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NO. 4.

The Recture Room.

Right?"

A BERETICAL BERMON FROM AN ORTHODOX BTANDPOINT.

A LECTURE BY PROF. WILLIAM DENTON. In Music Hall, Boston, Sunday Afternoon.

[Reported for the Banner of Light by John W. Day]

The common sense that we apply to all other

subjects we must apply to religion. Applied to the crust of the earth, it has given us geology, and by its light we read the strange but interesting history of our planet from its earliest days. Applied to our bodies it has given us the science of physiology, which has already lengthened the lives of the inhabitants of earth, and defends its disciples from many diseases and troubles which descend upon more ignorant people. Applied to mechanics it has given us our sewing machines and reaping machines-the printing press, that wondrous multiplier of thought, it has given us ly bad. "All flesh had corrupted his way upon that tireless steed, the locomotive, and we are by it annihilating distance, and marching on to a grieved at his heart, and his anger was acoused, broader and deeper civilization as the inevitable result. Applied to the subject of religion it has given us Spiritualism, one of the noblest angels that ever blessed mankind, without whose light we should be to-day groping in the darkness of old Jewish traditions and Christian fables; but in whose light we need have no doubt of the meaning of this present life through the revelations it gives of the future that lies before universal humanity. I believe that there yet remain fields unexplored which we are to enter-higher views of humanity to be reached-when we dare to bring the judgment to bear upon religion as we have done on other subjects.

The words I have chosen for my discourse this afternoon will be found in Genesie xviii: 25: "Shall not the Judge of all the earth do right?" These words are attributed to Abraham, who asked God this question when he informed him of his intention to destroy Sodom and Gomorrah.

"Peradventure there he fifty righteous within the city: wilt thou also deatrny and not spare the place for the fifty righteous that are therein?

That be far from thee to do after this manner, to slay the righteons with the wicked; and that the teous should be as the wicked, that he far from Shall not the Judge of all the earth do

That is, in the opinion of Abraham, Gol, whom he calls the Judge of all the earth, will do right. And Go I silently admits the truth of the proposi-

tion. The author of Deuteronomy declares: "He is the Rock, his work is perfect; for all his wave are judgment: a God of truth and without

iniquity, just and right is he,"

The chronicler says: "There is no iniquity with the Lord our God." Paul asks: "Is God power to blot out this heathenish people, and with: "God forbid! for then how shall God judge the world?" In the opinion of these individuals -which is generally supposed by our Orthodox driends to comprehend the oninion of God himself-God is just, and will do what is right. And what is the meaning of "right" in this connection? It evidently means just what we mean when we say a man does right. If it does not ridge. He commences to dig, and soon the work mean what we mean, then it is a mockery and a delusion. It means that what it would be right for a man to do under certain circumstances, it would be right for God to do; and that it is not right for God to do what is wrong for a man to do. I do not see how we can possibly arrive at any other conclusion, or affix any other meaning

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to these words.

God, therefore, will do right—he is just—all his ways are equal. There was a time when it was believed that a king could do no wrong-indeed, that the king can do no wrong, is still affection of English law. But a king, if he be the declarer of the law to others, ought to be the one to obey that law the most faithfully himself. When the Puritans of England, with Cromwell at their head came into power, they came with the opinion in their hearts that the higher a man was, as to his station, the more obedient he should be to those grand fundamental laws of morality; and in pur suance of this view they brought Charles the First to the scaffold, and off went his head! So perish all false religious and false gods, and let all the people say amen! [Applause.] Whatever is not in consonance with those higher lawswhich are infinitely higher than papal injunctions and legal enactments-must of necessity perish. The Pope to day is the infallible head of the Romish Church. The people blindly acknowledging his authority, and, believing in his infallibility. say, "the Pope has said it, and it must be so!" No wonder, then, that men have deemed their God existing only therein and those who are ignorant was right-done or spoken-because the God of the universe did it, and men must accept it without question, for the Lord has said it, and they plause.] must how with meek resignation before his will. But God must be a right door, or else we have merely got a devil by another name.

Af God is not amenable to law, then he may be a thief, a murderer, or an adulterer with impunity. He may be guilty of the vilest of crimes The devil, under such circumstances, would make as good a God as any other. Give him almighty power and infinite wisdom, and he is the Most High; his flends become angels, and his imps founds the language of the people assembled, so cherubim and seraphim of light; his will would be the divine law which we should be bound to obey, nor dare to turn aside to right or left. This I judge the bluest of the blue must reject. God must do right, and if we find any being whom men call God who does not do right, we may be positively certain that he is not the individual-we may safely conclude that the person having that characteristic has taken the place of God, that he is a opened, but no two scholars talking alike, and all sham God who has been palmed upon us in the equally unable to understand their tutors; lectures name of the Soul of the Universe, to which, in would go by the board, and his (the speaker's) by God:

without fear of successful denial, that Jehovah, the God of the Jews, is of that very character. I Shall not the Judge of all the Earth do bring him here this afternoon to the bar of common sense and reason, and you are here as members of the jury. We will try him by the law he himself has given us, and we will sentence him according to his deserts. There is no other way by which we are to get at the truth concerning the false Gods and opinions held up for the acceptation of mankind. No fear of offending them or their partisans should hold us in check; we must dare to be true to o irselves, and true to those great, principles of right that are declared by our inmost nouls.

This God of the universe-Jehovah-is a false God, and this Bible which so many hold in reverence and believe to have been transmitted directly from him, demonstrates this beyond the possibility of a doubt. I turn over in Genesia to the story of the flood; I find here that one thousand six hundred and fifty six years after God had created the world and pronounced it very good, he finds it to be, almost without exception, eminentthe earth;" and God, in consequence of this, was and he determined to sweep away, not ouly the entire race of human beings, but all in which was the breath of life, from the entire face of the globe. Why so? If all flesh had corrupted its way upon the earth, why did n't he who made them so that they must inevitably do so, make some effort to amend his own work? If man was so vile, why not take some steps toward his reclamation? Perhaps a million of angels sent down to open free set o ils for twenty years or so would have accomplished the feat. Why not change the shape of man's brain and give the intellectual faculties and moral sentiments the predominance over the baser propensities of his nature?

"Oh," says some one, "that would be a miracle." But was it not a miracle to drown the world, covering it to the tops of the highest mountains? Was it right for God to thus destroy unfortunate humanity? There must have been upon the planet at that time hundreds of thou sands of innocent children; was it right for God to destroy them with the others? The lecturer said: Let us suppose a case; and went on to draw a strong picture of one analogous to the deluge: Here is a good Methodist bruther who goes from New England and settles in California. In a pleasant valley he locates among the miners, who, hard at work digging the earth and washing the gold on the banks of the ancient streams, pay no heed to his labors-his sermons are disregarded -they laugh at his bell and succrathis devil; he convinces not a single man outside the family in which he lives-he manages to convert them, men, women and children. By and by he becomes exceedingly angry, as God did, and like him he declares: "I will bear this no longer; I have the sweep them from the earth as with the besom of destruction?" He reveals his plans to those with whom he boards, and they quickly remove from the scene of danger. Watch that preacher; he goes out when the shades of night have enveloped the earth, and with a spade on his shoulder. wends his way toward a large lake above the valley and separated from it only by a single sandy is done. Before the morning light is in the castern sky, the water trickling through the channel he has formed widens and deepens, and bursts with a roar through its breached embankment. and dashes down the devoted valley, bearing destruction in its jath! There sweeps the turbid torrent, dotted with the wrecks of buildings, and the struggling forms of drowning wretches. There husbands strive to save their families, climbing with their little children to-the tops of the trees; there women struggle, faintly scream, and rink to be seen no more. Death and ruin hold high carnival over what but yesterday was a scene of peace and domestic joy. And on a rock, high above the flood, sits that flend of a preacher, chuckling over what he has done, and calmly smiling as he sees the completion of his terrible crime! Is there any language of sufficient power to be applied to that man? And yet Jehovah is no better-he is worse-just as much worse as he is more powerful than his mortal imitator. '[Applause.] He sits and looks down upon a drowning world without one twings of regret. If the man who did that deed in the valley was guilty, what shall we say of the God who committed such an infamous crime as this? How glad should we be to know that this is only a fabulous story, to deceive the unthinking or frighten the ignorant; how glad should we be to know that it is false, and the God thus portrayed is a monster made by the debased imagination of the ancient Jew, and was above all necessity of law; that everything enough still to accept him. And it is our duty to send him to the limbo where Baal and Jove and a

> Read a little further, and we find that remarkable story of the tower of Babel, which men were going to build to heaven. It would be, of course, easier to build a bridge to the moon; but God beiomes very much alarmed, and says, "Let us go lown, and there confound their language, that they may not understand one another's speech." So, down comes Jehovah-one, two or three of them-I can't say how many [laughter] -and conthat they cannot understand each other's speech -and all because of his jealousy, the result of his childish ignorance-and they are scattered over the earth. Suppose some man in Boston had the nower to make each one speak a different language; what would be the result? The lea turer described the state of society which would exist in the city under such a calamity: schools

thousand others have gone before him, [Ap-

reality, he has no true affinity. I claim to-day, | business would end at once, for not a single indist vidual could make known his thoughts, or understand those presented to him; the doctor would stand those presented to nim; the dector would avil, thou shalt not eat of it; for in the day that be in an equally had position, for the patient thou eatest thereof thou shalt surely die." could not describe his symptoms, and could not

htmse'f, he also commanded the Jews-the peop thed ourses you and me, said the speaker, ple he had chosen to be his poculiar people-to We are born with an inpute desire to do wrong commit as great crimes as was postible for them, and as soon as we are loon that evil propensity as men, to perform. He says, in Deuteronomy; "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or

thy friend which is as thing own soul, entice the saving, Let us go and serve other gods, which the hast not known, thou nor the fathers: Namely, the gods of the people which are round

Thou shalt not consent unto him, nor hearken un o him. * * * * But-thou shall shall him; thine hand shall ne first upon him to put him to death, and after-

wards the hand of all the people.

And thou shalt stone him with stones, that he die, because he hath sought to thrust thee away from the Lord thy Go i."

Thus they were to put away evil from the land. Is n't that a bloody commandment? The lecturer said: Here is a large hearted, liberal-minded Jew; he has traveled in the Valley of the Euphrates. and the Tigris, and has become acquainted with He takes his boys into his parlor and says the lands and religion of the Assyrian. He returns to his people, and says to some of his brethren: "Look here, Simon, I have been to and candy for you, but of that in the glass jar other countries; their fruits are more abundant than ours. We have thought the rough country of Judea rich and fertile, but Assyria is a perfect Paradise. Their God is called Asher; he gives them all their wealth, and they pray to him. I think the Assyrians bave as good a God as ours, and says, "Come, boys! the old man's gone and and in some respects better; their ceremonies are | we li have a grand good time; come! let's comless burdensome, and their religion more rational. mence with this jar first of all!" "But," says Now let us abandon the God of the Hebrews, and worship Asher, that we too, may partake of his eat of it!" "Nonsense!" says the black hoy, "he richer blossings!" y Nauls does his brother do? Why, he looks around for the first boulder and dashes out his brains. And he is only doing what Jehovah commande. The lecturer desired to know if anything more b'goted and intolerant, vengeful and retributive could be found from Andover t) Rome, or from old John Calvin to J. D. Fulton. [Applause] The Methodists sometimes say in their meetings: "We are standing nonuments of the mercy of God." I tell you we are standing monuments of the mercy of our bigoted neighbors! hoss are afraid, and creep under the sofa. But, If they were not better than their God, they would the old man calls out: "John, where are you?" stand at the door of Music Hall and shoot every And the terrified youngster comes out trembling, soul of us as we came out; and not only that, they would kill also our wives and children, and we of the candy in the jer, but William is to blameshould be left without a single representative on the persuaded me.". Then the father calls out in earth. Talk about bigots! They are influitely a rage: "William, where are you, you young vilbetter than their creed, and immeasurably better lain?" And the little culprit stammers out, "The than their God. I have had a higher opinion of black boy who lives here ate of it first, and gave them ever since I commenced investigating this it to me, and I was tempted to cat it by him." subject; and the most bigoted wretch that ever Then the old man cries out: "You black devil! crawled I respect as I never did before, because he | what have you done?". He strips the three boys has humanity and manliness of character enough to set this commandment of Jehovah at defiance! the neighboring woods of hunger and cold. What Perhaps there are men, however, who are just as bad, in their hearts, as this command given to the a plan to inveigle his children-who should set a Jews made them, and, were it not for the intelligence of the day, and the law of public opinion, which is the inseparable companion of a higher civilization, which holds them in check, would commit with equal gusto these terrible crimes in

the name of their God. Then comes that command of Jehovah which Palestine, Deut., xx: 16:

against it, then proclaim peace unto it;
And it shall be, it is make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries

people that is found therein shall be tributaries unto thee, and they shall serve thee.

And if it will make no neace with thee, but will make war against thee, * * * thou shalt amite every male thereof with the edge of the sword. * * But of the cities of these people which the Lord-by God coth give then for an inher tance, thou

shalt sive nothing alive that breatheth." This is a terrible and barbarous command, to conquer and reduce to slavery the inhabitants of cities outside the land which their God gave them, or else to kill every male; but to murder men. women and children in those places which were so unfortunate as to be included in the Israelite's inheritance! What had they done? Why, they had been guilty of the crime of presuming to live in the country which the Lord their God had given to the ancient Jews, so they must be swept from the earth! When I read these bloody edicts, that would disgrace the lowest race of cannibals on the planet, I see this Jehovah of the Jews was capable of doing worse deeds than men attribute to the devil. Shall we swear allegiance to such a God? We cannot! Shall we call ourselves the children of such a criminal? Away with him from

Let us look again at the doctrine that what is wrong for man to do, may not be wrong for God and has he not the right to do as he sees fit with say: we have given birth to these children; have we not a right to steal from them, to lie to them? to punish or to murder them? We should say, Not no more than they have to do these things to you. And if the God of the Jew had made manwhich I deny-I should still deny that he had the reviewed the first fundamental deciaration of Orthodoxy concerning the fall of man: Man was made perfect and placed in the Garden of Eden. Woman was made afterward, and both were told

But of the tree of the knowledge of good and

Then came the devil who tempted Eve, and she comprehend the advice of the medical gentleman; are, and her husband also, . Then came God the lawyer could not to pret the law; the min- watking in the garden in the cool of the day," i-ter would be oblig-s to suspend the "gospel" and saying: "Adam, where art thou?" And then work, for he might perhaps be talking Choctaw that courageous answer was given; "The woman to a Polyglot congregation. This would put us selon thou gavest to be with me, she gave me of back more than a century into barbarism, and the tree, and I did eat." The woman was called the man who did it would justly deserve the title inp, and she said, "The serpent beguited me, and I of a wretch. And just so, said the speaker, I say did eat." Then Jehovah, in a towering passion of this Jehovah-he is a wretch. What is applied apparently, cursed the serpent, cursed the woman, to us, we will, in turn, apply to him. [Applause] cursed the man, cursed the ground, and not only Not content with committing the vilest crimes that he cursed their descendants for all coming commences its operations. The first cry that its existence is supposed to be instinct with that avil which was implanted therein by the wrong doing of the first pair.

We are thus, they fell us, born with a disposition to do evil from the hour of our birth, during all our earthly days, and till we die, on account of the deeds of that first erring pair. Now, let us go into the examination of an analogous case. The speaker then portrayed the deeds of a father who, having two sons, and being about to go on a short journey, calls them into his parlor and tells them he is going to leave them for a brief season, but that he has fixed things finely for their enjoyment during his absence. The oldest boy is named John, the youngest William. " Now, here in this place I have put many things for you to eat while I am away. Here are fruits upon the centre-table you must not eat. In the very day that you eat of it I will surely kill you!" He goes away, and a black hoy who stops at the house, and whose ordinary place is the kitchen, comes in and is attracted immediately to the jar, the younger, "father says he will kill us if we only, said that to scare you; he would n't do such a thing; at all events, he did n't tell me not to eat of it, so here goes!" So he cats, and says: "Boys, this is the best candy I ever tasted-the other is nothing to it-just take a little." And William, overcome by his words, cats some of it, and cries out, "Oh, John! don't eat any more of that stuff; it isn't to be compared with this; here's the candy for you!" So John is induced to eat of it also. By-and-by the father comes back. The and says, "I am here, father; I have been eating naked, and turns them out of doors to perish in would you think of a man who shoul I make such trap to eatch them in doing, and then curse them for doing what he knew beforehand they must inevitably do?

Bit he is a gentleman heside Jehovah! [Applause.] He only curses William, John and the black hoy; but God carses everybody born upon this planet for all the coming years. What jushe gave to his marauding children who went into fice can there be in God's condemning men to eternal misery, when he himself has given them "When thou comest nigh unto a city to fight a blas toward evil - which makes wrong doing inevitable, and right doing well nigh impossible? Can there he, by any possibility, any propriety in making eternal misery the penalty of human wrong doing, when men are doing what they must by their nature accomplish, and which they could not help doing under the circumstances? The speaker then referred to the new dispensa-

tion of Christ, as viewed from a church standroint. I am told that Jesus has come-that Adam brought death into the world, but Jesus, life and immortality to light. Adam made us sin-Jesus comes to bring redemption from sin to such as believe on him. Oh, but, my friends, to make the work of Jesus adequate to the work of Adam we ought to be horn with original virtue, just as much as we now are supposed to be born in original sin, and one ought to go hand in hand with the other. How are we to have the benefit of Jesus? By exercising faith in him. Then we ought to have faith-damning faith-in Adam, before we are cursed by his transgression. This is not equal; t ought to come to us just as this innafedepravity of disposition is supposed to come, naturally, and al oild thus manifest itself in all our acts. Here, said the speaker, is the great stage of life; and on this stage there are myriads of young children walking and dancing in all the light heartedness of childhood. On the right hand is a precipitons pathway, and on the left a road leading through to do. Some say: "Is not God the maker of man? clustering flowers. I see these children as they come upon the stage invariably turn to the left; his own?" Suppose a father and mother should and I see certain individuals clothed in black garments, who say to them: "The right-hand way is the way to heaven; it is the way that Jesus trol; it leads to the haven of immortal joy! But the left hand road is the road to hell! it is the Devil's road; it leads to darkness, and just as sure as you go there you will sink into that holtomless least right to do wrong to him! The lecturer then | abyes, where there is weeping and wailing and gnashing of teeth, forever and evermore!" And some of the children weep, and turn, and try to go up the steep and slippery road to the right; but in spite of all these warnings and prayers the majority still go to the left. And I ask why this

"Of every tree in the garden thou mayest freely | is, and am informed that he who built that stage made them softhat they would inevitably and naturally turn to the left. And there are also, anseen by the children, dark individuals on that stage, who, when the children strive to climb up to the right, pull them back again; and when they turn to the right path, just as they enter the left, these individuals whisper: "There's no danger; it's all false that those men have said." And my guide informs me that the being who constructed the stage allows these deetls and their master to come and turn aside the travelers upon ic into the forbidden way. " Now," he says, watch a lettle while, and you will see something Then there come that erling"in moon that stage of zeons, and they whisper to each child what the I lick-coated mon said: "Go to the right; It is the path of rectifude and honor; it is the path toheaven. Turn from the left; it is the highway to 2 everlasting despair." But ninety-nine out of a hundred, invertheless, go to the left, their blas inthat direction is so strong; and as I watch the ground yawns, and they go down into that pitout. if which, "the smoke of their terment-incepid th forever!"

> What do you think of the wretch that built that stage, and planned that fearful doom for mankind? Jahavah is the one who made this stage of life; the one who makes libs children so that it is impossible for them to do otherwise than travel the left-hand way, and then punishes them forever for being true to their nature. [Authanse] If this is wrong, then the being who does it is wrong and consequently, if my text be true, he is not God; he is not the "Judge of all the earth," because the "Judge of all the earth! would do

right! [Applause.] The lecturer referred to the fable I "last great day".

of judgment, when God would sit on his great, white throne, and the mighty army - all the nations of the earth-would be spread out before him in a tremendous living sea, which would extend beyoud the track of the planet Neptune on the verge of our rolar system. And by a miraculous power the voice of each, whether stint or sinner, could he heard throughout that great assembly as clearly as the voice of Gid. At that awful moment God calls up the first great sinner and says: " Before I pronounce the eternal sentence upon you, let us hear if you have a word to say in your defence, in the face of all these witnesses?" and the trembling sinner says: "Oh, Lord, I thank thee for the privilege of speaking for myself. I must acknowlege that I have been a sluner, but, oh God, there was a reason for it. You made Adam pure and perfect and put him in the garden of Eden. You made him upright, but me dreadfully aslant; you made him absolutely free from eyil, but me with a strong disposition to steal and murder and destroy; worse than all that, this devil who is here waiting for us, you allowed him to tempt uie, and, by the aid of his subordinate devits, he never left me night or day; he told me to steal, and I did steal; he advised me to murder, and I did murder, to get money. I have to acknowledge, oh God, that I have been a sinner; but, oh God, there was the stofall reasons for it. If you had been in my circumstances you would have done the same, and you could not have helped yourselt?" And God looks at him for a moment, and says: "The sinner is right, and I am wrong. Devil! open the gates of hell and let out those damaed souls! and then close them forever. I will give them the chance that they never had before!" The speaker said that if this view of a general judgment were true,

safe at home?":: [Applause:] :: But the speaker denied that this dogma was true, and said that, twenty yours from this time, there would not be a minister in Boston who would dare preach of hell and the judgment day without prefacing his remarks with an apology to his audience. Common sensa and demonstrative reasoning were fast loosening the hold of the old creeds of Christianity upon the hearts of men. The missionary might take Curistianity to the Hottentots-it might do for them for the next hundred years; but it must has a way from New England, for there, people knew too much; there common sense had attained the supremacy; what was there believed must be true to reason; whatover militated against that must fall and die. Christianity, with thinking people, was waiting for its grave to be dug, without the possibility of resurrection.

the pleture he had pre-ented would represent

only simple justice, and Gabriel would open

heaven that every soul might join in swelling the

anthem of thanksgiving, "We are all shere, safe,

What a grand thing to know that Jehovah is not the God of the earth, but just as much an image of an ignerant imagination as the gilded imaze-that the Chinaman bows to, and which another Chinaman has made! What a grand thing to know that the Soul of the Universe isthe true God, everywhere present, always operating-with us this afternoon just as much as in the most glorious heaven of man's imagination! "Nearer, my God, to thee," I can sing, with this idea of the Universal Soul. Let my thoughts be in accord with those grand, sweeping tides of universal harmony. But never, for a moment, let us dream that the Soul of the Universe is any relation to the monstrous Jehovah of the Jownever dream, for a moment, that that Soul of the Universe committed adultery with a Jewish maiden, Jesus Christ being the result! We must have a religion that is in harmony with geology, phrenology, physiology - in harmony with the highest and best that man can think and man can do. We must learn to be true to ourselves. We have got a better Bible within ourselves than the book the churches worship. [Applause.] Let us obey the promptings of our higher nature, and we shall have the praises of a good conscience, that will breathe us a "Well done!" that is better than the plaudits of a thousand Jewish Jehövahe! [Applause.]

Be true unto thy self, and hear not Evil thoughts that would enslave thee. God is in thee, mortal; lear not; Trust in him, and he will save thee!

Riographical.

FANNIE BURBANK FELTON.

"Blest S. Att! we will weep no more, But lay our selfishness to rest;, The Providence which we add to Has ordered all things for the best.

The subject of this brief narrative was born in Millorry, Mass, March 234, 1826. Her father, Isaac Burbank, was one of the earliest paper manufacturers in New England. The Burbank family-was old and influential, and much respect-Her mother was Betsey Howard, of Alstead,

When Fannie was about thirteen or fourteen years of age her parents removed to Wire ster, Mass. Up to her eighteenth year she had only the advantages of a common school education. At that age she became possessed of an intense desire to fit herself as a teacher. As her father. having met with business reverses, was unable to afford her the opportunities she desired, she form: ed the plan of earning enough to pay her way through the Academy by her own personal efforts. To accomplish this she entered as a compositor the office of a temperance paper then publisheder Worcester by Elihu Burritt, and subsequently worked on "The Palladium." She became proficient in her employment and a favorite in the office, occupying her leisure moments in storing her usud-with useful knowledge.

While in Worcester she united with the Old South Congregational Society, and became one of the leaders in the prayer meetings of the young people. Finding that she was able only to meet her ordinary expenses of living, and consequently must abandon her cherished plan of all education, she devoted herself to her business with that untiring energy which characterized all her efforts in later life, until, after some three years of labor; her health failed under the continued tendon, and she was for ten months a helpless inva-Bid in the house of her brother at Hartford, Conn.

At the time of this sickness she was between twenty-one and twenty-two years of age, and during the hours of her suffering she forgot so much of what she had learned, that she often said she had almost to begin at the alphabet in her education on her return to a healthy state, though subsequently her memory of the past revived. In this sickness she gave the first evidence of her: clairvoyant powers, though it was then considered as the delirium of fever. She would often surprise her mother by telling her, when she came into her room, what she and her sister had

been doing or saying in distant parts of the house. Soon after she recovered her health, A. J. Davis, the well-known pioneer of free thought, and founder of the Harmonial Philosophy, began holding weekly circles in the house of her brother-inlaw, Mr. H. E. Barber, where she then lived, and, out of respect to said relative, she attended them, in company with another sister. Fannie, who was at that time (as before stated) a member in good standing in the Orthodox Church, and whose-skepticism on the subject of Spiritualism bordered on absolute ridicule, found it impossiblotto restrain her natural vigacity and tendency to create sport. To so great an extent was this propensity carried, that on several occasions it was proposed to exclude her from the circles; but her relative insisted on her presence, and through attendance on these circles she became developed-against her will-and to her utter astonishment-first as a writing and then as a test medium of remarkable power. Yielding to the public demand upon her, she allowed her organism to be used by spirits as a channel of communication for two years afterward, before she herself became convinced that it was a reality, and not a delusion; but when thoroughly satisfied concerning the matter, she threw herself into the done for the benefit of the race. work with that zeal which, in after years, made her so generally known, both to the friends and opposers of Spiritualism. Her development cecurred in 1852, in her twenty-third year, and from being before the public almost constantly, and from many a heart, and bestowing words of wisdom and encouragement to all who came into her présences

Her circles at Hartford were convincing in the highest degree, and were attended at times by such men as Gideon Welles (afterwards Secretary of the Savy under President Lincoln), Joshua R. Giddings, Just Niles and others. Some of the most skeptical minds of the neighborhood were thoroughly conquered by the demonstrations she gave of the truth of Spiritualism. Much interest was also awakened by a peculiar phase of mediumship witnessed at the sernces given by herself and Mrs. Semantha Metler, whereby dramatic scenes would be enacted by the media. In these circles were prophesied many of the wonder. ful developments of spirit phenomena that have since taken place, such as spirit photography, healing by laying on of hands, the showing of spiritforms, as at Moravia, &c. It was also foretold that the time would one day come when spirits. would be able to so materialize themselves as to be seen bodily by their friends at home or on the street, and to converse familiarly with them.

She also became very popular in Hartford as a

private medium, and spent some time acting in this capacity in the family of A. J. Davis. Accounts of her mediumship reaching Boston, she was prevailed upon to visit that city, and resided for a time in the family of Alvin Adams, the celebrated "express-man," who has ever borne willing witness to the depth and power of the manifestations occurring in her presence and the moral tone of the messages given through her organism. Of her work while in Boston the older Spiritualists of the city have pleasant memories. During the year 1856 and afterward for some three years, she continued to hold deeply interesting sircles weekly-one of them for scientific purposes in Rexbury, at the residence of Allen Putnam, and others in Boston for instruction and the advancement of general knowledge in spirit communion. During this period her development went on, though her health and strength were not keeping pace with it; she was promised success by her guides if she continued faithful and trusting. Her health was finally restored. A passing glance is here due to the traces of this medium left on the pages of Mrs. Emma Hardinge-Britten's "History of American Spiritualism," where among other things the following is recorded, as copied from the Boston correspondence of the Spiritual Telegraph:

"Our spiritual circles here are quite numerous and very varied: I attended one lately of which Miss Burbank is—humanly speaking—the presiding spirit. Miss B. is a trance medium of the first order, and gives Gvidence of superior spirit-control and inspiration. She holds four circles every week, each of which is different from the others in the specific objects it has to give One others in the specific objects it has in view. One of these circles is called the 'Benevolent Circle,' whose purpose is to elevate persons in the spirit life who need to come again into contact with so prougarth to as to get such instruction and magnetism perity.

as will in some measure compensate for their lack of basic devel-pments in this life. Some time ago I was present at this circle, when idiots, crimiunis and others of like conditions, presented thembeings of superior intelligence, and it was very curious to witness the exhibitions of the various degrees of mentality which were made manifest."

On the 17th of July, 1859 Miss Burbank was married by Allen Putnam, at his residence in Roxbury, to Willard B. Felton, and soon after said union she commenced her labors as a publie speaker. In a brief season she became popular in her new vocation, and her time was fully. The lady and her two daughters are developing employed, and her services were called for in of the United States, from Portland to Baltimore. none of her rare gifts as a test medium, and often itual sense. It so happened that a gentleman in the midst or at the close of a lecture, she relative, a manager of one of the London banks, would give convincing proofs of the presence of spirits well known to the audience. The time on week days between her lectures was filled by this indefatigable worker with test circles and other labors to diffuse a knowledge of the gospel. the Banner of Light and other spiritual journals, push the table round at one of your spiritual cirthe secular press often took occasion to refer com- cles. mendatorily to her lectures, speaking of them as "eloquent and argumentative," and "filled with indubitable proofs of an intelligence beyoud that of the lady who occurred the platform." days of her public ministrations, expressed himself in this wise concerning one of her efforts:

Presently in walked a little bit of a woman, "Presently in walked a little bit of a woman, rather good looking, but nothing very striking, intellectually speaking—a, possession I notice all handsome people are rather deficient in. She was dressed becomingly and modestly with no superfluity of ruffles and laces, and no diamonds. No diamonds, did I say? A mistake! When she opened her mouth, one by one came forth flashing, sparkling diamonds, shedding a steady and brilliant lustre, and fooding the soul of at least one who heard with bright and pure light. I had expected to listen to inidel, atheistical discrines, Not one word; but all breathing of pure love to Not one word; but all breathing of pure love to God the Father! My heart never went out to him with higher thought, with stronger confidence, than upon that evening. • • • I have heard Grace Greenwood, but I must confess in point of logic, sweet home truths, divine perceptions, beauty of tone and expression, this unlearned spiritual teacher-was far superior to her. I have istened to Beecher, Chapin, Phillips, and many other popular lecturers, and truly I nover heard one that went beyond this inspired woman; and I try to speak plainly my true and honest convictions in any state of the second tributer of the second tribut tions in regard to those things."

In the early winter of 1860 she spoke for as while at Charlestown, Mass., but forced to discontinue her public labors by failing health, she withdrew from the field, and up to the time of her decease, appeared but on few occasions upon the rostrum. During all her ministrations her characteristic freedom of thought and purse shone out preë ninently. Featless in the expression of what she held to be worth uttering, she was also ready, at all times to lend her services to the assistance needy or struggling Spiritualist Societies. Friends knowing to the fact, inform us that no such organization ever appealed to her in vain-ifhealth and circumstances permitted her, to help. it either by the gift of a Sunday's speaking, or a

It was her desire, in her later years, to take an active part in the struggle for women's enfranchisement, and in all the social reforms of the day; and while in her compelled inactivity, that desire day by day grow-stronger, as she watched the progress of events, and she longed that she might labor still more for her sex and for humanity. Life had for her but one promise, to work"-she planned no happiness for herself beyond labor-and she combated the disease that was destroying her tahernacle of clay with unfaltering determination, saying that she was too young to die yet, when there was so much to be

But the fact at last became apparent to her, as well as to those surrounding her, that the hour of. change was surely drawing nigh. Sustained by her cheerful faith, she made all arrangements that date to the end of her life she remained un- (regarding her property, etc.) for her demise as if finchingly true to the cause she had esponsed, going on a pleasant journey. Through all her sickness, she was wonderfully aided by spirit as continually giving indubitable proofs of spirit! well as earthly friends; and, on many instances, presence and power; lifting the weight of serrow persons in the form, whose presence was desired, were sent her by the action of her invisible, guides, to soothe her suffering. At twilight, on the evening before she passed away, she asked the hour, and if the sun was setting red. Learning that the sun had set, and that it was a beautiful, clear twilight, she said, "That's what I wanted to know; for the room is full of red light, and I was anxious to see if it was spirit presence, and am satisfied no that it is." Often, during the last two days, when the friends around thought her sleeping, she would open her eyes, and look upward and smile, assuring them of the beautiful scenes of the spirit-land which greeted her vision. And when suffering what seemed her greatest agony, she would exclaim, in the intervals of her convulsions, "This is beautiful! This is beavenly!" After one of these convulsions, but a few hours before she died, she turned to a friend, and said, "Is n't this heavenly, to triumph so?"

Often, during the last two days, she said, "I want to be free. I am so tired!" Her physical suffering continued till about half an hour before she died, when a quiet peace came over her, and serenely, and with a smile on her face, she passed away on Thursday evening, March 14th, 1872, leaving a presence calm and happy in the room. On the Sabbath evening following her decease. she manifested at the circle of Mrs. Mary A. Hardy, 4 Concord square, Boston, demonstrating the fact of spirit communion, and announcing her determination still to strive for the truth, as of

So set the sun of her carthly life; but as the luminary of day appears in the antipodes when our land is wrapped in shade, so has her earnest, devoted soul, pledged to new labors in the cause of humanity, risen like a day star in the horizon of that country where none shall say, "I am sick," 'where sorrow and mourning shall flee away," and no frail body shall curb the spirit's aspirations.

—"Out of her suffering and sadness,
And out of the furnace of flame,
Her soul, like a jowel of beauty
Annealed through life's processes, came.
The forms of her loved ones were near her,
The night of her sorrow had passed;
Gol grant ye, oh mortals who judged her,
As full an acceptance at last!".

Exactly whether Mr. Gilbert Haven was justified in getting Dr. Talbot dismissed from attend ance upon Mr. Isaac Rich, in order that another school of medical practice might try an experischool of medical practice might try an experi-ment upon the dying man, is a question we leave for casuists to settle. Bro. Haven evidently thinks that Homeopathy may be an excellent sys-tem to live by, but that Allopathy is the only system for a man to die by. It is obvious which system is most complimented by the discrimina-tion. If we mistake not, Mr. Haven is accustomed to make the same original and profound remain to make the same original and profound remark respecting systems of religion .- Golden Age.

There is a certain kind of man whom nobody is apt to know in adversity, and that is he who is so proud that he never knows anybody in pros-

Foreign Correspondence.

ENGLAND.

BY J. H. POWELL (Correspondent).

Undeveloped Mediumship and Skepticism - Further Tests in Psychic Force - Death-Rates - Rev. Mr.

A few weeks ago, I was privileged to sit with some friends who are young in Spiritualism. slowly but satisfactorily in mediumship. The most of the principal cities in the Eastern portion gentleman is an earnest investigator, and encourages the sittings of his wife and daughters, with In her development as a public speaker she lost the laudable view of testing their value in a spirhearing of their nightly seances, invited himself. Ignorant, altogether, of the risk of admitting a skeptic at the early stage of the mediums' progress, said relative was admitted. At the teatable he said, "Now, mind, I am a skeptic." of spirit communion among men. In addition to remarked, "I admire skepticism, but dislike asthe high encomiums paid her from time to time by sumption." He said, "I have, myself, assisted to

This was irksome; but, being a relative, he was allowed to have his say. Presently we all adjourned to the parlor. The round table was produred, and the mediums sat round it. The skep-A writer in the Fall River News, during the early, tie, placing one of his feet on the claw of the taopposite the mediums; bent forward and

watched with a satisfied defiance.

Time grew tedious. The spirits seemed weak or indisposed. When the gentleman withdrew his foot, the table tilted toward the mediums. He immediately placed his hands on the table, tilted it, and said, sarcastically," It is easy enough to move the table-see!"

There was a cessation of table-tilting, and a painful interval of silence, in which all felt chagrined. The two daughters were next slightly influenced. "Nervous excitement!" exclaimed the skeptic relative. " Not at all," answered the father. The oldest daughter's head was thrown back 'fn" the entranced state. Up jumped the skeptic-"Nervous excitement, depend upon it, Dick. You will injure your girls health by this sort of thing. I cannot stop to see it" He shook hands with the gentleman and his wife, and went out without a good-night to the rest.

The lesson was a hard one for these beginners, but, I hope, valuable. It shows the folly of admitting skeptics to witness the phenomena which take place with undeveloped mediums. I never knew an instance where skeptics could be admitted to developing scances without something occurring to injure. First, develop; then ascertain from the controlling spirits who is to be admitted. Many very promising mediums have been suddenly ruined for all test purposes through the introduction, prematurely, of strong-willed

The laws governing spirit circles are as immutable and unyielding as those of gravitation in the physical, or compensation in the moral world. It is high time, after nearly a quarter of a century of spirit manifestations, that a more general knowledge of the proper, indispensable conditions to successful development should appertain, As we accumulate facts of a psychical nature; let us be sure and impress new investigators with the idea of the delicate nature of medium ship, and insist on the necessity of guarding the novice in mediumship against abrupt opposing magnetisms.

Mr. Wm. Crookes, F. IJ. S. is an indefatigable investigator. He has pursuell his investigations, with Mr. Home for medium and contributed a second valuable paper to the "Quarterly Journal of Science." The result of a series of novel experiments is highly satisfactory, and Mr. Crookes sees in Psychic Force a New Discovery. He has discovered, after the experiments, that Mr. Home was much exhausted, and argues that psychic force taxes the vital powers of the medium. It is, to me, singular that Mr. Crookes should fail to see the manifest intelligence shown in the production of his experiments.

Mr. Home is passive, and only useful in the passive condition. He does not by his active will produce the phenomena that occur in his presence. Yet "psychic force" is active and intelligent, for the manifestations of active intelligence are perceptible. If Mr. Crookes could demonstrate that the intelligence is Mr. Home's, he might accomplish a success which would favor a hypothesis based on mundane sources. This cannot be done; so "psychic force" is pushed ahead of Spiritualism, but does not fill its place. The Daily Telegraph of Oct. 4th has an article reviewing Mr. Crookes, under the heading, " Mystic Force." The writer treats the subject well, and quotes freely from Mr. Crookes's contribution to the "Quarterly Journal of Science." So we have the subject constantly before the public, in one shape or another.

Spiritualism is not restricted by creeds theoogical or political. There are Spiritualists who deem it a digression from the true track, to talk of anything else but spirit manifestations, and the philosophy and religion therein involved or im-

To me, Spiritualism has the broadest possible significance, reaching from heaven to earth, Whatever interests man is related as much to Spiritualism as are the angels; hence, questions of social science cannot be foreign to the subject, This leads me to mention that the President of the Social Science Congress held lately in Leeds in his inaugural address, presented us with some very important items regarding the material conditions to health and longevity:

"In the better parts of Glasgow, the inhabitants only number 34 per acre, and in those parts the annual death-rate is 5 per 1000. In the squalid quarters most the worst—the average is 328 persons per acre, and the death-rate 34 per 1000; that is, 29 persons die annually from mere difference of habitations. In Edinburgh, the death-rate in the worst parts is 60 per 1000; that is, 55 per 1000 die in consequence of their poverty. How much disease, temptation, insanity and crime are here involved, in addition to the deaths.

Nothing can speak fouder than this extract from Sir John Pakington's speech in favor of healthy sanitary surroundings.

We are searching into the mysteries of disease and death, and adding daily to our knowledge. We are probing social evils to the core, and letting light into dark places. Soon, a great improvement will take place in the people's homes. No other way of fighting disease and extending -human life, than by studying Nature's recuperative methods, and applying them scientifically.

I lately realized a feast of soul in Little Portland-street Chapel, where a large congregation of intelligent and well-to-do people listen on Sundays to the profound and masterly sermons of the Rev. Jas. Martineau, brother to Harriet Martineau. This place of worship is qu'etly situated in the heart of the most populated western portion of London.

After citing the text, Mr. Martineau commenced and finished his discourse without hinting further at the text. It was a discourse, indeed, hightoned and progressive—not a sentence that did

touch the soul with force and offer food for reflection. The subject-was "Christianity" - hack- dared not. neyed and worn; but Mr. Martineau made it look marvelously divine. I was surprised more than once with the minister's wondrous skill in pre-

senting new phases of the old idea. All systems of religion find expression in Loncommon sense.

Orthodox theology is shaking in continental are doing a needed work. They are sowing seed | style is simple, plain and yet really beautiful. which will spring into living fruit in the future.

Written for the Banner of Light. "THE MILLS OF THE GODS GRIND SLOWLY." (Paris, July 22, 1789.*)

BY DYER D. LUM. Ladies fair, of gentle mold, Courtiers gay, of lineage old,

Adoring only beauty; Dreaming they were born to rule, Knowing not that Nature's school Could teach them aught of duty; Living only for the day,

Plunging e'er in pleasures gay; With scorp the people treating; ... Heeding not the growing sound Telling them that men had found. A voice of bodeful greeting.

Summoned now by frenzy's call, Bolder grown since Bastile's fall, Their courage quick restoring, Famished men threw off their fears, Thinking of the bitter years They spent in vain imploring.

Old Foulon, who, sneering, said, People may on grass be fed!" Now heard, with fear appalling, Shrieking voices drawing near, Vengeance for the fatal sneer Upon his head were calling.

Quickly clutched, concealed in flight, Screaming hoarsely with delight, The mob their victim worried: Onward driven, fury-led, Aged limbs and whitened head Must now to death be hurried.

Cruel gibe and bitter sneer Fell upon his aged ear From frenzied man and woman, Knowing well that selfish greed, Bidding men on grass to feed, Was deed far more inhuman.

"Fill his mouth with wisps of hay!" Scarcely said, when prostrate lay Foulon, all bruised and bleeding; Whilst they filled his mouth with food He had thought for people good When they in need stood pleading.

Thistle-growns his head adorn, Adding mirth to bitter scorn, But not a tear revealing; Maidens young and women old Vie with men of rougher mold In hard, revengeful feeling.

Eager hands, with ready rope, Quenching last remains of hope With laughter's loud derision, Hurried on with steady tramp, Rausing not till friendly lamp Bore sign of mad decision.

Sign of wrath to guilty fear, Speaking now in accents clear, Suggesting serious doubtings; Telling all with seeing eyes, Having minds with wisdom wise, 'T was not to end in shoutings.

Twice he fell and mercy sought, Thrice aloft again was brought 'Mid scoff and bitter railing; City through they dragged the dead Savage hands his aged head On bloody pike impaling.

Whitened hair, all clogged with gore, Lifted high, they onward bore, With oaths and brutal scorning; Staring eyes that looked like glass, Yawning mouth, outstretched with grass-A sign of fearful warning.

Quickly onward willing feet Turning down the empty street, Now paused before his dwelling; Daughters fair with terror heard' Higher law's relentless word That dead lips now were telling.

Ladies fair, of gentle mold, Courtiers gay, of lineage old, · Adoring only beauty-Dream they now they 're born to rule? Know they yet that Nature's school Can teach them aught of duty?

OM. Foulon, nicknamed ame damieć du Parlement, is de-cribed by Carlyle, as "a man grown gray in treachery; in triping, projecting, intriguing and injuity; who once, when was objected, to some finance scheme of his, 'What will the people do?' made answer, in the fire of discussion. 'The people may eat grass!" Fatal words, which burned in the hearts of the people till the eventful 22d of July, 1789, wher popular indignation brought terrible retribution, "amic sounds as of Tophet, from a grass-cating people." Portland, Me.

Maria M. King's Works-"God the Father," "Spiritual Philosophy vs. Diabolism," etc.

DEAR BANNER-Will you allow me the use of small space in your columns to express a few thoughts on one or two subjects that I think may have filled other hearts besides my own with many earnest thoughts?

Many intelligent persons, both in and out of the

churches, would like to believe in the return of their spirit-friends, in fact, would be strong Spirit ualists, but they say, "If I am a Spiritualist I must give up my belief in an overruling and omnipotent Power, give up the sure stay that I have ever felt that I had in the belief that there was an Almighty Father in whose tender loving she has been so industriously engaged in peddling out for the past few days. was an Almighty Father in whose tender loving care we commit ourselves only; but oh, what is to a parent's heart a thousand times dearer, the children that a kind Providence has given us. To that Almighty Father, in whom we live, move and have our being, it is a sweet happy thought to feel that we can entrust all that is most sacred and dear, and that He will never fail us. It is pleasant to know that our spirit-friends watch over us; still they are like ourselves, finite beings, and liable to err, and we cannot bear to give up the belief that we are all, every one, the offspring of a loving Father, who does not willingly afflict nor grieve the children of men."

Such is the language (or what means the same)
I have often heard from people who were really

not convey an idea, not an idea that did not anxious to become Spiritualists, but from the want of light on that subject more than any other

To such I would say, and also to many acknowledged Spiritualists to whom the matter is of intense interest, that I myself am not prepared nor capable of doing justice to so great a theme, but the subject is most ably handled and as much don, despite persecution and all the refined meth-ods of opposition. Mr. Martineau evidently sees upon so deep and grand a theme in Mrs. Maria upon so deep and grand a theme in Mrs. Maria this, for he admitted the obligation of Christianity M. King's pamphlet, on "God the Father." This to superstition and mere textual devotion. His publication gave me more light on that subject panegyrism of Jesus was at once healthy and | than any other work that I ever read; and I have free from the too common abnegation of self and | heard men of deep minds and most varied and extensive information say that the book was most ably written, and the subject more concisely, England, but it will be a long day before it is clearly and scientifically treated in it, than in beaten from the front. Such men as Martineau any volume they had previously seen. Mrs. K.'s

> There is another subject to which I would briefly refer, viz.: obsession by evil spirits. There are very many erroneous views regarding this matter, which unfortunately in some cases do much harm to the cause of Spirithalism. I have seen persons who could have been developed into good mediums, but were afraid to do so, for fear that evil spirits might control them. To such I would say, read Mrs. Maria M. King's "Spiritual Philosophy versus Diabolism," and I do not hesitate to say that you will lind your fears successfully combated and clearly explained.

If there was room and time I might with truth speak of Mrs. King's other works, which are very valuable and will well repay the reading of them. Yours for truth, · P. W. OLMSTED, St. Albans, Vt., Feb. 24, 1872.

DR. SLADE AND HIS ACCUSER.

For several days past, vague rumors have been flying through the air of the exposure of Dr. Slade's manifestations.

Dr. Slade's prominence, and his well-known character as a medium, required only that a sus-picion of this character should be set affoat to give it wide circulation. The whispered rumor con became common report, being assisted by those who lend willing ear and tongue to the circulation of suspicion, and, though knowing nothing themselves, detail with bated breath to their neighbor the fearful apprehensions of some second, third or fourth party who has heard that there

was foul play.

As far as we have been able to learn, the author of this rumor is a Mrs. Case, who, for months past, had been enjoying the hospitality of Dr. Slade's house, and who, as an old acquaintance, though having been treated with great consideration and kindness, having been an invalid in the house for weeks, has felt justified in all at once ignoring the claims of friendship, and upon more suspicion. alone, set on foot the report of Dr. Slade's trick-ery and dishonesty in regard to certain manifestations which a large number of intelligent persons claimed to have witnessed at his house; this lady, for weeks, seems to have been a most devout believer in these manifestations, as her letter to the Banner of Light, minutely detailing, as having

seen with her own eyes, and pronouncing them real, genuine and wonderful—plainly shows.

Visiting Dr. Slade's frequently, we invariably saw the smiling face of Mrs. Case, who, willingly gave us most definite description of these manifestations, with the most positive assurance, from her own personal observations, of their truthful ness and reality.

Fortunately we were at the conference, at Apollo Hall, on Sunday afternoon last, and heard the full statement of this lady's grave suspicions of the treachery and dishonosty of Dr. Slade. She com-menced her statement by wanting it distinctly understood "that she was not a Spiritualist." We

listened to her statements and the various ques-tions propounded, and her auswers thereto, without finding the least shadow of proof to justify her or any one else in the unreasonable and uncharitable rumor she has set affoat. Mrs. Oase claims to have found a wardrobe and writing desk in Dr. Slade's house locked; this

aroused her suspicion; being an exception to her sex, having no curiosity, she begs the daughter of Mr. Simmons to find the key to unlock the same. trickster, Dr. Slade, goes off one day leaving the key in the closet. Mrs. Case selzes upon this golden opportunity, and, opening the door, calls. Mr. Simmons's daughter to witness the horrible revelation that it contained a false face. Mrs. revelation that it contained a false face. Mrs. Case was closely questioned upon this point; and her answers are significant, as showing the utter groundlessness of her suspicions. "Did you find more than one mask?" No." In the manifestations you saw, and described in the Banner of Light, did you see the false face used which you found in the writing desk?" Not that I remember."

Mrs. Case's statement from beginning to end. Not in one single instance did she pretend that she had caught Dr. Slade in attempting to deceive.

But her suspicions were fearful. No doubt of that. What the real cause of Mrs. Case promulgating so freely her suspicions, to the injury of an old friend, as she claimed Dr. Slade to be, we have no means of knowing, although it was curhave no means of knowing, although it was currently reported in the hall, Sunday, that the cause of Mrs. Case's audden enmity to Dr. Slade was of a personal character, which savored of a grievous disappointment to Mrs. C.

But, whether this be true or not, the point which we ask all candid minds to consider is this:

Is Dr. Slade or any other medium to be cast aside, and applied or the confidence of Spiritualists to

condemned, or the confidence of Spiritualists to be withdrawn, simply on the suspicions of one wo-man, and she publicly declaring herself not a Spiritualist, and sneering at the idea of develop-

If so, then all mediumship is at an end, as no human being can escape the suspicions of those who are naturally suspicious. But, as suspicions

who are naturally suspicious. But, as-suspicions prove nothing, of what account are the suspicions of Mrs. Case or any one else?

"They fail to make a case. What surprised us was this: that any number of Spiritualists could be found who would for one moment give credence to simple suspicion as against the estabished character and well-known reputation for oner, honesty and integrity everywhere accredited to Dr. Henry Slade, both as a man and me-

We have known Dr. Slade intimately for years. tion, so that we can say tee know Dr. Slade is an honest medium. We have also definite, personal knowledge of his integrity and manhood, which, with an acquaintance of years, we have found without a blemish. The knowledge we possess, in this respect, is shared by hundreds of others quite as intelligent and capable of testing the housety and sincerity of Dr. Slade as this suspicious woman, and we feel we but give expression to the convictions of a host of witnesses, in thus frankly bearing testimony in favor of an honest man and

noble medium.

Doubtless Mrs. Case will yet learn that character for honesty and integrity is not so slimsy an affair that it can be blown away by the breath of foul suspicion, nor that a grand mediumship, with the unnumbered tests that come with the passing years, like that crowning Dr. Henry Slade to day

out for the past few days.

We are no apologist for fraud or trickery in manifestations, as the columns of this journal in the past plainly shows. Nor do we belong to that class who seem anxious to snatch up every rumor and report of the falsity of manifestations and the trickery of mediums, having no other basis than

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ard!

Do saints keep holy day in heavenly places? Does the old joy shine new in angel faces? Are hymns still sung the night when Christ was

EASTER.

And anthems on the Resurrection Morn? Because our little year of earth is run, Do they make record there beyond the sun?

And in their homes of light so far away,

Mark with us the sweet coming of this day? What is their Easter? For they have no graves; No shadow there the holy sunrise craves;. Deep in the heart of noontide marvelous,

Whose breaking glory reaches down to us. How did the Lord keep Easter? With his own! Back to meet Mary where she grieved alone, With face and mien all tenderly the same, Unto the very sepulchre he came.

Ah, the dear message that he gave her then, Said for the sake of all bruised hearts of men! "Go, tell those friends who have believed on me, I go before them into Galilee!"

"Into the life so poor and hard and plain That for a while they must take up again, My presence passes! Where their feet toil slow, Mine, shining swift with love, still foremost go! "Say, Mary, I will meet them, by the way,

To walk a little with them, where they stay, To bring my peace. Watch! for ye do not know The day, the hour, when I may find you so." And I do think, as he came back to her, The many mansions may be all astir With tender steps that hasten in the way, Seeking their own upon this Easter Day. Parting the veil that hideth them about, I think they do come, softly wistful, out From homes of heaven that only seem so far, And walk in gardens where the new tombs are! - Mrs. A. D. T. Whitney, in Scribner's for April.

Spiritual Phenomena.

COMMUNICATION WITH SPIRITS. EXTRAORDINARY TESTS.

DEAR BANNER-In reading the Missouri Republican, of this city (St. Louis), in its issue of Sunday, March 31, I find, in a letter written by a regular New York correspondent, under date of talkers. Feb. 29th, something in regard to one of our public mediums, Mr. Charles H. Foster. The writer is known in this city as the "lady correspondent" of the Republican, and writes under the initials of "M. H. B." After a few prefatory remarks in regard to Spiritualism and mediums in general,

"I am just as much of a skeptic as ever al-though I've had heads of reasons to feel stag-

During this week, I dropped in to see Mr. Foster, in 12th street, as he is an exceedingly genial gentleman, and his rooms are a very delightful place to pass an hour in, aside from the mysterious transactions you witness during a call, that are more entertaining than any per-

call, that are more entertaining than any performance I ever remember.

Let use truthfully and simply state what occurred in one hour at this gentleman's table. Five several parties waited in the antercoom. The first to be admitted was a gentleman of high breeding and evident mental ability. Instead of accepting the paper offered by Mr. Foster, on which to write the name of some person deceased, he said: 'I wish to call upon the spirit of my cousin who died eighteen months ago.' This seemed to answer every purpose, for the muffled taps came with considerable sharpness. 'Now,' said Foster, 'ask any questions you wish.' The said Foster, 'ask any questions you wish.' The gentleman took out his note book and offered the spiritual visitant several relating to business, and apparently they were answered to his entire satisfaction, Mr. Foster beginning a reply with the words, 'Laura says,' Sc.' A flush crept over the gentleman's face, and he asked if she would write her name, which Mr. Foster immediately did, furnishing three initials between the Christian and nishing three initials between the Christian and surname. 'Correct,' said the visitor. In fact, I heard the inevitable 'correct' so often that from my corner in the sofa I solemnly murmured 'Keno,' 'But,' said Foster, 'you called for your cousin—this Laura is a nearer relation than that. The violet hue I can see about you emanates in as deep a shade from this Laura. She must have been —. 'I called for my cousin, but my debeen—,' 'I called for my cousin, but my de-ceased sister is the one who bore the name of Laura,' replied the gentleman, who proceeded to take a sealed envelope from his pocket, and thus

addressed Mr. Foster:
'A friend of mine down town, to-day—a skeptic-learning my destination, proposed this test; he has written two names of persons deceased; has, as you see, scaled them with his own scal (there was half a pound of sealing-wax on the envelope), and made me a heavy bet you cannot tell correctly the names written within.' Foster tell correctly the names written within.' Foster smiled, and, placing the letter upon his forehead, began softly repeating the alphabet, pausing as he reached S. Going over this twice, he wrote on a slip of paper, 'Edmond St. John.' The visitor looked at me and shook his head, as if this was something beyond him entirely. In a moment, Mr. F. added 'Cyrus Coddington' as the second name, and urged the gentleman to open the envelope and satisfy the narry of the correctness. velope, and satisfy the party of the correctness; but that he would not do. He assured Foster, however, that he was satisfied the names were right, as the gentleman who wrote the names was himself a St. John, and his father-in-law's family name was Coddington. This ended inter-

yiew No. 1.
Two ladies were admitted—both in black.

Two ladies were admitted—both in black. One, whose face bore traces of troubles thick and heavy, wrote the names of two adult spirits, but promptly there arrived a little girl.—
Foster loquidur—'F. A. B.—who's F. A. B.? Oh, Fanny—oh, yes, little Fanny. Why, this child ought not to have died; she was murdered.'
Down went the poor mother's head, and such big, big tears as rained down her furrowed cheeks I had not seen for some time. This was all very unpleasant. Fanny's doctor gave her an overdose of morphine, and Fanny had been pushing clouds for some ten months. To give a pleasant turn to things, I was invited up to the table. Foster predicted a nice time in pecuniary matters to this lady, and the successful termination of her journey (she had a ticket for Nashville in her pocket). During a long conversation with the victim of morphine, I opened a book I held, and, under the table, wrote 'Hannah Gale,' tore it out and rolled it up, thinking when the next batch of ghosts were called to slip in my summons. Holding it in my hand, I listened interestedly to messages from John this and Rachael that, spirits who promptly gave their names, and were recognized as brothers or aunts of the two other ladies.

my hand, I listened interestedly to messages from John this and Rachael that, spirits who promptly gave their names, and were recognized as brothers or aunts of the two other ladies.

Presently said Foster, 'Who does this spirit come to—a beautiful face, dark, flowing hair, robed in a floating tissue of white, wearing a cluster of roses upon her bosom? She died a sudden death; she was killed. Do you know who this is?' (This to one of the strange ladies.) Neither recognized the spirit. 'Why,' says Foster, 'you must. This is some one who was burned to death.' I felt a little shiver run down my vertebral supporter. Quick as a flash Foster seized a pencil and wrote 'Hannah Gale,' and I unclosed my hand, and threw upon the table the same name—the name of the oldest of those four unlappy sisters who were burned to death in Philadelphia, the opening night of Wheatley's theatre, some ten years ago, and whose a wful fate is fresh in the migds of most every one who reads this paragraph. To say, the least of this performance, it is simply astonishing, is it not?"

This same correspondent had "dropped in" to

This same correspondent had "dropped in" to see Mr. Foster prior to this meeting, and afterward made considerable sport of the manner in which the medium "did business," and gave, as she thought, a clue to the "mystery"-that Mr. Foster could tell by the readiness and quickness of a person in writing a true name, and the hesitancy and slowness in writing a wrong one; that he had practiced reading writing upside down, crossways, sideways, etc., until he had become an expert.

The correspondent has, perhaps, by this time learned that such is not the mode in which Mr. Foster reveals truths from the spirit-world.

Yours for the cause, H. C. O'BLENESS. St. Louis, Mo., March 10, 1872.

Banner Correspondence.

Indiana.

ANDERSON -Eli F. Brown writes, March 7 We have recently been lecturing in this city, and have been assisting the Progressive Lyceum here to meet its grawing needs. The society here conto meet its grawing reeds. The sollery nere con-sists of both Spiritualists and such liberalists as do not accept the matter of spirit communion. They form an active body, have meetings regular-ly, and are doing much to advance free thought in this part of the land. But best of all, we find this part of the land. But hest of all, we find here an active growing Lyceum, just entering its second year. Oa last evening it celebrated, its first anniversary. The occasion was one of much interest, being a public exhibition given in Westerfield's Hali: The exercises by the children were excellent, showing much ability on their part, and pleasing the audience greatly. The Lyceum enters its new year with a total membership of slxty or seventy persons. It is well equipped. sixty or seventy persons. It is well equipped, and what is uncommon, it has several excellent workers in it. We have seldom seen greater advance made in one year from such a small beginning as was witnessed when it began its life of

usefulness one year ago.

Success in this and other Lyceums is due to the untiring energy of a few earnest, devoted men and women. To those who have the best interests of our movement at heart, who realize in the proper care of our children the surest means of promoting that interest, and then with a sacred devotion put their souls to the work, and labor unceasingly with a will beyond discouragement, to this class of people is success in Lyceum interestsdue. To such as these must our whole cause look for its great fiture of usefulness, blessedness and per-

manint good to humanity.

There is not a society nor community of Spiritualists in our country, but may have a Lyceum if it will.—To-such as will not, the matter of utter useles ness is but a question of time, nor does it make much above men how soon that they it make much difference how soon that time

Comes.

Among the workers here we may mention Mrs.

H. A. Stratton, Mrs. Mary Mitchener, Mr. and
Mrs. Dr. Westerfield, S. E. Stratton, James Mitchener, Dr. Hockett, Frank Jacobs, Mrs. White, Mr.
Pomeroy, J. R. A. Taylor, Secretary, and several
others who are valuable aids in the seciety.

The leaves here during the

The lecturing here during the past winter has been done by Mrs. A. H. Colby, B. F. Underwood and myself. Besides this the society contains within itself the means of interest, in the way of

LOTUS.-C. S. H. writes, March 4th: We have just had another visit from our old friend, Moses Hull. His wife on this occasion accompanied him, adding much to the pleasure and edification of all. Mrs. Hull is a beautiful singer, and when aided by her husband's voice, we have music that adds greatly to the entertainment. Moses has been in the lecturing field long enough to blow his own horn, and do it real, and many a blast does did theology receive that will work wonder. does old theology receive that will work wonders in the minds of those where superstition dwells; so let me pass on to one just entering the field, so let me pass on to one just entering the field, and if possible drop a word of encouragement. Mrs. Hull while with us delivered one very able discourse on the woman question. All feel satisfied and strongly impressed with the force of her logic, and admit her ability to present before the public her view-in a pleasant, forcible, and intelligent manner. And may she to whom our praise and admiration is due, ever feel it her duty to work in behalf of her own sex, as well as that of a common humanity. a common humanity.

Massachusetts. WORDESFER.—"M. E. A." writes, March 12: I have just read in the Banner of March 16th a communication from "M. P. J." in regard to the resurrection of the Spiritualists of Worcester. In resurrection of the Spiritualists of Worcester. In justice to those who have been working hard to maintain meetings here, will you allow me a place in your columns to correct a statement made by "M. P. J.," who surely must have been asleep not to be aware of the fact that Spiritualist meetings were inaugurated in Lincoln Hall, Sunday, Feb. 13th, 1870, when Dr. H. B. Store lectured; that the meetings were continued there for one year, when we removed to Horticultural Hall; during which time we had for speakers Mrs. Juliette Yeaw, Thomas Gales Forster, Nellie Mrs. Juliette Yeaw, Thomas Gales Forster, Nellie J. T. Brigham, the Greenleat Brothers, Mrs. M. J. T. Brigham, the Greeniest Brothers, Mrs. a. E. B. Sawyer, Nellie L. Davis, Mrs. N. J. Willis, Dr. John H. Currier and others. Several of the same speakers lectured in Hortleultural Hall during 1871. Miss Jennie Leys spoke for us in October last, the month of Feb. 1872 not being her first month in Worcester, as one would inferfrom the estilla referred to.

from the article referred to.

Most of the time the meetings were supported by "one or two good earnest workers, who once during that first year yielded to the cry for organization, which was made by a few who stood back finding fault with these who did the work, but ready to hold an office the moment an organization. zation was formed

The result of this was, the meetings were thrown back upon the shoulders of the two or three, with debt and contracts with speakers left unfulfilled. Bravely they went to work again, and the meetings were carried on without interruption until November last, at which time we had not they comparation in against a which time we had another organization, inasmuch as we had President, Vice President, Secretary and Treas-urer—which seems to be about all that is necessary to constitute an organization in the Spirit-ualist ranks, as the holding of an office, be it ever

ualist ranks, as the holding of an office, be it ever so humble, is considered a great honor.

In November last the organization failed to support meetings, having two or three speakers engaged for future menths unprovided for. Again must the honor of Worcester Spiritual'sts be maintained by individual effort; and it was done; for reward came the old cry, "Organization! we want organization!" Now they have an organization, and I earnestly hope it may be successful, for I care not who maintains the meetings as long as we have them. I hope the resurrection of such persons who have, like "M. P. J.," been asleep so soundly that it needed "Gabriel's trump" to awaken them, will prove lasting; for, while they have slept, others have worked for our glorious cause. Now let those who have been idle—work; but let them not forget to keep the truth uppermost. the truth uppermost.

J. A. P., writing from Gloucester, says: Knowing that you are always pleased to hear of the progress of Spiritualism, I thought I would drop you a note about Essex.

It is a small town of about three thousand in-habitants and very conservative, so much so that I concluded spiritual lecturers would have a very poor reception there. But hearing that Miss Susie A. Willis of Lawrence was to lecture there, and having a great curlo-lity to hear her, I went there the first Sunday in March. Judge of my surprise upon entering the church to find hardly standing room. Every seat was occupied and many were standing. Miss Willis is a young standing room. Every seat was occupied and many were standing. Miss Willis is a young speaker of very pleasing appearance, and as I-remained there almost spell-bound by her elo-quence, I could but think that in choosing her as an instrument the angels had acted wisely and

Connecticut.

ENCOURAGE RELIABLE MEDIUMS.

ENCOURAGE RELIABLE MEDIUMS.

In your paper of Jan. 20th, I saw an article from William Morse, regarding the mediumship of Mrs. Mary J. Coleson, of South Rockford, Ill., in which he says he has tested her mediumship thoroughly, and found her "truthful, honest and correct in every instance." Mr. Morse says. "Her husband is a poor hard-working man, and Mrs. Coleson is in feeble health, but the spirits say they will try to answer all letters that come." Her principal forte is answering scaled letters, also in drawing and clairvoyance. Her terms are one dollar and one three-cent stamp. She will return the woney where no answer is obtained.

On reading the foregoing, I at once wrote a let-

beautiful rhymes, in a style and manner characteristic of his writings in earth-life.

The scaled envelope was returned with a beautiful vine drawn in pencil all around the borders, and two verses of poetry written upon it.

Many persons have examined the above-named letter, and say it is one of the best tests they ever Rebecca H. Lyon, with gratitude to the kind do-

I desire to do an act of justice toward a very worthy laborer, young in the spiritual field, and call the attention of your numerous readers to one gifted as but few are that have espoused the good cause. Roy. R. G. Eccles should be known by every Spiritualist. Bro. Eccles has just closed a spirited discussion in this place with one Elder W. B. Fisk, Christian minister, upon the following proposition:

Reselved. That the libbe maintains a continuation of spirit manifestations that are not ovil, and for like just uses as those which attended the spostles, prophets and Jesus.

The discussion was hold at Dunning's capacions hall, life largest in our city, which was crowded for six nights by attentive and interested listeners,

for six nights by attentive and interested listeners, comprising many of the most intelligent citizens of our place. A goodly number came from adjoining towns, and from Kausas City.

Bro. Eccles brought forward numerous passages in the Bible, strong and pointed, to sustain the affirmative of the question, which were not answered by his opponent satisfactorily to the audience, neither, indeed, can they be. The debate has a wakened on interest in the cause induced a thereo, hether, indeed, that they be included a spirit of investigation; and mellowed down (as believed) the deep-seated prejudice of the opposition, and good will result from it, as investigation is the great object to be attained.

The discussion was conducted in a spirit of can-

dor, engendering no hatred, but closed with a feel-ing of respect and charitable good-will by all parties interested; and if there are any reverend gentlemen in the West desirous of putting down this great spiritual delusion, and proving to the world that the Rible does not sustain it I world that the lible does not sustain it, I sould most respectfully refer them to R. G. Eccles, who can be addressed at Kansas City, Mo., who will meet them at any time or place, and discuss Spiritualism from a Bible or any other standpoint. treating his opponent with due courtesy and fairtreating his opponent with one courtesy and hir-ness. He has been speaking with good success, for over two months, to the First Society of Spirit-ualists of Kansas City, and those desiring a good speaker will do well to secure his services. Let him be kept at work.

Discussion to Perasanton.—A discussion was recently held in the above-named place between the Rev. R. G. Eccles (a Spiritualist), and

was recently neight in the anoly-manned place to tween the Rev. R. G. Eccles (a Spiritualist), and Rev. Mr. Kimsey (a "soul-sleeper"), on the following question:

**Review of That man retains a conscious existence after the death of the body.

**Mr. Eccles took the affirmative, and Mr. Kimsey the negative. The discussion should have lasted five successive evenings; of two speeches each, but Mr. Kimsey, feeling his inability to further discussion by the congregation called upon Mr. Eccles for an address, which he delivered in an able manner. Mr. Eccles is a young man, yet he is one of the hest disputants we have heard in the West. His gentlemanly conduct, and the able manner in which he considered the discussion, won for him the praise of all denominations in this place.

**We have been an advocate of the Harmonial Philosophy for fourteen years, and think we understand its fundamental principles; hence we can heartly recommend Mr. Eccles to the Spiritualists over where a one of our ablest speakers. His address is Kansas City, Mo. S. Decker.

Othio.

**Propose to the torganization for a feelaration of principles. The heard of the have clearned to the human family; to advance the move ment of fundamental grade in the content of human needs; to arrange a financial pelicy in the Bate to cary out the objects of the position assumed by the American Association of Spiritualists, at its eighth annual meeting, in the election of Mrs. Victorial C. Weethull to its presidency, and surfained where the position assumed by the American Association of Spiritualists, at its eighth annual meeting in the election of principles, the ferred to the position assumed by the American Association of Spiritualists, at its eighth annual meeting, in the election of Mrs. Victorial C. Weethull to its presidency, and surfained where the position assumed by the American Association of spiritualists, at its eighth annual meeting in the departments of human needs; to arrange a financial pelicy in the departments of human needs; to arrange a f

Ohio.

GENEVA — Louisa Shepard writes: In looking over your list of Spiritual Societies I do not see Geneva, Ohio, among them. We hold meetings every Sunday in the Spirit-

ualists Hall; have lectures when we can get them, and the Lyceum and Conference. We commence our meetings at half past ten in the morning, and half-past one in the afternoon. Many of our peo-ple come so far we are obliged to hold our meetings in the daytime.

We have a good organ and a good choir of Bingers.
Our Society officers are, B. Webb, President;

Louisa Shepard, Vice President; E. W. Eggleston, Secretary; N. S. Caswell, Treasurer; A. B. Frisbee, Musical Director, comes five miles and is on hand every time. 'No better music than we have. Our Lyceum officers are, E. W. Eggleston, Con-ductor, Mrs. A. B. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

following preamble:

For the purpose of maintaining public religious services in the city of Springfield, under the name of the Religious Society of Spiritualists and Liberalists, and to found a society whose object shall be: First, the improvement of its members intellectually, morally, socially and religiously, while it imposes no test of creed or theological opinion upon any one; leaving to all the largest liberty of thought and belief; while it supposes a sincere and exalted motive in all who seek its member-

and exalted motive in all who seek its member-ship. Secondly, the promulgation of such humani-tarian work in the community as shall carry out the ends of a truly liberal Christianity. The following officers were elected: J. P. Allen, Prosident; Mrs. S. I. Lewis, Vice President; G: W. Dalie, Treasurer; Geo. M. Taber, Secretary, All desiring to unite with a liberal organization can do so by consulting with the President or Secretary.

Secretary.
The Society, as heretofore, will keep their hall open for discourses from persons of all beliefs, and will raise a fund by monthly subscription by the members and others to remunerate the speakers, and keep the seats free to all.

Maine.

BURNHAM.—A correspondent informs us that on the 5th of March Mr. Arnold P. Dodge passed on to the higher life. He was a believer in Spiritualism, an upright man, kind husband and

NEWPORT.-Wm. Sargent writes thus: Dear Banner—I think you shed more light now than you did four or five years ago, or I must have met with a very great change, for then I could get

with a very great change, for then I could get along very well without you; but now how different I feel. It seems to me I could not live without you. God only knows the amount of good you will accomplish. I am re-mailing you to dear friends yet in darkness.

This is a very interesting field for laborers. Mrs. M. J. Wentworth has been speaking in this vicinity the past year to large audiences. The future only can disclose the amount of good she has done. Many have been brought to a knowledge of the truth through lier instrumentality and many more are on the way. She is a good woman

one dollar and one three-cent stamp. She will return the money where no answer is obtained.

On reading she foregoing, I at once wrote a left few to may dear son, Wilbur Fisk Hale, who passed the 1ster to my dear son, Wilbur Fisk Hale, who passed the 1ster in colored paper, and then securely sealed it in a thick envelope that could not be onemed without detection, and directed it "Mrs. Mary J. Colesca, Rockford, Ill., unclosing one dollar and a stamp. The answer came the next week. All of the questions were answered satisfactorily, and some remarkable tests were given, of which I will state one.

My son had in his last months in earth-life witton soveral pieces of pootry for the Banner and other papers, and wrote several letters to me all in rhyme.

In his reply to my sealed letter through Mrs. Coleson, nearly one whole page was written in 1st comparatively young—vigorous, progress—to lead the one of the page was written in 1st comparatively young—vigorous, progress—to lead the one of the properties and in the project of the prostict of the prost. It is comparatively young—vigorous, progress—to lead the one of the properties and in the project of the prost. It is comparatively young—vigorous, progress—to lead the option of the page was written in 1st and radical. I would like to have some of I spiritualists are not respectable, they should go to work.

In his reply to my sealed letter through Mrs. Coleson, nearly one whole page was written in 1st comparatively young—vigorous, progress—to lead the project of the prost. It is not considered to the properties of the page was written in 1st and produced at the project of the prost. It is not the project of the p

letter, and say it is one of the best tests they ever saw.

I am perfectly satisfied that Mrs. Cobeon is an excellent medium, and would cheertally recommend her to all destrous of communing with their loved ones in spirit life.

David B. Hall:

Collinsville, Conn., March 18th, 1872

Collinsville, Conn., March 18th, 1872

Company days (claude the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the relief of Miss Rebecca H. Lyon, with gratifule to the kind downstream of the k

I beg my many dear friends throughout the Union to make an effort to serve this dear, suffer-ing sister to the extent of their ability. Please do not think that your efforts are of no consequence, and that there will be enough without you. This shirking of indecidual effort is too Orthodox for Specificalists. Let us show that we have progressed into the diviner plane of practical torus and above. cal love and charity. John Mayingw. Box 607, Washington, D. C.

New Hampshire.

ATKINSON.—H. J. Noves writes: "The leaven of truth is silently operating, else Spiritualism would never have been allowed a hearing, before a literary club in the good Orthodox institution in Atkinson, N. H. Some time in February, a literary club, formed of the members of the Acadany and citizens, under the control of the Con-gregationalists, announced the following question for discussion: "Is there any evidence that the manifestations of modern' Spritualism are pro-duced by spirits of the departed?" They usu diy appoint two speakers for the affirmative, and two for the negative. After they have spoken, the question is thrown open to the house. The Presi-dent of the Club is reported to have said it was the best discussion of the season. Since the discussion, a paper on Spiritualism has been read on the same Orthodox boards. Sarely, the world

NEW JERSEY.

Spiritualist Convention. Held at Camden, N. J., Peb. 21st and 22d, 1879.

(BREORTED BY MERAGUE HOLDEN.)

The New Jersey State Association of Spiritualists met in Central Hall, Camden, Wednerday, Feb. 21st, at 2 o'clock r. M., the President, Dr. L. K. Coonley, of Vineland, in the

chair. Miss Eva Walthall, of Camden, performed some beautiful music on the plane.

The call of the Convention was read by the Secretary, Mrs. Eden Dickinson, of Vineland. The Walthall Histers (Baila and Eva) were then introduced, and sang the beautiful song, cutified, "Faded Flowers," to the great delight of the audience.

the audience.

The President, in an opening address, remarked that the people looked to the organization for a declaration of principles. The year was fraught with mental agitation, and con-

John Gage, of Vineland, raid be was glad to see so many person at the Convention. This is the commencement of a good work. Some of our people are casting stones at us. We need the earnest, active support of every Spiritualist in Camden. We cannot compete with Western States, but if all believers will come to our aid, we will have a Convention equal to any in the Eastern States.

Miss Statistical Foxboro', Mass.: This meeting reminds me of Quaker-meetings, where they speak as the spirit moves. We need more workers who are willing to work for the sake of Spiritualism. Those the time may come when all will be willing to help by means of their meetinmistic power as well as their purses.

Dr. J. B. Dunton, of Vineland: The world to-day is asking the same question that was 'asked' eighteen hundred years ago; "What is truth?" It is a momentous question, and it remains with Spiritualist to answer the question satisfactorily. You ask Lother about our friends that have passed away, and he would tell you they are in the grave. Question Calcin, and he would tell you they had passed to the other world, where all knowledge ceased, The Orthelox talk of the wonderful works of Christ, but when Spifitualists, doeven greater works, they say, "It is the devil." The churches say we should work for God. He die's not need our aid. Assist humanity if you would work for God, Every good act helps to build you a beautiful home in the spirit. d act helps to build you a beautiful home in the spirit

Song by the Walthall Sisters, entitled "Angel Visitors,"

Son, Librarian.

GENEVA.—A. II, Cowdery sends us the following: At a meeting of the First Spiritual Society of Geneva, March 31, 1872; the following premble and resolution was unanimously adopted. Inasmuch as the House of Representatives in Congress assembled, refused the use of their Legislative Hall for the advocates of woman suffrage to present their claims at the bar of the House for a respectful hearing: We, the friends of equal rights, Resolve that we will give our influence to a new political party whose principles are broad enough and liberal enough to embody all humanitary. Ecorms, regardless of sex, color, or nationality.

SPRINGFIELD.—G. M. Taber sends us the following: An organization was effected at Allen's Hall on Sunday, the 31 of March, under the following preamble:

For the purpose of maintaining public religious

do they not feed and clothe the destitute and staving? We must recognize woman Bs, the equal of man in every department of life. Man has no right to go to any place where his wife cannot with property accompany blue. I would have man and woman jourged of all intents. I would have them speak the truth at all timer, and be the very incarnation of Divinity.

The Walthall Sisters again favored the audience with a very sweet song, entitled, "Gales Ajar."

The President introduced Mrs. Vetoria C. Woodhull, who delivered a splendid becure, the "impending Revolution," which made a profound impression upon the large audience age. Adjoirned.

nge. Adjourned.

Thursday Morning Session —It was announced that A. A.
Wheelock, of N. Y., was ill and could not be present, as ex-Wheelock, 61 N. 1., was in and count and of Gloucester, of-pected.
Mr. John Gago in the chair, B. F. Reed of Gloucester, of-ered a resolution that we adopt the speech of Mrs. Wood-null; delivered last evening, as a guida for our work in the

future.

Ellen Dickinson said: Mrs. Woodhull has given us the best thoughts on the Labor Question. Pinance, Woman's Suffrage, the Equality of the Sexes, also on Communism, the Christianity of Christ, &c. &c. I am, therefore, if favor

f adopting the resolution.

Mr. Packard, of Hammonton, raid he felt like endorsing

Mr. Packard, of Hammonton, raid he felt like endorsing Mrs. Woodhull's speech; some of the thoughts were new to him. Spiritualists as a body are not united. There are many Spiritualists in Hammonton, but they are not banded together; some of them are almost as high das the members of churches.

Henry Wilbur, of Vincland, said he did not hear Mrs. Woodhull's lecture, and was not prepared to ficky of it, although he fully endorsed the reforms in general.

Miss Bassot said she had heard that in times past the people of Camden had frequent lectures on Spiritualism. She had asked the question, why do you not have them now? and the reply is, we have not money enough to support them! Is the city any power now than it was then? Unless you work you cannot reap a rich reward in the other world.

other world.

Mrs. Balatly, of Philadelphia, made some very good remarks that were lost.

Mrs. Jennie Dixon, of Vineland, had always been in the habit of looking on the bright side. It seemed to her that persons are too much individualized to degood in the land. As she passed into the future the siw cooperation; the accomplishment of the prophecy uttered here last night by Mrs. Woodbulli, Lyceums springing up all over the land, and lecturers paid to instruct the children.

Mrs. Dorcas J. Broadway, of Philadelphia, read a very interesting original article on the pre-natal conditions of Christ.

and make themselves so; if they have had habits, let them and make themselves so; if they have had habits, let them break themselves of those habits.

Mr. Coleman, of Philadelphia, saw no need of Spiritual-late tabling about "proportability." They should not reflect on the respectability of each other—their enemies will do that for them. The speaker then touched upon the vices carried on under the clicak of religion by the churches of Philadelphia. He said he had been connected with the tempetance in exement for some time and hadvechance by see a great deal of indep by. He framed churches in Philadelphia the ranked the basement for whice and als vaults. see a great deal of index by. He hamed churches in Palla-delphia that is inted the basement for wine and ale vanita, and also for larger been saloons. He was in favor of distrib-uting spiritual tracts as long the best way to get the truth before the prople. There are many people who would not go to hear a Spirituality speak, who would read a tract. The Sectedary read the following letter from Dr. II. T. Chiel, of Philadelphia.

DEAR FRISTS and regard that Leanwed be with you, hav-ing been given by for a weak. You have a grand array of

DEAR FAITS IN -1 region that I cannot be with you, having been quite set to a work. You have a graind array of talent, and will not more me? I beened to be with you to aid in meking up a report of the proceedings, as this is a valuable and effected nears of spreading a knowledge of Spiritualism. The Averteen Association is due a more extended work than ever before.

The Spiritualists are becoming more while as do a a more remains to me like two lays who had argued to be time. They seem to me like two lays who had argued to be time. One of them had always tailed to make any place. Torrefor to this trother, he cand. If I cannot argue with you I will make faces at your rester?

I frust the plan you are about to inaugurate will be suscessful, and that you may be enabled to present to the people of your State a better understanding of the glorious G spiritualism.

Give your report to all of our papers.

Effect his kinson hoped to hear more on the subject of organization. There is an imperative demand for organization to meet the toests of the present hour, e. We number many inclining in the spiritual ranks and also a variament of the liberal element outside of it, but without, organization wo have hearter to rethe research to the oregent.

liberal element outside of it, but without organization wo

have heather stren, the nor peaker

Mr. Coloman: Spiritualists need organization: If they
would take a humer, the people would take to it. Adjourned.

Afternoon Seizion —President Coupley called the Convention to order, and make a few remarks touching the condition of the came and the head of respectation to vary out
the objects of this Association.

C. Frank Allin, reset as from a left before these a scaling.

C. Fannie Alivn tead a poem by Lizzie Doten, chiffied

"Mr. be spine."

Mr. Mann. I Could respondibly request all thong who have been connected with the Lyceum to give their exagrization. ences.

Mr. McCurly said he wished to ask Mrs. Wooduli what she meant by "Proc Love"?

Mrs. Woodhull said: I know of no love that is not free. Love is not companiony. I would to find Feould find some pure soul every day to call out my love. I thought Shifting ability were too, much failivitualized to be jainted by this

thing.

Mc McCurdy: That is just what I wanted to know. If

Mr McCurety: That is just what I wanted to know. If jubble apeakers would more fully explain themselves, it would not cause to much talk gimong the Ortholog.

C. Fannie Allyn spoke briefy on the budget of Precidin and Prec Larce, in a land of boasted freedom and monogamic marriage. The time has come, she said, when woman must speakers a human individual: Why is it that there are so many, unthappy homes appoing us? It is because done is not there. Free love is the instructor of all humanity. Free love is pure, and can be tathened only by the human roll lare ray to your neighbor. "I love you." Write it on the walls. Speak it in you churches, until the corriders of time ring with the anthem. A Journal Condition with the All Evening Senion—Mr. J. R. McCurdy, Conductor, of the Camblen Unible of a Progressive Lycenia, occupied the first part of the evening with the evening with eventures by the challers. The

part of the excited with exercises by the children. The profestamme was well executed, and reflected great great from the "young take" of Camden.

The Reselvent made a few remarks to the Spirity dists of

The Breedent made a few remarks to the Spirity disters of Canden, exhorting to more extress herein the great work before them. He had negar attended a few entry in where he had to work so had to accomplish so little, but he was thankful to accomplish so little, but he was thankful to accomplish so little, but he was marked the apathy was on account of the extreme nesterty of the people.

marked the aparty was on account of the everence healety of the people.

C. Fannie Allyn read a poem from Lizzle Deter—(Good in All"—after, which the addressed the anderse. Her subject was "The Impeliding Revolution—Mattrage," gightee world has always been in revolution, sait the sheaker, and she then dwell at leagth upon the subject of the existence of the soul before the brain. We may be draw on five said soul friends. During the bloody war measured to deadly combat, and knew full well when a market was fired they write killing a bristher; they were soul triefs and brain onemies. (Soul is older than brain—has advanced in their, She then stocked Amelica's breaking away from the Mether. onemies, eSoul Is object than beatics has actained in their. She then spoke of America's breaking away from the Mother Country as being a Yesteropolation. The incidences to staying with America, gaining strength in I condidence to stay away from its mother. It will soon break away entitely, and that will be another great revolution. So then alinded to the marriage question by referring to the Fok and Sokes affair; also the Eichardton tragedy. We have more Foks and Stokese yet, and you need not keep of lingiam Young for them, either. The grand streychitten yet to some in the young a poem.

vising a poem. The President thanked the Walthall Sieters for their valuable services in turnshing music for the Convention, and also those friends who had able I him during the sessions. Piles Dickingon, Seretary. [Spiritual papers please dopy.]

Passed to Spirit-Life:

From her home in Bondville, Vt., Mrs. Mary Benson, aged oversame beautiful for to her. She suffered so crew this already and often expressed herself as anxious to be at rest. She leaves an aged companion to mount for her who, with his hair silvered by the hand-of time, walts give herble the river, with cain and holy trust, to hardine the detection of the heating of a set inears his side the carticle steer. From the

the form of her they lead eved, win to rife the samp at helling are with the better detected and i. The stin days set below as we had the term away in the right plane was a "see subset characters". She is not dead, but the costy," All reads. When a Lampine of Problems 1976, 1871.

From her home in Westin asser, Ontario, March other Armie. Figure her hope in Wastia aster. Outside, Marciach, Armie M., ared a vesses and a months, a haded dagging of the William Bloodly one of the properties are in the canceled soft tradition. Annels are when deposition and goldle are incorressed for indicate her to her safest her for a month goldle are incorred, her to her safest hades, and we take her and extensed, all her near both times. As a marghal ready story the was within and klood, truly, they miss for at the foreside, for she was a comfort and dossing to her followed parents in the gold fining very finite many forms the properties their burden for the surface limit to griess up to takin. Looing chands allowed by realize that their less grow to takin, and it is consoluble to know that she portressed of near without previous tellings from that before along when native in the properties for the boldle along when native in the follow.

"Yet wessed a train shall meet there.

"Yet wessed a train shall meet there.

"Yet wessed a train shall meet there.

"Yet we the had of the is flood."

"Then in heaven with each to greet three.

"When the day of the is flood."

"The in the day of the is flood."

"The in the day of the is flood."

"The many March 12th, 1812.

"An it's train."

From Clay Quondaga County, N. Yet on the first day of Feb.

From Clay, Onondaga County, N. Y.; on the first day of February, 1-52, our good sister, Mrs. Sarah Newcould. many, 1512, our good sister, Mrs. Sarah Newcomb.

She dwe't upon carth nearly seventy two grais. She was
one of the first to bross-thade and esponsor the cause of splittmalism. She continued, firm and steadast up to the time of
the exit. She poss-sed many, sypters all would go well to
finitate. Our splittnal ranks have sustained a less not puelly
to be supplied. What is our loss is her win. We hope she
will report herself through the dear old hanner of Light.
Ours Baesis.

From her home on Tyler street, Boston; on the Isth of March, Mrs. Betsey H. Tarbell, wife of Calvin Tarbell, age t

March, Mrs. Bersey H. Inthen, who of various rate of the Jupens's months.

| She has gone to realize the glories of the Summer Land, For half a century have they walked side by side, and for many years been ernest believers in the communion of the angers with mortals? A woman known only to be dearly, lovel, see will be missed by a large circle of friends; and must by her faithful companion. From East Stoughton, March 15th, Hattle Lee Ingham, aged I years, daughter of James and Mary Ingham.

Hyears, daughter of James and May (algoria).
The parents are from believers in the glorious truths of Synthualism, and are conducted with the knowledge that, though invisible, she will be with them still. They knew she has entered the higher schools of "the heyond."

M.S. TOWNSEND HOADLEY.

From Upper Stillwater, Me., Sophia II. Bridger, seed 33 From Upper Stillwater, Me., Sophia II. Bringer, Fred Styears.

The beautiful truths of Spiritualism supported her is hours of great subering, and made death even beautiful. Warmshearlet driends watched over her, and provided her with my terial comforts, while good, loving spirits smoothed the pathway of death, lighting up her spiritual senses with fair viscous of the Sungier-Land. May her upourning children lind consolation in the Harmonial Philosophy, so deathy loved by their fond in after.

Annie W. Tannie.

From her home in East Wilton, N. H., Mrs. Eliza A. lugal's, wife of Great G. Incalls and Syvens and 9 months.

From her home in East Wilton, N. H., Mrs. Liiz i A. Ingal's, wife of O-car G. Ingalls, aged 55 years and Omnits.

For a long time she was a very great yet uncomplaining unif-err, wat my patiently for the change she so much desped. She was a trailest advocate of ant firm believer in the spiritual earth or the uset two my years. Meeting her friends at the bank of the river was to her only the unfillment of a promise received long before, and her passage was without a tryingde, her last words. "Lam going home: don't hold me here"—giving evidence enough of the picasure and device in twe the body, which she did the one falling a-bed-.

O. G. Isoallis.

go in quoting from the Banner of Light, care should e taken to diet nguish between editorial articles and the aumunications econoleused or other story of correspondents, our columns are open for the expression of free thought, hen not too personal; but of course we cannot undertake then not too personal; but of course we cannot indertake a sendorse the varied shades of cylinion to which our correspondents give utterator

This paper is issued every Saturday Morn-

For Spirit Message Department see Sixth Page:

Banner of Light.

BOSTON, SATURDAY, APRIL 6, 1872.

Office in the "Parker Buildings" NO 156 WASHINGTON STREET. ROOM NO. 3, UP STAIRS.

THE AMERICAN NEWS COMPANY, HE NASSAU ST.

WITTIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, . LETHER COURT, . ISAAC B. RICH. Entrol.

Eliterial Department should be a literarch to the editor.

"Exalt the Truth, though every ! Ism ! Fall."

Just now there seems to be opening up another grand attick upon Spiritualist medjums, and, through them, upon the sanity and credibility of the great mass of spiritualistic believers. These movements are eccentric in their orbits, never appearing twice in the same form, but have become periodical in so certain a degree that, were we to clese a volume of the Banner of Light without having had cause to refer in it to some wonderful exposure of barefaced trickery" (!) or "unearthing of blasphemous imposition" in the columns of the secular press, we should begin to think that the "good time coming" was really approximating; in fact, such an occurrence would be the prognosticator of more than we could imagine who here are striving, perlaps "wiser than we know," to sustain what to us is the grandest truth revealed to man in this or any

But the chase must be gone through with at least once in six months. The bunting horns of creedal bigotry or private jealousy call together a spleeny crew of journalists, who, like dogs when the leash is slipped, bound, muzzle to the earth, along the avenues, across the parks and over the hills-of the outle mental domain, making the air hideous with their sharp veloings of fancied triumph, or their deep growls after merited defeat. It matters not whether the timid, shrinking victim at whom the self-elected defenders (?) of public morality, etc., strive to 'point the "slow, unmoving finger of scorn" be a refined and noble woman, a. little child, theapable of conceiving the idea of Reception, ar some well known masculine representative of the despised cause of Spiritualism; the game is equally legitimate, and the work is entered into by these social and literary canines with a will and a relish which, if exhibited in a better cause, would be indeed cheering to behold.

We can confidently point to our past record, and challenge any person to cite an instance wherein we have knowingly or willfully upheld any medium, male or female, who was proved to be an impostor. Our criticism of such has been scathing and unmeasured; but we demand the geometrical squares and angles of actual demonstration upon which to base our charges, not the air drawn fancies of hair-brained "suspicionists." Far, far from us be the day when we shall yield. for one moment, to popular clamor, and "joining a multitude to do evd," denounce some poor in strument of angel communion, who, by reason of untoward circumstances, private enmity or misunderstood conditions, falls under the ban of a cold and uncharitable world.

We have been led to these explanatory remarks by the recent trouble arising in the city of New York, wherein the name and reputation of Dr. Stade have been so treely handled-an editorial concerning which, from the facile pen of A. A. Wheeleck, may be found on our second page. The New York Sun, which, it has been facetlously said, " shines for all," has east a most wither ing glance upon the doctor and his friends, but we are of opinion, judging from appearances, that it is mistaken as to the premises at out which it has " usen to explain." The afcressed appearances securingly indicate a well arranged plot on the part of interested individuals, among whom is mentioned Mrs. Case, is blast the reputation of Dr. Stade. We were in possession of the facts considerably before the Sun had drawn them up from the seething bosom of 'Gotham's social life. As early in the present duliculty as Feb 7th, Alhert Morton, a well-known Spiritualist of Boston. Secretary of the American Liberal Tract Society, and a sincere well-wisher to the cause he has es-Loused, wrote us the fellowing letter, that we might be put on our guard in advance, that such a movement agatust Dr. Slade was in contem plation. His information concerning the case was perfectly legitimate, as he was, at the time, visiting the doctor, at his residence, for professional purposes:

EDITORS BANNER OF LIGHT-A few weeks since you published a letter from Mrs. C. L. Case, over her mittals, relating to Dr. Stade's medium ship. Mrs. C. for rome time past has acted a housekeeper for Messrs. Stade & Simmons, and think had another position in view; latting to accomplish her object, she has left the house, renounced her belief in Spiritualism, and by innen does and shakings of the head, a la Polonious, is striving to create an impression that Stade practices imposition. Slade, as a matter of course, being highly mediumistic, is very sensitive, and fears the person named will strive to injure his reputation through the Banner and other papers t have lad the evidence of so many as to Stade's mediumship, and bave for so many year proved yourself such a dem friend to all worth mediums, that I hamly deem it necessary to admine to the great mass of testinony in favor of Dr. Stade's great powers and truthfulness as a shum, but in case the person should write you ment not out of place. I believe Dr. Slade to be conscient one and truthful in his work, and know manifestations are daily occurring with me, while sitting for development, which cannot truthfully be attributed to any other than spirit power. I have seen the torms of my spirit friends materialized through his mediumship under conditions

Which referer deception impossible.

Yours tratefinally, Albert Morton.

Yew York, Feb. 7th, 1872.

Thus the matter still rests. The attempted expow, it appears, did not have its origin in a virtuqua indignation at practiced deception discovered, nor is it based upon substantial evidence. In fact, to use the words of Bre. Whee'o'k, " Mrs. Case has made a very poor case" to the mind of any unprejudiced person, notwithstanding the futminutions of the Sun or papers of the like ilk.

In his issue of March 23d, A. A. Wheelock, managing enter American Spiritualist, continues the vindication of Dr. Stade in an able article, and, in the course of it, contrasting the witnesses for and against, says:

"We beard several verbal statements of intelligent, and doubties quite as sincere, honest and respectable persons, though their 'pockets may

not be lined with u oney as are those who started and have assisted in circulating the vice slander against Dr. Slade, all isstifying to the fact of having seen spirit faces and forms, among whom we may mention Dr. E. Crowell of Brooklyn, who stated in public that he had had frequent egular sittings with Dr. Slade for such matitlest ations, about one year—that for several of his first sittings he saw no forms, but after a few sittings there came luminous balls of light floating around the room, moving changing, until flushry, out of a 'cloud of light as of old, the bright, out of a 'cloud of light as or out, the origin, sweet faces, of a spirit man, we han, and child, shone upon their vision, both seeing the same. This was at Dr. Slade's residence in Twenty-second street, in a room where the only furniture constitution. sisted of a small lable, three or four chairs, and a plain lounge. Dr. Crowell furt er stated that he was not a Spiritualist, but con-menced and still continued the study of these won-erfulphenomena as he did everything else, using all the powers he possessed to make an intelligent critical analysis of what he saw and heard. He stated that he continued to have sittings with Dr. Slade, at his present residence, and although the report had been circulated that the manifestations had ceaped, he knew that the report was false, for he ntinued to witness the phenomena at regular stitings as before. We have also received a long account bearing

much the same information as the above, from "E C," Brooklyn, N. Y., and containing, among others, the following paragraph:

"Some eight months after the time of my com-mencement of these sittings [with Dr. Slade] which have averaged about once a week, the lady in question [Mrs. Case,] became an inmate of the Doctor's family, and I made her acquaintance, and it is rarely the case that I have made a visit without a free conversation with her upon sub jects connected with spiritual phenomena. She professed to having been intimately acquainted with the Doctor and his history since he was of the age of eighteen, when, as she asserted, he was a raw, uncultivated youth. She had also been an intimate friend of his thist wife and an acquaintance of his second. Here was an opportunity for me to gain some knowledge as to the antecedents of the medium, and many fours, taken altogether, have been consumed in my questions and her answers upon this and other points. To my question as to what was her opin-ion of his character as to truth and honesty, her answer was, emphatically, 'He is perfectly honest; I know he never attempts deception!"

Our correspondent bears witness that Dr. Slade there in order to learn the "black art" of producand recognized spirit relatives at the Doctor's rémees, and makes the following statement concerning the "paraphernalia" discovered by Mrs. Case in the Doctor's room:

'As to the pastoboard mask—she stated there -Dr. Slade explained its being in his possession (which it had been for some years) by his having purchased it to wear at a masked ball—he having a decided taste for social amusements. As to the lace, it was parchased for use at a private thearrical representation in the West in which he assumed the character of a ghost As to this material being used for the purposes alleged, I can say that I have not, in all my sittings with him, ever seen a majerialization which could have been assisted by us use—with one exception — no appearance of lace being present upon any of the others.

In view of the pancity, of material and the total absence of machinery to carry on a deception of this character, I [E. C.] suggested [to Mrs. Osss. a confederate would be need say, and inquired whether, during her residence in the house, she had at any time-observed any suspicious person about, who could have been an instrument of the Doctor's for this purpose; when she promptly re-plied that there was no confederate, nor could there be, as she had eat for days in the adj duing room, while the materializations were in progress, and that no one had ever entered out excepting those who had legitimate business

Mr.Albert Morton, of Boston, (our correspond ent named at ove,) in his reply to the "Sun," distinctly "kills off," in good old-fashioned English, the charges of Mrs. Case, some of his lines reading in this wise:

"Krowing but little of Dr. Slade's practice as a clairvoyant physician, I will only reply to the pre-tended expose of the manifestations, and shall ac-swer the falsehoods scriatim. Firstly, I am informed neither of the firm of Slade & Simmons have ever visited Moravia to witness the manifestations which have been described in the San The statement that two visitors, unless man and wife, were not admitted at the same time, is false. * * * That I was required to remain in the room to keep out intruders, or did remain there to the exclusion of others, is false During opportunity for investigation, and know there re no wardrobe or other accomplices, and that the manifestations which occur in his presence cannot be accounted for by any known laws of science. * The writer of the article in question (the Sun's report) has been gressly imposed up a through the machications of an untruthful, vindictive woman, who has turnished another illustration of the old adage, 'Hell hath no fury like a wo han scorned.'"

Emilie G. Jones, of Springfield Mass., in the same issue of the American Spiritualist, says, after describing what she witnessed at some of the Doctor's sittings:

"I feel as thoroughly convinced of Dr Slade's of their superhuman origin, as if they had come to me alone without his intervention; and permit to no alone without his intervention; and permits to offer lim, through you, my grateful acknowledgments for the even and lasting satisfaction I have received through his mediumship, and for his considerate and gentlemanly conduct to ward nie personally." Bro. Whrelock, at the conclusion of the editori-

al above referred to, plants himself squarely upon the mediumistic side of the vexed question, as fellows: "With this abundant festimony triumphantly sostaining Dr. Slade, and the fact that the 'manifestations' still continue, we do not wonder that the 'exposers' feel rather mortified at their exposure and fallure; that poor Mrs Case has suddenly retreated to Michigan; * * and further, that those who aided in retailing slanderous falsehoods * * * are wisely avoiding any further investigation of what they claim to ex-

We feel it incumbent upon us to say that we really do think that the case in hand is one which demands the personal attention of the Doctor. While we can understand the shrinking, mediumlatic delicacy which causes him to refrain from rushing heedlessly into print, yet it is a duty which he owes to his character as an honest man; to his reputation as one of the most remarkable mediams of our times, and to the cause of which he has stood so noted an exemplar, to come out boldly, over his own signature, and topple there seemingly baseless fabrications about the heads of those who in public and private for the last few weeks have labored so untiringly to uprear them. For that purpose our columns stand ready, and our advice to our brother is to move imme diately in the matter. The truth is what is needed--let us have it, at whatever cost,

"The Inner Life."

The ninth edition of "Poems from the Inner merit, beauty and spirituality, and continue to win the admiration of Spiritualists, and even those who are not acquainted with the Spiritual Philosophy.

We gratefully acknowledge the complimerit their esteem

The Chaplain's Prayer.

The chaplain of the Massachusetts House of Representatives offered his usual morning prayer, the other day, in the presence of the members, and, in the course of it, launched out into a rather declamatory advocacy of woman suffrage, which was then impending before the House, but has since been unfortunately deferred and defeated for another year. Immediately after his supplication he was called sharply to order by one of the members for Boston, who asked the speaker to rule whether a person, not a member of the House, had a right to advocate a measure on the il jor, and impress the necessity of its passage up on the members. The speaker of course decided that he had no such right. That was as far as the member for Boston presumed to go in the line of consure; but it was evident that the rest of the House, as well as the chaptain himself, understood at whom the criticism was almed, and espec and what cause it was designed to hit. The chaplain h meelf of course had nothing to say, nor had he the right to say anything. But there were so no few members who manifested a decided disinclination to have their favorite cause treated in this style, and they at once proceeded to fall upon the Boston member, tooth and nail: one of them proposing a resolution positively censuring the member from Boston for his presumption in even indirectly moving to censure the chaplain, and calling forth, in the course of the subsequent debate, some most acidulous com-

mentary on the proceeding from both sides. As to the particular question of just how far a man who officiates as the mayer maker for a legislative body is at liberty to go in his public referonces to what is, at the time, up for legislative consideration, that we do not attempt to determine. Nor would we stop even to discuss it. It is usually conceded to be a matter of discretion, good sense, and public courtesy. Were we called on to express a positive opinion as to the chaplain's taste; in the present instance, we should not hesitate to say that he had certainly exceed ed the limit commonly fixed in such marters. Where there is an admitted variety of opinions never was at Moravia to attend the circles held and sentiments, good sense of itself suggests the propriety of a wise discreetness. The members ing spirit faces; also declares that he has seen of a legislative body can at any time employ a preacher to discourse his views to them, when they feel so inclined. As fir being forced, or seeming to be forced, independent men are the nes, of all others, never to submit to it. Mr. Cudworth had the right of the cause, and that cause, events showed, was strongly represented on the floor of the House. But so much the more need of permitting it to make its own way, instead of pushingsit on through thick and thin, and trying to carry the Legislature by storm. There is a wisdom in the advocacy even of the hest of causes, for mankind are not yet all ready to listen and be persuaded.

Rather Rich Blasphemy.

We find in the Advertiser of March 25th a reort of a sermon delivered in Biston the day before by the Rev. J. D. Fulton; his subject being Does belief determine the soul's destiny; or have Channing and Calvin a common platform in heaven?" Mr. Fulton is of opinion that such a conjunction cannot be (we should rather hope not, it Calvin continues in the spirit he was in when he hurned Servetus); that the two are separated eternally: that Channing must go down to hell, and Calvin take his place among the highest. _ Mr. Ful on believes that all who hold wrong heliefs are going right down to hell. But that part of his discourse where the profane will he likely to exclaim, with Mr. Squeers," Here's richness!" is the following: "O in it be supposed," asked this reverend blasphemer-"can it be supposed that God would command the respect of the redeemed if he treated the man whose life has been spent in caricaturing Christianity on an equality with the one whose life has been spent in magnifying the name of Jesus?" Mr. Fulton compared such an action to the deed of compound ing of felony!

What must be the intellectual grade of an andience that can swallow "blasshemy" like this? cannot well blancher does not believe in the object of his blasphemy, But here is a man, professedly believing in a God a creator of the universe, and, as an argument for God's pursuing a certain course in damning human beings to hell, maintaining that if God did not pursue that course. He the infinite One would not command the respect of the redeemed-of Mr. J. D. Ealton and his tribe! If any sentiment more essentially andactous, irreverent and blasphemous than this has been devised, we have not seen it. It is interesting too as showing the infernal animus of the man who has entered into the spirit of the Calvinistic acheme so far as to give us to understand that, in his view, such of his fellow-beings as do not agree with him on theological points ought to be made to suffer eternally in hell. But we cannot believe that Mr. Fulton is so had a man as he would have us sun pose. In following out the Calvinistic dogma to its legitimate results, his head carries him where surely his heart cannot follow-unless he be fit for treason, stratagem, and spoils-without love and without charity.

Pulpiteering.

We should judge from such accounts as we see in circulation in the religious papers, that the business of pulpiteering after the Orthodox fashion was, in vulgar parlance, pretty well "1layed." The fact is, there is a great dearth of young graduates who stand ready, as in other days was their wont, to enter the profession of preaching. Why it is so, not everybody can see at the first glance, but that it is so is undeniable. The churches are gerting panicky over it. Lest the religious papers shall not discuss the matter with sufficient theroughness and vivacity, some of the secular journals, like the New York Tribune, are lending them a hand. That paper furnishes supdry reasons, gratis, for the present state of things in the churches. It says, with much point, that before a young man is willing to decide for a lifechance in the pulpit, he does not relieb the prospect of failure without fault; he doesn't want to he picked to pieces by gossips, or to be criticised by the ignorant, or to live in an eternally rainy season of unasked-for advice. It says that lawyers do not take law from their clients, nor do doctors ask their patients what particular pill they think best for their trouble; and asks why ministers should be hedged, hampered and bothered out of their native manhood by a parcel of goesips and tale-bearers. Now we suggest, for our part, that there is a deeper reason than the Tribune gives for this state of things, and that is, Li'e," by Miss Doten, was issued Saturday, March | a complete dying out of the old dogmas that are 30 h. These poems are unsurpa-sed, in intrinsic preached. The people want new pulpits and preachers together.

We have been requested to re-print Mr. J M. Peebler's "Spiritualism Vindicated," in reply to Rev. Dr. Baldwin's attack on Spiritualism, delivered in Troy. We should have done so ere ments of our cotemporaries, and always hope to this had not the pressure of other matters prevented.

The Golden Age and Miss Lizzte

This lady, whose writings are esteemed wherevenuutrammeled reason is considered the birthright of man, has, as is well known, recently issued, through the press of William White & Co., a new volume, entitled "Poems of Progress," the secular press of the country. Even when opposed to its freedom of thought, many editors finished versification. It has been reserved for opinion that it was not written by its editor:

to be afficied with the humor of putting things in rhyme which are not worth saying in prose. Poems of the Inner Life' is more robust and worthy of a human and mundane origin. Many of the poems are very readable and pleasant; but when Burns and Shakspeare are put behind them as their inspirers, the comparison with their other writings tells against the new poems, and they seem very much like babbling. The asso-ciation is unfortunate for them. Undoubtedly this remark will hurt the feelings of Miss Doten much more than those of Burns and Shakspeare, allowing that they are in the habit of reading our columns, which, doubtless, they do, if they take any interest in mundane things. Really we rather than the state of wish that Miss Lyzzie Doten, who doubtless is a very amiable and charming person, had claimed to be the author of this latter volume. There is really a sweet and sprightly spirit, an earnest and spiritual woman, a loveable soul looking through the poetry; and what right, we ask, have Burns or Shakspeare to claim all this womanly sweetness and sense? We prefer the editor to the authors, and advise them for the future to confine themselves to their own sphere, and let Miss Daten sing her own songs i her own sweet, woway. The 'love of a bonnet' harely comes them, and their muse does not take kindly to a gown. William White & Co., Boston."

We once read a fable wherein it was stated that the beasts, having called a convention to decide as to the relative vocal talent among them. a certain animal gave it as his opinion that the weetest music was "a fine, mellow bray!" and was immediately out out of meeting for " presuming," in the language of the indignant assembly, to condemn the nightingale because she was not an ass, like himself." Can it be that there are in the world others who are emulating this remarkable example?

In order to show, by comparison, the fairness of the Gillen Age notice we give below what the Springfield (Mass.) Republican (a paper which no one will accuse of any great leaning said of one of those very " Poems of the Inner Life," ("Resurrexi"-inspired by the spirit of E. to that generous enterprise. A. Poe)-which the self important critic of the first journal says are, "more robust and worthy of a human and mundane origin"!

"A REMARKABLE POEM —The following strik-ing poem was rected by Miss Lizzle Doren, a Spiritual trance-speaker, at the close of a recent lecture in Beston. She professed to give it im-promptu, as far as she was concerned, and to ansak under the direct influence of Edgar A. Pos. Whatever may be the truth about its production, the poem-is, in several respects, a remarkable one. Miss Doten is, apparently, incapable of originating such a poem. If it was written for her by some one else, and merely committed to her by some one else, and merely committed to her by some one else, and merely committed to her her by some original properties of the singu-tar music and alliteration of Poes style, and as manifesting the same intensity of feeling. Whoever wrote the noem must have been exceedingly familiar with Poe, and deeply in sympathy his aprist. But if Miss Doten is honest, and the noem originated as she said it did, it is unquestionably the most astorishing thing that Spiritualism has produced. It does not follow, necessarily, in that case, that Poe himself made the norm-although we are asked to believe a great many spiritual things on less cogent evidence— but it is, in any view of it that may be taken, a very singular and my sterious production. There poem that purported to come from the spirit of Poe, which was published several years since, and attracted much attention, but this poem is of a higher order, and much more like Poe than the

A New Organization.

We publish in this issue of the Banner the De claration of Principles of the Buston Spiritualists' Union, a new organization, of which Dr. H. F. Gardner is the President. It has been established as a permanent organization for practical work, and, if properly managed, will no doubt wield a the Declaration, and would advise Spiritualists is now exerting, and will continue to exert, upon imitate their Boston brethren in similar organiza tions in their respective localities.

That the history of the National Association of mind will deny. Now, let us carefully organize. or, more properly speaking, reorganize. Begin at the fountain-head-i. e., establish primary meetings everywhere-and from out of the loins of such will in due time proceed a national association, on prinsiples so broad as to gather under its banner all the progressive minds of the age, whether Jew or Gentile, Christian or Infi lel.

What can be more explicit and comprehensive than the following, which we extract from the Constitution of this new organization:

"Its objects shall be mutual aid and cropera tion, on the part of its members, in the discovery of truth, and in the application to their own lives, and promulgation to others, of the truths of MODERN SPIRITUALISM, as set forth in the Declaration hereunto prefixed."

"Flashes of Light from the Spirit-Land.

William White & Co. have in preparation, and will shortly issue, a highly interesting and important work, under the above title, containing extracts of messages delivered through the mediumship of Mes. J. H Conant, compiled and arranged by ALLEN PUTNAM, author of "Spirit Works," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and Miracle." The stigect matter has been selected with the greatest care from the mass of scientific and theologic information given, in past years, through the Free Circle Department of the Banner of Light, and the book (which will contain 10 me four hundred pages) will be invaluable to the investigator as well as to the close student of Spiritualism.

Contents of this Number of the Banner.

First page: "Shall not the Judge of all the Eath do Right?" a Music Hall Lecture by Prof. William Denton. Second: Biographical-" Fannie Burbank Felton;" "England," by J. H. Powell; Poem-"The Mills of the Gods Grind Stowly," by Dyer D Lum; "Maria M. King's Works; 'Dr. Blade and his Accuser," by A. A. Wheelock Third: Poem-"Easter;" "Communication with Spirits;" Banner Correspondence from various localities; New Jersey-Spiritualist Convention; Opituaries. Fourth and Fifth: Usual editorial matters, etc., etc. Sxth: Spirit Messages; "Banner of Light Message Verified;" " Is Spiritualism Good Enough to Die by ?" by Hudson Tuitle; "Interpolation of the United States Constitution." Seventh: Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locale," by Cephas B. Lynn.

The Twenty-fourth Anniversary.

The time which rightfully should arrest the attention of every believer of spirit communion is at hand-the twenty-fourth recurrence of the date. when the advent of the modern phase of spirit communion sent its primal ray upward as a barbinger of the day-spring yet to be. Resting quietwhich has elicited the warmest encomiums from | ly on this day, by the side of life's highway, how pleasant it is for the toiler in the vineyard of free thought to cast a reflex glance along the pathway have borne witness to its purity of diction and of the years—to see how in so brief a space the rocky heart of dismal doubt as to the future life the Golden Age, (a paper_which claims to be pro- | has opened, pouring forth the joyous streamlets gressive,) to make the first flippant criticism of of hope, to mark the fallow fields stretching the work—which we give below—but it is our surcess the breast of theologic confines, where once were only sandy deserts or russet and som-"Poems of Progress' is rather a crude and bre glebes, and to feel that all this but indicates juvenile effort of Miss Luzzie Doten, who seems what is to come when the knowledge of spirit rewhat is to come when the knowledge of spirit return shall engirdle the earth in its loving folds, "even as the waters cover the sea." We are happy to learn, as per several received announcements. given below, that our friends all over the land are moving to remember the day and the gift it. commemorates. May each return of it find the | disciples of free reason still untrammeled in the exercise of their God-given right, and demonstrating its benefits in well-ordered and useful lives.

> BOSTON.-Arrangements are completed for a grand celebration of the Twenty-Fourth Anniversary of Modern Spiritualism in Music Hall, on Monday evening, April 1st. Such an array of talented speakers is rarely heard in one evening: PROP. WILLIAM DENTON,

> MRS. EMMA HARDINGE-BRITTEN, MRS. N. L. PALMER. MISS JENNIE LEYS, and an Original Poem by Miss Lizzte Doten,

> all of whom have generously volunteered their services.

> Mr. Denton will make the opening speech. Services will commence promptly at 7 o'clock, by an overture by Carter's Band.

Between the speeches the favorite Music Hall Quartette, (Miss Lond, Miss Thomas, Messrs. Metzger and Turner) having volunteered their services, will execute choice pieces of music. At half-past nine the floor will be ready for promenade and dancing. A programme of ten dances s arranged, and Carter's splendid Quadrille Band will furnish the music. Altogether, the entertainment is equal to any ever offered on similar occasions, and should be appreciated by a full attendance; and more especially should this be the case, as there is another commendable object in view-the support of free spiritual meetings oward liberal thought in theological matters) in Music Hall Sunday afternoons. Every dollar realized over the expenses will be appropriated

Prices of admission-Single ticket for gentleman, \$1,00; single ticket for lady, 75 cents; ticket for gentleman and lady, \$1,50; package of tentickets, \$7 50. Tickets are for sale at the Banner of Light office; and at Music Hall Sunday after-Loon and Monday evening.

CHELSEA. - The Spiritualists of Chelsea will hold a free social gathering in Banquet Hall, Granita Block, Sunday evening, March 31st. Several good mediums will be present, and a pleasant time may be expected.

THE ANNIVERSARY IN PROVIDENCE. OUR friends in Providence, R. I., celebrate the Twenty-Fourth Anniversary of "the Rochester Spiritual Demonstrations" on Saturday evening, March 30 h, in Union Hail, with speeches, songs and dancing. William Foster, Jr., will make the opening address, followed by Miss Laura Bliven and Mrs. Emma Hardinge.

As will be seen by reference to our announcement last week, the Spiritualists of New York City will celebrate the occasion with becoming exercises; but we are sorry to be obliged to state, by authority, that Judge J. W. Edmonds will not speak, as publicly announced, on that day-hisname having been used in this connection without his knowledge or consent.

Music Hall Spiritualist Free Meetioge.

Last Sunday Miss Jennie Lays addressed a large audience on the subject: "Shall Spiritualism assume a political aspect?" The speaker proceeded, in an eloquent manner, to define Spiritumighty influence for good. We fully endorse alism, clearly demonstrating the effect for good it throughout the length and breadth of the land to the human family for ages in the future. Spiritnalism, she said, being the outgrowth of the wisdom of the higher life-the spirit-world-must affect all conditions of life here, and permeate all Spiritualists has proved it to be a failure, no sane reforms, whether of a moral or political nature, until it develops a more glorious condition for the human race. The discourse, taken as a whole, was excellent.

Next Sunday afternoon, March 31st, Mrs. N. L. Palmer (having decided to be present at the Anniversary Festival,) has generously volunteered to give a lecture in the regular Music Hall Course, for the benefit of the free meetings. Mrs. P is an able speaker; therefore those desirous of enjoying: an intellectual feast should make it a point to be present, as all such will without doubt.

Fourth Edition of "The Voices."

It is so seldon that an author ever sees the second edition of a poetic work that we feel like congratulating our friend, WARREN S. BARLOW: on the success his volume entitled "THE Voices' has met with, having reached its fourth edition incomparatively so short a time, with a steady increase of sales. But this is not to be wondered. at, for it is one of the live books of the day. Withpoetic fire it stirs up new thought in the mind of the reader, by the bold assertion of practical truths. The author's vigorous assaults upon the strong points of theological dogmas, creeds, and the superstitions of the past, though taught in the present, are not at all relished by illiterate or bigoted minds. The book is a feast for thinkers.

Jennie Johnson.

[The following spirit message was given at our Free: Circle, on Monday afternoon, March 25th.]

How do you do, sir? [How do you do?]. My father's very sick, and he wanted to know if I' would n't come here and send him a word, to comfort him, and be sure that I told him things. ust as they were—if he was going to die, to tellhim so.

He is n't a-going to die. He's going to get well—Dr. Donne says so; and he must n't think anything about coming where I am. He's got too much work to do here. He has n't got bis work half done: and if he came now, he'd have to fluish it up in too hard a way. He do n't want to come: but he 's dreadful sick-he 's got the typhus fever-and he thinks perhaps he must come; but he won't. And Mr. Parker says you may јишр шу шевваде. Јеппіе Јоћавоа.

Mrs. N. J Andrews, long and favorably known to the Buston public as an Electro Magnetic Physician is meeting with remarkable success in the treatment of all rheumatic and nervaous troubles. See advertisement.

The Boston Spiritualists' Union.

PREAMBLE. Believing that the ends of a true life can be more fully attained by combined than by mere individual action, and convinced that we can work together with harmony and success only as we are agreed in the fundamental principles from which our actions spring; we, the undersigned, associate ourselves, on the basis of the following Declaration of Principles, for the purposes herein-after named, and agree to be governed in our associated action by the Constitution hereunto appended.

DECLARATION OF PRINCIPLES. I. THEORETICAL.

1. That man has a spiritual nature as well as a corporeal; in other words, that the real man is a spirit, which spirit has an organized form, comspirit, which spirit has an organized or in, composed of spiritual substance, with parts and organs corresponding to those of the corporeal hody.

3 That man as a spirit is immortal. Being found to survive that change called physical death to survive that change called physical forms by reaching the supplies of the control of the cont death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spirit-world, or state, with its

substantial realities, Objective as well as sub-

That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience is.

5. That happiness or suffering in the spirit-world, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonization, or of personal conformity to universal and divine law. 6. Hence that the experiences and attainments

of the present life lay the foundation on which the next commences.

That since growth is the law of the human be ing in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human said. is the endless destiny of the human spirit.

8. That the spirit world is not far off, but near,

around, or interblended with our present state of existence; and hence that we are constantly under the countries of spiritual beings.

That as individuals are passing from this to the spirit-world, in all stages of mental and moral growth, that world includes all grades of character from the lowest to the highest.

10. That happiness and misery in the spirit-life, as in this, depend on internal states, rather it an on external surroundings; hence there are as many gradations of each condition as there are shades of character—each person gravitating to his own place by the natural law of affinity.

11. That communications from the spirit-world,

whether by mental impression, inspiration, or any other mode of transmission, are not necessa-rily infallible truth, but, on the contrary, partake unavoid thly of the imperfections of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence that no inspired communication, in

this or any age (whatever claims may have been set up as to its source), is authoritative any further than it express TRUTH to the individual con-sciousness, which last is the final standard to sciousness, which last is the final standard to which all inspired or spirit-teachings must be brought for judgment.

13. That inspiration, or influx of ideas and promptings from the spirit realm, is not a miracle of a past age, but a PERPETUAL FACT—the ceaseless method of the divine economy for human elevation.

14 That all augelic and all demonic beings

which have manifested themselves, or interposed in human aff irs in the past, may have been simply disembodied human spirits, in different grades of advancement.

15. That all authentic miracles (so-called) in the

past—such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, & 1, & 2, have been produced in harmony with universal laws, and hence may be repeated at any time, under suitable conditions.

That the causes of all phenomena-the sources of all power, life and intelligence—are to be sought for in the internal or splittual realm, not in the external or material.

17. That the chain of causation leads inevitably

to a Creative Spirit, who must be not only a fount of life (Love), but a forming principle (Wisdom), thus sustaining the dual parental relations of Father and Mother to all finite intelligences, who, consequently, are all brethren.

18. That man, as the off-pring of this Infinite

Parent, is in some sense his image or finite em-bodiment; and that, by virtue of this parentage, bodiment; and that, by virtue of this parentage, each human being is or has, in his inmost, a germ of divinty, an incorruptible off-shoot of the Divine Dissence, which is ever prompting to good and right, and which, in time; will free itself from all imperfections incident to a radimental or earthly condition, and will finally triumph over evil.

10: That all evil is disharmony, greater or less, with fifth divine, whitever.

hence, whatever with this divine principle; and prompts and aids man to bring his external nature into subjection to, and harmony with, the di-ving in him, in whatever religious system or formula it may be embodied, is a " means of salva-

II. PRACTICAL. The hearty and intelligent conviction of these truths, with a realization of spirit communion,

1. To enkindle lofty desires and spiritual aspirations—by effect opposite to that of a groveling materialism which limits existence to the present life:

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and morroug for deceased friends.

3. To give a rational and inviting conception of

the af.er-life to those who use the present worthi-

4. To stimulate to the highest and worthlest possible employment of the present life, in view of its momen ous relations to the future.

5. To energize the soul in all that is good and

elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and pure, 6 To prompt our sariiest sudsavors by purity

of life, by unselfishness, and by loftiness of aspiration, to live constantly en rapport with the highest conditions of spirit-life and thought.

7. To stimulate the mind to the largest investigation and the freest thought on all subjects, especially on the vital questions of truth and dury, that we may be qualified to judge for currelyes what is right and true.

deliver from all bondage to authority. whether vested in creed, book, or church, except that of perceived truth.
9. To dultivate self-reliance and careful investi-

gation by taking away the support of authorities, and leaving each mind to exercise its own truthdetermining powers.

10. To quicken all phil inthropic impulses by

emphasizing the truth of Universal Brotherhood, and the duty of living for the good of all, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idla away an elernity of inglorious case, are en companying us about as a great cloud of witnesses inspiring us to the work, and aiding it forward to a certain and plorious issue.

CONSTITUTION.

ARTICLE I.-NAME. This organization shall be known as "The Boston Spiritualists' Union."

ARTICLE II.-OBJECTS. - Its objects shall be mutual aid and cooperation on the part of its members, in the discovery of truth, and in the application to their o vn lives, and promulgation to others, of the truths of MOD. ERN SPIRITUALISM, as set forth in the Declaration hereunto prefixed.

ARTICLE III.-MEMBERSHIP. Any percoa who, after due examination, recognizes the substantial truth of the propositions constined in the foregoing Declaration and de-sires to promote the objects of this Association, is eligible to membership, under the conditions hereafter prescribed in the By-Laws.

ARTICLE, IV .- SPECIFIC MEASURES. The Society will neek to attain its objects by the following specific measures, or such of them as shall, from time to time, be found practicable:

1st, By frequent meetings of its members for |

There to the terminal

ment, spiritual culture, social intercourse and healthful recreation.

21, By engaging in the education of children

and others in the requisites of true living.

31. By efforts to reform the victors; to prevent. crime; to befriend the needy and the outcast; to care for the sick and suffering; to induce improved methods of domestic life, of industry or of xchange; and to ameliorate in any feasible way

the condition of humanity,

4th, By promoting the study of social science and of the claims of brotherhood; thus preparing the way for the reconstruction of social, divid and religious institutions on the basis of a true fra-

By the dissemination of truth by means of public fastraction, lectures, reading rooms, the press, and spirit communion.

ARTICLE V.-METHODS.

In order to afford ample scope for individual preferences, adaptations and inspirations, the several measures undertaken will be effected by distinct volunteer committees, or bands of co-work-ers, (which shall be denominated standing committees,) each having its own chairman, or leader, and its own form of organization and plan of op-eration, subject to the approval of the Board of Managers. Each committee, when organized, will the right to accept or decline the proffered aid of any volunteer in their bands; and aid from persons not members may be accepted, provided the avowed principles of the Society are not compromised thereby.

Any member may labor in as many bands or committees as may be found practicable.

Each committee shall keep a record or journal of its doings, for the information of the general organization when called for; but shall incur no expenses in the name of the Society, unless specially authorized by the Board of Managers,

1st. The officers of this Union shall be a Presiin, the one are the Christone and the a free and the Arte President, a Recording and Gorresponding Secretary, a Treasurer, a Board of Managers, to consist of nine members, and a Board of Trustees, to consist of The members; all of whom shall be elected at the Annual Meeting by ballot, and to serve for one year, or until their suc-cessors shall be chosen.

24. The President, Vice President, Secretaries

ARTICLE VI.-OFFICERS' AND THEIR DUTIES.

and Treasurer shall perform the duties usually de-volving on such officers, or such as shall be pre-

scribed by the By-Laws.

31, The Board of Managers shall provide a place for the meetings of the Union call special meetings when in their judgment de-bab e control all expenditures on account of the Union and andit all claims against it; draw all drafts for payments (exceeding the sum of twenty dollars) by the Treasurer or by the Trustoes, receive reports from standing commutees, and have the general management of the affairs of the Union, subject to its agement of the affairs of the Union, subject to its instructions. They shall have power to appoint any subordinate officers required, and to draft a code of By-Laws for their own government. They shall also perform such other specific duties as the Union may prescribe, and a majority of the whole Board shall be a quorum for the transaction of business. They shall present an abstract report of their doings and expenditures quarterly, and a full report at the Annual Meeting in January of

each year.

4th, The Trustees shall receive and hold in trust all moneys and other properdes, of whatever nature, which may belong to or come into no session of the Union, (excepting amounts not exceeding one hundred dollars, which the Treasurer is allowed to retain for contingent excepts) and pay out or dispose of the same only as directed by the Board of Managers.

ARTICLE VII.-MEETINGS. 1-t, The Union shall meet on the first Thursday evening of each month for the transaction of business, and on every other Thursday evening for conterence, physical, mental and spiritual improvement. Special meetings may be called by the President at the written request of five members. The first regular business meeting in January shall be styled the Annual Meeting at which the President's, Secretary's, Treasurer's and Standing Committees' reports shall be presented

in writing, and the election of officers for the en-sting year shall be held, 21, The Board of Managers shall meet the fourth Tanday evening of each month for consideration of the Standing Committees' refers and the transaction of all other business. Extra

meetings may be called by the President.

31, The chairman of Standing Committees shall attend the mouthly meetings of the Board of Managers and make full reports of their work for the consideration of the Board. It shall also be the duty of each S anding Committee, as soon as its organization is complete, to report the fact and the plan of the same, through its chairman, to the Board of Managers for acceptance or sauction. ARTICLE VIII.-WITHDRAWAL.

Since convictions of truth and duty are liable to change, it shall be deemed both the right and duty of any member, whenever he or she can no longer subscribe to the Basic Pringules, or labor for the objects of this Union, to promptly withdraw therefrom, giving notice of such withdrawal to the Secretary. No reasons for such withdrawal to be required. But in case of a neglect of this duty, the Union will have the right to pro-tect itself; and for the persistent practice and justification of un-fraternal acts, or refusal to comply with the Constitution and By-Laws of the Union, any member may be suspended or expelled, and ble or her name stricken from the roll, by a vote of the Union.

ARTICLE IX .- NO DISTINCTION OF SEX Distinctions of sex shall not be recignized in the membership, selection of officers, or assignment of duties, in the Union,

ARTICLE X .- AMENDMENTS. This Constitution may be amended at any reg-

ular meeting of the Union, provided that notice of the desired amendment shall have been given at a preceding regular meeting; providing further, that no important of a ge shall be made in the Busis of Union, as embodied in the Declaration of Principles, without the consent of two thirds of the members present at a regular Annual Meeting; and, also provided, that the time of reg-ular meetings may be oblighed at any such meeting without previous notice,

BY-LAWS. ARTICLE I .- DUTIES OF OFFICERS.

1st, The President shall preside at all meetings of the Association, of in his absence the Vice Tresident, or in their absence a President protem
Tue President shall, so far as practicable, enforce the rules of order established by parliamenthry usage, or such as may be adopted by the Build, and shall appoint all Committees, (except auch as are provided for in the Constitution) un-less on special motion to the contrary; and shall call extra meetings of the Board of Managers, or of the Association, upon a written request of five members of the Board of Managers. In the absence of the President, it shall be the duty of the Vice President to perform all the duties of that office.

21, Recording Secretary.—It shall be incomed of the Recording Secretary to transcribe the Constitution and By-Laws in a book provided for and see that all members have an opportunity to sign the same; to give notice of all meetings of the Association, to attend said meetings and keep a correct record of proceedings, and to communicate to the Chairman of Committees all matters referred to them; also, to receive all moneys coming to the Union by feer, gift, or other-

whee, and pay over the same to the Treasurer, taking his receipt therefor.

31. Correspond g Secretary—The Corresponding Secretary shall attend to all correspondence with other Societies and the public; shall copy in a book, kept for that purpose, all letters written by him, and file all those received relating to the affirs of the Association.

4 h, The Treasurer—The Treasurer shall keep

a just and true account, in a book provided for that purpose, of all moneys received and paid out, and ahall deposit with the Toustees all amounts received, in excess of one hundred dollars. shall make payments only in accordance with the directions of the Board of Managers, and whenever the amount exceeds the sum of twenty dol-lars, only on orders signed by the President or Chairman of said Board. He shall report, if req ured, at each regular meeting of the Board of Managers, and upon his resignation or removal office shall give up all moneys, books and papers belonging thereto, to his successor, or to the Board.

ARTICLE II,-MEMBERSHIP.

stitution, may become a member of this Associaentitled to membership.

ARTICLE III -Non-ATTENDANCE OF OFFICERS It shall be the duty of the several members of ber be absent from three consecutive regular meetings, his or her office shall be deemed vathe Board.

ARTICLE IV .- CONTRACTION OF DEBTS.

not be responsible for any debt contracted, unless previously authorized by the said Board. ARTICLE V.- VACANCIES. .

ed in the Constitution. PRESENT BOARD OF OFFICERS.

President—Honry F Gardner,
Vice President—H. S. Williams,...
Recording Secretary—Mrs. H. W. Kittredge,
Corresponding Secretary—N. M. Wright,
Tecasurer—M. T. Dobe,
Board of Managers—H. F. Gardner, H. S. Wil-

Bams, M. T. Dole, J. R. Bassett, W. D. A. Dunklee, Address from Miss Jonnie Leg. Miss. L. zzie. Doten, A. E. Newton, Mrs. Mary R. plauded during the lecture. Hubbard, Mrs. Abby M. Woods.

B. F. Richardson, the blind recommendation of the blind recommendation.

ALL SORTS OF PARAGRAPHS.

ET The letter of our regular New York correspondent is in type, but crowded out for want of room. It will appear in our next issue.

The week just passed has been characterized by severe confligrations in various parts of the country, among the principal being the burning of the Jefferson ville, Ind., car works, March 20th. whereby seven hundred men were thrown out-of employment, and \$500,000 totally lost; and the March 21, causing \$15,000 loss, and considerable suffering to some dezen families who were rendered houseless in the litter weather,

The Banner of Light has reached its thirty first volume with the best of prospects for the future, May its success, continue, is the prayer of many thousands of Spiritualists, in which we join with an earnest amon. This faithful, oldest paper advocate of our cause improves with its age. This is not the case with pultitiones. A ce to a politi-cian generally brings weakness and littleness, if clan generally brings weakness and littleness, if not disgrace. But our good of l Banner grows more vigorous. As evidence of this, we ask our readers to peruse with care their able, thoughtful, leading editorial of last week, which we publish in this is-ne Banner of Light! Long may it wave! -American Spiritualist.

MARRIAGE AND DIVORCE.-In a recent lecture on this subject at the Wesleyan Rooms, Bromfield street, Boston, Rav. W. H. Start, of North Cambridge, said, among other things, that in Massachusetts there was about one divorce to ably. every forty four marriages, while in the State of Connecticut the average was one in eleven, and, excepting the Roman Catholics, who never apply for divorce, one in eight,

One of our exchanges thinks that editors agree. with Lucretius in regarding war as the natural state of man, and exhibit their nature by contin-ually contending with, 4f not preying upon each This gentle instituation that editors are bearts of prey is doub less intended for the man-agers of religious papers—Gilden Age.

The Annual Convention of the Michigan State Woma i's Suffrage Association was held at Ka'amazo) at ten o'clock A. M., of Thursday, March 14 h, 1872 Hon, S. P. Bingham was elected Chairman of the State Executive Committee. Mr. Bingham is also Chairman of the Republican State Committee, and one of the ablest editors and most influential politicians of the State.

T. S. Lambert, M D, is in the clry, giving lectures in Tremont Temple to large audiences.

of a book agent was alke characteristic and suited to the occasion. Bury a Life of Jesus, sir? It is a credit to own it—you should have it, by all means? "By no means!" replied Bald win, disgusted with the man's girt use of the name be had been taught to revers; "the Ten Commandments; loite attention and C.O.D' are all the means at salvation I require in this world, and as for credit, I don't give it here, and shall not ask it hereafter."—N. Y. Dody Standard.

Spiritualist Lygenmy and Lectures. MERTINGS IN HOSTON.—Misic Hall—Free admission.—The Fifth Series of Lectures on the spiritual chilosophy com-menced in this elegant and spacetons hall last Detabler, and will be continued every sunday, at 25 percusary (except April 21) Mrs. Nelli-Pumer will lecture March 31, to be followed by Mrs. Emma Hardings and Prof. Win. Denton. Ettot Hall.—The Children's Progressive Lycoum meets a 101 A. R.

John A. Andrew Hall, corner of Chauncy and Essex streets.

—Test circle at 112 A. M. Wrs. Wary Caritale, mentium. Lec-ture and answering questions at 2% and 72 p. M., by Mrs. S. A. Floyd. Temple Hall.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, locture.

Boston,-Ellot Hall,-The regular session of the Chil dren's Lyceum was held at this place, Sunday morning. March 24th, the exercises consisting of recitations by some twelve members, mostly young ladies, singing by Cora Stone, Etta Brogdon, and the De Wolf slaters, marching, etc. Mr Ford, the gentlemanly conductor, was present, having to covered from his filiness, and was welcomed with pleasure by his co laborers. The question for next Sanday (31st) was anhounced as "What are your ideas regarding future to

wards and punishment '" In the evening Men. Abble N. Burnham gave paychomet ric readings of character at this hall.

John A Andrew Hill-Highly successful meetings still continue at this place—the exercises being a circle in the morning, (Mrf. Mary A. Carliele, medium) and lectures afternoon and evening by Mrs. Barah A. Floyd,

CHELSEA .- Grant'e Hall .- Miss Jonnie Leys was onthu stastically greated by the Spiritualists of this city, Sunday evening, March 24th. Natwithstanding the many remark able attractions which Sanday evening offers in Winnisim met, in the way of free lectures, by widely renowned speak ers, the Granite Hell lectures are holding their own in highly creditable manner.

LYNN .- Cadet Hal' .- On Wolnesday evening, Murch 20. and Bunday morning, 24th, Mrs. Abbie N. Burnham, of Charlestown, lectured and gave psychometric readings at this hall-her audiences being large and attentive. She will speak there again on the afternoon and evening of Sundays April 14th and 21st. On Sunday, March 31st, sho will address the Spiritualists of Manafield, Mass.

Mrs. Abble W. Tanner, of Vermont, spoke at Cadet Hall Bunday afternoon and evening, March 24th, her remarks being well received by those in attendance.

HARWICH PORT .- Social Hall -" G D S." writes: "The members of the Children's Progressive Lyceum, of this place, gave a public exhibition in Social Hall, on Tuesday evening, March 19th, consisting of dialogues, declamations, singing, etc. The weather was good, and the hall was filled to its utmost capacity with a highly appreciative audience, whose universally expressed appliques demonstrated it to be gratified and pleased with the efforts of the children. The exhibition was also an entire success financially. The proceeds are to be devoted to the interest of the Lycoumfor the purchase of books for the library, etc."

Aninoros.- Phoniz Hall, - Lanna A. Shaw reports: Any person who may receive a majority vote We were so fortunate on the merning of Sunday, March 24th,

conference, inquiry, instruction, mental improve-ment, appritual culture, social intercourse and who can comply with Article Third of the Con-the "Evidences of Christianity as compared with the Estdences of Spiritualism " We think every time we listen-to tion by signing the Constitution and paying the this popular speaker, that the last effort is the best, and sum of one dollar, and one do lar annually thereour imagination cannot conceive of the time when we shall after; provided no objection be made by any member. In case objection he made, it shall be stated in full, and opportunity be given for explanation or defence; after which, if the candibuse, and is, as it were, the favorite par excellence. He is date receives a two thirds vote, he or she shall be the most fearless and convincing worker in our noble cause May the angels bless him and his work.

Our Lyceum opened by singing. After the wing more ments we listened to the recitations by Miss Merrill, Belle the Buard of Managers to be present at each regular meeting of the Board; and should any memal and Minnie Lowell—the two last are especially worthy of mention. By jerthoular request, Prof. Dent in gave un the "Dramseller's Dream," by Burleigh. We sat apellbound to ant unless the absentee be excused by vote of the end, and felt, when he had complied it, that he better words had been spoken to us on temperance than those which then fell upon our ears, even though they were All propositions involving expenditure on the part of the Union by any of its off ores or members, shall be first submitted to the consideration of the Bard of Managers, and the Union shall marched with us. It was a true symbol of the all-embracing power of our faith, when science can take even the little child by the hand, and together learn of the angels.

Should a vacancy occur by death, resignation, or otherwise, in any of the elective offices of the Union, such vacancy shall be filled by election at the next regular meeting in the manner prescribing by Master Freddic Read, Reuben Cook, Masse Effic Williams, and to the Cook of the ports Son Sunday, March 17, after the usual exercises were gone through with, declamations and readings were given by Master Freddie Read Reuben Cook, Mases Ette Williams. Eva Wales, Effio Adams, Netta Anson, Minnie Williams, Mary Read, and Miss Ads Hill. Remarks were made by Henry Anson and a song given by the choir. We then had the grand banner march, in which sixty one joined, closing with the target march, which was introduced by A. F. Howard.

> In the afternoon and evening we had a very interesting address from Miss Jennie Leys, she being frequently ap-

B. F. Richardson, the blind medium, speaks for us the first Sunday in April, afternoon and evening.

Movements of Lecturers and Mediums. Mrs Mary J. Wentworth will lecture in Newport, Me., March 31st.

Miss Jennie Leys speaks in Portland next Sunday, the let of March, and then again during May.

Mrs. Dunning has recently become well developed as medium. She is a good clairvoyant with strong magnetic powers, and is roady to work for humanity. See her card in another column.

A. J. and Mary F. Davis will return to Orange, N. J., about April 1. Correspondents will address them accordingly, fires at Boston Highlands and South Boston, They have had a very pleasant and prefitable visit of two months in Washington, D. C., lecturing on their return through Baltimore, Philadelphia, Bordentown and Vineland Robert Dale Owen's address is New Harmony, Ind.

> J. William Fletcher addressed good audiences at Pocasset Hall, Pall River, Mass., March 24.

Mrs. S. A. Byrnes, will lecture at Pall River, Mass. April 7th and Tith; at Lowell; Mass, April 21st and 25th; at Plympton, Mass., May 5th and 10th; at South Scituate May 20th. She would like to make further cogagements.

Dr. Fred L. H. Willis will be in Boston, at No. 11 Dover street, on Tuesday, Wednesday and Thursday, April 24, 34, and 4th, and will receive patients from 0 A. M. Prof. Wm. Denton lectures twice in Harwich Port, Mass.,

Bunday, March 31st. Mrs. S A. Rogers speaks in Manchester, N. H., through March; Newburyport, Mass., through April; last two Sundays to May, at Stafford Springs, Coun. She would like to make engagements the first two Bundays in May. Mrs. Rogers has given good satisfaction thus far since she came from the West. Her address is Haverhill, Mass., Box 1358. O. L. Butliff, is lecturing in Albany, N. Y., very accept-

Mes M. E. B. Sawver will lecture in Lempster, N. II. April 28th; In Lynn, Mess., May 12th, 19th and 20th. Address, Manchester, N. II.

"N. M. Pierce," says a correspondent, "spoke in a plain, straightforward manner concorning the great truths of Spiritualism, in Woonsocket, R 1, March 21th. Ho would like ungagements for April. Address him at Patnam, Coun.

New Publications.

THE LADY'S PRIEND.—The April number of this beautiful nagazine makes its appearance in a pretty that of spring green, edged with white lace-cool and refreshing to the eye. Its illustrations are elegant, and its literary matter good. THE NUBSERY, -The April number of this bright and atractive magazine for little folks, is embellished with thirty Illustrations, which with the poems and sketches make it anusually interesting. John L. Shorey & Co., publishers, 30 Bromfield street; Boston.

REPORMATION AND REVOLUTION: Fifty Aphorisms; by J. I. Van Oosterzee, Professor of Theology in the University of Utrecht, Holland; translated by Rev. E. Vanordon, B.D.; heavy thited paper pamphlet. Carpenter & Sheldon, publishers, Chicago. There Aphorisms formed the basis of a BALDWIN THE CLOTHIER'S RETORT -Baldwin | two days discussion by the last Evangelical Alliance at Amthe clothler is furny as well as famous, and his stordam, and have been criticised or commended by the reply to a bore who came to him in the dapacity leading theologians of Europe. They they goal care and research

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Cooperative Publishing Company, Princeton, Mass. THOMAS PAINE. - The Aunty orsary Address delivered before the Redical Circle of Indianapolis, Jan. 29th, by T. A. Bland, has been lesued in pamplet form by the Clab.

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aliam. Published in Ohiongo, Ill. Price 8 souts. THE LYCHUM BARRER. Published in Onicago, Ill. Price THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

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Message Nepartment.

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

Mrs. J. H. Conant.

while in an abnormal concition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth life to that beyond—whether for goed or evil. But those who leave the earth-sphere in an indeveloped state, eventually progress into a higher condition. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Pres Circles.

Thes Statuter of Right Free Circles.

These Circles are held at No. 158 Washington Street, Bocm No. 4. (up stairs.) on Monday, Tursday and ThursdayAntersonss. The Circle Room will be open for visitors sitwo of bock; services commente at precisely three electer, after which time no one will be admitted. Beats reserved for strangers. Donations solicited.

Mis. Conant receives no vicitors on Mondays, Tursdays, Wednesdays or Thursdays, until after six elelock r. M. Bhe gives no nivate sittings.

gives no private sittings.

Donations of flowers for our Circle-Room are solicited. The questions answered at these seances are often mounded by individuals among the audience. Those

The quiestions answered at those deances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Bratum Lettras — Visitors at our Preo Circles have the privilege of placing a scaled letter on the table for answer by the spirits. Prist, write one of two proper questions, signing full game, i.e., the same proper questions, signing full game, i.e., the spirit with whom communication is desired. At the close of the scance the Chairman will return the letter to the writer, with the aniswer (if one is given) the letter to the writer, with the answer (if one is given) on the enveloper.

Invocation.

From the darkness of our own ignorance, ob, Lord, deliver us, and make the record of our lives as beautiful in thy sight as is this handsome day. Leave us not when the devil tempts us, but deliver us from all the devils of flesh and of sensefrom all those unhealthy conditions that beset the spirit as the body, and lead us into thy ways, that are wise and holy and true. Make us mighty messengers of truth to all who have need of truth; make us mighty messengers of benevolence to all who have need of benevolence; make us nrighty messengers of charity to all who have need of charity; and give us strength to go forward in the front ranks of all those grand reforms that are filling this age with a halo of glory. And, finally, oh, Wondrous Spirit, past all human comprehension, gather us, unto thyself, in thine own kingdom, where peace reigns, where thy loving kindness is shed abroad over all, and understood by ail. Amen. : Jan. 15.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions, Mr Chairman, I am ready to hear.

Ques;-(From a correspondent.) It is general ly conceded that the influence of the moon upon the tides, is the cause of the rising and falling thereof. Is it correct? or does the motion of the

earth produce the result? Ans.-The scientists of our life differ, in many respects, from the scientists of your life. They consider that the rising and falling of the tides are dependent solely upon the action of the moon, upon the fluids of the earth. They of our life determine otherwise—that they are dependent solely upon the motions of the earth, relative to other heavenly bodies-the moon as one of them-and thus the action of the moon upon the fluids of the

earth is, to them, a secondary consideration. Q-(A verse of Scripture was read by some one in the audionce): Eccles. iii: 19: " For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no precuinence above a beast."

A .- Well, what does all that amount to? Simply the wild babble of an insane brain, nothing more. The preacher must have been in a very mystical state, to say the least, to have uttered such wild habble, to have given speech to such a libel upon God and his works; and it matters not to us whether such an expression is found in the Bible or in Mother Goose's Melodies. It amounts to nothing, so far as the soul and its grand destiny is concerned. To be sure, all bodies material have the same breath; they drink in of the same material life. Mother Nature, after a certain time, calls upon them to render back what she has given them. If there was nothing more for us we. should be poor indeed; but we know there is. The breath is not the life; the breath cannot think, cannot devise, cannot plan, cannot aspire.

Q - Can you tell us of what use is the rising and falling of the tides?

A .- Probably there is just as much use manifested in the rising and falling of the tides as in the coming and going of the winds, and in all the various phenomena of Nature, each having their place; and filling that place, each being designed by wis lom, controlled and conducted by wisdom, It is in possible for the finite mind to tell where fore these manifestations occur, but believing, as we do, in the wisdom of the Creator, we rest satisfied with the manifestation as it is.

O .- Different answers have been given as to whether spirit-animals exist in the spirit-world. What information would you give with reference -to-that-question "

A .- There are spheres in the spirit-world where no animals exist; there are others where they do exist; but the sphere in which they are found the most plenty is that which is contiguous to your earth-that which forms the inner sphere or spirit circle of your earth. These animals are a, necessity to the inhabitants of the spheres in which they are found; they are not a necessity where

Q.-In more advanced spiritual spheres there is spiritual scenery; they have trees and plants, why not animals? we should consider the animal

kingdom higher than the vegetable. These conditions exist in all spheres. We do not know why animals are not found in all spheres, but we know they are not, no more than tropical flowers bloom in frigid zones. They are not a necessity there. Scenery, such as is furnished by Nature, seems to be a necessity of the soul, a paraphernalia the soul cannot well dispense with; therefore we have found it in all spheres, growing more and more beautiful as the soul advances, thus meeting the demands of the advanced soul

n every sphere through which it passes. Q.-What are we to understand by the advanced state of the soul?

A .-- You are to understand the growth of the soul-or, if you please, its passage through mat-

Q.-The soul itself does not grow only as it rows off matter, is that the idea?

A .- That is not the idea. The soul grows in manifestation; in principle, never. The soul's growth is dependent upon the conditions by which it is surrounded. It is as perfect as a soul, n the early dawn of creation, as when it has passed on through innumerable conditions of life or experience; but its manifestations differ greatly as it passes through matter, as it gains experience. The life of the oak is just the same in the sapling as in the grand monarch of the forest-so t is with the soul.

Q-Did the souls of all this audience exist a housand years ago, as separate, distinct individualities?

time than it is at any other time.

hath no precining nee above the beast."

A .- I take exception to your proposition. God than the level of humanity.

and your soul? of our spiritual being. Amen. A .- So far as I can measure, there is no differ-

O -If we do not know that we have existed before, how shall we ever know hereafter that we

have existed here? A .- The soul is able to crowd just so much conthrough which memory comes, belong to the present, not to the past, not to the future. There are some who can go cl dryoyantly into the past, into

Benjamin Edmonds.

the future; but these are the exceptions, not the

Jan. 15

I come to relieve the minds of those I left on earth, if I can: My name was Benjamin Edmonds. from Montpelier, Vt. I have been gone from my body thirteen weeks. I died of delirium treif there was any I did not know the way to get t. Finally, I was taken in hand by a band of benevolent spirits who saw my needs, and I was restored to soundness; and all that unnatural dosire was taken away from me. I begun to look about myself then to see what I was surrounded with-what kind of a place I had entered, and I found it so very much like the earth, I sometimes doubted if I had really gone from the earth. I have questioned a great many with regard to heaven and hell; they all tell me they are conditions of mind, not localities. They all tell meof lies, and tends to no good; and inst ad of leadng people in the right, it has led many a soul into paths of misery and despair. They tell me that the original inspired record is not in existmee on earth. Instead of having that, you have a compilation which is anything but that.

Now, I would like to have my friends take a reasonable view of the matter. I was my own worst enemy. I was more of an enemy to myself than to anybody else. I tried to lead an honest life-I think I did. My greatest failing was the one through which I entered the spirit world. Now, instead of mourning over my condition in the other life, they had better turn their attention to other poor unfortunates who have need of their aid here in this earth-life. Cure them here, and they won't have to be cured after they are there. If you do not, they will. I was fortunate in having speedy recovery; others are not so fortunate, and they tell me there is all the more need for those who are weak.

I am satisfied with the disposition of all my worldly effects. I am satisfied with all except the thoughts of my friends with reference to me. face, seem to be non-realities. The law of psyhope they will change them speedily. Good- chology is, properly speaking, the law of spiritual Jan. 15. day, sir.

Alice Hendricks.

l lived in New York City; I was born there. My curious. father was born in North Germany; my mother was born in New York. I used to play the tambourine for my father while he played the organ. I got sick with fever. I died, and my father says if he could have one word from me he would believe that God was just in taking me; he would feel satisfied. Toos your father believe you can return?] Yes alr.

Well, then, I shall tell him to go and find my mother, and live with her, and be good to her. Tellhim I know it's the will of heaven that he should. He can do better for her than anybody else. Tell him I shan't be happy till he does; and when he does I shall be happy. I shall be his guardian spirit. I shall help him to a great many things, and he will feel a great deal happier himself. He's mistaken about my mother, entirely mistaken about my mother.

I wish you could let me go to my father just now, for a minute. [You can go when you leave. You cannot very well go and take the medium.] I'd bring her back so quick. [If it was possible, but it is not possible.] Well, good-by. Jan. 15.

James Harlow.

I have taken this occasion to say to my friends who-wish-to know, that I will communicate with them privately, at any time and place that they may select, if they give me a suitable-medium. My name was James Harlow; my occupation while here on earth, a tailor on Hanover street, near Fleet street; my time of death, twenty-three years ago; disease, cancer in the stomach and bowels; age, sixty-seven. . Jan. 15.

"Epimenides."

To the "Circle of the Western Star," I have this to say: They who seek for the best fruits of the kingdom, must seek earnestly, honestly and perseveringly, and must at all times be willing to be governed by the laws of the kingdom from whence they expect their fruits. Do this, and success crowns your efforts, and the world is blessed by your coming together. Epimenides, to those who have called for advice. Jan. 15.

Seance conducted by Theodore Parker and Abby Felsom; letters answered by "Vashti."

Invocation.

Thou Spirit of the ocean and the land, thou Suprement Good, we are here praying for the the brow of the medium; but the most common baptism of the holy spirit of truth, that shall lead | way of controlling mediums is to envelope them. us into all truth, that shall keep us from all error, The question has often been mentally propound that shall crown us with wisdom. Thou Mighty | ed, but I ballove never answered-" why control-Spirit, whom the Indian perceives in the storm ling spirits often manipulate the brain of the and in the starlight, we scarce know how to ap- medium?" When they find the vital forces rushproach thee, bringing our prayers and our praises. ing too rapidly from the extremities to the brain, We know so little of thee, Great God, we are like they form a connection, thus equalizing the semi-savages, before thee, in our worship; but as | forces. Under such conditions you will find the much as we do understand of thee, we will adore, extremities cold. we will love, we will serve; and seeking to know | Q.-Will you please tell me who "Vashti" is? thy will through all thy mighty Nature, we will A.-A young Indian spirit, once a member of

A .- A thing once created predetermines a thing seek to perform it through the manifestations of the Piegan tribe inhabiting the West. I believe that can be destroyed; therefore if the soul if in- our own lives. Fearing thee never, but worshipdestructible-and we know it is-it has existed | ing thee over, Great God, we will strive day by always, as a distinct individuality, because the day, and hour by hour, to come nearer to thee, to soul's individuality has a distinctness forever its thing back the shadows of all past eternities, and own. It possesses an inherent power that belongs stand in the living smilight of the present, asking secially to itself, and ever has belonged to itself, to know of thee, that, knocking at the door of thy and ever will belong to itself. You cannot rob it; great temple of wisdom, and seeking to be ad-I cannot rob it; it goes on through one eternity to mitted there, we may study thy presence and thy another, and is nothing more of a soul at one power. We ask thee not to forgive our sins; that, we know, cannot be. Teach us so that we sin Qu.-In Eccles, iii: 49, God says, "The man not. We ask thee to bring forth from the greatdepths of our own soul-lives those rich treasures that will garnish our souls for eternity, that will never said it. To believe so, would be to rob my make us beautiful in thy sight, that will cause us God of his Go Iship; to bring him down lower; to do unto others as we would have them do unto us. And thus, Great Spirit, we would worship Q-What is the difference between your God and adore thee, through all the days and hours Jan. 16.

Questions and Answers.

Ques.-(From the audience.) Prof. Cadwell is in town, giving exhibitions of so called "mesmeric" power. After he has slightly manipulated the heads of the persons who present themselves sciousness through a certain set of senses that it to be mesmerized, they declare that they see any may be for the time endowed with. These senses object or scene that he mentions, and, by their belong to the present, not to the past or to the action, indicate that they do believe, for the time future, except in rare instances; therefore it is being, that they see them. The other evening, that you remember only the present. Your senses, | besides a variety of other experiments, he caused about a dozen young men apparently to see him boiling coffee on a hot stove, and to snuff up its odor; and when he pretended that he had thrown it upon their feet, they pulled off their boots, and jumped about, and acted as if they had been scalded. Yet-this pot of coffee and hot stove were nothing but an empty-tin cup on a chair, and, really, nothing had, been thrown upon them. At other times, some of his psychologized subjects would approach him in a threatening manner, with a club, as if to strike him: but, after mens, and my family being Orthodox in their they had lifted the club, their arms were appareligious faith, have settled it must be in hell; rently stayed by an invisible power, and they but I am sure if it is hell that I am in, it is better | could not strike, though their countenances indithan anything I ever experienced on earth. I cated that they wanted to strike. I would inought to be satisfied, and I am. When I first en- quire, What is the explanation of these persons tered the spirit-world, I suffered intensely through apparently seeing scenes and objects which did the want of liquor. There was none to be had, or not exist? and how was their muscular power arrested to prevent their striking?

Ans.-You say, "He caused them to see scenes which did not exist." I shall be obliged to take exception to that statement, since all these psychological conditions do exist, of a verity; and they are just as perceptible to the consciousness of the spiritual senses, as are conditions which are apparent to all in this room perceptible to the consciousness of the material, physical senses. Now, when it is understood that you are all living double lives, that you possess a double consciousness, one distinct and separate from the and although I don't want to say it, it's true, I other, these things will appear less miraculous. believe—that the Bible is a monstrous fabrication | The psychological professor psychologizes his subjects through the action of his spiritual senses. True, they see no boiling coffee, they physically feel no burn; and yet, spiritually, this is a positive reality—just as much a positive reality as it is a positive reality that the drunkard, during an attack of delirium tremens, sees snakes and venomous reptiles, and they offend him. You say this is the hallucination of a disordered brain. I say it is not. There is nothing in all the science of life that can prove it to be so. It is a positive, spiritual reality to the one who sees. who feels and realizes the condition, as it is not a reality to one who does not see, feel and realize that condition. Now, then, I deny that there is any such thing as imagination. Everything that appeals to either of our sets of senses, the inner or the outer, is real, and becomes a demonstrated fact to that one set of senses, at any rate. The others cannot demonstrate it, because it does not belong to them. You cannot know that your hard labor in this life, toward the reformation of, brother suffers pain, only as he tells you; so, if he is sick, you cannot demonstrate it. It is a demonstrated fact to him; it cannot be to you So it is with these conditions that, upon their surscience; and when the spiritual philosophy, in all its phases, is better understood than it is tolay, then this law of psychology will come into I am Alice Hendricks. I was nine years old. use. Now it is a mere toy-a plaything for the

Q.-Will you be kind enough to explain just what you mean by "psychologizing" a person? A .- I mean this: by bringing them into rapport with your thoughts, with your spiritual senses. Your thoughts act upon these spiritual senses, and produce these conditions. For instance: the psychological professor thinks of boiling coffee; his spiritual senses take up the idea, and elaborate it spiritually. The coffee is boiled; the spiritual senses inhale the aroma, see the boiling coffee, realize the fact. The first thing to be done is to establish a connection between the twosubject and operator. The professor's thoughts act as a key upon his spiritual senses; in turn, his spiritual senses act in producing these conditions objectively to the spiritual senses of the subject. It is almost impossible to clearly elaborate these abstract ideas so that you who are cramped about by mortal conditions can clearly appreciate and understand them. Your language is imperfect. We are unable to convey, through the medium of your language, our own ideas as correctly as we would wish.

- Q.—Do you consider that what we perceive externally, with our material senses, is actually the unreal?

A .- In one sense, there is no reality with you here, in anything; that is, positively, permanently speaking, there is none. You are here as objective beings this hour; perhaps, the next, you fade under the withering touch of the chemical change of death; but, as you progress, or as the soul gains advantage over matter, becomes acquainted with matter, and learns how to control matter, these things will be different; your objective forms will, be more real, more lasting, more per-

Q.-We would ask, in the case of the subjects psychologized by Prof. Cadwell, what caused the sudden stopping of the arms when about to

A .- The will of the operator, of course; precisely as I, standing outside of the subject I now speak through, could cause her to make any motion I desire—and she would be totally unable to do otherwise.

Q.-How do you stand outside of the medium? Do you envelope her or do you stand on one side? A .- Sometimes we are entirely absorbed by the medium; at other times we envelope her; at other times we simply stand on one side, sometimes in the rear, sometimes in front, placing our hands on

she is from Minnesota-a child who was massacred under Sheridan some two and a half years ago. She is at present nine years of age.

Q.-How happens it she has a Babylonian, or Jewish name?

A.-The proper Indian pronunciation of the name is "Voishti," but her American friendsthe whites who have adopted her in spirit-life her Indian people, she was Voishti. The name signified a captive, although she was not a captive. This Indian child possesses most remarkable traits of character. She is truthful to a high degree; she is keen-witted, and one rarely ever has to tell her a thing more than once before she comprehends it. The medium finds her an allpotent ally in keeping at bay all spirits who are electrical power that is-to use the expression of an old army officer that is fond of visiting herbetter than a brace of cannon." . She can never be deceived, and there is nothing that can lure her from the path of duty. She is a constant attendant upon the medium, and devoted to her in-Jan. 16.

Merriam Jones.

I am Merriam Jones. I was fourteen years old. I lived in Lawrence, Mass. I have been gone the knowledge it bestows is a treasure laid up in three years—three years this month. I died of heaven, more priceless than all the rubies of the brain fever: the doctors said it was typhoid fever, but it was brain fever, ...

I want mother to know that I have not deserted her. I know all she has suffered since I left, the world of spirits from the world of men, in and I do n't like to have her feel that she is alone. its clear light, becomes as thinest gossamer., Tell her I have met my father once. I should think he was getting along well.

about four days. She's feeling sorry that she for an answer. The reason why she has not heard before is, in the first place, Uncle Josiah was away, and he did n't receive it; and then when he came home, he was sick, and it was n't given to him then; but now he's better, and there's a letter on the way to her. I think she'd will be better for her. Jan. 16.

Col. R. A. Wainwright.

Will you be kind enough to say for me, through your valuable paper, that Col. R. A. Wainwright is desirous of communicating with his son Robert? Send your paper to Charlestown Navy Yard, to Lieut. Robert Wainwright. Jan. 16.

Ella Weldon.

Tell mother I come as quick as I could. My name was Ella Weldon. Tell mother not to feel bad, for if, she does I shan't be happy where I 've

I was traveling in Europe with my uncle and and I was killed at the same time, yesterday.

here with my mother two years ago. Jan. 16.

Scance conducted by Edgar C. Dayton; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Thursday, Jan. 18.—Invocation; Questions and Answers; Helen Robinson, alias "Helen Jewett"; Michael Connelly, of Boston, to friends; Nollie Parkhurst, of Boston, to her mother; Cornellus Winne; Rev. Lemuel Porter.

Monday, Jan. 22.—Invocation; Questions and Answers; Frank Miller, to his murderers; Afnie Brown, of Boston, to her mother; Martha-Hutchinson of Boston; Edmund Danny, of Bath. Mo.

Tuesday, Jan. 23.—Invocation; Sarah Kright, of Boston; Theodore Davis, of Boston; Jennie Johnson.

heodore Davis, of Boston: Jennie Johnson.
Thursday, Jan. 25.—Invocation; Questions and Answers; lary Kinney, of Kow York City, to her mother; Thomas rackett, of Portsmouth, N. H.; William Tickerman; Sally hipman; of Newburyport; Julia Wallace, of Boston; Annie arrod, to her father; Gen Halleck; Dennie Williams, of rooklyn, N. Y.; Dr. Sylvanus Brown, to his sister.
Taesday, Jan. 30.—Invocation; Questions and Answers; caty Stehway of New York City, to her mother; Tim Conaughty, to his wife; "Aunt Phillissa," of Lexington, Ky., o Mrs. Harriet Bent; Jack Mendum, to her Robinson.
Thursday, Fr., 1—Invocation; Questions and Answers;

n. Monday, Feb. 12 -Invocation; Questions and Answers; Monday, Feb. 12.—Invocation; Questions and Answers; Alice Cossgrove, of Williamsburg, N. Y.; to her tather in California; Antonio Nowell, of Lisbon, Portugal, to his son James; Mary Elizabeth Harris, of Watertown, Mass, to her sons; James Irwin of Nashville, Tenn., to his family, Tuesday, Feb. 13.—Invocation; Questions and Answers; Anson Burdingame; Nina Stevens, of Phibadelphila, Pa, to her

other: James MacGowan, of Glasgow, Scotland, to his sor; loreas Prescott, of Concord, S. H.; Ann Caswell, of Keene, N. II.
Thesday, March 12.—Invocation: Questions and Answers:
Address: Ellen Collins, of Philadelphia, to Margaret Wagnor, of St. Louis: Jacob Atwill, of Boston: Daniel Warren,
of Bucksport, Me. to his brother.
Thursday, March 14.—Invocation: Questions and Answers:
Emily Waters, of Portland; Dr. Bon. Kittredge, to Deacon
John Hill: James Fisk, Jr.; Elzabeth Taylor, of Boston, to
Emily Taylor.

John Hill: Junes Fisk, 91.; Falzaceth Taylor, of Boston, to Emily Taylor.

Monday, March 18.—Invection; Questions and Answers Johnathan Fulsom, of Like Village, N. H., to Dr. Blake, of New Ipswich: Georgianna McLellan; Harry Stevens, to friends in Cooperstown, Penn.; Dennis Finnegan, to friends in Boston. Tuesday, March 19.—Invocation; Questions and Answers;

Tuesday, March 19.—Invocation; Questions and Answers; Joseph Fulsom, of Boston; Rowena Carr, of Oldtown, Me., to her daughter: Father Burns, of Massachusetts, to Father McClintock, of New York; Jonathan Choate, of Farmington, Me., to his sons; Major Blake, of Exeter, N. H.

Thursday, March 21.—Invocation; Questions and Answers; Timothy Sullivan, of Boston to friends; Alice Cary, to friends; Edgar Stiles, of Hartford, Conn., to Mrs Ellzaheth Stiles; Marla French, of Bath., Me., to Jesse French; James Cramm, of Jersey City, N. J., to his mother.

Monday, March 25.—Invocation; Questions and Answers; Dr. E. G. Marchall, of Madison, Wis.; Michael Murphy, of Shelbyville, Tenn.; James Warren, of Titusville, Mo.

Banner of Light Message Verified. [The following from Dr. Hartmann, of New Or

leans, La., explains itself:] In one of your Banners appeared, some time ago, the following message:

E. H. ULLMANN.

Will you be kind enough to say for me, through your journal, that E. H. Ullmann, of Chicago, wishes to communicate with his friends in reference to some matters pertaining to this earthlife? I was a banker in that place. I lost my life by suffocation in the late fire. Good-day, sir.

Without paying any attention to this message, but on account of some other reading matter contained in the said paper, I sent the same, with other papers, to my relations in Germany, and, in return, received recently an answer from my mother, from which (being written in German) I translate the following passages:

It would be impossible for me to describe to you the emotions which I experienced by reading your Banner of Light. You will remember that about one year ago I wrote to you, asking you to inquire of the whereabouts of one E. Herrmann Ullmann, whose brother is a public officer in this city. Said E. H. Ullmann went to America (Chicago), and his relations in Marchine Line (Chicago). my hands. Please try to find out, through the same medium, what the spirit of E. H. Ulimann wishes to communicate, and write soon again to

your loving mother. Kempten, Bavaria, Feb. 10, 1872.

IS SPIRITUALISM GOOD ENOUGH TO DIE BY?

BY HUDSON TUTTLE.

Mrs. Henrietta Green, wife of J. B. Green, of Cincinnati, O., died Jan. 5th, 1872.

We are often told that any religion or belief may be good enough to live by, but only the truth is good enough to die by. Of all beliefs, Spirituand here-have changed the name to Vashti. alism affords the greatest consolation at the hour Why this has been done I cannot tell, except that of departure, both to the dying and to those who it was easier to pronounce. When here among mourn. It strikes from the language the terms by which our old ideas are expressed, and death itself ceases to be. When we stand by the couch of the departing, it unseals our vision, and death's fabled horrors become the beautiful evolution of an immortal angel. We gaze through the rifts it opens in the clouds of ignorance and doubt, and see our beloved ones beckoning from the further shore. At the final hour, when the golden chord disposed to do evil. She possesses a peculiar is broken, when seemingly only ashes remain, when the heart is crushed and bleeding, when the senses, mad with flery pain, declare wreck and oblivion, when we call the sweet name and there s no answer, when we pray for a sign, and the sign given us is the brooding of the black wings of despair perched on the ruins of the rapidly decaying physical form—then it comes laden with balsam for our wounded spirits, and breathes a almness naught else can bestow.

To the departing, equally sweet is its voice, and world. Death has no terrors when this mentor guides the spirit over the bridge it throws across the abyss. The adamantine veil which conceals

Such thoughts arose as I stood by the shrouded form of Mrs. Henrietta Green, who, in her well-Mother will get a letter from Uncle Josiah in ordered life and the serene calmness of her last moments, revealed the strength Spiritualism afwrote to him, because she's been so long waiting fords its receivers. She suffered from a protracted and painful illness, and, as long as she had hopes of recovery, she desired to remain; but when she lost such hopes she was desirous to depart. When friends, in mistaken kindness, spoke of her appearing better, she was sad; when they said she failed she smiled with satisfaction. Not better think favorably of its contents-think it that she did not love her family; on the contrary she was devotedly attached to them, and was herself almost idolized. With her failing physical powers her spiritual energies increased and perceptions became intensified.

On a soft day in summer, after she had been confined to her room, her friends carried her to the porch in an easy chair, hoping the fragrance of the flowers, of which she was passionately fond, the song of the birds, the sweet atmosphere and beautiful aspect of all Nature would revive her drooping energies. Her residence is perched on the side of the bluff overlooking the Ohio; to the left the queen of cities stretches like a panorama; to the right the river sweeps in a graceful bend; in front the exquisitely lovely hills of Kenaunt. My uncle has been injured by an accident, tucky fade in hazy softness. She saw the sloping lawn, variegated with flowers, the river alive My mother believes—my mother would expect with the activity of commerce; saw afar the proud me if she knew that I was dead. I know this city overhung with the grim smoke of its ceasewill be terrible to her-terrible. But tell her if less labor; across to the green hills mirrored in she 's happy, I shall be; if she is reconciled, I smooth waters; listened to the voices of the warshall be; if she is not, I shall not be. I came bling birds; breathed the ecstatic breath of Nature, and, turning to her husband, exclaimed in tears, "Oh, this is a beautiful world!"

She was surrounded by all that wealth or unbounded love could bestow, but wealth nor love availed. With serene calmness she made departing gifts to her friends, remembering them all, and the week before her death she playfully said. "I have reduced myself nearly to the same condition in which I entered the world, for I have remaining only my thimble and wranner." Then she selected her pall-bearers, and gave most minute directions for her funeral obsequies. The bearers were to carry bouquets of white and purple flowers; a bouquet was to be placed at her hand, and flowers sprinkled at her feet. She selected a poem to be read at her funeral, as expressive of her thoughts, and engaged the writer to conduct the services at her funeral. She was Thursday, Fr., 1—Invocation; Questions and Answers; James K. Burt. (1) his son, William Burt; Mary Wiley, of Kittery, Mr.; Par') ne Edgeworth, Bath, Me., to her brother, Monday, Frb. 5—Invocation; Questions and Answers; World?" She gazed at the inquirer with a look of Mrs. John Davis, of Norester; Willie Clark, of Clincinnati; Lizzle Vemerley, of Nashville, Tenn.; Edmund Lewis, of Central City, Col., to ble wise.

Thersday, Frb. 6.—Invocation; Questions and Answers ander, MacGowan, to his son Frederick: Capt. Thomas Hall, of Boston, to his daughter Edizabeth; Eben Somers, of Boston, to his daughter Edizabeth; Eben Somers, of Boston, to his son.

Thersday, Frb. 8.—Invocation; Questions and Answers; thou Davis, of Barnstable, Mass.; Joseph Cadmus, of St. Paul, Minn.; Mary Ellen Gray, to her daughter Ellen, of Boston, Levis, of Barnstable, Mass.; Joseph Cadmus, of St. Paul, Minn.; Mary Ellen Gray, to her daughter Ellen, of Boston, Levis, Change Control of Boston, Control sked: "Do von still retain vour belief

At the last, when seemingly unconscious, her roused and said, "Why did you disturb me in my conversation with my friends?" Then, after a pause, she murmured: "Good-by." Slowly the curtain fell over the seenes of earth-life, but, as the spirit caught the sunlight of heaven, it reflected it on the expressionless countenance; the lips wreathed in smiles, and joy stamped its impress on her marble features.

Mrs. Green was a member of the church, and a most exemplary and consistent Christian. Her life was devoted to the faithful discharge of all duties, from the slightest of which she never shrank, and her social position enabled her to exert a wide influence. She was a friend to the poor, who never sought her charity in vain. Convinced of the truths of Spiritualism, she boldly avowed her convictions, and when her husband was persuaded to investigate, he, too, became a believer. Her convictions came at the opportune hour to afford her assurance and enable her to smile at death. To her it was "naught but a dried up stream," on the other side of which her spiritfriends awaited her.

Of her we cannot write, Requiescat in pace. Her ardent spirit would find no peace in rest. Her fervent love and desire for knowledge will only find enjoyment in activity. Her life remains as an example to all who came within the sphere of her acquaintance; replete with high purposes, noble aims, inflexible devotion to duty, and unfaltering trust. And now, as a spirit, we know she will throw a sacred influence over those who have been bereft of her earthly presence, for love

and affection are as eternal as the spirit. The noblest work of creation is a noble life.

Interpolation of the United States Constitution.

DEAR BANNER-Believing, as I do, that the foundation of our civil and religious liberties and toleration is not too broad, deep and universal, cherishing a high and dovoted love of freedom and equal rights, and desiring these should be fully established and effectually guarded against priestcraft and all ecclesiastical domination, especially that unholy union of Church and State, to be feared, which has proven the bane of civil rights and liberty, and a deadly hindrance to true his relations in Bavaria, having heard nothing religion; as it is by vigilance we can preserve and nis felations in Bayaria, naving neard nothing from him for a long time, were very anxious to find out where he resided. They are perfectly satisfied that E.H. Ullmann, who gave that Banner of Light message, is their identical relative, and it appears providential that this important ance and persecution, when justice and equal paper, printed in so far-off a country, came into rights shall be guaranteed to all, I desire my name added to the remonstrance against the interpolaadded to the remonstrance against the interpola-tion of the United States Constitution, proposed

by the Cincinnati Convention.

Near remnantfully. DANIEL GANO. Most respectfully, D Cincinnati, Ohio, March 11, 1872.

New Nork Advertisements.

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Maky Eaton, Whitelick, Ind., Oct. 23d: "I bave been hettersince I have been doctoring with you than I have for four years past."

vears past."

Raid Case of Dyspeppla.—William Wilcox, Adamsville, R. 1., Feb. 3d, writes of his sister: "She has not been so we! for years as she has since you sent her that "(magnetized girdle)" to wear around her."

Joseph Ripley, North Leverett, Mass., a terrible case of Richmatism: a man sixty years of age, nearly helpless; a great sufferer) writes, Oct. 18th: "Your magnetized paper seemed to bring a power with it that would not be helped unloss ween.—I put it on my arm, and before my wife came to put the other one on my stomach, without thought I raised up in a sitting position, without using either arm, a thing I think I could not have done for many years. I could hardly believe it myself, and tried it twice more." Oct. 29th: "I can stand on my feet without holding on to anything, and rest better nights than I have for a year and a my. Nov. 12th: "There has been a slow and steady gain, no go-back, since you began to dector mo. I have been across the room to day without cratches, the first time for direct months."

Neuralgia, Eleudache.—E. S. Wheelen, Berlin, Mass., writes, Nov. 20th: "Mother thinks the is much better, and nearly if not quite cured; but some more papercan do no harm, so please send more and enloss bill."

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THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual Reform and Liberal Rockstore, 614 North Fifth Street, St. Louis, Mp. Copies of the Barner of Lichtystrobusting back num-

LIBERAL ELEMENT AMONG THE GER-

MANS.

There are several well organized societies of German Free Thinkers in St Louis, and by the politeness of Mr. Adelph Schabehorn, who speaks for them, we have met with them and had an opportunity to give each a brief lecture, with urgent respect to address them on every suitable occasion in the English language, as Mr. Schabehorn becures to them in German. One of these societies has one of the best balls in the city, where we met en Feb 10th one of the largest and most intelligent audiences we have addressed in the rity, in their own hall, finely located, and on proparty belonging tirthe society, which pays taxes on thesame, valued at \$40000, which they prefer to pay rather than be registered as a religious society and thus become a sect. They also have money at interest beside this property, and have been organized nearly twenty years. We find in this rational German element some of the best and soundest thinkers, and these are the best minds to present our philosophy to, far better than the igmorant and become succession who have no use for reason. Our philosophy can only succeed in blessing. the intellect, as passional conversions, I ke those of the Christian churches, are not permanent and reliable. It we can get the affection and careful examination of the spiritual philosophy and phonomens by thinking and reasoning minds, we are sure of its acceptance and final adoption; "hence we advocate the " Free Religious " platform as the best and only one on which we can successfully plant ourselves for organic action, and this without, religious or social articles of belief or restraining croud of any kind for the mind.

A CHRISTIAN BECT GOING UP.

Our esteemed friend D. A. Eddy, of Chicago, who spent several years in Salt Lake City, keeps na mosted on Mormon affairs, and assures us that the Church te-fact wanting in power; but he thinks we have too much sympathy for it. We have never had any sympathy for the Christianity of Mormonism, nor its Bible polygamy, but we are bound by our Constitution and our sense of right and justice to oppose any, every and all persecutions for religious belief or practices, however ridiculous they may be - whether Christian, as Mormonism is, or pagan. We have seen a disposition among some officials to use a sectariam prejudice against the Mormons, and it was this we rebuked. Bro. Eddy assures us that many who leave the Mormon Church are Spiritmaliste, and that they oppose it and join with the Utah Gentiles. Very likely; but it is no part of the Spiritualists' philosophy to persecute or prossoute for belief, but if, as individuals, any Mormons are guilty of crimes that are really crimes. such as murder, arson, stealin ., &c., of course we would not wish them to escape because they are Christians, more than others; but as polygamy is only made a crime by the sectarian churches, and the laws they have secured for carrying out their bellef, and since among the nations of the world it is more popular in some form than monogamic marriage, and more especially stuce it is Bible doctrine and a part of the social system of the relect and boly people of the God of our churches we would not have the Mormons made criminals for its unobstructed practice in the past, nor persecuted on account of it as a belief, while we would wish the laws so changed as not to legalize any more polygamic marriages in Utah.

HOW THE POPE IS PIOUS.

First, he is not more jutelligent, more wise, nor butter than the average of his church-members who can read and write; hence, of course not more infullable. Secondly, he receives the homage, admiration and donations from thousands who are as good or better than himself. Thirdly, he distributes in charities very largely the money given him and collected from the earnings of others, and always where it will contribute to his own glory. Fourthly, as he never earns nor produces anything of value to seil, give or use, his gifts and his extravagance, as well as his living, come entirely from the earnings of others; and honce he is either a pauper or a beggar, even though rich. Fittly, his life and services, as well as his blessings, seem to us about as unimportant in our world as that of the First Person in the Trinity since the Second Person took control of affairs and became the ruler of all nations, as our plous friends assert in their reasons for putting this fact in our Constitution.

His implety crops out in his buil sissued against every step of human progress by which the race is advanced in knowledge and wisdom. Impotent as he is, he is constantly trying to convince others, if not himself, that he is infallible, while nearly all his schemes and plans fail in their purposes. He has been petted and praised so long and by to many, that he is about like the Eastern idols-a mere repository for gifts and praises; the former taken away by designing priests, and the latter left, to make him a fool. It seems to us that the Catholic Church can now run as well and do better without a Pope than with one; and, with the death of this old stool pigeon, they might an well give it up as there is no other wouldde man to take his place.

TEMPERANCE.

The Prohibition Era, published in Cleveland, Ohio, is an at le and faithful organ of the cause of temperance. It furnishes us the following items: A permanent organization of liquor dealers has recently been formed in Cincinnati, who resolve that they will bereafter support no man nor political party that opposes their business, or will use their influence to prohibit it. They also resolve" that our business is a legitimate one, and is acknowledged as such by the National Govarament, and therefore no State has any right to pass a faw declaring it otherwise," and "that in numbers, wealth and political influence, our standing is such that our demands for our rights ought to be heeded by the Legislature of this-State "

There is some truth in the first, and may be in the second of these resolves, and although we feel sure that the courts will sustain Scate prohibitory laws, yet we greatly prefer to have a national prohibitory law that shall suppress all distillation for beverage, and leave, for the time being, the breweries and wine cellars, until we find what are the effects of exterminating the distiil -ries.

We are glac there is a new interest awakening in the cause of temperance throughout the country. We see, in the copy of the above paper before us, that of thirty-one cases before the police court of Cleveland, in one day, twenty-two-were for in- 10 A. M.

toxication, and yet the men that cause the expense and over half the crime of the country, with all its attendant effects and costs, resolve as above, and, holding a large number of votes, make both political parties bid for them, and threaten every candidate with defeat that opposes their business. They will bear any amount of government taxing, while the business is legal and legitimate, because they can get the taxes out of the consumers and still make enormous profits beside the frauds.

C-C'KSOWLES, of Independence, Kansas, sends us some lines which he calls poetry, but as they will not submit to the measuring rule, we must leave themout and say for him what they contain, viz, that he is seventy-three years old, and free from all kinds of Christian superstition and sectarian bondage, has lived over half a century with his present wife happily: that he is healthy and happy without liquor or tobacco (Probably one of the reasons he has lived so happily with his wife.) Thinks he is somewhat poetical; so do we, but he lacks the poet's table-of measure and rhyme. Thinks it no use to preach and pray without charity, and so do we; and charity is as good without this seasoning as with it, as they are much like the stone in the traveler's roup, who showed the woman how to make a stone soup. Our friend believes enough of the old Bible to prove modern spirit manifestations, but to us facts are better than fiction. But he fully endorses out modern spirit intercourse, and seems to enjoy the spirit-life even while in the body. His must be a blessed old, age ripening for a better life, the door to which he is nearing, and we give him our

WESTERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

THE MEDIUMS' CONVENTION. Meeting in Lockport, N. Y., March 16th and 17th-

What was S.i.d and Done - J. G. Fish's Addresses -The Central New York Association, etc., etc. On Saturday and Sunday, March 16th and 17th, its sessions in Good Templars' Hall, Lockport, N.

sions were full of interest.

Lockport is a flourishing city of some fourteen thousand luliabitants. It is twenty miles east from Suspension Bridge. Toe city is decidedly good of ear have disappeared. They are around THE CITY. gave the Banner reporter a cordial welcome, and talked elequently of the Lockport "locks," the Holly Water Work Establishment, etc., etc., Wise travelers tarry at the Judson House. Priests get along well in Lockport. There are fourteen churches in the city. Ray, T. D. Cook (Universalist) is the most liberal preacher. Several Spiritunlists rent pews in his church.

THE CONVENTION. Saturday forenoon (16 h): J. W. Seaver, of Byron, called the meeting to order. A short Conference took place, participated in by P. I. Clum, Father Sharp and others. Adjourned.

Afternoon Session: The first thing in order was the election of officers. The following persons were elected; P. I. Clum, of Rochester, N. Y. President; Bro. A. E. Tilden, of Dansville, Secre tary. Committees on Business and Finance were then appointed.

MR. CLUM'S REMARKS. Mr. Clum, on taking the Chair, uttered the following words in a very impressive manner: My friends, I accept the important postion of Chairman of this Convention, because I feel it to be a duty I owe to the cause of Spiritualism. I have occupied a similar position many times in our great gatherings. I am glad to meet you here at this time. I love Spiritualism; it is dear to me; it towers above everything else. L. t. us have free discussion. This is a Mediums Convention. I hope the mediums will relate their experiences The medium-! God bless them! How much we are indebted to them! [Applause.]

The Chair deliberated with itself a few moments and then announced that

A CONFERENCE

would be in order. The Conference was interesting. The following were the speakers: Mrs, Rathburn, A. Porter, J. W. Seaver (controlled by spirits), A. E. Beals, and

WOMAN SUFFRAGE. . Mr. Beals introduced the following preamble

Whereas, A large class of the citizens of these United States are deprived of the right of suffrage and representation in a so-called Repute ican country; therefore, Resolved, That we are in layer of Woman Suffrage; and we affirm that woman is citized to all the rights and benefits that man now edges a under the Constitution.

There was some spicy discussion on this ques-Mrs. Nellis said she was in favor of the resolu-

tion. She wanted to vote.

Mrs. Rathburn declared that woman was pro

gressing. She would soon be on an equality with Mrs. Loper wanted to know if the women

would not secure their rights just as quick with-out to much erratic talk.

Whereupon Mrs. Rice rose and said that the women had held their tongnes long enough.

Mrs. Curran wanted to say just a word, viz.:
Give me freedom of thought; freedom of word; and freedom of action. [Auplause.] GOD IN THE CONSTITUTION.

J. W. Seaver theo read the "counter petition." Several radical speeches were made, and a great many names were signed to the important docu-tion. The Banner of Light is doing a great work in this direction. Subsequently a resolution was passed protesting against the Christian scheme to amend the Constitution. J W Seaver presented the protest.—It reads as follows:

the protest.—It reads as follows:

Wherear, The unitizing of previously antagonistic sects into a recently-f-rm-d "Asperican Christian Union," and an organized and systematic effort by a large portion of them is being mole to secure an amendment to the Constitution of the United States, acknowledging and enforcing some of their peculiar dogmas as universal truths, indicates their alarm at the rapid spread of the liberal principles of the age and their intention to block the wheel of the car of progress by oppressive legal enactments; therefore, Resolved, That we protest og unter any action being taken by the Congress of the United States, whereby any scheme of this character may be carried into effect; and further, Resolved. That as in union is strength-to-sustain truth as

of this character may be carried into effect; and further, Realed, That as in union is strength the sustain truth as well as error; we do recommend to Spiritualists wherever consistent, to organize Children's Progressive Lycenum; circles and local associations, in order the more fficiently to aid the angel world in discominating the glorious truths and principles of this new spiritual dispensation, thoreby increasing the number and efficiency of its witnesses and public advocates, and thus diminishing the dangers to be ap-teriously deposit the concentrations and American rehended from theological concentrations into American Prinstian Unions, or any similar systems, of tactics to stifle free thought and free speech.

IN THE EVENING.

The evening session opened with a short Conference. Mr Seaver talked, and so did Mrs. Eliza Woodruff Mr. Allen told what he believed, others

had their say.
The regular address was delivered by the Rev J. G. Fish, o' Rochester, N. Y. (entranced.) The theme (given by a committee) was a gomprehen-sive one, viz.: The careeer of the Raligious Idea; its Destiny, and what relation does it sustain to Spirmalism?

The spirit said the theme covered too much ground, and that it was nonsense to think of trest ing it exhaustively in one discourse. It is evi dent that unless the spirit could do it exhaust-ively, he did not choose to do it at all. Hence the discourse was entirely devoted to a consideration of the varied evolutions which have marked the tempestuous career of the religious idea.

SUNDAY, 17TH. P. I. Clum, Esq., called the meeting to order at

The Chair then indulged in some extended ismarke. The regular address was delivered by Mr. A. C. Westruff J. W. Seaver read a lengthy communication

Adjourned.

LOIS WAISBROOKER'S BOOKS. Notice was then given that Los Waisbrooker was present, and that she had croles of herexwas present, and that she had cross of herex-cellent works, from the press of William White & Co., for sale "Mayweed Blossoms," "Alice Vals," and "Helen Harloa's Vow," have thou-sands of admirers. Reader, buy one or all of

these works. Atternoon Session: "Conference meeting. A young man addressed the Chair, and said: Thave communication from Hudson Tuttle to this

The Chair called for the reading of the letter.

HUDSON TUTTLE'S LETTER. TO THE DELEGATES OF THE MIFHUMS' AND

SPEAKERS' CONVENTION: Friends-I am not absent from your meeting became I do not sympathize with its aims and purposes, but rather from the inexorable necessiy of circumstances. In this life we are not able transport ourselves with the swift ubiquity of thought, as our spirit friends seem to be, and time and space hedge around and isolate us from

each other. Your meetings are of peculiar significance. from frequent reunions of those who publicly teach the facts and philosophy of our cause. That cause rests on mediumship. Without mediumship Spiritualism had never been; and without its constant presence it would become a dry and sapless trink rapidly falling to decay. Even the golden words of the lecturer gather all their force from the mediumship of the speaker, or of some one else. The Circle is the temple in which Spiritualism is taught, and the medium is the channel of divine utterance. We value Spiritualism because it is demonstrated to our senses day by day, and does not appeal to our faith. It is dear to us because we feel the presence of the love i ones gone before, whose gentle influence is thrown over us from their homes of light.

The power to communicate with our spirit friends is more priceless and satisfying than all the wealth of the world. It is a trea-ure sought by all, and few are they who futurately possess it. Not that it points out a golden road of knowledge to the medium—pay, if we would win culthe Convention of mediums and speakers held ture we must labor. Excellence as a medium its sessions in Good Templars' Hall, Lockport, N. may be the result of organic fitness, but excellence as a man is gained only by toil. May it never be as a man is gained only by toil. May it never be said of mediums, as of the priesthood of old times: They became insensible to the beauties of their

conservative on the religious question. But the and overshadow us, and ever when we walk un-Banner of Light is doing missionary work all of the time—many copies being sold every week at the paper stands. There are three daily papers in Lockport. Mr. C. A. Raymond, of the Journal, of not only knowing for ourselves, but revealing to others the mysteries of the realm of the Here-after — with what steadfastness of purpose it should be held! with what conscientious honesty shall it be exercised and perfected!

To my mind, Spiritualism is presented by this fundamental proposition, demonstrated by modern Man is an immortal spirit, retaining identity after

the death of his mortal body and possessed of the power to return and communicate with the inhabitunts of earth. Ou this proposition the vast superstructure, the new science of spirit-life, is being constructed, and

mediumship must furnish the facts, which, coo-dinated by reason, either of earth or inspired, shall rear its resplendent dome heavenward. With every wish for the success and permanence of your Association,

I am fraternally yours. HUDSON TUTTLE.

It was then voted that Mr. Tuttle's letter be entered on the minutes of the Convention; also, that vote of thanks be tendered that gentleman for ils kindness in forwarding such a communication to the meeting. SPERCHES.

Lois Wai-brooker then made some very excelent remarks, reading a chapter from one of her

Mr. Senver, Mr. Allen, Mrs Rathburn, Father Sharp and J. G. Fish followed the speech of the last named individual, closing the conference. Mrs. Eliza Woodruff then delivered the regular address: Her text was: "And I if I be lifted up, will draw all men unto me." The speaker was eagerly li-fened to. Her thoughts were unique, original and full of spiritual life and light. A "SERIOUS" MATTER.

After Mrs. Weo lruff's address, the Chair kindly invited the Banner reporter to make a few re-

marks.

But, no! that individual declined. The you had be had the blues. "Think of it!" man said he had the blues, "Think of it!" he exclaimed; "I have not secured the name of a superplier at this meeting. It is awful! Never, in the whole course of my reportorial career, bave I seen anything like it."

It was evident, from the workings of the Chair's face, that some toble purpose was being origi-nated. Silence provided the audience. At last the reporter grasped one of his symmetrical crutches, and waltzed gally to the restrum.

Af er the young man had male his little speech, the Chair said: "Friends, we have heard from the Banner reporter. His elequent words thrilled me with delight. (Here the Banner reporter blushed.) When he said he had the blues, I feared he would not speak. It is, indeed, a shame that he has not received any subscriptions to his journal. But, my friends, I put my mind on the Banner reporter, and when we were all so still, I said to him, mentally, 'If you will speak, I will subscribe.' Soon he got up and took the stand. What a test of mental telegraphy!" (Tremendous applause)

A large number of individuals immediately walked to the Banner reporter's table, and said, "Put my name down for a year."

And so the light dawned at last to the itinerant

Banner representative,

THE WIND-UP. The last session opened with a conference.

Resolutions were passed, expressive of regret at the departure to the spirit land of C. Stacy Mack, of Lockport — a promising young lawyer, who was an avowed Spiritualist. Remarks were made by Messrs, Fish, Allen, Seaver and others,
The Rev. J. G. Fish then delivered the regular le ture; after which, the Convention adjourned

CENTRAL NEW YORK.

Dr. E A Beals, of West Winfield, N. Y., was present as the Lockport Convention. He made many practical remarks. The Central New York Association of Spiritualists will hold a Quarterly Meeting in Utica, April 27th and 28th. The preamble and constitution of this organization reads

PREAMBILE AND CONSTITUTION OF THE CENTRAL N. T. ASSO CIATION OF SPIRITUALISTS.

CIATION OF SPIRITUALISTS.

The undersigned, feeling the necessity of, a religious organization free from the transmels of sector crosed, and more in accordance with the spirit of American Institutions, as manifested to the world by the Decharation of American Independence, believe that the time has come or concentrated action. While we reck-after all truth, and telieve that in united and associated action, under proper system and order, there objects can be most successfully attained, we hereby unite ourselves together under the following Articles of Association:

cles of Association:

Article I - Name - This Association shall be known as the

Article I — Name — This Association shall be a nown as the Central New York Association of Spiritualists.

II — Object. — To promulgate and disseminate the truth of Spirit Communion and the Harmonial Philosophy.

III — Membershap. — Any person may become a member by signing the Constitution, and paying any sum not less than one dollar, which amount shall be paid annually thereafter, and any mamber by altributers for matters, may a transfer.

one dollar, which amount shall be paid annually thereafter, and any member, by giving proper notice, may at any time withdraw, without being required to give reasons therefor, and the payment of fifteen dollars in one year shall constitute a jorson a life member of the Association.

14 — Officers—The officers of thi Association shall be a President and as many the President as there are counters represented in this Association, a Becrotary and Treasurer, ad of whom shall be elected annually by billot, and serve until their successors are day elected. The President, Secretary and Treasurer shall constitute the Board of Officers, which has power to call meetings, both regular and apecial, and to which the Treasurer shall give bonds in such amount as it shall order. amount as it shall order.

The efficers of this Association are each gonstituted a The effects of this Association are each genetitated a committee to solicit memberships and subsoriptions in their localities, and to appoint assistants for the same work. The duties of officers shall be such as pertain usually to officers in all regularly organized bodies.

ons parts of the territory represented by membership the Association may from time to time direct. Every four meeting shall be denominated the annual meeting; which time efficers shall be elected. All members are of titled to a seat in the regular or special meetings of the As-

sociation, VI—Disbursements.—No money of the Association shall be paid out by the Treasurer except on the order of the President and Secretary.

VI—Amendments.—This Constitution may be amended,

at any sumual meeting of the Association, by a vote of two-thirds of all the members present, provided that Article 3d, as to member-hip, shall never be annulled so as to prescribe any articles of faith or belief as a test of membership. LIST OF OFFICERS.

Dr. E. F. Beals, President, West Winfield, N Dr. I. F. Beals, President, West Winfield, N. Y.; Mrs. Cornelia Crandall, Vice President, Deansville, Oneida Co, N. Y.; Mrs. Luther Brown, V. P., Hion, Herk. Co, N. Y.; Miss Fanny Williams, V. P., New Berlin, Chenango Co., N. Y.; Timothy Brown, V. P., Georgetown, M. d. Co., N. Y.; D. E. Summers, V. P., West Burlington, Otsego Co., N. Y.; L. D. Smith, Secretary, West Winfield, N. Y.; H. B. Pollard, Treasurer, Deansville, N. Y.

The rush to Moravia sull continues.

Rumor has it that spirit-taces are appearing on windows in Berea, Onio. C. M. Nye is the Cleveland agent of the Ameri-

can Spirituarist. His office is at 144 Seneca The Twenty-Fourth Anniversary of Modern Spiritualism will be celebrated all over the country. We shall give the readers of the Banner of try. We shall give the readers of the Banner of Light a detailed account of what takes place in louisville, Kentucky.

Card from Mrs. Blair, Spirit Artist.

After ten month, labor in the State of Mainemeeting with a warm welcome and good success -1 wish to express my thanks, through the columns of the Banner of Light, for the generosity of those who onened their homes to my husband and myself, and also to those who p tronized my mediumship. We are now in New Hampshire; and those wishing us to visit them can address me at my headquarters, 31 Atlantic Block, Law- Distress in the Head. rence, Mass. MRS. E. A. BLAIR

The Central New York Association of Spirit-unitate.

This organization will hold its next meeting at the City Hab, Fren, N. Y, on the 1th and 28.7 days of April. Good speaking and a good time generally may be expected. All are invited to attend.

L. D. Skith, Sec'y.

MARCH 30th,

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B. B. W. December 1.

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