence, 46 Carver street, Boston, after which the company adjourned to John A. Andrew Hall, where remarks appropriate to the hour were offered by Dr. H. B. Storer, George A. Bacon and Dr. A. H. Richardson, the hostess (entranced) making due reply. Singing was also furnished by a quintette conducted by Mr. Stevens. Dancing till twelve o'clock was the closing order of exercises. The occasion was pleasant to the participants, and one long to be remembered.

THE LITTLE BOUQUET-issued by S. S. Jones, at the Religio-Philosophical Publishing House, Chicago, Ill .- has come to hand for March. Among its varied illustrations of the animal and floral kingdoms the children will find pleasure, and those of older growth will not look in vain for matters of interest among the editorials, sketches and poems (one by Emma Tuttle) which fill its neatly-executed pages. Success to this worthy Lyceum auxiliary.

A Boston correspondent says: "In attending the Banner of Light Free Circles, from time to time, I am willing, glad to acknowledge my belief in the fact that I have received there what the world cannot give or take way-truths more precious than anything this transient life can afford."

"Under the phenomenal heading we shall soon publish a lengthy account of Charles II. Foster and his mediamistic work.

#### What is Death?

The erroneous ideas on this subject which have for so long a time been inculcated by the theology of the day and the consequently false opinions which have prevailed among men, will evidently, require much time and many teachings to carreet. Such teachings, however, are now and for a quarter of a century have been coming with increasing frequency, and it seems to me to be the manifest duty of those who receive them to

Acting under that impression, I have already made public much on the subject, and now add to the number the following, which I have lately received from one of the victims of the late collision at sea between the steamer Ville Du Hayra and a British sailing vessel.

Judge Peckham was a member of the Court of Appeals of New York—the highest Court in the State—and had acquired a high reputation as a jurist. He took passage with his wife in the steamer, and died in the bloom of his manhood and in the full vigor of his intellect; so that he was fully competent to comprehend and relate all that courred around him. His spirit came to me lately, and identifying himself to my satisfaction, gave me the following communication, which I now transcribe in the precise language in J. W. EDMONDS. which I received it.

New York, Feb. 14th, 1874.

My DEAR FRIEND-I shall waive all ceremony My DEAR FRIEND-1 shall waive all ceremony with you and enter upon this, our interview, not assuming but knowing that you are aware of my presence almost as tangibly as when I last met you in Albany, in the Court Room, where you and I had listened and tried to be still, out of respect to the majesty of the law. You left the Court Room in advance of me. I tried to see you again, but you left that evening. We meet work here under different diremstances. I will you again, but you left that evening. We meet again here under different circumstances. I will not say I am from the Higher Court to day for as yet I have found no court or sphere into which your thoughts, which represent your spirit, do not come. Hence there are no severed links in our friendship, when we still sit in council with those we knew and loved.

Had I have chosen the manner of my departure from the body, I should not have selected the one to which I was obliged to succumb. However, I find no fault, now that I realize the life which has opened before me so suddenly, so strangely.

strangely.
In the dying moments I lived my life all over. Every scene, every act passed before me as vivid-ly as if written on my brain with living light. Not a friend that I had known in early or later life was forgotten. I saw, as I sank, with my wife folded to my heart, my mother and father. The former lifted me out of the wave with a the former inter the out of the way with strength which I can at this moment feel, and I have no recollection of suffering.

From the moment that I knew the waves would engulf us, I had no sensation of fear, of cold, or

engul us, I had no sensation of real, of cold, of suffocation. I did not hear the waves break. I parted with that which was my body, and, with my wife still in my arms, followed my mother whither she led me.

mother whither she led me.

The first sad thought was for my dear brother. This my mother saw and felt, and at once said, "Your brother will soon be with you!" From that moment sorrow seemed to fade away, and I that moment sorrow seemed to had away, and rest down to look about upon the scene through which I had so recently passed. I felt solicitude for my fellow passengers; looked for them and saw them being lifted out of the waves in precisely the same manner that your strong arm, nerved by love, would lift your drowning child from the

great waves which would swallow him up.

For a time this appeared so real, that, had it
not have been for the presence of those whom I
knew to be dead, I should have believed myself

acting as rescuer with the spirits.

I write plainly to you, hoping that you will send words of comfort to those who imagine that their friends suffered mortal agony in drowning. There was a fulfillment of that glorious triumph of faith, and the shadow of death became an illumination, which enabled so many to say that death's waves were swallowed up in the victory which love hath brought to light in the ministry of angels and spirits.

ministry of angels and spirits.

I need not tell you the greetings which awaited me when the many, whom you and I knew and loved, welcomed me to the realms of the life immortal. Not having been sick or suffering, I was ready at once to accept facts, and to move forward to the attractions which, if on earth's plane, have the power to charm away sgrrow, how much more enchanting here, where the scene has changed so quickly, so gloriously, that we do not murmur at the haste, nor think that it is disappointment or accident that summoned are uncorremonlously hither t

us unceremoniously hither!

I am aware that many will ask, if we could be helped to pass out of the body without pain, why could not the accident have been prevented? In our investigations we have learned this fact, namely, that the officer in charge was so entirely deceived in regard to the distance between the Loch Earn and his own vessel, that no power on, earth or that which the spirit-world could bring to bear, could have prevented it. Hence the collision was inevitable. There are conditions of sight, particularly on the water, when the water will seem to possess a power of deception ter will seem to possess a power of deception almost marvelous and past belief. The ablest and best are liable to these conditions, particularly at just the position that those vessels must have been in. Hence there should be no blame attached to that man. It is done, and the survivors most need sympathy, and I know of no way to give it more direct than to assure them that their loved friends are not slumbering in the caverns of the deep awaiting the final trump to sound, but that at all times they await and look for the proper channels through which to echo the unmistakable evidence of life immortal.

the unmistakable evidence of life immortal.

My thanks are due to our mutual friends, Tallmadge, Van Buren, Hill\* and many others, for this delightful reunion with you; nor can I end it without thanking you for a faith which, although sillout banks. -though silent between us, made me to respect you the more. I have come now into that nearer circle of friendship which I shall cherish as I know you will-sacred as the love which makes us to rejoice in our Great and All-wise Father,

who doeth all things well. Craving pardon for the length of my letter, I promise you and myself still further intercourse RUFUS W. PECKHAM. with your friend,

\*The allusion here is to N. P. Tallinadge, U. S. Senator, President Van Buren, and Nicholas Hill, formerly an emi-nent lawyer at Albany, all of whom have frequently com-numed with me. J. W. E.

### Newspaporial.

Another weekly paper devoted to Spiritualism has been started at Van Wert, Ohio, by Mrs. Adolphus Cline.

Mrs. Waisbrooker's journal is now published monthly, having materially changed its form. Moses Hull's Crucible is published at 871 Washington street-not 27 Milford street, as hereto-

We print, in this issue of the Banner, a. revised and corrected account of the experiences of J. W. Parish, Esq., with the mediums Dr. Slade of New York, and Messrs. Bastian and Taylor in Chicago. Mr. Parish is of the opinion -in which we fully agree-that if the churches would pay more attention to this "supposed" evil, ' and investigate it as any other scientific, fact, much good would result therefrom, not only to the churches, but to the Spiritual Philosophy, which is being so rapidly developed in all parts of the world.

227" Review of Foreign Spiritualistic Literature, prepared expressly for the Banner of Light by Dr. G. L. Ditson, will appear in our forthcoming number.

#### BRIEF PARAGRAPHS.

SHORT SERMON .- A noble spirit disdaineth the malice of fortune. His greatness of soul is not to be cast down. He hath not suffered his happiness to depend on her smiles, "and therefore with her powers, he, shall not, be, dismayed, As a rock on the seashore he standeth firm, and the dashing of the waves disturbeth him not. " He raiseth his head-like a tower on a hill, and the arrows of fortune drop at hi feet. In the instant of damper the courage of his heart sustaineth him, and the steadiness of his mind beareth him out. He meeteth the exils of life as a man that goeth forth unto battle, and returneth with with victory in his hand. Under the pressure of misfortunes his cammess allevate surpage. their weight, and by his constancy he shall surmount

Two years ago Miss Dolly Runkle, of Des Moines, Iowa, commenced as a clerk in the extensive dry goods establishment of Knight Brothers, without any previous experience. A few days since, Mr. Knight being unwell and unable to make purchases that the house required, the duty devolved upon this young lady, who bought from samples seven thousand dollars' worth of goods, and, to use Mr. K.'s own language. "Alld It as well as any merchant in town could have done it." Success honestly attained in any occupation is worthy of commendation, and the success that In two years' time enables an Inexperienced girl to perform the duty of an experienced merchant is as no-

A GRISLY WELCOME.—It's sems that Alexis was greeted by our mustefans, throughout the United States, with O'The Dirge of St. Catherine, 'A a place played in Russia only at the funeral of members of the Imperial family, which same was mistaken by them for the Russian Nations al Anthon. Strange! Was it prophetic, too?

We call attention to Hall & Chamberlain's new advertisement. Their Magnetic and Electric Powders are rapidly gaining public favor. It may not be understood by all that these Powders are magnetized by the inaterial-tical spirit-hands of a band of spirit-physicians and chemists. The paper which accompanies each box is also thoroughly magnetized in same manner.

Buy Allen Putnam's new book, "The Bible Marvel-Workers," It will enlighten the churchinan as well as the

cago on Saturday evening of last week, was unable to secure any place in which to speak, say the daily papers.

APRICA.—The London Times says a telegraphic daspatch was received at Cape Coast Castle, on the 2sth of January, from the expeditionary force, announcing that Coomassie, the capital of Ashantee, had surrendered to Gen, Sir Gar-net Wolesley, and that the King and his family were prisoners. 'A correspondent of the Dally News writes, under date of the 20th ultimo, that there is much sickness among the troops of the expedition. Half of the hospital corp are prostrated. The disease is not of a deadly character,

A STRANGE OCCURRENCE.—The Poughkeepsle Eagle says: We have published the Tact of the killing of Capt. McMillan by his being run over by the cars Feb, 10th, at Dutchess Junction, on the Hudson River Railroad. A remarkable instance is connected with the affair. About the time he was run over his daughter, who was as leep on the house at her home started suddents and extensive mentage. lounge at her home, started suddenly, and rising up, ex-"efailined, "Oh mother, something his happened to father, and there goes an engine which has Just run over him !" Mr. McMillan's house is close by the rathroad track, south of the Junction. In an hour after a gentleman entered the

dwelling with the news of the Captain's horrible death. In Mississippi the Lieutenant Governor, Secretary of State, Superintendent of Public Education and Speaker of the House of Representatives are negroes.

A Nashville editor says the "dip-theory is a Baptist dis-

A young bean at his sister's evening party began to sing, "Why am I so weak and weary?" when a little brother-brought the performance to a sudden close by yelling out, "Annt Mary says it's "cause you come home so late and Ayunk, most every night!"

SPAIN.-Late telegrams inform us that severe fighting has been going on in Biscay for several days. Gen. Dorre-garay, with 25,000 Insurgents, holds the heights above So-morrostro. The Republicans have taken the first height. morrostro. The Republicans have taken the first neight. Their losses are heavy. The wounded are rouning into Santander. The fleet entered the river Friday, and found that Portugualete had been abandoned by the Carlists. The Carlists have taken the town of Vindroz, in Valencia.

It is estimated that a pair of healthy sparrows having a family to bring up will consume over 3000 caterpillars a

In Illinois there is some talk of making drunkenness upor the part of railroad train hands punishable by imprisonment in the pentiontiary for three years, and the party re-sponsible for murder if death ensues from drunken carelessness. Pull their toe-nails out with the Spanish Inquisitor's pincers, and done with it.

A wealthy Buffalo lady of sixty has just married her own widowed an in-law, and the children of two families are now puzzed to settle their relationship.

"Pa," said a boy, "what is Mardi-gras, they are talk Ing so much about?" "Shrove Tuesday," said the well-informed father, "And what is Shrove Tuesday?" "Look in the dictionary." The boy looked and saw Shrove-Tuesday-the Tuesday following Quinquagesima preceding Ash, Wednesday, ' Then he knew all about it.

. William Brunton is still lecturing in Troy, N. Y., where of March.

Buy, the "Bible Marvel-Workers." Your library will be incomplete without it.

One of the meanest, paltriest and most mischlevous things in this "wicked world" is a habit of tale-bearinga small, insipid, shallow love of tittle-tattle. It is the wasp-nest of society, the frost-lite of friendship, the curse of the social circle, and the "abomination of desolation " everywhere. .

According to the Chicago Tribine, Dio Lewis's "feed" out West costs him from five to ten cents a day—out-meal being his principal diet. An anecdote is told of him in this city, to the effect that, while his patients fed on oatment and baked sweet apples and milk at \$18 per week, Die would, after dinner, steal away to a neighboring res taurant, and partake of a very-nice sirioin steak !

In their last fight, the Dutch troops in Acheen captured an important fort, killing 2000 of its defenders. The loss to the expedition was only six killed and fifty-six wounded: Charles Shirley Brooks, the novelist and dramaticau-

The "News," of Nashville, Mich., says that a man who would leave his horse maked in the streets of a cold winter day or night, would chew plug tobacco at a funeral. Fine cut, that, on somebody.

All classes should read "Putnam's Bible Marvel-Work This book will give them more light than all the commentaries on the Bible that were ever written.

"Have you Blasted Hopes' ?" asked a young lady of a librarian with his handkerchief tied over his jaw. "No, ma'am," said he; "It's only a blasted toothache."

Cape Cod towns make liberal provisions for the public schools. Yarmouth appropriates \$1000, Provincetown \$7600, and Dennis \$5500. Provincetown raises \$2000 by tax for its new library.

The Modoc war cost this country \$6,000,000, we are told. Hanging Four Indians at the outlay of \$1,500,000 each, is an expensive mode of murder, even when applied to aborigines. It is an aboriginal manner of exterminating ene-

A Chicago man wrote to Agassiz that he had an apple which he had preserved for fifty-three years; and when Agassiz wrote for it, the joker said it was the apple of his

A GRAND BOOK, which unveils the mysteries of the Bible-Allen Putnam's "Bible Marvel-Workers."

THE POPE AND HIS BISHOPS .- Rome, Feb. 22.-The Papolo Romano says that Cardinal Antonelli bas sent to al the Bishops, asking them to come to Rome, as the Pope wishes to see them before he dies.

Reader, if you would peruse a very interesting book,

which throws much light upon Bible mystery, get Allen Putnam's new work, Withe Bible Marvel-Workers, W Late London papers contain handsome tributes of respect to the memory of Baron Mayor de Rothschild, whose recent

death in London was announced by cable. The Bonapartists appear to be on the qui vive in Paris. A grand demonstration is preparing for the 15th of March next, at which date the Prince Imperial attains his eight-

his efforts in Europe to promote the cause of peace among the leading mations of the cauth.

Resolved. That, holding in abeyance all sentimes of national pride for the success, so far, of this great international movement in behalf of universal peace, which it may be said to have originated in this Secley, and through the agency of our Secretary, we unite in ascilling to the Giver of all good our united that keylving for the wisdom which originated and the success which has so far attended this client to originize a congress of nations, and to form an international code of laws for the peaceful settlement of all international difficulties.

The clergy are purchasing Putnam's "Bible Marvel-

Two mad dogs in Chicago recently ran "a mook" through the streets, seventeen persons and striy dogs being bitten by them before the pistols of the police ended their

Miss Sloker, a young lady of Plqua, O., fell dead of, discase of the heart last Sunday while on her way to be bape. Hoodoy-limershon. A.C.

Boston Globe, please copy.

the northwestern portion of Samatra; it covers an area of about eight hundred geographical square miles, and has 2,000,000 linhabitants, belonging to the Malayan race?

The heights and depths of human nature are equal to the heights and dep hs of the universe, and they demand eter-nal exploration and study. If you don't believe this, read Davis's "Dlakka." Yes, sh! It proves a la Pope-that whatever is, 18! Yes, sir!

Robert Dale Owen (2x)s he has seen more handsome girls in New York and Roston in five weeks than he has seen in Italy throughout five years, - Exchange, Wiry, Robert! Why, Robert!

PRACTICAL PRAYING, "A hundred years ago or so an anecdote was current of a colonel of a British regiment of foot who wrote a petition to George 11, requesting the privilege of exchanging into a regiment then about to em-bark for America." As was eastomary the petition concluded with the words, "and "your helitioner, as in duty bound, will ever pray," "The King, in granting the de-stred privilege, returned the officer's petition in person, having scratched out the word "pray," and substituted the word "fight."

#### The Colchester-Day Restitution Fund.

The following letter from Mr. Day, received since our last issue, tells its own story, without a single word from us:

since our last issue, tells its own story, without a single word from us:

Burgalo, Feb. 21, 1871.

Burgalo, Feb. 21, 187 

Received at this office since our last issue for the benefit of Mr. Day, the following sums : 

Banner Fund in Ald of the Destitute. Since our last issue the following sums have been received, for which we are assured the an-

gels bless the donors: Henry J. Horn, New York City, \$2,00 Mrs. M. H. Clapp, Dorchester, Mass., 75 A Friend, 55 S. Pray, Dover, N. H., 25

### Meetings in Lynn, Mass.

for the Spiritualists of Lynn during the month-

A correspondent writes: "I regret indeed your unfriendly criticisms in relation to the "Diakka." It solves problems hitherto unreached by philosophers and medical men. The writer of this has at many periods of his life (now sixty-two years of age) been almost the victim of intense mental suffering. In vain has he sought relief from the highest types of the medical profession, without relief or one ray of light in relation to the matter: But the Diakka solves the problem. Let philosophers read it; let the medical profession read it, particularly those having charge of lunatic asylums, and become wiser and more useful men."

It appears upon investigation that nearly all the charitable associations of the city of New York pay from one third to three quarters of the moneys received to agents and others to disburse the amounts among the poor, while one society pays out one dollar and sixteen cents in salaries for every dollar it distributes to the needy. That is the beautiful religious (?) machinery that gulls the people, and supports the Y. M. C. A.

We print in another column a very interesting spiritual document—" What is Death?" sent to us for publication by the venerable Judge W. Edmonds, of New York City.

137 J. M. Peebles, (writes A. Bailey,) is lecturing in Cleveland, O., with good success and to full houses. Mr. Bailey intends to locate in Denver, Colorado.

257" Mrs. Frank Campbell, 616 Washington street, is an excellent medium. Terms moderate. Give her a call.

### To Correspondents.

No attention is paid to anonymous communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve communications not used.

A. Z., NEW ORLEANS, LA .- For obvious reasons we shall not comply with your request. The spirit said he would not have his name known for worlds, as it would be the cause of making his friends unhappy dufing their nat-

## Spiritual and Miscellaneous Periodi-cals for Sale at this Office: BRITTAN'S JOURNAL of Spiritual Science, Literature, and Inspiration. Published in New York. Price 8

cents,
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zolstie Science
and Intelligence, Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism, Published in Chicago, III. Price 8 cents.
THE LATTIE BOUQUET. Published in Chicago, III. AMERICAN PEACE SOCIETY.—The following resolutions were adopted by this Society:

Resolveid. That this meeting have received with the most grateful emotions the report of Rev. Dr. Miles, the Secretary of the American Peace Society, containing a detailed statement of the great success which has attended

THE HETTLE BOUGLER. Published in onthly by P. H. Bateson, Tolledo, O., and designed for the children of the Progressive Lycenus. Price feems, per copy; 75 cents a year.

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Each line in Agate type, twenty cents for the lrst, and diffeencents for every subsequent in-

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

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#### SPECIAL NOTICES.

The Housekeeper" of our Health.—
The liver is the great deparating or blood cleansing organ of the system. Set the great house-keeper of our health at work, and the foul corruptions which gender in the blood and rot out as it were, the machinery of life, are gradually expelled from the system. For this purpose Dr. Pierce's Golden Medical Discovery is proemi-nently the article needed. It cares every kind of humor, from the worst scrofula to the common pimple, blotch or cruption. Great eating uteers kindly heal under its mighty curative influence. Virulent blood poisors that lurk in the system are by it robbed of their terrors, and by a persevering and somewhat protracted use of it, the most tainted system may be completely renovated and built up anew. Eularged glands, tumors and swellings dwindle away and disappear under the influence of this great resolvent. It is sold by all Druggists.

Avilude, or Game of Birds. Thirty-two beautiful pictures, thirfy two interesting descriptions. The best possible incentive to the study of Natural History, The only game ever purished in the interest of Schener, For sale by all the Interfers of Science, and savely and dealers, or sent post-pald, on receipt of seventy-cents, by West & Lee, Worcester, Mass.

"Teaches Natural History incidentally, yet in the most systematic manner." — Boston Daily

3w.F28. A protruding too is not a sightly thing, say nothing about health and comfort. SILVER-TIPPED Shoes never wear out at the too. For you kill

sale by all dealers. Public Reception Room for Spiritualists.—The Publishers of the Banner o∷Light have fitted up a suitable Room in their establish-ment for the free use—of—Spiritualists, where the latter can meet friends, write letters, etc., et Room open from 7 A. M. till 6 E. M. . . tf—D.13.

MRS. NELLIE M. FLINT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y., Hours 10 to 4.

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10.111 3.

THE WONDERFUL HEALER!-MRS. C. M. Monnison.—This celebrated Medium is the instrument or, organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now-prepared, through her organism, to treat ill diseases, and refre in every instance where the yital organs necessary to continue life are not

destroyed.

Mrs. Morrison is an unconscious Trance Metium, Charroyant and Charraudient.

From the very beginning, hers is marked as the most remarkable career of success that has seldom if erer fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored

patient too far gone to be restored

MRS. MORRISON, after being cultranced, the
lock of hair is submitted to her control. The diagnosis is given through her lips by the Bault,
and taken down by her Secretary. The original
manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who
give a prescription suited to the case. Her Medleal Band use vegetable remedies, (which they
magnetize,) combined with a scientific application of the magnetic healing nower. tion of the magnetic healing power. Diagnosing disease by lock of hair, \$1,00. Give

age and sex.
Oswego, Oswego Co., N. Y. P. O. Box 1322.
J.24.13w\*

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps to M. K. Cassien Schwarz, Station B, New York City. 6w\*.J.24.

A COMPETENT PHYSICIAN. - Dr. J. T. Gilman Pike, whose office is located at the PAVILION. NO. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State He compounds his own medicines, is a mesmer izer, skillfully applies the electro-magnetic bat-tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-tice. He gives close attention to nervous com-

HOME OF THE FOX FAMILY .- "The Birthplace of Modern Spiritualism," represented in that beautiful-steel-plate engraving, entitled "THE DAWNING LIGHT," (price by mail, prepaid, Two, Dollars,) and other works of art, can be had by visiting or addressing R. H. CURbe had by visiting or autressing RAN & CO., Publishers, 28 School street, J10.

J. V. Mansfield, Test Medium, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps, REGISTER YOUR-LETTERS. J3.

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia.

J3.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. F14—4w\*

### BUSINESS CARDS.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (10. states) & DEPOT. SAN FRANCISCO, CAL., BOOK DEPOT.
At No. 319 Kearney street (up stairs) may be found on sale the BANNEH OF LIGHT, and a general variety of Spirituntist and Reform Books, at Eastern prices. Also Adams & Co., & Golden Pens, Plunchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobneco Preparations, Br. Storey's Nutritive Compound, etc. Catalogues and Circulars malled free, Far Remittances in U. S. currency and postage stamps received aspar. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT.
HENRY T. CHILD, M. D., 631 Race street, Philadelphia Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR. J. R. RHODES, 918 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodication Harmonial Philosophy, Spirtualism, Free R ligion, and General Reform, No. 21 East Fourth street, New York.

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Western Agency for the sale of the HANNER OF LIGHT and all Libertal and Spiritus I Books, Papers and Mingagines. Also, Manas & Co.'s GOLDEN PENS AND PARLOR GLUES, the Magic Conti, and Voltace Armor Soles, DR, STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, COMPRES RECORDED IN, Stationery, &c. HENRY HITCHCOCK, 603 Pine street, St. Louis, Mo.

RY HITCHCOCK, OWE me.

OLIVER SPAFFORD, the veter-in bookseller and publisher, keeps on sale at hisstore, 6:3 Froch street, Eric, Pa., nearly all of the most popular Spiritualistic Rooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

HOCHESTER, N.Y., BOOK DEPOT, D. M. DEWEY, Bookseher, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritural and Reform Works published by Colby & Righ. Give him a call.

ADVERTISEMENTS.

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HULL & CHAMBERLAINS Magnetic and Electric

# UTERINE WAFERS.

Female Weakness, Painful Menstruation, Prolapsis, Inflammation and Ulceration. of the Womb.

THE Formula for these Waters was given us by a French Physician. Dir. CHARLES DI. FOR HANCLA cook decreased). They were used only in his practice, never having been advertised or introduced to the public generally. We have the rife them to the replace, feeling assured that THEIR MPHILS WILWIN the confidence of a law who use them. Price and address as per Powders;

#### HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS Amering Cancers, Cutarrh, Rheumatism, Asthmn, Erysipeins, Paralysis, Feverand Ague.

Yellow Pever, de. Soldiers: Home, Dayron, Outo, Sept. 1st. 1873.
This is to certify that I have been rated of the following diseases, by using Hull & Chamber and S Magnette and Electric Fowders, vir.: Catriert, Asthmat, Rhomoutism; Scroffola, University to the face, Renating issue from one eye, Erystpease, etc., de. An now a well man.

EDWARD FINK.

Catarrh Cured.

Mr. John W. Sbaw, "of Sudders", Home, Dayton, Ohlo, cured of Catarih in Its worst form, a severe case of 16 years' standing. Used Magnette Powders one month.

Paralysis Cured. Mr. Hollingsworth, of Tusca'oosa, Ala., an old gentle-man 72 years of age, cured of *Paralysis*; by using three boxes of Electric-Powders.

Yellow Fever, Typhoid Fever, &c., &c. Dr. A. S. Wood, of Milton, Fla., reports many cases of Yellian Free rented; also severe cases of Typhond Free, Billions Free, Flux, Cholyar Maphons, Darryhau, Hadrache, Nemathie Todhache, Seek Hadache, Physicallyne, Ke., Ke., and Says: A Your Powders are entired by RELIABLE, SIAVELFALLING to care in any case where I have employed them.

Neuralgia and Rhenmatism Cured. Mr. B. Moore, of Shelley, Mich., a great suffere from Scaralgla in face and eye for seven years, Says: "I had no more peth after taking ten Magnetic Powders." Also reports a neighbor's daughter cured of Rhenmatism by taking one box Magnetic Powders.

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# Sermons.

THE NEW YORK DAILY TRIBUNE of Monday February 25 contains Reports of Sermons on the precedling day of

Rev. W. R. Alger, of Boston, President Robinson, Brown University, President Campbell, Ratgers College, Rev. Dr. Stephen H. Tyng, Jr., Rev. Dr. Robert Crook, Archbishop McCloskey,

and other eminent preachers, the whole occupying mor "Tribune Sermons" will be continued at least during the at season of popular interest in religion. The DAILY TRIBUNE will be mailed to clergymen for 75 cents per month, or the Monday's paper only in clubs of net less than ten, all to one address, for five weeks, for Decents per

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## A SOURCE OF GREAT ANXIETY.

My daughter has been edge at beneat from the use of Neferties. Her deciding health was a source of great anxiety do abording thread. A few bottles of the Net-List, restorable, health strength, and applied the Net-List, and Real Estate Agr., Pescare Building, Boston, Mass., Jane 5, 1772.

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The and off the Vice 1481s, and determined to try it. I have proved a blessing to me and my child. It has chansed from her stomach and bowels the sores which kept gathersing there; and now she sleeps so notify from her bediting until very late in the norming, beside a gong map at midday. Her appetite its good; and, in tack, she is his additional with the late of the late of the superfite signed; and, in tack, she is his addition of the last, it is a different child. Toffen say, the time value, of this medicine to me is a dollar a dispersion of this medicine to me is a dollar a dispersion of the province the formula to try it.

MRS, ELLENNE, CLAPP,

South Boston, July 10, 1871,

The circulation of the blood is the Bic of the body, and its storping is death. We are healthy who is the blood circulates fixed y can digitarpine proventing its free course, take commencement of disease. Those is the He of the lessle. Can we expect to circle good health when bad or corrupt humors circulate with the deloid, causing pain and disease, and the channers of ing depoched through the entire body, produce plupids, cruptions, also is, indigenting costlyeness, headache, nounting, the metrical and minerality of the remaining of the body, produce plupids, cruptions, due is, indigenting costlyeness, headache, nounting, the metrical, and minerality of the remaining of the body if the local is pine. This of great injectance to know what medicine will purity and rehovate the bood, naw what medicine will purity and rehovate the bood, reading as the dispersality mentally and playshealty, and institute the bagos into all the vibal functions of the body. This medicine is the Vicilities, the great broad puritie. The well-all expends its influence into every part of the hopman organism, commencing with its bound thou; correcting discussed, bellow, and surface into every part of the hopman organism, commencing with its bound thou; correcting discussed, bellow, and surface in the story had been successful to the latest the body and thoughts.

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LEW 18 B. W. 11 SON, Children on.

#### Invocation.

Thou Light of the World, whose effulgence cannot be hid, but which continues to shine on, on forever on, through the darkness of superstition and human ignorance, gilding the way from the past, through the present, anto the future thou Eternal Presence of Good, we how before thee, acknowledging thy power hand believing it good tolisk, we trustingly ask thee for strength, Believing in the power to bestow, we trustingly ask thee to give us, this hour, our daily bread that spiritual portion that esticome alone from thee, that shall illinue the darken Tchambers of immortal life, that Scall light upsthe hidden recesses, and give out that power so necessary unto this laur. Father Spirit, receive our thanks for ! all we have, and hear our brayers for that which wy need and have not. Amen.

#### Questions and Answers.

Mr. Chairman, I am ready to hear them. QUES - [From C. Ransom, Wilmington, 411.]

Who were the mound builders of America, and what their origin and destiny?

Ass, -The mound hunders; so say the records In our life, were a class or tribe of people who wandered away from the East, and found a resting place in the West. Their legitimate descendants are the aborigines of America. Their destiny is absorption and change. It is written upon. every leaf that they gaze upon, upon every pebble that their foot presses; the winds of every hour bear unto them the celio, "change," "change," because the formarks of civilization tend from the East to the West, and these socalled ungivilized children must succumb to this , car of Juggernaut.

Q - [By the same.] Who were the builders of the city in Mexico, the romains of which are called the "Ruins of Palenque," and by the Indians, "Casas do Piedras " What their origin and destiny?

A:-These ruins, so uncient legends have it, are the monuments or handiworks of a tribe of people called Aztees. These Aztees were a wing need more room? Immediately it is supplied of the same tribe that wandered from the East, and found a resting-place in the West, By-andby scientific research will ferret out the origin of these ruins, and will be able to decipher the hieroglyphics found upon them. .

Q.-How much, elestricity, is contained in a

gallon of water " A .- The amount of electricity contained in any body is dependent upon the atmospheric tained in any specific quantity cannot be determined. The electrical forces are constanty passing and repassing through the water. If the atmosphere, the water will contain less electricity than if it is situated in a dry atmosphere, because the wet atmosphere would conduct off the electricity; the atmosphere being the larger body, it

#### would have the greater power. Dec. 20. Julia King.

I am to read you a lesson, to day, oh, mortals, from the ever-open volume of life, and although I may be a poor reader, yet, as apt scholars, you will doubtless be able to apprehend the lesson. and therefore to receive some good in consequence of my conting.

Twenty odd years ago I lived and acted through a mortal form. Twenty old years ago I breathed my last sigh, and closed my eyes upon this uncertain world, and opened them to the glorious light of the world of spirits. I had seen much of are taken. life during my mortal pilgrimage. I had gathered a great deal from the surroundings I had found; cup of human sorrow, although it was, at nearly all times, gilded with pleasure.

At the time of my going out, Modern Spiritualism was a baby. I heard the echoes of the raps In the sister State, but like many others, I paid little heed to these spiritual echoes. I said, "They are not for such as me. Provided there is truth in them; provided they are of spir-Itual origin, they are not intended for me; them, and I went out of this life with a sort of ghostly fear concerning the life to come. I had no faith in the Christian religion. I knew it to be hollow : I knew it to be a mere form of ceremo. ing its spiritual validity, and I proved it false: Then there was nothing for me to lean upon, nothing but a broken shaft, and I went out upon it, treading my way as best I could from this to the other life; but I did not go down to perdition. I did not sink even a step lower, in the Phange called death, but I found myself occupying a spiritual plane corresponding with the natural plane I had left, only those terrible tempta-

fit the class of mortals I had been separated now, for I have the golden key that has let me be won't do his duty, that's all; he'll get the

During my search I come in contact with a building one more for there are many of the beautiful institutions called moral hospitals in the wrong done. the spirit world. This beautiful structure was being builded upon an island situated about mid- to do evil and learn to do well. Cease to send way of Lake Washingtonia. Now I speak plain- prostitutes, thieves, murderers and liars to the ly, that you may understand, for I mean to bring the spirit world so near to you, by using the terms used there, that you cannot misunderstand me. This structure, then, I say, was being built upon, an island situated about midway in the take called Washingtonia, in compliment and you shall have outlived ignorance, when you honor of the so-called Father of the American shall have folded yourselves in the mantle of nation. While viewing from the shore the going up of this beautiful palace, I wondered if there was anything for me to do there, since I had learned that it was a moral hospital, and that it was to be dedicated to the use of unfortunate female spirits, who are constantly coming to the spirit world in an unitoriumate spiritual condition. While I stood upon the shore, wondering, a beautiful angel (I call him angel, for such he was) came to me, and he said, "Why ponderest thou "nud- I said, "Oh, teacher of truth, be cause I would know of truth, because I would work for truth." He says, "Then follow me." I followed him. He took me, to the interior of this now nearly finished palace. I wandered through its beautiful apartments. I beheld with delight all the beautiful appliances of art and nature that were there combined, and I said, "Oh, that I could do something here!" and he says, 'What would you do ?" "Anything," I said, "anything!" "Then," he says, "consider your-self installed as the mistress of athiogalice, for you, of all the crowd I have searched through, are the best adapted to fill the position." "And why ?; oh, mighty teacher, why?" " Because," he said; "you have been taught in the school of experience: You have sears upon your spirit. record, that willshe, each one of them, a monitor, pointing to the necessary good to be taken to Constrolling Strutt. If you have questions, ach suffering soul that comes within this place." You need not go outside of yourself to ask what s necessary to be done for each and for all, for you have many present monitors that will ever admonish you of the right. Now do your duty, and the gods will bless you." And so he left me, and I went to work. The place was soon tilled with unfortunates. I found no difficulty, Lassure you, in ministering to their necessities. I knew infultively just what to do for each one. Every poor, unfortunate child of my Pather that came there, wafted as it were upon the wings of -pititual love to me, I took tenderly in. I had no need to inquire what I should do. I read it by comparison with my own needs, and I worked for each one accordingly, and the result has been that I have turned out many thousand religiting souls from that hospital for unfortunate females. But you are constantly sending them, and, therefore, my place is perpetually full; yet there is always room, for these structures in the spirit-world are so wonderfully adapted to the needs of all that come there, that none are ever-

ply in the spirit-world. And now let me tell you something of the mohis operandi of healing these unfortunate ones that have been morally tainted on earth. Here they received their wounds, and again to earth the physician must turn to gather the necessary elements by which they may be restored. Now, some one, or more than one, in mortal life has there is evil enough connected with it to become surroundings of that body. Water is a conductor been an accessory to the bringing about of these a canker-worm of dissatisfaction and disruption moral deformities. We may find that one in that shall produce ill results about as fast as the pulpit or with the press; as well as in the gambler's den or courtesan's hell-; but these spiritual physicians know their business well; and vessel containing the water is situated in a moist | their business is to seek, out those persons who have been instrumental in bringing upon these unfortunates their cloud of misfertune, and, when they are found, what do we do with them? Why, we extract from their life-essences those elements necessary to work a reform in their vietims. Now, markus: this is a lesson you should all learn. We extract from their life essences those elements necessary to work a reform or euro in their victims. The taking away of these life elements may and often does produce dire disasters with those from whom they are taken, Sometimes it results in severe physical sickness. sometimes in death, sometimes in losses by fire sometimes in losses by flood, sometimes in loss of friends, sometimes in unfortunate conditions socially, but always bringing misery in some form or other to those from whom these elements

furned away because there is not room. Do we

Every condition of need finds its adequate sup-

Here, then, comes in with its full and mighty force the law of compensation. The prostitute myself placed in, and I had drank deep of the is compensated, in the other life for the loss of her virtue and all its accessories. Think of it reflect upon it; know that you have got to pay the penalty, even here in this life. For, I assure you, our miral hospitals are very active; our physicians are never idle. They will seek you out, though you be in the uttermost parts of the earth. They-will find you, and you cannot escape. The recording angel makes constant record of the steps you take in life, and you are easily and so I gave myself no trouble concerning found, whether you be man or woman -it matters not. They who sin must pay the penalty; for the sinner, there is no escape. Now, if you would learn this lesson, how much less you would suffer. There would be less of physical suffering nial without a soul, for I had advantages of test- on earth, because, by the taking of these lifeelements, your equilibrium is lost here. You go doundering about in the dark. You do n't know what to do for yourselves if you are sick, and the consequence is, you suffer and you die.

Now, "How is it," you may ask, "with those who have been defrauded of their rights in any way-who have been sinned against-when the sinner has gone on to the spirit-world?" Come with me, in fancy, if you please, and I will take ural plane I had left, only those terrible temptations that, like theres, beset my pathway here, I did not find in the other life. All else seemed there; and being devoid of those temptations, I had nothing to do but to speedily make my way onward in progress step by step, taking advantage of the conditions offered me, gaining happiness hour by hour, as the bee sips honey from After I became well established as a denizen of the spirit-world I became uneasy for some employment, for something by which I could bene-

Hessige Department, from, and to which I still felt I belonged in a in to the areana of God's wisdom. I know, now, pay for it just as sure as he don't. I want them certain sense. The desire grewday by day in that there is an angel that holds the scales that to know that I am well off and getting along my soul, until it became absorbing, and I ques will balance all aright, and that each one who very well; that I am not in hell at all. Good tioned teachers those who were good and true commits a wrong against at fellow-traveler, day, Captain-General, in the other life said, they, all answered me in whether here or there, pays, the penalty of that one way: "Seek on, and presently, no doubt, wrong; for these spiritual teacher-will as suruly." you will find an opening through which and by tob you of what is an equivalent to the paying which you will understand what your disky is, for that wrong, as sure as you possess it and and receive an endowment of power to perform you do possess it, because Nature makes no mistakes. You would not be allowed to commit the Father, God, could compensate the sufferer for

> If you would have less of suffering, cease spirit-world. Cease to make them here. Shut down your manufactories here, and the result will be less of sickness, less of sorrow. You? will arrive quicker to the dawn of the millennium, when there will be no more death, when respects have done it.

I am, Sir Chairman, plain Julia King-a courtesan here, a moral teacher there. 2 Dec. 29.

#### Eddie Andros.

My name, sir, was Eddle Andros. I was nine ears old, and I lived on Walker street, New York City. My father is a salesman in Chatham. square. He says, if there is any truth in Spirit- and somewhat by books. ualism, he wishes he could hear from me; so 1 thought I'd come, My mother's name was Frances Adelaide; my father's name, Edward stand, is that which comes to me through the W. Andros. I want mother to know that I live calls I have received from all parts of this counbody dead. Where I live, all the people are alive, and they are happy, and mother better there? Well, bodily they are two. That which not say I am with the dead, because I do n't think Lam; for I do n't see anybody dead here, at all., I am alive, and want mother to know it; and I expect. I'll, learn a good deal by the time she gets here. I shan't forget her, and I hope I'll be smart enough to do a good deal for her

. Now, there 's a letter on the way for her on the way from Australia; and it's from her brother. The letter she had from Mr. Collins, telling her that her brother was just as good as dead, that he could n't live, was n't true. He was very sick at the time, but he got well, and has written as lefter himself, to her, and she 'll get the letter, probably, the day after New Year's. And now, mother, when you get the letter,

and when you get mine, you just look back and see how straight I 've told you about it. See if you can't believe, then, that I'm alive some-

-What do you ask, mister - [Nothing - Comeagain sometime. ] Thank you. Dec. 29.

#### Father De Smet.

I have been requested to come here this affernoon, giving my views concerning the presart Indian policy. It is a difficult thing to give my views upon such a difficult subject, because it seems to rest with the people as to whether it shall be a success or a failure. The Chief Magistrate says to those who have it in trust, "You must feel the pulse of the people in this matter-for I believe it belongs to the people-and govern yourselves accordingly. I am willing to and determined to be governed by the voice of the people in this matter, for I believe it belongs to the people to settle."

Now, since it is left in such an uncertain way; it is hard to say what one could think concerning the final issue, unless we may in clairvoyance jump over the intermediate steps, and arrive at the end. I believe there is something of good in the present Indian policy, but I believe other elements will produce good results. A certain faction of the people are largely prejudiced against the Indian and it is that faction that will open their mouths loudest, and use their lungs and their pens the most effectually. There is another faction that will remain silent; that will think a good deal, but won't do much. They will wish the Indians right and justice, but they won't take a step toward effecting it. These are in the majority, therefore it is that I fear for the policy as it rests with the people. If the Chief Magistrate of this nation would take it into his own hands and execute the rightwhich he has with reference to these wards of the nation, there would be no Indian wars, and no more Indian massacres; but unless that is done, it looks to me as though, ere many years, the nation would be plunged in a war more fearful than any that has been experienced with the red man; but it need not be.

President Grant says: "It rests with the people." I say: "President Grant, it ought to rest with you". Now then, you have asked the question; I have answered it. Father De Smet. Dec. 29.

### Ellen Curry.

I had a crick in my back when I was sick, and I have it now, just the same. My name, sir. was Ellen Curry, and I died in Boston last September. I had a something what took hold of my backbone, all down, and my head, and I was only sick about two days. The doctor called it some kind of a name-I don't know, I can't tell it at all.

Now then, sir, I have two brothers and three sisters, and they are in great trouble because I had n't any sense when the consolations of the church was brought to me. I did n't know it at all, you see, and they are in great trouble about it, because they think I am made the worse for it, you know; but I was as well off. I think, when I got in the other life, as if I had had the priest here. I found a good priest there, and I had all that there was need of my having, and I want them to know that, the ministrations of the Catholic Church don't end here, but that just as much good as there is in the Catholic Church goes on and lives in the other

Dec. 29.

Scance conducted by Professor Olinstead.

#### Eng, (one of the "Siamese Twins.") One way considered, it is a bad thing to be

born unlike other people; but when considered wrong, if there was not something in your divine another way, it may be and doubtless is a good band of benevolent spirits, who were engaged in and human natures by which the great Alls thing. When by being born unlike other people you obtain the comforts, the necessities, and the luxuries of life that another condition would deny you, then it becomes a good, a blessing ; but when, on the other hand, it denies you certain other privileges, cramps and ties you in other directions, then it is a curse. Yet, after all, when referred back to the Great First Cause, the Power controlling all things, we have to know that what we lose in one way we gain in another, and that there is never any injustice enacted by this Great Ruler of the Universe. Fortunately and unfortunately I was born unlike other people, true wisdom, and learned your duty to your fel- ; and I saw, in consequence, the goods and the ills mortals; and not, only learned it, but in all of that kind of life; and, in looking back briefly over that life that was, I can but say I would rather have chosen, had it been left to me, thelife I had, than the life of some people who are considered more fortunate. It is a bad thing to be born poor. The wheels of fortune would never have been greased, and always would have made a disagreeable sound; but as it was, I had the means of gratifying many senses. I had the means of acquiring an education by observation

The most difficult of all the conditions that were imposed upon me to get over and underwith Aunt Angeline, and that there aint any try and others, to know what is my condition in the new world. Are England Chang one or two united them here was a freak of human naturebelonged not, in any sense, to their spiritual bodies; so when death came they were two. Chang goes, his way, Eng goes his; and yet Chang is troubled about Eng. and Eng is troubbled about Chang, and they say-those minds in the new life who seem to know-that this will be kept up until the controversy over their bodies is ended; then they will be completely released. My friends ask, "Could you have been sepa-

rated, and one or both have lived?" No. Wise men in the new life tell us that there was a large artery running through this ligament that bound us together, connecting directly with the heart of each, and it would have been impossible to have fied that artery quick enough to have prevented death. Doubtless the present investigation of the bodies will determine that fact and give it to the world.

What think you, say my friends, of the disposition of your bodies? I speak for myself now, and not for Chang. I would have been glad to have given the bodies in the interests selence, but, to have them sold like the skin of a dog, was enough to arouse the anger of better men than Chang and Eng. To be sure I once, with Chang, opposed-such-a-movement. When questioned to know if I would have any objections to the bodies being delivered up to surgeons for dissection, after death, I said yes, and for this reason: The people of my country have a faith that whatever is done to the body after death, the spirit feels, and sometimes suffers intensely over it. That is a faith with my people, and had become incorporated into my being. I took it in with the blood of my mother, and to me it was real, and I have now to say my people were right, for Chang has suffered and Eng has suffered in consequence of the constant moving of the body. Chang pretends be does not care. He has gone to Siam ; he does not care. Well, the condition Chang got into, when he was here in the body, makes him careless now, so he suffers less than Eng suffers; but, after all, if through the suffering Science is benefited, I shall be glad. But I would ask these same wise men who are looking too, now of Rochester, N. Y., and Miss Kate A. Lawrence, to the bodies of Chang and Eng. to follow out (a writing and clairvoyant medium,) of Skaneateles, N.Y. to the bodies of Chang and Eng, to follow out the line and find out where Chang and Engare now! Oh, they can't! But I say they can. The world is resounding with the cry, "They can." And if they don't they are worse than dogs, for dogs will follow the scent of their master after their master is dead. Eng. Good-day, sir. Feb. 17.

### Charles Day.

My name was Charles Day. I was ten years I lived in Chesapeake City. I died of inflammation of the lungs. I have been gone about one month. They say my mother is going insane because of my death. If they will let my mother alone, and stop talking to her about religious matters, she won't be insane. Leave her to me; I will take care of her. Keep the minister away ; he don't do her any good; he does her a great deal of harm. Old Miss Casey, too, she does her a great deal of barm; keepher away. And now. father, if mother wants to go to New York, and wants to go alone, let her go. I'll take care of her. You see if she don't come home all right. and she will be the better for the going. These religious people do n't know anything about her; they don't know anything about her. They 've gone on and told her so many lies it 's no wonder her head is turned. I should think it would be, carrying them 'round. Now, father, let her go. Beave her to me, and see if I don't take good care of her, because I can. I know I can if you'll only keep these religious people a way from her, Good-day, sir. Feb. 19.

### ... MESSAGES TO BE PUBLISHED.

Tucsday, Dec. 20.—Harrlet C. Chauncey, to her son, William H. Ehauncey; James Boardman; Major Robert C. Harper, of the Confederate service, to his brother Samuel; Little Crow, to Big Fagle,
Thersday, Jan. 1.—Minnle; Catharine Dale; Edgar A. Spring, of Philadelphia, to his mother; John Ellenwood, of London, Eng.; Patrick Casey, of Boston,
Monday, Jan. 5.—Mary Ann M Closkoy, of Boston, to her brother and sister; Capt, John Ellis; Suste Elliot, of Cinelmatl, Ohlo, to her parents; Patrick Harrigan,
Treeday, Jan. 6.—W. H. Seward; Georgie Vall, of Charlestown, Mass.; Jacob R. Shilth, of Baltimore, Md., to his son.

Harrestown, Mass.; Jacob R. Shith, of Barrimore, Mal., to his son,
Thursday, Jan. 8.—Count D'Orsay: Lydla Huntley,
Sigourney: Minule Davis, of Richmond, Va., to her aunt;
Macready,
Monday, Jan. 12.—Horace J. Hibbard: Samuel WilBains, of New York: White Feather: Joseph Gibson, to
his son; Brig., Gen. Charles R. Lowell, to Dr. Oscar C.
DeWoff. hlsson; Brig.-Gen, Charles R. Lowell, to Dr. Oscar C. DeWoff, Thursday, Fth. 5.—Zachary Taylor; Betsey Page, of Hadley's Falls; Chief-Justice Chase; Bennie Elliot, to his

Giren through the Mediumship of Mrs. J. T. Bur-ton, 114 West 19th street, New York, Feb. 10th. Everything has its origin in the lower orders of matter, and, through a series of evolutions, modi-fications are effected, and refined classification developed. The lower animal is called brute be-cause of its inferiority in basic and manifest in-felligence to men, who, as the highest elimina-tion of a specific mentality, is denominated divine. As divinity embraces rare qualifications, not the least of which in importance is mercy, it ems but reasonable that man should extend to the brute a magnanimous forbearance covering ne whole scope of possible provocation.

As the functions of an idiot's brain do not re-

[From an Occasional Correspondent.]

Cruelty to Animals.

FEBRUARY 28, 1874.

spond to reason, he becomes dependent upon humanity for support and protection. He mechanically performs tasks, manifesting no more than brute instinct; is not considered responsible, and consequently is not subject to rules of punish-ment. Unny-reful treatment of a poor imbecile would subject the perpetrator to penal conse-

Truelty to dumb animals is countenanced, as well as practiced, by many men whose love of lower outruns their sense of justice, and whose principles have no deeper roof than the ground of selfish gratification, or whose disregard of moral responsibility perverts the true uses of

their divine natures.

In spirit-life, as consequences of yendisins, no conditions of penance are stricter than those resulting from willful cruelty to dumb brutes; and whichever among you who on earth have wan-tonly inflicted suffering upon a helpless object, will find that with us there is a rule of right which no circumstances of might can disannul.

The horse, the dog, the cat, the cow, stand upon an immortal basis, and shall come under the immutable law of compensation. Let all cruel people beware lest it be at their cost.

#### Rev. John Pierpont's New Monument at Mount Auburn Cemetery.

Mr. Pierpont originally purchased lot No. 15, nearly opposite the Chickering inclosure, in Mount Auburn Cemetery, but it passed into other hands, and his friends purchased a new lot on Lavender Path, near the site of the old one, and removed his remains from Medford to the new locality. It is in a heautiful and romantic spot, and there is a fine-view of portions of Boston, Cambridge and Brighton from its borders.

The monument lately erected to his memory The monument lately erected to his memory consists of a massive granite plinth, which supports a deeply-molded base of fed sandstone. This latter member is surmounted by a die of the same, material, sustained by buttresses at the angles, and enriched with ornamental columns and Gothic agelies, inclosing panels for inscriptions, and also with cinqueport embellishments. A well-proportioned cap completes the structure. Front inscription: "John Pierpont, born in Litchfield, Connecticut, April-6, 4785, Graduated at Yale College 1804. Minister of the Holissfreet Church in Boston, 1819, to 1845; of ated at Yale College 1804. Minister of the Hol-ils-street Church in Boston, 1819 to 1815; of church in Troy, New York, 1845, and in Med-ford, Mass., 1849; chaplain of the Twenty-second Regiment of Massachusetts Volunteers before. Washington, 1862. Died in Medford, Aug. 27, 1867.

In the rear of the die the name of John Pierpont is inscribed in raised Roman letters; within the rear-panel, which is ornamented with a flo-

the rear panel, which is ornamented with a noriated cross, is the following: "Poet, Patriot, Preacher, Philosopher, Philauthropist."

East panel: "This stone erected by grateful and loving children, in memory of their parents."

West panel: "Mary Sheldon Lord, wife of Rev. John Pierpout, born in Litchfield, Connectiont, Jan. 30, 1789. Died in Medford, Mass., Aug. 23, 1855."

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the

test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the jumortality of the soul and its eternal progression." eternal progression."

### Married:

In Skaneateles, N. Y., Feb. 6th, by Rev. J. H. Harter,

## Passed to Spirit-Life:

From Auburn, Me., Feb. 1st, Mrs. Bersheba A. Keith, aged 68 years and 4 months.

For several years her life had been one of much physical suffering, yet she here all patiently. She has left her curtily easket for a home in the spirit-land. The deceased lived and died a firm believer in Spiritualism, and its teachings were a source of comfort to her.

R. K. B.

Feb. 3d, Mrs. Roana M. Davis, wife of Samuel Davis, o

(Notices for insertion in this Department will be twenty cents per line for every line exceeding twenty—twenty linexor less inserted gratuitously. No poetry printed under the above heading. ]

# To the Spiritualists of the West,

The Northern Illinois Association of Spiritualists will hold their Seventh Quarterly Meeting in Grow's Operalionse, No. 517 West Madison street, Chicago, Ill., commencing on Friday, March 3th, at 10% o'clock A. M., and continuing over Sunday, the 55th.

The platform will be free, on which every subject may be discussed germain to Spiritualism and humanity.

The Convention will be governed by strict Parliamentary usages. Spiritualists of America, we invite you to participate with us in this our Seventh Quarterly Meeting. Speakerers, collors, medianns and seers, you are confully invited to our Convention. Come and help us. In, this our great work of Reason and Soul-Truth. Speakers will not be guaranteed pay at this Convention. The Convention will make every cifort to lodge and feed all that come.

By order of the Executive Board of N. Hi, A. of S.,

E. V. Wilson, Sicretary.

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MRS. C. H. WILDES has resumed business for a short-time, at No. 4 Montgomery Place, Boston Tuesdays, Wednesdays and Thursdays, From 9 to 32, Terms \$2,00. MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court street, Feb. 11.—48.

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I The element is a real of infinitely distress.

Was taught, will probe wite the real distress.

See J. Heinlich.

numperson what from the characterist has formed and the life he is als.

Oh, no men's Section 1 to describe white Pathing on very dod, what on the May we so that he wought No seen who he patriced it, we should brish to see, But on the drawny chroaciet us first.

About lant pears in a histories despire and kind.

Uplead truth when then caust, and for her sake be haled; ut know the findia dual a cose to not the cause of truth, and leware that they are not confounded. Goether,

> "Sermit par revenionor, Ourselves are our own recorded to we looked Rightly into that docted, (vinison page). Within our become, then the rewere no need. To chrond do our stories; for the heart Ats past within its posynt ?

All the world me de le light. Let it be pure, let it be sweet; lef' it be steady, and it will be created a gain and again; and the new world, the out, original world of God, with whomfall things are out, and all things are new, will as the exercise of meditionship their demanded between the first and the instru-

# Miographical:

DR. SAMUEL GROVER.

Prepared for the Biniper of Light by John W. Day. On the scale aton shere, 'mid the dualifing of men Outline services the forest, in which incritisting sent.
Who power the grassor artives restled states.
Who power the grassor artives restled states,
or the miss he (agglightered etablished could fing).
Who recently synthese could suited the artist.
Who recently synthese could suited the artist.
Or a suprive (could finds in this invest placeties.
Hearts have tout the saved types more at Themself his few callticates have fest the saved types more at Themself his wealth
Of the spirit of Nature with a quickens on the first platen.

It is a marked characteristic of every new appeal which Truth makes to the rapidly succeeding ages, that its ministrants and practical demonstrators are chosen alike from outside the glittering citeles of wealth and the ranks of the proud and self-sufficient children of Scholasticism, whether of the theologic or scientific order: The new wine and the new bottle are inevitably matched for each vintage of liberal thought, and the church (and society generally) has hesitated long, on each occasion, etc. it used the last-proffered ellyir at the communion table of life. It is indeed pleasant in our day, and regarding the new truth given to us while many there are yet living who remember when they were almost alone in their respective localities as disciples of the great dispensation of spirit communion -to mark the steady, onward course-juit sued by the cause and its friends, and to see that every storm has but brought a nearer drawing toward the port of success, and every wave of trial has but lifted the souls of its true advocates nearer heaven. The life-line of the quiet, earn est and unohtrusive worker whose name heads this sketch, is tilled with continual outeroppings of that my-tic element which eighteen hundred years ago dooded many hearts in Palestine with a divine glow. The Christ is indeed on earth today, and is calling forth his disciples; the humble fishermen of Maine, the hunbermen of Mich-Igan, the sturdy plowmen on the Western prairies, the humble clock sitting Matthew-like at the receipt of custom," have heard his voice and oboved even as did the mariners of Gennesaret and the same tones now, as then, are bidding the " praise?" which his coming has perfected in "the months of babes and sucklings" confound the "wise and prind nt" of modern Columbia as well as of ancient Solyma. But the eyes of the

are "holden" so that they cannot see. Samuel Grover was born on the 6th of June; was for twenty four years keeper of the govern-life has been attempted; once with a knifement light-house. The locality of his birth was rugged, severe and limited; when the tide was at acres, which the ebb increased to seven, and the entire spot, which was ton miles from the nearest: point on the coast of Maine, was destitute of vegetation. The life of young Samuel continued, in the circumscribed limits to which, he was confined, to flow in that usual channel of retiracy from speiety and closer nearness to Nature which a scaboard residence seems to entail, till, at seventeen years of age, he left his home and came to Boston, to listen "to the ebb and flow of streets" instead of ocean tides, and to become practically acquainted with the more prosaic

present, like those of the apostles at Emmans,

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The experiences common to this field of mannal labor were his for some five years, when he added thereto the responsibilities of matrimony, being united in marriage with Miss Olive A. Butler, of Fitchburg, Mass., in 1842. In the year 1856, and while residing in Somerville, Mass., he became

DEVELOPED AS A MEDIUM, and proceeded to give, without fee or material re ward, many circles for tests and business, which course was continued at his house for a long time, the evenings of Sunday and Wednesday being devoted thereto. By his influence, addedto that of those who had become interested in that of others, a series of

PUBLIC LECTURES which he lectured as a trance subject some thir-Dr. John H. Currier, I. P. Greenleaf, Mrs. Unitarian, and an Orthodox elergyman. Clough and others. He was also instrumental in obtaining the use of the Universalist Church | united in marriage at his residence in Dix place, in the place for an address by Emma Har- Boston, with Miss Eunice Lathrop, of East dlinge (afterward Mrs. Britten), on "The Soul" Cambridge, Mass., Dr. A. A. Miner (Universaand Its Destiny." While residing in Somer-list) performing the ceremony. On April 1, 1873, ing of Judge Ladd, Mr. and Mrs. Dodge, Mr. street, Boston. During all his experiences in the and Mrs. Blodgett, Mr. and Mrs. Mandell, past it has ever been his ambition to be faithful Messrs, Alden, Studley, and Hall, commenced to the trust imposed upon him, and to be an ver, and continued the habit for about three called him from the carpenter's bench to be a years-assembling some one hundred and sev- means of alleviating human suffering in its menuntil twenty-two members made up its aggregate. sires to a scribe whatever of good may have been longer (with occasional intermissions of brief sires, on passing from earth's scenes of mediduration) in Somerville, and afterward in Cam- umistic trial, no higher epithph than : "Faithful bridge and Boston, whither the Doctor moved in unto (physical) death!" answer to the demands of his business, and finally closed its sessions at 23 Dix Place, on

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he attended in a medical capacity to the time of her decease, in October, 1878.

BECOMES A PROFESSONAL MEDIUM.

On the first of January, 1861, Mr. Grover gave up his regular occupation, and decided to follow the lead of the new light which had dawned upon him. His abandonment of mechanical employment was not abrupt, but was gradually effected in answer to the popular demands upon histime, which finally necessitated his relinquishing of his more material pursuits, that he might give himself in putirety as an instrument for spirit control. Taken from his workshop in a high in work more material pursuits, that he might give himself in putirety as an instrument for spirit control. Taken from his workshop in a high in own of the service of without many misgring, and commenced practice as a healing agent, through whom the higher powers inglit, insued and the prevalence and the fermion and decided to fine patterns of the solution, because of the solution of the states, their control of the fine special decidence and service, we seek the about the property with the not the first fine of the service of January, 1861, Mr. Grover gave a property of the special property with the not the first fine of the security of the ways and the control of the first of the security of the ways and the control of the first of the new light which had dawned upon him. His abandonment of mechanical employment was not abrupt, but was gradually effected in answer to the popular demands upon his inner, which finally necessitated his relinquishing of his more material pursuits, that he might give himself in putirety as an instrument for spirit control. Taken from

a prominent citizen and carnest-Spiritualist, reasiding at Quliney, Mass, -whose message in a recent number of the Banner in reference to the location and surroundings of

birth into spirit life (July 5th, 1873), the friendhip then formed between the two was more closely drawn by the lapse of time. For awhile after securing his office at Jefferson Place, Dr. G, continued to give free public scances there on Wednesday evenings, but was finally forced, much destrel retorm. by increasing demands on his professional services, to discontinue them. Dr. Grover has in the discharge of his duty, since his development, been often called upon to pass through eminently TRYING SCENES.

Many times has he been called upon to minisfer spiritual consolation, as well as soothing influence, to those who were passing from the shore of mortal being. Some have gone forth with the joy of a new morning on their brows; some have felt the power of theologic education too strong to be broken even by his clearlystated truths, and have passed beyond the veil with agonized shricks that a blazing hell was to be their doom; but he has often been privileged to receive happy messages from those who went forth from the physical in troubled states of mind, assuring him that the sulphurous lake they so much dreaded was, but a myth born of man's heated imagination, and that the All-Father's love spread out only a broad and inviting path for the shunning of evil and the attainment of progress before the risen spirit in the eternal

PERSECUTION. Has come very nigh to the subject of this sketch. Repeatedly has he had the door shut in his face when patients have called for him in defiance of the wishes of their church-blinded relatives; and on two occasions, while seeking his home at opinion if the laboring classes would employ the money midnight, after ministering to the suffering, in which they spent on tobacco and stimulating drinks; they 1820, at Boone Island, where his father Eliphalet | opposition to the orders of such relatives, his which came near doing its office-and once with a pistol, the ball, however, going wide of the the full the island contained a surface of but four | mark; but through all he has persisted in doing the work drawn up for him by his spirit-guides, and they have, in turn, led him at last to a condition of general usefulness and well-merited material prosperity. From the diary of practice kept by the Doctor the following

> ACCOUNT OF HIS STEWARDSHIP Is compiled: Although be has been called upon to attend multitudes of patients of all shades of religious belief-among them being one Orthodox clergyman, one Methodist, and one Catholic priest - during the last thirteen years; and notwithstanding many of said patients were given over by the regular practitioners as hopeless eases, and "the Spiritualist" was called in at the "eleventh hour," yet but thirty-nine persons in all have passed from the physical, while under his treatment, a record which will compare favorably with a like period of any of the oldschool practitioners' services.

He has visited professionally ninety-three towns and cities situated respectively in Massachusetts, Maine, New Hampshire, Vermont, Connecticut, Blode Island, and New York. One thousand three hundred and twenty-three families have evinced their faith in him as a healing medium, by calling in his services; and he has, in fulfilling his engagements, traveled (at a low estimate) twenty-three thousand miles. He has also offithe new philosophy through his mediumship or clated, in answer to the calls of relatives, at one hundred and forty-three funerals in the New England States-in one case the meeting taking was instituted for Sundays in the town, during place at a Close-Communion Baptist Church, where the minister assisted him, and once each teen Sabbaths, his labors being added to those of in company with a-Universalist, a Methodist, a

On the evening of Jan. 1, 1873, Dr. Grover was ville, a select circle of personal friends, consist- he removed to his present location, No. 50 Dovermeeting at the home of Mr. and Mrs. Gro. liumble, unselfish instrument of the power which enty-eight times-after which, others were added, tal and physical types. To that power he de-This circle continued its sittings for seven years accomplished through his organism, and he de-

JAPAN, - Civil War. - Despatches from Nagasakl say March 22d, 1871, at which time the whole number of its assemblings was found to amount to seven foreign residents are preparing to leave.

#### Convention of the New England Labor Reform League.

On Sunday morning, Feb. 22d, the fifth annual Convention of this organization was inaugurated at Codman Hash, 456 Tremont street, Boston. The opening session commenced at 10% o'clock, and the audience was large, quite a number of ladles being present. The meeting was railed to order by the President, Mr. William B. Green, who, after a few remarks, introduced Mr. E. H. Heywood, who offered the

She denounced capitalls is and monopoiles, which, she gibl, are accumulating wealth by robbing the poor. The laws of our country and State, said the speaker, are laid laws, and the people who elect legislators and dational law-makers are hourly becoming aware that these men, from the very moment that they take the eath to discharge the duties of their office, are bound to the railroad corporation, and the Spirit-World, created so profound an inferest—try and the State of Massachusatts arise in their might and and from that day to the date of Mr. Glover's coverthese this gigantic barrier of so-called laws and legishits farers, and give to the laboring classes their just and honest portions of the wealth which they had carned, but which were taken from them by traud on the part of the

Dr. Addison Davis opposed the resolutions, and was in tayor of mild and continued, rather than wild and spas-modic, efforts to undo existing cyils, and bring in the

John Wetherbee said he could not favor the adoption of the resolutions, but would like to see some reform brought about whereby all could secure a competency.

Messrs, Wardwell, Rhoades, John Orvis and others, after

which the Convention adjourned till 2 o'clock.

The Convention reassembled at 25 o'clock, when the discussion on the resolutions was resumed. Mr. John Or-vis, was the first speaker, and said that we have not so much reason to find fault with Individuals as we have with systems. We should seek to introduce better systems of government, production and distribution; and he or they

who could not achieve these ends ought to keep silent. Mr. Renjamin Skinner, of Acton, was next introduced. and said that the universal law of compensation, as applied to labor, should receive all that it produces. He quoted as follows from John Spairt Mill, to support his argument: "The only productive fowers are those of labor and matu-ral advantages." "Again, there are of profit is that labor produces more than is required for its support." He con-tended that the point upon which this whole question turns is the rate of profit or interest, and again quoted from the same author as follows: "The rate of profit depends upon wages, rising as wages fall and falling as wages rise. said that this thing called interest is the curse of the civilled world. Mr. Skinner then quoted from Buckle's Ills-tory of Civilization as follows: "It follows that if among any people rent and interest are both high, wages must be low?" He closed by saying that he was a Government man, and that any reform looking to the elevation of man-

than by its overthrow. Further transfer were made by Mrs. Albertson and Mr. Heywood, after which the meet Mrs. Albertson and Mr. Heywood, after which the meet-ing adjourned until evening.

The evening session was called to order at 7% o clock, betters were read by Mr. Heywood from various indi-viduals favoring the work prosecuted by the League, after

could soon cultivate an intellect which would; quickly overthrow the aristocrats who now grow rich on their labor; Mr. Barke agreed with the previous speaker; Hon, E. M. Chamberlain offered the following petition to be pre

sented by the Legislature:

To the Monders of the Sanate and House of Representatives of the Common and the Massachusetts.

Gration of The under-liqued citizens of Massachusetts, respectfully represent that, in their ordinon, it is the duty of the State to collect its taxes from those best able to pay them, and to refleve from such payment, as far as practicable, those of monderate means; because those best able to pay such taxes receive from Society a larger share of projection to their persons and property, than those of moderate means; and because the welfare and prosperity of the Massachusetts in the exemption of incomes under \$200 from saxinosetts in the exemption of incomes under \$200 from axaation; and we respectfully request that the same principle may be extended to the homes of the people. To that end we matter in requesting the enactment of the following law:

On Act Concepting Exemption from Taxation. sented to the Legislature:

An Act Concerning Exemption from Taxation,

law:

(i) Act Concerning Exemption from Taxation,
Be it enacted, etc., as follows:
Section 1. The farm or lot of land with a dwelling-house
thereon, occupied by a householder as a festlence; and
owned by him in fee simple, shall be exempted from taxation to the extent of \$950.

Sec. 2. The exemption from taxation as aforesaid shall
continue after the death of the said bonseholder, if his
widow or a minor child occupies, the premises, until the
youngest child is twenty-one years of age, and until the
martiage or death of his widow.
Sec. 3. All acts or-parts of acts contrary to the provisions
of this act are hereby repealed.
Sec. 4. This act shall take effect upon its passage.
Further remarks from Messrs, Oryls, Packard, Cook
Dayls, et als., after which the Convention adjourned to 10

Davis, et als., after which the Convention adjourned to 10

o'clock A. M., following day.

Second Day. -- Monday morning, at 10 o'clock, the Convention was called to order by John Oryls. After-remarks from E. H. Heywood, the Treasurer, Benjamin R. Tuck er, submitted the following report: Total receipts from April 18t, 1872, to January 18t, 1874, \$6003.82, inclusive of assets to the amount of \$251; disbursements, \$5052,96; on hand, \$40,88. W. B. Wright, Chairman of the Committee on Nominations, reported the following officers for the ensulug year: President, William B. Green, of Boston: Vice Presidents, I., K. Joslin, of Rhode Island; John Orvis, of Boston; William K. Corning, of Maine; S. S. Foster, of Worcester: Mrs. M. E. Albertson, of Boston; Recording Secretary, Willam B. Wright; Corresponding Secretary, E. H. Heywood; Treasurer, B. Tucker; Auditor, H. W. Stevens; Executive Committee, William B. Green, J. . Tilton, John Oryls, B. R. Tucker, William B. Wright

The President Mr. William B. Green, then called upo A. Bronson Alcott, who briefly stated his ideas on discussions and the spirit in which they should be conducted The object, he said, in discussion should be to find where the participants agree, and not strive to find the point of disagreement. To agree to disagree is the true principle of discussion. Hon, Henry Wilson, Vice President of the United States, who was present, was requested to address the meeting, but he declined formally speaking, as follows:

the meeting, but he declined formally speaking, as follows;

'You must evense me, Mr. Chalrman, for not attempting to make any remarks in reply to your request. I am under special orders to make no speeches, therefore must not disobey orders that I ought to obey. I will say to you simply this: That I came in here, as I have been in the hold for a third of a century, of attending reformatory meetings whenever I could doso. I think God gave me eyes to see, and ears to hear, and some little mind to think, and I have generally been pleased to learn what I could, a title out intruding my ophions. I saw there was to be a meeting here, and having read the discussions, and having an hour or two of time. I thought I would drop in and hear what is to be said.

I have been abundantily repaid, and especially by the wise and philosophical remarks of the gentleman who has just spoken. I agree wholly and entirely with him in this matter of discussion, and all my experience in life leads me to endose what he has said. We think differently, see differently, feel differently. The honest and conselections mind atters its convictions, and the mere honest that mind is, in my judgment, theomore charitable. It is toward the difference of ophion among other men; and It seems to me that this is the manner in which reformatory disensions ongulat to be extrict on; and if our discussions in dealberative assemblies were carried on on that basis, it would add much to the grandeur and honor and peace of the bodies that are called on to deal with complex, difficult

questions, always arising. I am glad always to hear all these questions discussed, whether political, reformatory, or whatever they may be, in good temper and spirit. " Remarks followed from A. W. Stevens, E. D. Linton, D. Davis, M.

Dr. Davis, Mrs. Albertson-which last speaker made plea for the protection of women, saying, if the world is to be redeemed and saved, and crime and misery abolished from the earth, the future mothers of the country must be protected; Messrs, Skinner, Gillespie, Cluer and Mrs Heywood; after which the Convention adjourned for din-

In the afternoon a large attendance characterized the session. Messrs, E. D. Uniton, Joel Dinsmore and J. S. Verity offered speeches, in which efforts to improve the condition on which society now rests, frequent meetings and continued agitation of the subject were advised, and the temperance and financial phases considered. Mr. J. P. Mendum of the Investigator corrected certain er-roneous statements made regarding the imprisonment of Abner Kneeland in Loverott-street jath, and especially ex-horted the Convention not to be over anylons to realize the fruition of their hopes all at once, but to be contented with taking one step at a time.

Remarks were also made by B. F. Tucker, E. H. Hey-

wood, L. K. Joslyn, John Oryls, Tom-Rishon Elliot, Miss Jennie Collins, Sidney H. Morse and others.

Jennie Collie, Sulley H. Morse and olicis. In the evening the Convention assembled, at 80° clock, in a building on Chauncey Street, opposite John A. Au-drew Hall, where, until 10, Cat which hour the Convention formally adjourned,) L. K. Joslyn, of Providence, R. L. Mrs. Jennie A. Patterson (who made an earnest appeal for the working-girls and women). Charles T. Fowler, E. H. Heywood, Autora H. C. Phelps and others proceeded to develop their ideas regarding the question at issue, their views being mostly covered by the following extract from

views being mostly covered by the following extract from the speech of Mr. Fowler:

\*The object of labor reformers should be to achieve something higher than merely to escape poverty. They should aim at becoming rich and secure as many of the invaries of Hie as possible. The great fact that the earth was fertile, and their resources they haustlible was proof enough that all people should at least have an abunchance of food, and there was no excuse for the great curse of poverty. It was clear to his mind that there were unjust advantages in favor of the 16th which ought to be abolished. The advice of the rich to the poor was to economize, but this advice, in the opinion of the speaker, was an attempt to do away with poverty by privation. The reason why the poor were poor, in his estimation, was because they did not get what they carned. In the game of life between the rich men and the poor, the dice were loaded and the cards stocked in favor of the former, and the latteridated have a fair chance. The finance system under which we lived he believed to be interly late, and also one devised in the interest solely of the rich.

#### Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

METTING SIN BOSTON, Music Bull. Free Admission, seventh Series of Lectures on the Spiritual Philosophy in the above-named clegant and spachous Hall. Meeting-every Smady afternoon, at 75 precisely. Speakers of known ability and eloquence have been engaged. Singing by a flat-class quartette. Tickets securing reserved seats for the season can be precured on application to Mr. Lewis R. Witson. Chairman and Treasurer, at the Banner of Hight office, 9 Montgomery Place. Speakerselected: Prof. S. B. Brittan, Bryan Grant, Esq., Miss Lizzle Doten. Gibes B. Stelbins, and Grant Massey.

Now Fraternity Hall, Purker Monorial Building.—The Boston Spiritualists' Union hold meetings, for addresses, conferences, etc., every Sunday evening at 75 o'chek, in this hall, corner of Appleton and Berkeley streets. All Spiritualists and friends of Liberalism are certifally invited to attend. Admittance free. B. F. Gardner, Preshen.

The Ladier Aid Society meets each Tuesday afternoon it same, place. All invited to the evening Sociable. at same place. All invited to the evening sectaods.

John A. Andreio Hall. - Free Meetings. - Lecture by
Mrs. S. A. Floyd, at 2% and 7% r. M. The audience privfleged to ask any proper questions on spirituality. Excellentquartette singling. 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'clock. G. W.
S. French, Secretary.

S. French, Secretary, Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common Street), every Sunday at 105 A. M. and 25 P. M. Mrs. L. W. Litch and others, mediums. Seatsfree.

and others, mediums. Seatstree.

Codmon Hall, 15 Trimont street.—Sunday morning, cirgle, Mrs. Belle Bowditch, medium. At 197M. a free circle.
Alt mediums invited. Evening, free conference. Thos. E.
Moon, President. A Lyceum also meets in this hall.

Transle Hall —Sustant markets. Moon, President. A Lycenia also meets in this hall.

"Temple Hall, "Spiritual meetings are beld every Sunday
in this hall," is "hoylston street, "Tost-Chrolemorning and
afternoon, Good mediums present. Chrele or becture every
sunday venning. The Lycenia meets every Sunday, at o'clock P. M. Dr. C. C. York, Gondactor.

"Templar's Hall, "So Washington street, "Meetings of a
social and conversational nature are held on Thursday evening of each week. The public and mediums generally are
invited to attend.

Boston. - John A. Andrew Hall. - In addition to the regular exercises, the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, Feb. 22d, was made pleasant and profitable by remarks from Mr. Smith, of Washington, D. C., and Dr. Peter West, of Boston. Declamations were also participated in by Misses Lizzie Thompson, Lulu Harvey, Cynthia Hull, Graefe Haltern, Jessle Jackson, and Wille S. French and Winship Haltern; soigs were executed by Cora Stone, Etta Bragdon and Cora Jackson, and the Lyceum Quartette closed the

Fair.—The Eair which was so successfully inaugurate at Codman Hall by this Lycenin on the 17th of February, was op Monday, 281, recipened (for the week) at John A. Andrew Hall. We learn that many articles of value—donations and otherwise-were satisfactorily disposed of, and that good attendance and full pecuniary receipts charac-

terized the enterprise; all which is as it should be. Complimentary Ball.—The friends of T. M. Carler ong and favorably known to the Spiritualists of Boston as Musical Director of Children's Lyceum No. 1, and to the public at large as an accomplished musician and worthy man-will tender their regards to him by a complimentary ball to be held in his honor at New Old Fellows' Hall, cor ner Berkeley and Tremont streets, on the evening C

Mrs. Sarah A, Floyd Interested good addlences, after noon and evening, on Sunday, Feb. 22d, at John A. Andrew Hall. Good singing by the Quariette. New Fraternity Hall.—A ''neck-tie'' party, which was

fully attended, and productive of much mirth and enjoyment, took place at this hall, under the auspices of the Boston Spiritualists' Union, on the evening of Tuesday,

Mrs. Dr. A. E. Cutter will lecture on the social question at Lurline Hall, 3 Winter street, Boston, Sunday evening, March 1st, at 7% O'clock, Subject; "The Want of the

## · New Publications.

THE ATEANTIC, for March-II. O. Houghton & Co. 219 Washington street, Boston, publishers—presents the following table of good things to tempt the literary ponrmet: Prudence Palfrey, T. B. Aldrich; Wonderings, A. L. Cariton; A Mediaval Naturalist, J. H. A. Bone Melanie, W. L. Brigham; John's Trial, P. Deming hips, H. K. Hudson; Life in the Backwoods of Canada. H. B. K.; In a Market-Wagon, G. P. Lathrop; Baddeck and that Sort of Thing, Charles Dudley Warner; Patience Dow, Marlan Douglas; Aborigines of California, An Indo Chinese Study, Stephen Powers; Mose Evans, Part II., William M. Baker; Winter Epithalamlum, Charlotte F. Bates; Owen Brown's Escape from Harper's Ferry, Ralph Keeter; Ralph Keeter, W. D. H.; Literature; Art; Music.

ST. NICHOLAS, for March-Issued by Scribner & Co., 651 Broadway, New York-fully sustains the high remutation which it has won since its inauguration. Its pages, cleary printed and illustrated in a high style of art, offer at tractions for the youthful reader which will constitute not only a well-spring of happiness for the present, but pleasant memory for the future. Poems of a standard character, tales for the little ones, in large type, stories one in French) fitted for the more advanced, and suggestive articles of a practical nature make up its table of con ents. Robert Dale Owen contributes a sketch entitled Plascally Sandy, St. Nicholas deserves a world-wild

## Movements of Lecturers and Mediums.

Mrs. Abby N. Burnham has been lecturing this winter Brooklyn and New York City with marked success. The Brooklyn Times gave a lengthy report of one of he lectures, with very favorable comments. Feb. 1st she of-ficiated at the funeral of a mother and son in New York City, and her remarks made a deep and lasting impressio Her address is 24 East Fourth street, New York City. J.yman C. Howe lectures in New York City during th nonths of March and April.

Mrs. Abble W. Tanner, Inspirational lecturer, ha changed her residence from Bangor to Montpeller, Vt. George A. Fuller will speak in Lake Village, N. H. Match 1st and 8th.

Accorrespondent writing from Portsmouth, O., informs us that C. W. Cotton has been highly useful as a lecturer in that locality, large audiences coming together to lister o his remarks. Capt. H. H. Brown is doing good work in Brownsville

and vicinity. J. M. Peebles lectured at Berlin Heights, and Cleveland. )., recently with the most flattering success. He speaks in Philadelphia during the month of March, and will lecture

upon "Travels Around the World" in adjacent places EDITOR BANNER OF LIGHT-Just as I am finshing up getting the Health Guide ready, I receive a telegram calling me to Cincinnati, where my wife (now stopping at her father's residence) is dangerously sick. The subscribers shall all

receive their books promptly, though delayed a

#### Gone Home.

The annals of the spiritualistic movement bear record to the translation of another bright and glorified soul in the person of the Rev. Thomas C. Benning, of Brooklyn, N. Y .. whose freed spirit passed to his home of rest, Tuesday,

Fee, 17th, at the advanced age of seventy-five years.

There are few names whose inscription beneath the solemn word "gone," could awaken more sincere regret or more boying and heartfelt memories throughout the spirit-nalistic chieles of New York City and State, than that of group THOMAS BENNING. From the very first of the movement, dating even from the advent of the "Rochester Knockings," Mr. Benning, a minister of the highest standing in the ranks of Methodism, a man of well-known and irreproachable excellence of character, lent all the ald of his honored name and powerful advocacy both by pen and voice to the dissemination of the new truth, and tho establishment of its phenomena, on a basis as honorable and respectable as blusself. Despite the taunts of foes and the averted glapces of

pseudo friends, the faithful, brave man preached, talked, and acted out Spiritualism in its purest and highest sense, this season and out of season. At the New York Conferences, his plain common sense and truthful witness were always forthcoming. At every fecture-room or public gathering, his kind face was seen in support of those who needed it. In public and private circles allke, his indefatigable search for truth was sure to lead him, and his presence was always a tower of strength to the manifesting spirits and the stringgling medium.

Many and many a darkened soul owes its first glimpso

of immortal light to his unwearled efforts in the propaof immortal ugar to investigate the state of spiritual truth; many and many a solitary pilgrim tolling after him toward the bourne that he has gained, will miss his cheery tone, kind words of encouragement, and ever-genial smile in the accustomed place of gathering. The writer has enjoyed a communion with this kind and now blessed spirit, of nearly eighteen years, and New York spiritual gatherings, to her, as to many an one, beside, will know a void in the absence of his dear mortal form, which none other on earth can fill. In the home no tongue can speak, no pen can record the good, kind place he filled as father, hasband, friend! Who might not model after him? His place on earth is empty ! but we, who know an angel moves unseen where the mortal form has vanished, ought to fold our hands and murmur, "Replaing heart, be still!"

Years of suffering, a long and painful sickness, borno with the gentlest patience, and tenderest care for those who sorrowfully watched his couch of pain, have surely finished up earth's trials, and crowned him with the wieath of human martyrdom!

mushed up earth's trials, and crowned film with the weath of human martyriom!

'And now withe race is run, the victory won; the conquest over death itself nobly completed.' It was the writer's privilege often to promise that the last farewell to earth should be promounced by her lips. If was the dispensation of events, and the mysterious ways of Him who moves upon us as the spirit of our desting, to prevent the fulfillment of this promise, and delegate the scienn duty of bidding farewell to the broken casket to another, and yet it seemed as if the spirit of the goodman diagered there and dictated the words of truth and holy consolation that fell from the lips that officiated at the closing scenes.

Widow, children, friends, all whose tears-fall involuntarity at the cannet, space the mortal form has left, unite incain philosophy and heavenly wisdom still to say, "Ament He doeth all-things well!" Peace, henor, love, to the memory of the good! May we, like Thomas Bonning, enter upon our day of rest, with a reckoning flee to his, May we, like linn, hear the welcoming angels cry, "Well done, thon good and faithful servant! Enter thou into the loy of thy Lord!"

ENMA HARDINGE BRITTEN.

#### Minnesota-Missionary Report.

How swiftly the months go by! January has departed, silently, sweetly fading away. The months are paragraphs that compose the chapters of the book of life, Many, I tear, will shrink from a perusal of the pages thus compiled; still, each sentence has been or will be placed there through our own efforts, as we strive to benefit ourselves by alding still, each sentence has been or will be placed there through our own efforts, as we strive to benefit ourselves by aiding or improving others. To watch the clob and flow of human sympathy is a study that ever instructs—to-day, clear up with excitement; to-incrrow, down by the cold, sluggish stream of disappointment, mourning over their lot, complaining at fate, and cursing the world. Thousands turn their attention to Spiritualism under such peculiar circumstances, finding at last sweet confort and rest. In its proggester truits: "spiritualists ought—to-be, the hapilest, people on earth, and will be when we get rid of our early education of trying to be leaders of others. The idea that we must be greatest has spoiled many good common laborers. Royalty in Spiritualism is nuknown. Industry, added to demonstrated immortality, is its cardinal faith. During damany, I visited Monteydeo, Granuite Falls, Dassel, Kingston, Long Lake, Minneapolisand Stillwater; delivered statem berings, adding nineteen new members to the Association. Have received \$50.0 in collections and yearly dues; expenses have been \$4.35. The general interest continues to increase. Many are inquiring the way that leads to conviction in our philosophy. The people generally do not admite a milk-and-water policy in fills struggle. It does not develop confidence among the masses.

Am going from here to \$1. Paul, to break bread among the legislative fathers, some of them being well posted in Spiritualism, and, for a wonder, dare advorate it. The cause is prospering. The Association is gaining strength daily. Angels are our helpers; so let us all bo of good cheer.

Address, Northfield, Rice Co., Millur.

Newport, Minn., Eds. 1, 1851.

## Certificate.

To all whom it may concern: the Religious Society of Progressive Spiritualists, reposing confidence in our Sister Mary A. Amphlett, as a public becturer, to hereby grain this Certificate of Fellowship and Regard, and we have by recognize her as a regular Minister of the Gossel, and as such, authorize her to solemnize marriages in neurolance with left.

Gospel, and as such, authorize her to soleminize marriages in accardance with law.

Given under-our hands, at Greensboro, Henry County, in the State of Indiana, this 4th day of May, 1866,

J. H. Hitti, President,
JAS. MCGUFFEY, Vice President,
SILAS SMALL, Secretary,
O. Filliot,
JAS. MCGUFFEY,
LE, FENTHESS,
Trustees,

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et form.

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