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Spiritualism.

IDENTITY OF SPIRITS. BY THOMAS R. HAZARD.

Perhaps no one thing presents so great a stumbling-block to honest investigators of the spiritual phenomena as the difficulty of identifying spirits, especially when complicated with the fact that the same spirit is not, as a general rule, able to remember or repeat through a second medium what transpired in the presence of another. For some years this circumstance presented an obstacle to my full belief in spirit communion, seemingly insurmountable.

To illustrate: Many years ago, I had a sitting (I think) with the late J. B. Conklin, in New York, at which my wife manifested so satisfactorily that I could not doubt her identity. A few hours after, I had another sitting with Mrs. Banks, where my wife again came, as naturally as before, but upon my asking her if she could return to the subject we had been conversing on, a short time previous, in presence of another medium, she was unable to repeat a word of it! I was not only disappointed, but provoked, and made some harsh remark. "Do n't speak so, (said the medium, turning pale as death,) you will make me faint." Mrs. B. afterwards explained that it was not she herself that was so disturbed by my cruel remark. but the spirit that was exerting herself to the ut-most to respond to my wishes through her organism, and that my words fell with as stunning effect on her heart as if I had struck her a blow with my hand.

. Happily, since then, I have communicated so many times with my wife and other spirits, when they have been able to remember through the memory of one medium what they before said through the organs of another, that their frequent inability to do so no longer disturbs me, being satisfied that it is in accordance with a general law to which the first named cases are excen-

My attention has been directed to this subject, just at this time, by the perusal of some highly suggestive answers to quaries contained in the Message Department of the Banner of the 20th of April, wherein the spirit purporting to control the lady medium of the Banner Circle (Theodore Parker) is asked, whether he was present with another medium "on Tuesday afternoon," in company with certain other spirits?

Ans.-" No, he was not"

QUES .- "Such a spirit purported to be there. How can these things be accounted for?"

A .- "There are many ways of accounting for such things. For instance, you may sometimes receive the thoughts of Theodore Parker when the spirit is not present." (The italics are mine.)

Exactly so! And I rather think if the inquiry that thought and spirit are, in some respects, alike, and that it is possible for a spirit to move as rapidly from one point to another, in the higher life as it is for thought to proceed in earth-life.

Subsequently Mr. Parker admits in the Banner that he cannot "readily recall facts which have transpired in other places." Says he, "Circumstances, scenes and experiences which we have taken part in through one medium are rarely ever brought up through any other than the one through whom they were experienced." This, no doubt, is in accordance with the general rule before stated, by which the lady medium referred to might have given expression to the thought of Theodore Parker, on "Tuesday afternoon," without his being able to recall it an hour afterwards through another medium's organs of memory.

But Mr. Parker states, "There are many ways for accounting for such things." Perhaps one of these "ways" is through a practice that seems to prevail among elevated spirits, of permitting friends in whom they know they can rely to sign their names in their absence. Whoever has read "Eleven Days at Moravia," first published in the Banner, may remember certain extracts from two communications purporting to have been dictated by Mr. Parker and written by the hand of an entranced medium in New York. These extracts, I understand, have been pronounced genuine by Mr. P., through the organism of the medium of the Banner circle, so there can be no doubt that the portions of the communications not included in the extracts are also genuine.

Before the close of one of these scances, I asked Mr. P. if he could relate the substance of what he stated to me a fewodays before in presence of Mrs. --, a medium residing in Boston, and which he then told me he would repeat in New York, in presence of the lady we were then sitting with. In answer he said (I give the exact words as written): "I was at Mrs. --- , where I had a pleasant meeting with you, and awaited till you came here, hoping to repeat the same." This, however, he was unable to do no doubt owing to the general law before referred to.

In answer to a query concerning his individual presence at the Banner circle, Mr. P. said: "Yes. I am there in earnest, and happy whenever I can give out a truth."

Again, in answer to a query, the exact purport of which I did not put down and do not now remember, he said: "I consider that of too little import and too sectarian, to suppose a spirit unable to control only in one place. I do control many, and in many places, but I have no way to make a positive evidence of my individuality. I can and will give you better proof elsewhere." (This last was said, no doubt, in reference to the spirit forms I was to see at Moravia, where I was about to go.)

Again, in answer to/queries about permitting his name to be used by other spirits, Mr. Parker said: "Yes, often; and I often sign my name for others who do not put their names down as I do -Rufus Choate. for one."

Again, in answer to the query whether such

privileges were not liable to be abused, Mr. P. said: "No. We are all of one circle and of one mind: hence we can and do communicate nearly the same."

Again, to a query that I have lost the exact import of, Mr. P. said: "No; but I presume there are others who do; and so long as they put my name to the truth, I am content. I do n't think that any one of the circle means to do me injustice.'

Thus it appears that it is not safe nor proper to wound the sensibilities or impair the usefulness of mediums by giving currency to the supposition that mischievous spirits are personating in their presence, upon the assertion, through the organs of another medium, of any spirits (however elevated their positions were in earth, or may be in spirit-life) that they are not aware of having been present at the time specified; first, for the reason that they may have been present, and yet not be able to recall the circumstance through the memory of another; secondly, because, though not individually present, they may have impressed a thought on the medium's mind without retaining the consciousness of it when in communication through another's organs; and, thirdly, from the fact that even so beneficent and elevated a spirit as Theodore Parker permits his name to be used by spirit-friends without-his specified sanction and immediate knowledge.

So far as I have been able to learn, it would seem that one of the most striking laws that govern in spirit intercourse is analogous to what we often experience in sleep. From early boyhood, I have been addicted to dreams or visions (such as I suppose most persons experience), wherein the spirit seems to leave the body and pass into another sphere of existence, more glorious and enchanting than words can describe. By-and-by, however, something compels it to return and take possession of the awakening body—which it does lothly, and strives with all its might to resist the power that impels it earthward, as it clings with desperate but unavailing energy to the delightful elysian fields it is leaving. Gradually, however, be spirit is forced to yield and return; and as it does so, all the glorious beauties it has so recently reveled in not only fade by degrees from the sight, but from the memory, too; and by the time full and conscious possession is taken of the body, the whole has passed from remembrance, save the shadowy impress of something too transcendently beautiful for earth.

So it seems to be on the reverse side of material existence. When spirits leave their normal home to communicate through media with their earth-friends, they leave all recollection of what they saw or experienced whilst in rapport with earth-with the medium's material organs of memory.

Again. Occasionally we experience one of the bewitching spirit visions or dreams referred to, dred eyes nothing could escape. Men see by the purport or substance of which we are able their brains more than by their eyes. His were on our return to earth; so, too, occasionally a disembodied spirit is able to control a medium's He was a Polyglot, with just as many tongues as brain structure, and retain, on leaving, a remembrance of what transpired so as to give it expression through another, especially if the organs of | wall he looked upon the king -in the darkness of memory are strong and well developed. This occasional departure from the general rule that governs in spirit intercourse is, perhaps, a beneficent provision of Omnipotence to save mankind from universal skepticism and unbelief in the reality of a future state of existence.

There are probably millions of disembodied spirits who are attracted to earth-friends and surroundings, and more or less control human organisms, who are no more conscious in spirit-life of exercising any influence upon them, whether for good or evil, than we are when we suffer our thoughts to dwell earnestly for a length of time on any particular berson or object. So, too, whilst in mortal life, many dwell more really in the spirit world than they do in the material, without being aware of it. I am told by my departed wife and children (and I believe it) that they often come to me at night when the body is asleen, under favorable conditions, and beguile or entice my spirit to leave it for hours at a time. and soar away with them to the heautiful mansions and surroundings where they dwell in heaven. And yet, when I awake, I have not even the glimmer of any remembrance of the joys I have been a partaker in, nor of anything else save a feeling that I have enjoyed an unusually sound sleep. It may be, too, that on some of these occasions, as well as at other times, a pleasing manifestation occurs in which I hear a melodious warbling, as if made within my ear, so distinct and clear that, on awaking, I cannot forbear looking toward the windows, expecting to see the bird that aroused me. This, I am told, is an affectionate expedient of a spiritdaughter to awaken me when my health might suffer, or heart disease be promoted by sleeping too heavily.

Andrew Jackson Davis and Mary F. Davis, Andrew Jackson Davis and Mary F. Davis, who have been spending several months in Washington and in the intermediate cities, Baltimore and Philadelphia, have recently returned to Orange, N. J. At Vineland they delivered addresses at a meeting held to commemorate the twenty-fourth anniversary of modern Spiritualism. The Banner of Light publishes a full report of Mr. Davis's address, wherein he reviews the progress of the movement for a nuarter of a century. gress of the movement for a quarter of a century gress of the movement for a quarter of a century, estimating its aggregate numerical strength at nine millions. He criticises sharply the incongruities and crudenesses of the movement, but in his searching analysis points out with great clearness the substantial and partial blessings and benefits it has brought to large classes of men and women who are sometimes its conscious, sometimes its unconscious recipients.—The New York National Standard.

The girls in the State Agricultural College, in Iowa, not only keep up in their studies with the young men, but do all the housework under the superintendence of a matron and a general house-keeper. A college in which young girls are taught housework is certainly a praiseworthy in-

The Recture Room.

A Sermon from Shakspeare's Text: Tongues in Trees, Books in the Running Brooks, Sermons in Stones, and Good in Everything."

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

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

MY RELIGION. My religion is Love, 't is the noblest and purest, My temple the universe, widest and surest; Lworship my God through his works that are fair, Lworship my God through his works that are fair,
And the joy-of my heart is perpletual prayer.
I wake to new life with the coming of Spring,
When the lark is aloft with a fetterless wing—
When the thorn and the woodbine are bursting with buds,
And the throatie is heard in the depths of the woods,
When the verdure grows bright where the rivulets run,
And the eye of the daisy looks up to the sun,
When the Iris of April expands o'er the plain
And a blessing comes down in the drops of the rain,
When the skies are as pure and the breezes as mild
As the smile of my wife and the kiss of my child.

When Summer in fallness of beauty is born.

When Summer in fullness of beauty is bern, I love to be out by the flush of the morn, And to pause in the field where the mower is blithe, Keeping time with a song to the sweep of the seythe, At meridian I leve to revisit the howers, Mid the murmur of bees and the breathing of flowers, And there in some sylvan and shadowy nook
To lay myself down by the brink of the brook,
When the coo of the ring-dove sounds seethingly near, And the light laugh of childhood comes sweet to my car

In the calm reign of Autumn I in happy to roam, When the peasant exults in a full harvest home— When the boughs of the orehard with fruitage incline, And the clusters are ripe on the stem of the vine; When Nature puts on the last smiles of the year, And the leaves of the forest are millow and sere— When the lark quits the sky and the linest the spray, And all things are clad in the garb of decay.

Even Winter to me hath a thousand delights, With its short gloomy days and its long starry nights. And I long to go forth ere the dawn to inhale The health-breathing freshness that floats on the gale, When the sun riseth red on the crust of the hill And the trees of the woodland are heary and still; When the motion and sound of the streamlet are let In the ley embrace of mysterious frost—When the hunter is out on the shelterless moor, And the robin looks in at the cottager's door, And the Spirit of Nature hath folded her wings, To chorish the seeds of all glorious things. There is a harvest of beauty in all that I soo, For a lenf or a stone is a treasure to me; And the fast gushing loys that I saw and feel, Are more than the language of The is to skill a line of the skills. When the sun riseth red on the crust of the hill Are more than the language of "this can reveal.

Did God set his fountains of light in the skins,
That man should look up with the tears in his eyes?

Did God make this earth so abundant and fair,
That man should look down with a groan of despair?

Did God fill this world with harmosious life,
That man should go forth with destruction and strife?

Did God scatter freedom o'or mountain and wave,
That man should exist as a syrant and slave?

Away with so hopeless, so joyless a creed,
For the soul that believes it is darkened indeed,

John Chairman Maines.

My text will be found in the play of "As You Like It." Act II, Scene I:

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything,"

Shakspeare was a mental argus, whose hunbrains so developed that they enabled their pos sessor to see what no mortal ever saw before. eyes; what his eyes beheld, his tongues had the wondrous ability to speak. Through the palace thought of either-he heard their aspirations or ing language that speaks to every heart! Nature in him found a worthy listener. She brought her choicest secrets into his soul; he like a worthy student reveals them to you and to me, giving us eyes so that we may behold Nature in the glorious aspect that she presented to William Shakspeare. Through him the tongued trees gave utterance; the babbling brooks found speech. and these rude stones that have been talking through so many ag-s, at last obtained a competent and willing listener. Let us this afternoon see what we can learn from the tongues of these trees-what we can obtain and treasure up from the babbling brooks-listen to the sermons which the wondrous rocks are forever preaching, and apprehend and appreciate the good that is in

everything. It is autumn! We lie upon the velvet sward and view the forest around us. Grand old trees! lordly possessors of the soil, how I love you! You hold up your mighty heads to heaven, and wave your beautiful banners in the air. There you have stood in your proud position while multitudes of generations of leaves have flourished, and dropped, and perished around you. You have put down your radiating roots deep into the soil, and have sucked up by a million mouths the nourishment necessary to build up your huge and mighty structures. Out of this gross, dark mould you have made the regal garments you wear. Beautiful trees-eloquent trees! we listen to your. tongues; and we learn your wondrous lessons. There is a lesson to be learned from you, and well would it be if every soul that observes you would heed it. So stands the true man, built upon the earth, of necessity drawing his subsistence from it, watered by its streams, mounting upward, ever upward, as age after age passes away. Watch these trees; where they are crowded together their bases are small, but their trunks are long. Their motto is the cry of the dying Goethe: Light! more light!" and everything must be sacrificed to obtain it. They are shouldering each other to get the sun's bright smile. Too many men are ready to squat down like toad-stools beneath the overtopping trees, instead of mounting nearer and nearer to heaven every day! What are glory and fame, magnificent houses, broad lands, compared with the development of the soul? the unfoldment of the intellect? the answering of the grand purposes of our being, and growing wiser and better every day we live? There is a lesson to be learned from the trees

that shows the falsity of many other lessons that are taught among men. Cut down that tree: look within its severed fibres, and from centre to circumference you can trace its yearly rings of

in the grain of the trunk, (Twenty years ago most elequent of preachers; and, listening to there was a hot, dry summer. Look among the them, we can well afford to let the others be silent rings, and you shall find that one thin and show- in their presence. I watch these trees, and I see ing but little growth. Fifty years ago there was how they grow day by day, year by year, becomthat tells it to you to day! There is not a day But you tell me, when the tree has arrived at its and in a moment the consequences of their mis-Nature tells you this in the grand elequence of the on the part of the green leaves this coming summer can remove the effect of the dry seasons long gone by, and expand those contracted rings of growth to their full dimensions? No; it is impossible. -When conditions are unfavorable for their proper development, where are the Jesuses for the trees, to remove the difficulties; and straighten the bended trunk, and fill out the lean circumference?

Thus the very tree-tongues are giving the lie to this Orthodox fable that man can do wrong-thus cramping his spiritual growth-and then escape the legitimate consequences of that wrong doing. See the effect of conditions as exemplified by these trees. Mark the one that has had the sun on every side-how symmetrical, how beautiful is that tree! It is, as the poet declares, " a thing of beauty" and "a joy forever!" But mark that tree that has been deprived of the sun except on one side. How ugly, how misshapen, how lopsided, how ridiculous it looks! Far from it is the beauty and the grace of that tree that has had proper conditions for its development. See this" gnarled ash, so unseemly that the raven croaks over it as he passes by. When it was a tender sapling, the hoof of a passing deer crushed it down into earth; and when it reared its head again, it bore, while its life should last, the deforming traces of that unfortunate circumstance. Tupper says: "Scratch the rind of the sapling, and the guarled and knotted oak will tell thee of of centuries in accomplishing the mighty work. it for centuries to come;" and you all remember the old adage: "As the twig is bent, the tree 's inclined." And this is just as true of men as of

Let go that criminal, policeman, whom you are so unmercifully heating with your billy! He never had a chance: his condition now is the legitimate consequence of years of eyil influences and the chilling frown of unfortunate circumstance. - Room for him! air for him! sunshine for im! future life for hereafter, at least he shall have a chance for development, which he never had here! [Applause.] That crabbed old woman - sneering, lying - a thief, it may be-full of evil disposition-she was once a baby, the joy of her mother's heart, pratthe dungeon he beheld the prisoner. He saw the tling in her innocence, and smiling as sweetly as an angel! But as she expanded to maturity, she uttered fauctes-and he embodied them in glow-did not have the chance she ought to have had. She was tempted—she fell; she was tramiled under the feet of the scrambling mass of on wardrushing humanity. Give her a chance-a chance that she never has had before. In the bright hereafter she shall have that opportunity, and develop into all that is glorious and good! [Ap-

There is a lesson of charity to be learned from these trees; and it is one that we may well apply to all around us. I see in every tree, too, an inperent tendency to loveliness. Take that beautiful tree, so symmetrical in its proportions, and cut off all its finest branches; lop off all, if you please, and make of the trunk only a naked, angular stick. What does it do? Why, in a few years, the branches gradually grow again upon it, the blossoms expand in their loveliness, the fruit is developed, and fit once more for the uses of man. There is inherent in all nature a tendency to symmetry and to beauty. I see it in the mineral, still more strongly marked in the vegetable kingdom, and stronger still, as the result of long courses of development, in mankind as a whole. Man, though wronged and abused, though God and the devil and religion have striven to trample him down [applause], has yet within him that which, in spite of unfavorable conditions, pushes him onward to e-entual excellence and the trees—a lesson most distinctly at defiance with what passes for Orthodoxy in these days. There is a lesson, too, of silence in these trees. improved. [Applause.]

long would my sermon last! By what possibility thy life-endeavors go down pure and free from could it ever have an end? It seems to me, as I the mountains. Heed not those who would stay growth. The whole history of that tree, and the go into the woods, and listen to their tongues, thy progress. Take counsel of Nature's lessons

times in which it flourished, is indelibly written, that all other words are needless. They are the a wet summer-see the broader ring of growth, log fairer and better as age after age passes away. that has passed over this tree that has not left its culmination of glory, when it has reached the record around its heart-never to be erased, never limit of its powers, that is the last of it; it is reto be forgotten. I tell you, my brother, my sister, solved to its original components; it passes away, it is just the same with you! There is not a day leaving a mighty Void, and enters, into the dust, in your history but tells its story on your souls, from which it never can again emerge. And yet, marks its influence upon your destiny, and there out of the very dust of that tree, up springs a new is nothing that can make it as though it had one, fairer and brighter for the richness of the never been. I know how common it is for men to soil-gained-from the ashes of its predecessor. I believe that Jesus can wipe out at one stroke bave learned to believe that-although men may suppose that tree to have perished, never-more todeeds-that five minutes of prayer can remove have a place on this planet-there is a future life the dark stains of fifty years of crime; but it is for it just as surely as for man, extravagant as it false-false from beginning to end. [Applause.] may appear. There is room enough in God's universe, somewhere, for all the trees that have ever trees. Do you think that any amount of waving blossomed, and there they are blossoming still; and just as surely there is room for men. They are all living still. The sky of progression is over them; the winds of fortuitous circumstances and beneficent conditions are playing around them. Development, throughout the grand future, is heir inalienable destiny! [Applause.] But Shakapeare says there are books in the

running brooks; and we must n't listen too long to these trees, therefore, or we shall lose the lessons that are contained in these running brooks. Strange place to find books!-but it is Nature's library, free for all. There is a book on chronology-and a wonderful book it is; our modern chronologies are lost in its presence. Go to Niagara-one of our brooks-and there you will find the mighty volume of water leaping over the solid rock, and not without effect, either, Go back to Queenstown, where the Falls were once situated; see where the slowly-grinding waters have channeled a canon seven miles long, telling of the ages that must have been accomplished in its making. According to Lyell, thirty-five thousand years that river has been cutting its way. backward from where it was to where it is today. But what of this, compared to the vast callone of the West, one hundred miles long, out a thousand foot deep through the hardest and most enduring granite? There is a story of time that absolutely astounds us. The streams that did that must have been engaged for thousands. Those grand streams are older than Britain and the Druids, older than Gaul and the Celts, older than Egypt and her mummies, older than the Jews and Jehovah—older, indeed, than the grand old "serpent" himself. [Applause.] These are some of the brooks known by the name of rivers, and they have been rolling for ages where they are now, and doing the work of the world as the years sped away.

There is a book on perseverance in the rivers.

ed up to the Ohio river; every bit of land south of that boundary has been brought down there by the rivers. What is it that they cannot do? They have made seven miles of fossiliferous rocks; they have worn down a thousand towering mountains and carried them away to their common grave in the ocean; again elevated and again worn down in the grand eternity of the past; and the great process is going on now as then. There is a book on perseverance that it will do you good to read, young man, young woman. Whatever you think you ought to accomplish, stick to the work, determine that you will, and the victory is yours byand-by. The very desire to be and to do, indicates the power to be and to do. What you desire may not seem to come; your labors may not appear to accomplish much, but time and continued effort will bring it at last! There is a lesson of patience and perseverance combined to be found in the brooks, which no reflecting mind can disregard. I saw a silvery rill descending from the mountains; clear as crystal were its waters, and with trickling feet it sped down toward the valley, singing a merry song. "I will stop its babblings," said the Frost, as he laid his cold hand upon it, and it staggered and grew still. "I will bury it. from my sight," said the snow, and down upon the level ice floor it dropped-its white mantle and hid the brook from my gaze. Alas! said I, the envy of the frost and the snow have destroyed the rill forever! But while I mourned. behold, the south wind blew, the sun shone forth from behind the cloud, the bands of the rill were broken, and away danced its waters more merrily than before. On it went, and wherever it was seen the trees lifted up their heads and waved perfection. [Applause] I mark that lesson in | their green banners in its praise; the birds sung toit in their leafy bowers, and the flowers kissed it with their beautiful lips as it wandered by. But the hills saw it, and they said: "Why should we Go out into the woods, and put your ear to the allow this vagrant to wander, chafing our sides, trunk of that tree. Can you hear anything? | and setting at defiance the limits of days gone by? and yet that tree is busy; every particle of it is Let us unite, and crush it forever!" And so sayat work preparing the garment it must wear to | ing, they linked themselves together and presentgreet the dawning spring. The voice has gone ed to the rising stream a seemingly impassable forth; the warm sun brings nearer the time of barrier to dispute its further passage; but other the budding leaf, and all the trees of the forest streams came rolling in to feed the falling water, are weaving their new dresses in honor of the, and by-and-by the brook said: "If I can't get coming guest. Suppose a thousand young ladies through I must go over!" And the old hills clapwere to be furnished with new dresses in the next | ped their hands and said: "Listen to the little feltwo weeks; what an excitement would there bet low! no more can be grind along our massive What a snipping of scissors, running of sewing foundations; he is chained; his work is done; his machines-and, I might say, talking machines, life is ended." But I watched the stream, and it too-would be necessary to bring the matter to a rose inch by inch, and swelled from rill and brook successful termination. And yet, here are all the to a river's nower, and at last it found a valley trees of the forest making their new dresses with- between two hills, and poured with a thunderous out contention, without-haste, without the inter- roar on, on to the broad ocean-far grander and vention of a French artiste, in the good old- more useful than before! [Applause.] Wherever fashioned style which can never be amended or it went it carried blessings in its path, receiving, accumulating power from a thousand tributaries, There is another lesson in these glorious trees- till it poured its torrent at last into the all-ema lesson of beauty, a lesson of goodness. If I bracing seaf! There is a lesson for thee, my toilwere to tell all that the trees have to teach, how ing brother; let it not be lost. Let the streams of sibly be otherwise. [Applanse]

But Shakspeare says there are sermons in stones, and, while there is time, we must look at some of these. You would hever forgive me if I cattending us; for the child it is better than a Lenvy not, or bright or dull, did not give you some of these permons. These heads, my, and eloquent ones, toop they tell a story, and a wonderful story it is. They preash sermons, and the best of sermons they are. They never her please a congregation, or for the glory of God med in afrail some of our ministers do

na ser ji o poja ser almasê tatlor gi day moj night ji - In « inn rik salm at dithe atormia despite b

They never stammer; they never get drunk; they have a blash for their record; they invariably tell the truth, and that is just exactly what we want, and their hold, outspoken utterances have sported more than a thousand barrels of sermons in Massachusetts [applause]; and the wonders they noted will ever go on sculufying the prejudire l'arguments of a one sided priesthood. Werner, Hutton, Bakewell, Lyell, Anded, Mantell, and many others of like cultbre, have been listening to these sermons, and taking notes of them; and the notes they have taken they are sending out to the world, creating different views concerning our planet and ourselves. There is a permon, on world-miking-cosmogony, as it is called; what a wonderful, sermon it is! It spoils Moses's story - r whoever did write it-of the reation of this earth. Away go the six days of labor; away go Grandfather Adam and Grandmother Freezaway goes the mechanical God, resting, fatigued, on the seventh day after his toil; away goes the old serpent, ay, and the young one, too! [Applagee] In this wondrous sermon on world making we find no God at work like a carpenter, declaring the results of lifs toll, after mature deliberation, to be "good," and then, in a very abort time, overdawing with wrath at the creations of his own hand and sweeping all but Noah and his family from the face of the earth by a descroying delage, only to repeat the experimost, and to fail will more lamentably in the case of Novice descendants, [Applauss] What a miseral ie story is this to tell in the nineteenth century, with the words of the sestones ringing inour cars. From the story the rocks are telling, we But bying the devil here, and we will review hing can be cour earth go forth a thery mass, shot off from the rol, glowing bosom of the sun, but hears there is not found an Inner good. How could be ing withoute concentering fire mist a life-princit hold life immense empire together unless there ple that was capable of developing in due time, was some goodness as a bond of union? Dissect plant and that and beast, ay, and even man, the devil, and you will find there is an angel kerwhen conditions came right! We can mark its progress see the solid rock, as it is couled heaving up, black and bare and finty; see the waters descript; mark the first, rule forms of life at the sea bottom; mark how bland after island arose from the deep, lichens, clinging to the rocks upon them; odgradually developed up in them; beetles buzzing aroutal them; tishes thydring along the island shore. We can go on to the carboniferous age, and see the mighty tree-ferns and gigantie vegetable productions of that age; see gigantis vegetable productions of that age; see heaven. [Applause] There is good in Death, violation of, not external law so much as of the the Lemidodendrous rear their scaly trunks; mark and, as Spiritualists, we know it beyond the post-their trule breis fishing by the sea, the early sibility of doubt! [Applause.] No longer living as the instruments that shall sting unto death the reptiles that dive in the waves, or, on leathery wings upboune, go recruming through the dense, still, air. We may trace the path of progressive development from thence to the monkey, to the savage; to ourselves, as we are in this the freest audience, and advocating the highest truths in the most cabilitened city in Americal. [Applause,] Wh are Lergius we are to-day, and, in the light of past trials and sufferings, we have taken an oath that we will too die till we have made this old world let er than we found it. [Applause.]

There is the sermon that I have heard the old rocks tell ever since I was a boy. [Applianse] When you learn this lesson, Orthodox sermons will appear to you like the ridiculous fables that harrow the imagination of impressible childhood!

Man has been advancing from the start; then man never fell; God never allowed any devil-to mako man fall-then God never made a Jesus to patch up his inspired handlwork. We are here, clined to believe there is good in all—that there is Generalities are too apt to pass either over our with the mighty past behind us, and an unbound- a soil of good in all things, however evil they heads or under our feet. We must come to speed future to come, and are able to climb the heights of progress just as long as the immortal soul shall One man says to me: "Is there any good in through all these ages-simply that death or the devil ony hear of the prize at last? It is not post I can go back ten years in the life of this nat and he with dared to question it was looked upshie! Do you think that all these millions of this than and what do I see? Boston—America—a on to be as vile as the one who dares to Could the years were devoted to the development of this legal hunting-ground for playes; forty thousand great grand world to a fitting habitation for you? preachers and eighty thousand merchants licking of the king, and sought for redress under kingly werd implanted only that you might go out, at the ministers quoting Scripture to prove the say of breaking that rule and setting up a government -do you think that all these infinite desires, the dust at the feet of a tyrannical slave powerlast like a puff of smoke, and that he the last of cred title of the woman-whippers, and the mer-you? No, no; it is not possible, my brother, my chants ready for any sacrifice of dignity, honor, pendent government. Independent, but not per-

"-All-this labor was not for naught. You are, that yor may be. All the past was, that you might be in the present, and this present is, that the future may be better than it was we can see, as Spiritual-long! [Applause.] Where now are those godly lists, the vorkings of Sature in all this wondrous infinisters in Boston who thundered their Biblepast, and hear removes from these stones that texts from the pulpit in favor of this stupendons men never before have had the slightest concep-

But I must not preach too long from such sermons as these, wondrous as they are. I have only touched upon the surface of what we may learn favor of freedom, and that Christianity has confrom the sayings of the stones. There are but quored and gained the victory alone! That war fow geologists who have clared to tell the truthwho have dared to reveal to the world all that their the last thousand years! [Applause] Those and wrong, must be wanting in some essential sciouca has taught them. There is a great effort exhibited by many of them to make these old temple of human liberty, thought to burn the lock, consequently in violation of the standardpreachers, felk Orthodoxically, but the efforts in such directions almightily fail. Though many geologists fork with oblique vision to look upon old cog pas and new revelations at the same time, yet there are others who are gaining courage and daring to talk more and more on the forbidden subject. Our very babes in school are learning what the rocks have to say, and they are basing their ideas upon the principles which geology so plainly dictates. What has been done in this field is but a tritle, compared with what shall yet be. These preachers are wany in Boston. They are cutting down Fort INIL, and day by day interestod peor le gather to see the gradual disappearance of one of the interesting relies of historictimes. Go and see these old "hard-heads," as they are scooped from the roll by the blow of the steam excavator, or lie exposed to the light of day all along the lessening crest. They are full of marks and send thes. There is not a stone that over-came in contact with them that has not left its mark; they tell you of the old clacial period, with its grinding ice-fields, of a very different state of things in Boston than now; and you may learn from them that we have only started to explore the primal part of our planet's lessons, tosay nothing of these of the grand universe. [Ap-

But Stakepeare don't stop here: he says there is good in everything. But, William, is n't that an extravagant statement? Good in everything? Can it be possible! Oh, yes; it is true to the very letter. Ob, Shakspeare, you were wise; I can't help thinking you were wiser than you knew, Good in everything! What, good in pain-the herald of death? that dark cloud that comes between us and enjoyment-is there anything good.

and still go on, and all will be well; it cannot pos- age of maturity our bodies would be wrecks; a toy's hands, before he got to be ten yearwold, would be burned to powder. Pain is the grand safeguard of our lives-the guardian constantly thousand nurses; the mother's eye may wander "hard bearls," as they have been called, are old from her charge, but pain never sleeps on its post. That sweets of Eden bowers may cull, -it is ever ready to give warning of the approach . Denied to such as me! of the enemy. The child puts its finger in the I envy not vain pride and wealth, fire-ha! it starts back with a sudden cry. It has That dare from law depart; learned a lesson it will never forget as long as it. And ask alone for golden health, lives. And this is the office of pain-one of man's: And manhood's friendly heart! greatest benefactors.

Is there good in earthquakes, Willam?-these ground-shakers, these men-enguliers, these citydestroyers?-anything good in them? Certainly! It is by the earthquake throes and strong convulsions of Nature that the continents have attained their elevation above the surrounding seas. We should never have been here amid the brightness and glory of to-day, if our planet had not been swept by storms and shaken to its centre by the

earthquake's jar! [Applause.] Is there good in volcanoes-those fearful avenues of scoreling lire, that with their rivers of burning lava scathe and destroy, and with their A heart that acts in perfect right, clouds of descending ashes envelope cities in ruin? Yes; these are the safety-valves of the world. That loves pure love with pure delight-Weight them down, as engineers sometimes do the safety-valve of the steam ergite, and this world would perish in the inevitable explosion. that would follow. These volcanoe+save-us from the most terrible disasters that could happen to us. Is there good in pestilence, that makes whole nations tittake to their very hearts? Certainly; the cleanliness of our city streets, the beauty and symmetry of the buildings, the sewerage system underground, whereby the foul refuse incident upon vast assemblages of people in limited quarters, is carried away-all arise in a great measure from the terrible curse known as plague or pestilence, When it comes, men are obliged to do what they would not dream of doing otherwise for these objects, as a safeguard against the court of the dreaded malady, and therefore, inghis reflect, there is a soul of good in this great exil.

"Oh!" says my Orthodox friend, Byou know there is one being in whom there is nothing good. "But who is he?" "The devil-be is att lad!" and see if, under all the evil attributed to him,

nel in his heart. is not a thing. If there was a devil, there would agony and opened channels of human sympathy. he good-in him; but the fact is so we are inform- Talk of total depravity after this! "Ah; but were ed by the Orthodox-there is no good in him; not those totally depraved who could set fires, which is conclusive proof that he does not exist. who sought to kindle anew the flames in an hour sick man's solars, the good man's hope, the poor as the outer expression goes; but if the wages of man's friend; the strong deliverer, the captive's sin is death, sin boing a violation of law, then, release, the messenger of Gol, and the door of surely, those who have been conceived in sin, in are we in the darkness in which we were born, order of things which has made them what they and in which so many of us have been reared; are, we have climbed to the tops of the mountains, I promised, in my last, to weak further of the and have reveled in the rays of a sun that never causes which produce so much inharmony in our -never sets! [Applause.]. Around us the pros- ranks. I speak of these causes, not because I pect—so glorious and fair—is 10 witle that we can would apologize to those who oppose us; far from nee beyond the swift-flowing stream the friends it! I have no apologies to make in that direction who have gone before-ay, and we can listen to have no desire to modify for their acceptance. the tene of their loving voices, in the light of this But there are humble, earnest, progressive souls new morning we can take Death by the hand and who are with us in feeling, who desire our sucsay: Thou art our benefactor; thou art our unchanging friend; thou art sent on the most beneficent of all missions; when our work is done on earth wo will greet thee with joy, and look in thine eyes with a smile, and thou shalt bring us release, and usher us into the companionship of the immortals! [Applause.]

So there is good, then, in all things that happen to man? I am inclined to think there is; I am inmay be.

history—the very thought of it is terril le, and yet nable. The divine right of kings was conceded, or liberty, if so they might dispose of their goods to the Southerners. Where are they now? The failure, when contrasted with the possibilities of red whirlwind of war has swept the whole brutalsystem from the face of the land it insulted too cause of its own imperfection as a model form of long! [Applanee.] Where now are those godly government, as from the imperfection of its ma crime? Why, you can't find a man-from Maine to Mexico, who dares now lift up his voice in de-undermine the foundations, then the temple must fonce of chattel slavery; and the ministers are fall. now hastening to prove that they were always in converted more men than Christianity has in The who applied the torch of rebellion to this grand fabric to the ground; but what did they do? it is not so much of these that I am speaking, for and, when the smoke rolled away, there stood the sult of our social standard, our social chemistry, the brave!" [Applause.] The noblest, freest na- the standard ideas; and such are ostracized under tion on the face of this planet! So we are to-day, And we have some reason to thank War for this against those who question their perfection grand result. And when I find such glorious churches, that of "find lel;" and the "social mongrand result. And when I find such glorious deadly of current cannot but agree with Sbakspeare that there is "good in everything," and I and the "social months of the liver"—each, in certain stages of progress, a ferrible stigma. Yet indistingly and I are sail-field that we shall at last be able to come. am satisfied that we shall at last be able to say: All's well that ends well!"

MARYELS OF THE INSECT WORLD-The Spectator, in its notice of M. Pouchet's work, "The Universe," says: "Min generally flatters himself that his anatomy is about the highest effort of divine skill, yet that of the insect is far more coin-plicated. No portion of our organism can complicated. No portion of our organism can com-pare with the probose is of the elemmon fly. Man can boast 370 muscles. Lyonet, who spent his whole life in watching a single species of cater-nillar, discovered in it 4000. The common fly has 8,000 eyes, and certain butterflies 25,000. M. Pou het treats it as an established fact that so fline are the sensory organs of ants that they conters by means of their antenrie. Consequently, the strength and activity of losects far surpass ours in proportion. In the whole field of natural science there is nothing more astounding than the number of times a fly can flap its wings in a sec-As the fly passes through space at the rate of six feet in a second, it must in that point of flue vibrate its wings live or six hundred times.

But in rapid flight we are required to believe that 3,600 is a moderate of the contract of the size of the contract of th in that? Certainly—most assuredly there is. If 3,500 is a moderate estimate. The mind is stupe we never felt pain, long before we reached the field if it attempts to realize these results."

Written for the Banner of Light. A FRIENDLY HEART.

BY WILLIAM BRUNTON.

The lords of high degree,

Are not the sons of toil and care,

That bear the heat of day.

A free and friendly heart!

And strive in vain to reach the fair, The men that love repay? And claim they not the largest love, To heal each bitter smart? Then let me have, where'er I rove,

Yes!-have a heart that lives for men In spite of doubts and fears; That says to hope, Revive again! And weeping, Dry thy tears!

Not from the rules of mart; A free and friendly heart!

Yes!-have a heart that sees in man

A brother, not a foe; That aims to do the best it can, While living here below; That speaks good words, and gives sweet smiles, And acts a royal part;

That shuns all wrong and worldly wiles-A free and friendly heart! Oh, heart of love!-not love confined To one or two dear friends, But heart of love for all thy kind,

That aids, that cheers, defends!-Be thou my heart in truth and right, And hope and strength impart To spread abroad sweet love and light, Oh free and friendly heart! Boston, Mass.

Free Thought.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER,

Exciting scenes have flamed, up from our northwestern shores since I last wrote for your col-But then, Shakspeare did not refer to him-he umns; seenes that have plowed furrows of human Is there good in death? Certainly! Death, the like the one of Chicago's agony? Perhaps, so far

> cess, but who are troubled at what seems to them confusion in the camp. To such I would say:

"Ye fearful souls, fresh courage take! The clouds ye so much dread Arcolg with mercles, and shull break With blessings on your head." I said, in my last, that we judge of the now, of the acts of those advocating the new, by the

STANDARDS OF THE OLD, and I wish to enlarge somewhat upon this thought, cialities, must talk plainly in order to be understood. There was a time when it was supposed Have we come all this way - reaching | war?" It is the most horrible thing in human that we had a political standard that was impregthere were brave souls who questioned the justice ect; a success, when compared with the past the future.

It must fail for a time, at least, not so much be the conception grand even to its details; but, i the timber is poor, worm-eaten or inflammable, if rats are permitted to gnaw through the poets and The material for our political, religious and social structures, the men and women of which they are composed, are the product of social chemistry; and if the product of such chemistry is imperfect, there must be imperfection in the result element.

It is not so much of children born out of wed-They only burned the wood and hay and stubble such will compare favorably with the children of their own selfishness that was hung around it, noble, self sacrificing men and women as the regreat, grand statue of Liberty, erect over all, un-harmed by the translent fire, unblackened by the smoke! So much war did for us; it took slavery out of the nation and made us in truth, as before in name—"The land of the free and the home of the name of free lovers

Governments burl the thunderholt of "rebel" in any evil sense of that term; and why may not the same be true of the social standard—of those who dare to question the monogamic system of marriage as to its fitness to meet the needs to produce the highest good to all humanity? May not individuals do this honestly, truly, and still not be free lovers in any gross sense of that term? The fact is, what three fourths of the people mean in the true "freedom" are connected, with love by the term "freedom." as connected with love, is the most damnable kind of slavery, as too many earnest, true women have learned, to their sorrow; for, did they dare assert their claim to them selves, to the disposal of their own persons, it was straightway interpreted to mean that they were the common property of every sensualist who desired possession, and refusals were met with "Live out your principles." Any system which enslaves woman, either in marriage or out, is damnable in itself, and brings damnation as its results and this is why the timber for our temple is shaky worm-eaten and brash. But what has all this to

DISCORDS OF SPIRITUALISM? you ask. It is just here that so much of the discord comes in. The present moral standard in regard to social questions is accepted as the right one, notwithstanding its imperfect results; and

those who are guilty, or are suspected of being

practical application. And why? Because such application would be death to the present order of society; it would be putting the new wine into old bottles, and both would perish Now, we can spare the old bottles, but we CANNOT spare the new wine. But if we cannot trust the present standard, what shall

BE OUR STANDARD?

That is the question which this age is called upon to decide. The present standard of virtue, of purity, rests upon the authority of persons, and is the result of the ownership idea or principle. The standard of the future must rest upon the needs of humanity as seen in the light of science; and tried by such a standard, many publicans and barlots will go into the kingdom in advance of those who pride themselves upon their immacu late purity. But who must give us this stand-

HUMANITY.

Yes, humanity. The testimony which helps to make up the final verdict, must come from every grade and condition of life; all must not only be permitted but induced to declare that which they knote from personal experience. The woman who is as "chaste as ice," must have no precedence in this court of inquiry, before her whose nature is bountiful beyond repression in creative fires. She who has looked up these fires behind iron doors, forcing them to inaction, and she who has caone life's forces in introverted action upon self; she who has lived true to the present conjugal standard, and she who has scattered her way to stran-gers, till heart and strength have failed—each and all must make a clean breast without fear or favor. Man, also, must give unhestratingly the effect that each has had upon him; not one class of men; but all classes of men. When this is done-when this testimony is given, nothing extenuated nothing set down in malice, then, not till then can science, as an impartial judge, give the true decision. For the changes that must come before such a court can be convened—for the changes that the decision of such a court will bring, but few of us are prepared. We shrink from the con-

"We falter where we firmly trod,
And falling, with our weight of cares,
Upon the world's great alter states.
That slope through Nature up to God, We stretch lame hands of faith, and grope, And gather dust and chaff, and call To what, we feel is Lord of all, And faintly trust the larger hope."

. We do this, too many of us, and . in trying to steady the ark, we gather but the chaff and dust of discord. In trying to save the wheat of the past and present dispensation, we get into the draught of the breeze, and the chaff and dust are blown into

not prepared to decide, for the testimony is not al. in. But I have this piece of advice to give to syery woman: Do nothing that you cannot respect yourselves for doing, and if, at any time, you find that you have made a foolish move, have been nayehologized into doing what, under other circumstances, you would not have done, do not give up your self-respect and allow the world to give up your self-respect and allow the world to crush you, no matter whether you are fifteen or fifty. But what has this to do with THE WORK OF SPIRITUALISTS?

Simply this. It shows that they can be just as tyrannical as any other class of people, and will remain so just so long as they continue to judg from present standards—continue to look upon the surface of things. When they have quarreled themselves down to foundation principles, then they will be ready to apply them; and they cannot apply them so long as they are so afraid of the condemnation of others. When they come to

the constemnation of outgre,
feel that

"All pass away for the progress of souls,
All religien, all solid things, arts, government—all that was
or has appoared upon this globe, or any globe, fath-uto niches and corners before the procession of souls
along the grand roads of the universe;
Of the progress of souls of men and women along the grand
roads of the universe, all other progress is the needed
emblem and substance,"—Whitman.

When they come to feel the spirit of the above, they will not shrink from the discussion of any question; will not hold back from probing it to the bottom for fear of injury to any institution, no matter how ho rry with age, or how sacredly esteemed will not shrink from the closest investigation of any and all subjects, lest such institutions should suffer. If they can't stand the fire, then let them

THE TRUE CREED FOUND AT LAST.

BY E. D. BABBITT, D. M.

Trace the whole pathway of men and nations down the track of time, and you find it a warfare of creeds. What millions have fallen in murderous combat in defence of some church scheme concorted by man, but vainly supposed to be the eternal and only truth of God. The Roman Catholies, the Greek churchmen, the multitudinous sects of Protestantism, the Mahometans, the Buddhists, the Brahmins have all been sure they were right, and all others wrong. "Orthodoxy, my doxy; heterodoxy, your doxy," says some shrewd observer. So childish do the creedists become, that instead of spending their time in blessing their fellow men, as did their Master, they spend their time quibbling about theories and forms, Men, they say, are perishing in their sins and gong to everlasting destruction, and yet they write vast volumes and spend great strength in twisting special passages of the Bible to prove something their shoulders together and swear by all that is. that is perfectly worthless when proved, so far as the salvation of poor suffering humanity is concerned. Take, for example, the endless warfare that has been waged on the mere form of baptism. Some say a small quantity of water is sufficient, and han quality. Jesus considered it altogether too small a matter to give any directions about, and, so far as the Bible is concerned, nothing positive can be proved on one side or the other. Other plause, and was listened to by appreciative men. millions adopt forms, ceremonies and creeds, because they are old, and yet it is notoriously true that old things are generally imperfect in proportion as they are old. Old potatoes, old apples, old fruit of all kinds, old educational methods, old agricultural ideas, old plans of manufacture, old methods of inculcating knowledge, when people had no printing press or free schools, and were wrapt in the barbarism of ignorance, were all miserably imperfect as compared with the present. If someone should suggest that old wine is best, let me say there is just this difference between old wine and ah old creed; that while the wine has a principle of activity in itself, which causes it to progress into greater perfection, as time rollstalong, an old creet is a kind of a crystallization that is totally unable to keep pace with the advancing tide of progress, which evolves new conditions and new wants.

Now I have been easting about for something which shall be the gist of all creeds, the very efflorescence of all systems, past or present, European, Asiatic or American, a creed for the whole world, yea, for heaven itself, and which shall become more and more luminous through eternal ages. The churches of to-day are on a sliding scale of belief. A few years ago the clergymen frightened people toward heaven by holding up the hell-fire doctrine and the fierce wrath of God. and supposed the world was literally made in six days, and many other absurdities. To day the intelligent members of all the churches know, from science, that the world was not made in six days. that God is a being infinitely tender in his love. What, then, is the end of this sliding scale, what | she stoops to such a one as he."

guilty of violating its code, are ostracized practi- the eternal principle that shall grow only more cally, even by those who claim to agree with beautiful as the billows of time s, all beat around them in theory; or, in other words, many will acknowledge an abstract right, but regudiate its Each letter includes the letter of teach an all the control of the co Each letter includes the letter o, itself an ellipse, the Greek ideal of beauty; and each o having neither beginning nor end, is a fit emblem of eternity! Two little words will express it, and would that they could be printed in everlasting line. 1ments on every heart:

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To do good the best, we must ourselves be good, pure, healthy, wise and cheerful, and then we can the better make others good, healthy, wise and cheerful. Doing good will make us happy. Being happy will enable us the better to do good. The two things are reciprocal. Doing good is the best way to glorify God. We do not need to spend much time in praising God, and telling him how great and wonderful he is, when all the universe knows that already. If God should speak to us, might he not say somewhat as follows, leaving off the rudeness of human expression? "I am not a vain God. Infinite worlds and systems reflect my glory, and countless archangelic hosts; any one of whom could sway your little p'anet, stand ready to do my bidding. Though infinitely precious to me, you are infinitely small, and your feeble words of praise, though well intended, cannot' enhance my glory. But if you will bless my greatures, all of whom I love, your deeds shall come up like a sweet incense of praise before me. Throughout all the universe of matter and spirit, have I established a law that when one soul shall make another beautiful and happy, his own soul shall be blessed to a still greater degree, and he shall be enabled to rise the more rapidly through all the spheres of heavenly progression into my ineffable light."

Running like a golden thread through all religions, ancient and modern, is the sentiment of doing good; but mankind has been too generally blind and deaf to its glorious meaning. Zoroaster, Confucius, Socrates, the prophets, and still later, Christ, Mahomet, Swedenborg and countless others have proclaimed it. Christ says, "They that have done good shall come forth unto the resurrection of life;" James says, "I will show thee my faith by my works," and John says, " He that doeth good is of God." In fact, Christian or our faces.

"Give us your ideas upon the subject," says: Infiel, Spiritualist or Materialist, can meet in one. And if I should you would only curse me harmony on this common ground. Thomas Paine for it; would think it "neither profitable, commentent nor agreeable" to listen to them; and, beside, I am do good." And J. M. Peebles says. "My religion to says," My country is the world-my religion, to: do good." And J. M. Peobles says, "My religion is love; my home is the universe; my soul-effort is to educate and elevate humanity." Let us, then. engage in this blessed work of doing good to others, and a sweet peace of mind shall steal gradually in upon us which shall prove the beautiful saying, "The kingdom of heaven is within us, even in this world, as well as in the bright hereafter."

Magnetic Movement Cure, 326 Degraw street, Brooklyn, N. Y.

Phillips on Labor.

Wendell Phillips addressed a small company in an upper room in Hanover street, Boston, recently-the lodge-room of the Knight of St. Crispin-a small company-but it represented in a great measure the laboring classes of this people. There is something very impressive when large masses gather and manifest the enthusiasm which only large masses can do; but great effects are as often produced when earnest, accented thought makes up for volume. Many great movementsperhaps it will be safe to say all in the world's history - begin in upper chambers and such places; we need not quote them, they occur to every one's mind. Greece and India were, geographically speaking, but Hanover street and upper halls, but they were the geneses of civilizati tion and Christendom, or mainly so.

We have learned not to despise small beginnings, which may become flood-tides, swamping all but the swiftest runners. It matters but little, however, where Phillips speaks or to whom, he has the nation's ear, and his words are wide spread, and people hear them. But here were the men, though few, that were accents, more or less, of the labor movement; and when addressed on vital subjects by one who has the living word to utter, and the gifts to utter it effectively, it hecomes, in the words of the parable, good seed falling on good ground.

Mr. Phillips spoke of the progress that had been made among men connected with the tradesunions of the States, and said that they had been trained to work in unison politically. In so doing they had aided all other labor movements. No country was ever governed, said he, by a majority. They put their shoulders together and push, but they do not rule or govern that country. You must be sure you are in earnest. Giveme fifty thousand men who are in earnest-who can agree in all vital questions-who will put true and just that for years and years they will put their ideas before the country-and that body of men will govern the netion.

So if men who represent the labor movement are thus in earnest, in less than twenty years some insist upon water enough to cover the whole they will rule this country. He impressed upon person, thus making it a matter of quantity rather them the importance of organization. We are already numbers, and we are being heard; if we are in earnest, we will win. Mr. Phillips seemedto be earnest and prophetic, received much ap-He made some remarks about the Chinese which had not his_usual lucidity; perhaps that point was advisedly kept as an unaccented syllable. We all know what Mr. Phillips's logic must be, for Indians or for heathen, and that is, God made of one blood (be it in the line of monkeys or wolves) all the nations of the earth, and so we will rest satisfied with the speech, which, upon the whole, was well accented. The following is the closing paragraph of the Boston Herald's re-

> "It concluding his remarks he said in a very emphatic manner that it the tanoring classes gauized and were true to themselves, in 1876 they gauized and were true to themselves, in 1876 they emphatic manner that if the laboring classes orelect their President. He predicted downfall of the Republican party, saying that for years past this party had been living on shadows, and whether Grant was elected or defeated, the party was sure to go to pieces. Three cheers were given at the conclusion of the address."

We are moved to add that, if the sons of toil realized their power and used it, they would rule this or any nation; we might say the same of the Spiritualists, but both at present are mobs, and not armies; organization will bring both into the front-and the eloquent orator was wise to emphasize organization. The advice will not be without effect-it is the organized voice that is heard; the press and the pulpit pause in the presence of any army, for in union there is strenth.

JOHN WETHERBEE.

Emerson preached a whole discourse in a few lines, thus: "The accepted and betrothed lover has lost the wildest charm of his maiden in her while the fires of hell have nearly cooled off and acceptance of him. She was heaven while he turned into a place of darkness rather than of light. | pursued her as a star-she cannot be heaven if THE SPIRIT OF THE DEPARTED. BY C. K. HERVEY.

I know thou art gone to the home of thy rest, Then why should my soul be so sad?

I know thou art gone where the weary are blest,

And the mourner looks up and is glad;

Where Love has put off in the land of its birth.

The stain it had gathered in this;

And Hope, the sweet singer that gladdened the

Lies asleep on the bosom of Bliss.

I know thou art gone where the forehead is starred With the heauty that dwells in thy soul, Where the light of thy loveliness cannot be marred, Nor thy heart be flung back from its goal; I know thou hast drunken of Lethe, that flows Through a land where they do not forget, That shalls over memory only repose. That sheds over memory only repose. And takes from it only regret.

This eye must be dark, that as yet is not dim, E'er again it may gaze upon thine; But my heart has revealings of thee and thy home

In many a token and sign;
I never look up with a vow to the sky,
But a light like thy beauty is there,
And I hear a low murmur, like thine, in reply,
When I pour out my spirit in prayer. In thy far-away dwelling, wherever it be,

I believe thou hast visions of mine; And thy love, that made all things as music to me, I have not learned yet to resign; In the hush of the night, on the waste of the sea, Or alone with the breeze on the hill, I have ever a presence that whispers of thee And my spirit lies down and is still.

And though like a mourner that sits by a tomb, I am wrapped in a mantle of care,
Yet the grief of my bosom—ob, call it not gloom—Is not the black grief of despair;
By sorrow revealed, as the stars are by night,
Far off a bright vision appears, And Hope, like a rainbow, a creature of light, Is born, like a rainbow, in tears.

Original Essay.

THE WAVE OF PROGRESS UPWARD.

BY LEON HYNEMAN.

The distress, suffering and loss of human life and property caused by the consuming, flery element so wide spread in the western section of our fair land, awakened a divine principle in the cial vices. In the political world, truth is ignored heart of humanity, which, through the almost general demoralization and selfishness, has lain der by all possible means. The scum of society dormant in the heart of man. It would seem that in the disregard of human life, of every principle their selection of boon companions, thus helping of honor and of solomn obligations, manifested daily in high and low life, among the educated which no man of respectability will suffer his and ignorant, that, in the order of the Divine Government, the progress of human development had been arrested—that the terminus of retrogression were being evolved out of the recent widely extended calamilies, in arousing the human sympathies and eliminating the noblest and best attributes of the divinely formed human being.

Theologies of every creed ascribe all calamitous events to the direct act of God, for sins committed, and not to the natural and logical sequences of cause and effect, through unchangeable, eternal laws. In consequence of such theologic teachings, mankind have entertained the most contracted, narrow and inconsistent views of the Deity, the mode of Divine Government, and the mas of their faith. The public press, whose aim agencies through which Nature and man fulfill should be to aid and promote the progress and their destinies. Progression is an inherent principle in the constitution of Nature and of man, but progress is not always in a straight line. In the world's experience there have been revoluforces were spent, progression commenced and always attained a higher civilization.

The present era, notwithstanding our progress in knowledge, in the arts and sciences, has been frightfully productive of most dark and diabolical deeds. Scarce a community anywhere has been exempt from either the assassin, the adulterer, telligent life in the world beyond, the sectarian the betrayer of innocence, the incendiary, forger, thief, betrayer of trust, the doer of wrong of every crystalfized dogmas of an effete theology, maindegree; and, although the professors of religion from their pulpits affect to teach a pure morality, the conscience and intellect of the ignorant, and their example and their influence have been, and for selfish purposes of emolument. are, to engender those vices so common throughout the world. It cannot be denied that ambition, extravagance, and an inordinate desire for a higher civilization, in which man in the majeswealth have their origin in church example. The old meeting house, with unpainted walls, plain, un- surrounding and influencing him. The progresscushioned seats, and plain, unostentatious preacher, was more conducive to unfolding the true reli- homes of humanity, seeking to know if departed gious principle than the costly, magnificent edifices now erected to suit the taste of fashionable scious, have faculties to converse, see and hear. priest and aristocratic society. It is mainly those in high life, wealthy, arrayed in magnificent dress, brought happiness to many a doubting soul, so who attend church and synogogue meetings. and only because it may be fashionable in their millions of the deepest-thinkers, who have becircle, and to display their finery. It may be to that be not the motive, it surely has that effect, dress pervading all classes of society, and the mainspring of the inordinate desire for the possession and eagerness to acquire wealth. The seat in those fashionable gospel palaces. These extravagant residences in the vicinity, and this we find charitable institutions using the means erection of halls costing many hundreds of thousands of dollars. The example of the church and worth, intelligence and furity of character. synagogue, their ministers and natrons. has afdering a love of money as the great aim of life, to the legitimate effects may be seen in the very general demoralization of mankind.

That divine order rules throughout the universe of Nature and of man through immutable, universal and eternal laws, is seen in the harmonious results of cause and effect—the one the legitimate offspring of the other-in the unfoldment of material phenomena, in that amid all the ever- loved ones gone before. constant changes there is nothing lost; in the universal order of elements in affinity combining; in the unity and uniformity throughout the entire system and machinery of production, reproduction and decay.

The Supreme Mind rules in and through all things in the universe, and is ever present everywhere, through immutable, law; therefore, in the physical, mental, moral and spiritual worlds, there can be no such thing as chance, neither accident, nor that which is called providential or supernatural, but ever and ever the phenomena of Nature and the activities of humanity are in existing conditions in accord with divine harmony

and order. The general demoralization and gross depravity pervading the masses of humanity, the uneasiness and disquiet of mind as regards the future life among all classes, so patent to the observant, as well as the recent great overflowing of the human heart in sympathy, deeds of mercy and benevolence, all indicate a return movement of the wave of progress to better conditions, to a higher life of purity, truth, justice, liberty, equality, a Gottl you should not walk in dose boots. Dose people.

consistent conception of man as an immortal being, with conscious attributes to unfold progressively throughout the eternal future, and a more sublime and just knowledge of God and the divine attributes of Omnipotence, Omniscience and Omnipresence.

The return wave of progress upwards is manifest to the discerning mind in a leveling process initiated, which is not apparent to the common thinker; to movements among the laboring, producing masses drifting toward unity of aim and purpose; to the increasing intelligence of the toiling multitude; to the instrumentalities for the diffusion of information and obtaining correct knowledge, from day to day, of events transpiring and movements in progress in every portion of the habitable globe.

The wisdom and prescience of God is manifest in the wonderful mechanism and movements of the planetary system; of Nature, in its varied and ever-varying productions; of man, the coworker with God in advancing civilization, in whom the divine presence is eliminated in conscious perception. The divine presence is the source of intuition, inspiration, the source of the mind's evolution, of unfolding thought, of energy in every form, the source of the interior spiritual perceptions unfolding in progressive spiritual life.

The ascending wave of progress, according to the unfoldment of man's capacities, will develop a state of order out of the general disturbing elements so manifest in the social, moral and political spheres and organizations of every kind, affeeting the individuals in every plane of their activities. The mental sphere of the civilized world is agitated by conflicting doubts and a general uneasiness, as seen in the efforts to arrest the progress of events to higher and better conditions. No portion of humanity except the unthinking ignorant are free from the disquiet of mind and restless anxiety.

In the churches and synagogues, doubts are largely entertained as regards the truth of their theologic creeds. In social life, obligations of the most sacred character are disregarded, the rights of property not considered, the sanctity of home invaded, and the sacredness of innocence violated. Inebriety, infanticide, inchastity have become soby every conceivable device. The aim is to plunmove the machinery, and the people aid them in to make official position disreputable, and to name to be used.

The sectarian (misnamed religious) and lay press pander to a depraved sentiment to gratify was drawing near, and that higher conditions the vox populi-the former in commenting and explaining the biblical writings, of which the readers are as capable of judging as the writers, and their ventilations and interpretations only tend to confuse, not enlighten; but by assumptive authority and dogmatic reasoning, from illogic and illusory standpoints, their readers of the same school of theology assume their sophistical expositions to be marvels of learning, and without investigating as to the truth or falsity of the basis upon which the theologic structure is founded, become more strongly confirmed in the narrow creeds and dogdevelopment of true science, is a great fraud. The science of government, on broad universal principles, is never considered even in this republican land. The jurisprudence and ethics of civiltions going backwards; but, when the retrograde ized nations, based upon a fossilized system of past ages, are accepted as if incapable of improvement. In all that regards to a higher progressive life of humanity, a diviner life in this world, a consistent and truer conception of God. of the divine government, of man's relations to the Infinite, and the individual consciousness of active inand lay press are persistently wedded to the tained solely by press and priestcraft, to enchain

But after all that we have adverted to, the signs are significant, portending an approaching era of ty of manhood will emerge out of the conditions ive movement is silently reaching the hearthloved ones do yet live, can be recognized, are con-The movement in the past score of years has that the spiritual philosophy now numbers its come convinced of its great and important truths. excite the envy of those not so wealthy, and if But in the coming decades the social system will be re-modeled to conform to the better life of true which is a potent cause of the extravagance in mon and women, the better understanding of what life means, is, and its purpose; the theologic systems will fail to delude the people with their illogical, meaningless creeds and fables, and poor, plainly dressed man or woman can have no | churches, cathedrals and synagogues will be used as schools and seminaries of learning on a true magnificent temples cause their patrons to build scientific basis; the liberties of the people will be enlarged according to their increased intelliexcites ambition in other organizations, so that gence; reformatory measures will take the place f punitive laws; men and women will be select contributed to relieve the poor and needy in the ed to offices not according to partisan standards, but those who are known for their integrity, true

In that approaching time, of which the indicafected every ramification of society, inducing ex- tions are that it is swiftly moving on, the pioneers travagant expenditures, causing the poor to vie of the greatest and most important of all reforms with those in the sphere above them, and engen- will live to see, however much the spiritual philosophy is now derided by the clergy, ignorant be possessed by any and whatever means; and bigots and narrow-minded scientists, that the people generally will accept its blessed heaven-inspired truths, because in harmonious accord with their interior perceptions—their intuitions—and giving them a more just conception of God, a truer and more satisfactory understanding of themselves-of the life here and the life beyond the veil, where they will be sure to meet the

Hail the approaching day-the dawn appears. Light divine illumes the heavenly spheres; Mortals in rapport with the spirits bright, Inspired, behold the coming rays of light.

"Deacons' Soles."

Under the above curiosity-provoking heading, the Boston Sunday Herald, which is keen and fearless in its exposition of chicanery, wherever concealed, gives its readers, in a recent number, an inside view of a new scheme for the evangelical "spoiling of the [infidel] Egyptians," by selling them poor clothing for their "understandings ":

"We have received from a correspondent some specimens of shoddy leather, which we have studied with a good deal of interest. It is made out of scraps of leather, which are put together out of scraps of leather, which are put together and submitted to a heavy pressure until they form a solid mass, which is not easily detected from good leather in the piece, and which an inexperienced buyer could not possibly detect in a finished boot or shoe. It was probably of this leather that the taps of a pair of boots were made which came to pieces when they were wet, and complaint being made to the dealer he arglained: "Mine being made to the dealer, he exclaimed: "Mine

proper regard for human life, a truer and more is cavalry boots!" We should judge that soles made of this leather would swell as much, if put to soak, as a mess of dried apples, and wear just about as long. The manufacture of this shouldy leather has become quite an extensive business, and of course it is profitable. The use of it enables the manufacturer to get up boots and shoes at a very low rate, and also tends to increase the business, as a person would need about fifty two pairs of this kind of shoes a year, making allow-ance for dry weather. We also received in the same package some leather beard, straw board, and pancake, all being varieties of the same sort of swindle, and our correspondent says that members of churches, and even denous, make a very good thing out of this business. It is always difficult to decide upon the conditions of innozence and guilt which will serve for general application, but we should suppose that one week's experience in this business would spoil an average

Banner Correspondence.

New York.

ALBANY.—G. L. Ditson, M. D., writes, April 5th: "Elder Evans, of Mt. Lebanon, the eminent Shaker author and lecturer, very kindly came down and spoke for us yesterday. In the evening he was joined by G. A. Lomas, of the Water-vilot Community, and grent was the pleasure—the spiritual treat—of the First Society of Spirtualists of this city. I wish individually to extend to Elder Evans my warmest thanks (for he came at no little sacrifice), though my health did not permit my being out to hear his eloquent words. The Shakers have the power to do us a great deal of good, and they promise to aid us as opportuni-

NEW YORK CITY,-J. M. Hill writes, speaking in the highest terms of a recent lecture on Satan, by Thomas Gales Forster, at Apollo Hall. He says: "A more attentive and appreciative audience I never saw. The devil never had his own history so well portrayed." He is informed that the lecture is to be issued in pamphlet form, and thinks its widespread perusal would be productive of great goal. ive of great good.

ILION.-A. E. Doty writes: "A few words in reference to our cause in Central New York. It is progressing. Our Association is producing a is progressing. Our Association is producing a healthful influence. In my peregrinations the past winter, opportunities have been many to show the working of the leaven. Ears have been reached that I had supposed closed. I have stood in pulpits never used before by a Spiritualist. But religious ignorance is a mighty mound to batter down, and the deep, pervading prejudice against us is without mercy, honesty or truth." Mr. Doty is prepared to brave all things, however, fearlessly in defence of his ideas of right.

SHINGLE CREEK P. O.—A correspondent writes, giving an account of Spiritualism in his neighborhood, and sending us a "Methodist" subscriber, who has been favored with visits from his deceased father, wherein he has conversed with him; but the son (who e daughter is a medium) is, by reason of want of information on the subject, unable to account for the apparition. Said correspondent also gives the following case of spirit seeing: "A man near me was visited by his wife, who went to the spirit-land three months previous. The husband and an only child were playing together about noon, when the motheren-tered the room, as in her lifetime, stood and looked smiling upon the child for a moment, and said, 'I shall come to you again.'"

Illinois. COAL VALLEY.—W. F. Rruden, D. M., writes April 221, that Dr. A. J. Grover, Henry Dart, Esq., Messrs. Jacob Norris, W. T. Norris and other earnest workers, have reorganized the Spiritual Society of Rock Island, Ill., upon what is lioped to be a substantial basis. He speaks of the past history of the cause in his locality; and recommends that Spiritual Spi mends that Spiritualists generally adopt the con-clusion to which the members of the new Society have arrived, viz.: to agree to disagree on mat ters wherein they cannot think alike, and to work harmoniously on such common ground as they

Our correspondent further says that committees are very busy in making arrangements for a grand Convention to he field May 4th and 5th, the object of which will be to effect a county organization of the Spiritualists of Rock Island

regular M. D.s of Scott County, Ia., and The regular M. D.s of Scott County, Ia., and Rock Island County, Ill., are to meet the coming summer to decide upon the best methods of advancing their special school of treatment, and of fettering the hands of the magnetic physicians. Our correspondent speaks highly of the cures effected by Drs. T. R. G. Hewes, and A. J. Grover, "by means of the more humane discoveries of the day, and the revolutionizing developments of human magnetism." uman magnetism

Ohio.

HAMILTON.-Benjamin F. Clark, under date of April 6th, gives a very encouraging account of spiritual matters in his locality. Although opposed by the ministers in the town—one of whom has taken the "devil" ground concerning the phenomena-the cause steadily progresses. people, that Spiritualists seek to pull down the churches; said theologic structures are falling of their own weight, by reason of internal dissen-sions. "The spiritual field is wide, and there is work enough for all who sincerely love truth. As sincere laborers for Spiritualism, striving to advance the cause, we look to the Banner of Light as a great instrument for good." The demonstra-tions of spirit-power, in the family of Daniel Currier, are said to be most astonishing, especially those occurring in the presence of his daughter Mary, which comprise a ridible and recognized spirit-voices, tying and untying of the medium with ropes, writing, etc., etc. Moses Hull is expected soon to lecture in the vicinity.

Iowa.

DAVENPORT.—"R. N." writes, April 31: "In my private correspondence with Dr. Jones, new in Atchlson, Kansas, I have learned that he has been very successful in treating very severe chronic diseases, one of which is a young girl who was afflicted with that terrible disease, St. Vitus's Dance, and from the accounts given I iudge it was one of the worst cases on record

But it has given way to Dr. Jones's strong magnetic powers, and the girl is now woll.

I mention this one of many for the encouragement of those similarly afflicted. This is one of the fruits of our beautiful gospel, and should be Jones goes, sufferers can rely on the fulfillment of the promise given by the Great Healer—' They shall lay their hands on the sick, and they shall

Connecticut.

WEST GRANBY .- Willard Griffin speaks of he recent Mormon persecution at the hands of the Methodist "persuasion," and reprehends the process of suddenly and violently disrupting any state of social life, without appealing to reason and enlightening that reason by the lapse of time if necessary. "The breaking up suddenly of long established usages, among any people, is fraught with mischief. Old and fixed habits that are periods." culiar to certain nations or communities, if not strictly in accordance with the highest order of human society, yet should be allowed to die out

Kansas.

CASSIOMA.—E. A. and M. C. Buck forward the following: "Having sent a 'sealed letter' to Mrs. Colson, of Rockford, Ill., and received it and the reply, we deem it an act of justice to give the medium her dues. 1st, We are positive our letter was not opened. 2J, Though Mrs. C. was not well, the apparent promutty and remarkably. 3d she answered promptly and remarkably, 3d. Even skeptics cannot doubt that she is at least a good-clairvoyant. 4th, We do not think our money sent was thrown away.

Oregon. SALEM. - C. A. Reed writes, under date of April 9th, giving a cheering account of spiritual matters in that locality. Remarkable manifestations have occurred, and greater are hoped for. Prof. Chaney's recent astrological lectures, he thinks, have done much to open the eyes of the

Spiritual Phenomena.

THE DAVENPORT BROTHERS IN IN-

DEAR BANNER-Doubtless many of your readers may be interested in some items from our flourishing little city. The latest topic or sensation is the recent visit of the Davenport Brothers who exhibited on last evening in Lyceum Hall, (the most capacious in the city) before a large and respectable andience. The performance was conducted with the utmost decorum. At the appointed hour Mr. Fay made a few introductory remarks, closing by calling on the audience to name two citizens, who were well known in the community as men of veracity and credibility, to examine the cabinet, as well as the persons of the Davenports, that all might be satisfied as to the non-existence of secret means by which to perform the feats occurring at the remes. These gentlemen-Oliver Test and William Jacksonbeing selected, preceeded at once in their scrutiny, and reported to the audience that they found nothing but coils of small rope in separate pieces, some three to four feet in length, violin, bells, &c. The Brothers scated themselves in their cabinet; the committee proceeded to tie them as their ingenuity might suggest, and reported that they thought they had done a "good ob." When the door of the cabinet was about to be closed, and the lights were put down, a bell and other instruments were quickly thrown out upon the stage. A hat was requested by Mr. Fay from the audience, and placed upon the head of one of the Brothers. While Mr. Jackson was closing the door, a visible hand was seen to place the hat on said Jackson's head. The instruments were all played upon while the mediums were securely tied, hand and foot. In a much shorter space of time than it took the committee to tie them, the Brothers were released from their confinement by invisible agency. After the above programme was gone through.

Mr. Fay introduced the dark se ince; the committee were arranged so as () be each seated by the side of the Brothers, on opposite sides of the stage, while a table was placed in the middle, upon which were set the various instruments of music. Mr. Fay then took a seat near the table, and was fied by the committee to the chair, with his hands behind him, a white sheet of paper placed under his feet-said paper being marked, around each foot with a pencil-and, copper cents placed on each foot. The lights were then extinguished. Immediately music began, and the bells sounded. In a short space, of time the lights: were ordered up, and, to the astonishment of the audience, it was found that Mr. Fay's coat was on Mr. Test, and the latter's upon Mr. Fay, though quito too small for him, while the former was much too large for Mr. Test. Mr. Fay during this time remained securely tied.

Again the lights were extinguished, and the violin and various instruments could be plainly cen by every one, flying and passing several feet over the stage. This last performance—which was to prove to the audience that these instruments were moved without any human handswas accomplished by rubbing phosphorus upon: the instruments. In conclusion, when the light was called for, Mr. Fay was found untied, and the instruments all piled upon the table.

It is due to the credit of our city to say that perfect order was observed and courtesy shown to the Brothers during the scance.

I have simply given the facts as presented, and will only say, in conclusion, that when mankind become sufficiently developed out of ignorance in regard to the occult laws and principles of Nature, all apparent mysteries will cease.

I. M. WASSON. Richmond, Ind , April 16th, 1872.

THE DECLARATION OF INDEPEND-ENCE-ITS AUTHOR NOT JEFFER-SON, BUT "JUNIUS."

Messus: Epitons-Now and important evidence has of ate been obtained in regard to the authorship of the Decaration of Independence. In the work cutified "Junius Unmasked," an argument has been made in favor of Thomas Paine by a rigid adherence to the laws of comparative analysis. No one has yet attempted to answer this argument. I now propose to prove from Jefferson's own statements and further comparative analysis that he cannot be the author of our famous Magna Charta.

More than forty years after the Declaration of Independengo was written, Jefferson says in regard to it: Whether I had gathered my ideas from reading I do not know. I know only that I turned to neither book nor pamphlet while writing it."- Works, vol. vii., p. 305. Upon this evidence Bancroft cave: "From the fullness of his own mind, without consulting one single book, he drafted the Declaration," &c. But this statement cannot be true, for earts of the Declaration of Independence were taken from parts of another Declaration adopted by Congress in 1775. which parts Jefferson unqualifiedly disowns. The facts are

On the 20th of June, 1775, just five days after Mr. Jeffer son took his seat in Congress for the first time, he was placed with Mr. Dickinson on the Committee to draft a Doclaration of the causes and necessity of taking up arms," Now mark what Mr. Jefferson says in regard to the authorship of this instrument: "I prepared a druft of the Declaration committed to us. It was too strong for Mr. Dickinson. We therefore requested him to take the paper and put it into a form he could approve. He did so proparing an entire new statement, and preserving of the former only the last four paragraphs and half of the proceding one. We approved and reported it to Congress, who

accepted it."— Works, vol. i., pp. 10-11.
Mr. Jefferson is very explicit in regard to the part which ne disclating, and by confining ourselves to this we will find it to be the parent of the one which was born just one year thereafter. To show this, I will now present a few parallels from both Declarations. The subject matter of the parallels will be the same, but when there is the same phraseology I will indicate it by putting it in Italics.

DECLARATION OF 1776, PARAGRAPH 15.

(1) "He has combined with others to subject us to a jurisdiction foreign to our Constitutions and unacknowledged by our laws, giving his assent to their acts of pretended legislation; (2) for quartering large, bodies of armed troops among us; (3) for protecting by a mock trial from punishment any murders which they should commit on the inhabitants of these States; (4) for cutting off our trade with all ports of the world; (5) for imposing taxes on us without our consent; (6) for depriving us of the benefits of trial by jury; (7) for transporting us boyond seas to be tried for pretended offences; (8) for abolishing the free system of English laws in a neighboring pravince, establishing therein an arbitrary government, and enlarging its boundaries so as to render it at once on example and fit instrument for introducing the same absolute rule in these States; (9) for taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments; (10) for suspending our legislatures; and (11) declaring themselves invested with full power to legislate for us in all cases whatsoever." DECLARATION OF 1776, PARAGRAPH 15.

I now subjoin the part of another declaration from which the above was taken. The figures in parenthesis below refor back to their parallels above. DECLARATION OF 1775, PARAGRAPH 3.

1. (5) "They have undertaken to give and grant our money without our content, though we have ever exercised exclusive right to dispose of our own property; 2. (1) statutes have been passed for extending the jurisdiction of the courts of admiralty and vice admiralty beyonds their ancient limits; 3. (6) for depriving us of the accustomed and inestimable privilege of trial by jury in cases affecting both life and property; 4. (10) for suspending the legislature of one of our colonies; 5. (4) for interdicting all commerce of another; 6. (9) and for altering fundamentally the form of government established by charter and secured by acts of its own legislature, solemnly confirmed by the crown; 7. (3) for exempting the murderers of colonists from legal tribunal and on effect from punishment; 8. (8) for erecting in a neighand in other from punishment; 8. (8) for erecting in a neigh boring province, acquired by the joint arms of Great Britain and America, a despotism dangerous to our very existence; 9, (2) and for quartering soldiers upon the colonists in time of profound peace. 10. (7) It has also been resolved in Par-

Hament that colonists charged with committing certain off-neas hall be transported to England to be tried. 11. (11) By one statute it is declared that Pathament can of right make laws to bind us in all cares whatsoever."

Here are eleven consecutive coincidences. I have given hem word for word as they stand in the two instruments Each charge of the one parallels with one in the other, and there are just eleven-neither less nor more. But Jefferson' owns the one and disowns the other.

But, again: the prominent sentiments of the introduction o both declarations parallel. The one of 1775, after alluding to the British legislature, says: "Yet, however blinded that assembly may be by their intemperate rage for unlimited dominion, so to slight justice and the opinion of mankind, we esteem ourselves bound by the obligations of respect to the rest of the world to make known the justice of our cause," One year afterward, this continent was put in the Declaration of Independence thus; "A decent respect for the opinions of mankind requires that they should doclare the causes which Impel them to the separation."

Again, take from paragraph 9 of the Declaration of 1775, as follows: "His troops have butchered our countrymen, have want only burnt Charlestown, besides a considerable number of houses, in other places; our ships and vessels are seized," etc. Now, compare with this from the Doclaration of 1776, as follows: "He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of

Again, take from paragraph 2 of the Declaration of 1775 as follows: "Our forefathers, inhabitants of the island of Great Britain, left their native land, to seek on these shores residence for civit and religious freedom; at the expense of their blood, at the hazard of their fortune, without the least charge to the country from which they removed, by uncounting abor and an unconquerable spirit, they effected settlement in the distant and inhospitable wilds of America." Now, compare with this the following, from the Declaration of 1770; We have reminded them [the British brethren] of the circumstances of our emigration and settlement here, no one of which would warrant so strange a pretension. These were effected at the expense of our own blood and treasure, unasristed by the wealth or strength of Great Britain."

I wish now to bring Junius into this comparison. Speak ng of the American colonists in Let. 35, he saye; " They left their native land in search of freedom, and found if in a desrt." But this is much the same language as above, in the Declaration of 1775: "Our forefathers left their native land lo seek a residence for . . . freedom . . . in the intospitable wilds of America."

All which I submit without comment to a reading and

ic. Very respectfully,
The author of "Junius Unmasked."

OUR OWN PUBLICATIONS.

Opinions of the Press.

SKETCHES FROM NATURE," for my juvebile friends, by Frances Brown, Boston: William White & Co., 1872 The ever-busy publishing, house of Win, White

& Co., Boston, has just issued the second edition of "Sketches from Nature," in excellent type and

style of binding. It is a 150 page 12 no b ok, and contains about forty stories for clul fren, the ten-dency of every one of which, is to make them happy and good.
The authores says, "My aim has been to write

true and pleasant sketches. Thave tried to show life's green nooks and flowery dells, where but terenps and heart's are grow. * I write about the pleasant things of the past, begues is good to remember sweet faces and loving voices. I have another reason for writing these

'Sketches' Children read stories; they want-to-know something of the great world, and they go to books for information. Many things are writ-ten for young people that they should never read —frightful stories that make them so rowful instead of happy."

In the spirit of these extracts, Mrs. Brown, who has richly carned the title of "the Children's Friend," has done the many thousand little pre-

cious ones of this country another invaluable service, by having these sketches from her pen la-sued in their present form for their sakes, it was with rare, if not with unalloyed pleasure we placed the book in the hands of our darking pet, knowing that its contents would add sanishine and happiness to her heart, by its lessens of his man goodness and moral truth—G. A. B.; in the American Spiritualist.

NATURE'S LAWS IN HUMAN LIFE. An Exposition of Spiritualism; embracing the various opinions of Extremists, pro and com; t gether with the Author's Experience. By 110 author of "Vital Magnetic Cure." Boston: William White & Co., 1872.

This is a work of over 300 pages, neatly printed and bound, and deserves to be widely read. The author, in his introduction, says: "Unquestionably the fruest method of scenting a right appre-ciation of the merits or demerits of any subject, is to place it before the investigator, in all its various aspects, rather than to present a partial view drawn from the prejudiced representations of terested partisans. To this end we have collated the respective opinions openly expressed in advocacy or repudiation of the main tenet, giving the facts alleged to be the basis of support to these opposite opinious, and the practical consequences which, it is claimed, they severally lead " It is altogether too late in the day, and Spirit-

unlism has assumed proportions too gigentic to be set aside, and it becomes, therefore, the part of wisdom to investigate its merits, as far as possible, without prejudies. The work before us appears to be a candid exposition of the subject, and we commend it to the attentive perusal of M.—Haverhill (Mass.) Publisher.

VITAL MAGNETIC CURE. By a Magnetic Physician. William White & Co., Boston, Publish-

This work is devoted to an exposition of vital magnetism; and its application to the treatment f montal and physical disease. The author has dedicated the work to the magnetizers and progressive physicians of the present century. But the readers of the work should not be confined to the professional class to whom it is dedicated, for it contains much valuable information for the general reader. The book sells for \$1,50; postage 16 cents.—American Spiritualist. 👈

We have received a copy of a new book from Messrs, Win. White & Co., publishers, Boston, Mass., entitled "THE TEMPLE;" and devoted to diseases of the brain and nerves, developing the origin and philosophy of mania, insanity and crime, with full directions and prescriptions for their treatment and cure. It has been said that an author who would write a treatise on this im-portant subject—which would be of positive benfit to mankind, both as a preventive against their evils and as a guide to those who seek for health and rectitude—requires a rare combina-tion of powers. This is possessed in an eminent degree by the author, Audrew Jackson Davis. An invaluable book for lawyers, and physicians. It is farnished bound in cloth at \$1,50; postage 20 cents.—Philadelphia (O.) Democrat.

LOOKING BEYOND: A Souvenir of Lave to the

Beroft of every Home By J. O. Barrott, Boston: Wun. White & Co.
This volume contains "Life's Mystic Key," "The New Birth," and "The Last shall be First." The author says, in the preface, "herein you will find sunny philosophy, a balm for every wounded cart." It is one of the publications issued from the office of the Banner of Light, and holds to the doctrines peculiar to those who recognize it as the organ of the true faith.—Harrisburg (Pa.) Patriot.

THE FEDERATI OF ITALY: A Romance of Caucasian Captivity, By G. L. Ditson, M. D., Member of the American Oriental Society, New York Historical Society, Albany Institute, etc., etc.; author of Circassia; or, a Tour to the Caucasus, etc., otc. Published by Wm. White & Co., 158 Washington street, Boston.

This is a book of 318 pages, and is what its title

purports—a Caucasian romance, full of incidents and strange events. Send \$1,50 as above, and it will be sent you, the postage prepaid.—Gospel

Dr. Norman Macleod was on a Highland loch when a storm came on which threatened serious consequences. Dr. Macleod, himself a large, powerful man, was accompanied by a cierical friend, of diminutive size and small appearance. who began to speak seriously to the beatmen of their danger, and proposed that all present should join in prayer. "Na, na!" said the chief boatjoin in prayer. "Na, na!" said the chiet boat-man: "let the little ane gang to pray, but first man; "let the little ane gat the big ane mann tak an oar."

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

This paper is issued every Saturday Morning, one week in advance of date.

For Spirit Message Department see Sixth Page,

Banner of Light.

BOSTON, SATURDAY, MAY 11, 1972.

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

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Elit stat Dop setment of the major must smoothly to receive prought attention, and Dopost months in order to receive prought attention, and a Presser to Dorman Comm. Bussiness detters about to the sout to the Abress of the Editor, but was ready to William Works Ado. the publishers of the Edman.

An Untruthful Messenger.

The World's Crist; and Second Advent Messonger, whose whole creed rests on the assumption that only the "elect are immortal," and that Second Adventists are the "elect"-a theory of happiness that is selfishly based on others' misery -has had something to say on the " Raligion Spiritualism."; and, after quoting a passage from Mrs. Woodbull's official letter to the Spiritualists of the United States, and tacking on to it an ex-Tract of four lines from the columns of the Banners it proceeds with perfect complacency to compare Spiritualism to Satan, because - as it understands from that inythical monster-he, too, would like to have people believe "that his religion is the best in the world." There is hardly, any change to get hold of such a short-haired argument as this, for the obvious reason that nobody but the editor of the Second Advent Messenger. ever conceived of Satan as having any religion of his own any way: If he is the enemy of everything which the world accepts as religion, he must have had a second advent himself to have changed his faith and habits so remarkably. To make the malicious point he aims for, the

editor of the Crisis substantially charges that we "dony God," He knows this to be wickedly untrue as he pens the words. As for his charge that we deny the Bible, if he has read the Banner to comprehend its meaning, instead of to pick out. phrases for false accusation, he knows that we have never denied; that there are many grand truths contained in the collection of books called the libbe, in spite of its revolting polygamic watchings. We do not deny, but are profoundly grateful for the beautiful and gentle teachings of our elder brother, Jesus the Christ, and would help to spread them abroad and impress their truthfulness on every human heart. For the opinions of certain radical writers in these columns, who may choose to express themselves to the contrary, we are in no sense, responsible, and have ever openly disavowed all responsibility. But the editor of the Sequent Advent Messenger is so much more interested lawwatching for the expected have little the rannot stop to ascertain the truth in such a matter, and couple it with his statements. Those who differ from such writers are always conally at liberty to combat themela our columns, the Banner presenting a free field for both the discussion and dissemination of truth. It is therefore a sham and a falsehood for the World's Crisis, or any other, writer in papers or - books, to garble the opinions of our Free Thought correspondents, in order to hold up the editor of the Banner to the ridicule of an iron-clad bigotry. In fact, nothing is so much needed as the hammers of just such correspondents to break in pieces the metallic covering in which it has encased itself. Elder Grant has vastly more to say of Satan than of Jesus, and if we were to judge whom he took for his" elder brother," we should say that it was the former.

This habit of misquoting the Banner for the purpose of carrying some small, envious, or malicious point, merits the sound rebuke it has never yet publicly received. It is a favorite custom with Orthodoxy as much as Second Adventism; nor do the secular prints, that do the barking on the steps of the churches deem it an unfitting occupation to pursue, in their paid zoal for the cause they work for. When such profess to quote from the Banner, they are bound to do it truthfully or not at all: to distinguish between the utterances of its conductors and the open contributions of those who are free to entertain opinions of their own on every subject. This garbling practice is precisely after the dictation of the Satan of whom Orthodoxy makes so much in its preachings and teachings. If these false writers and speakers had more of the Christ spirit within them, which they already assume to be, their peculiar posses-'sion, they would begin by selecting true passages to quote from the editorial part of this paper, and not attempt to foist upon public belief, as our own, utterances for which we are notoriously not re-

"To Keep Atheists out of Office." Not long since a gentleman friend of ours was riding into Boston on the Eastern railroad. He discovered two clergymen in earnest conversation-one of the Orthodox, the other of the Unitarian school of belief. The subject toward the elucidation of which their remarks were leveled, was the proposed religious amendment to the Constitution of the United States. The Orthodox minister opposed the movement as one calculated to reopen the doors of religious proscription and persecution, but he of the Unitarian faith stoutly defended it; he considered that it was "needed," etc., etc.; but finally liberated grimalkin from the sack by saying that the true meaning and drift of the measure was to keep certain atheists [such as William Denton, who had been in the preacher's neighborhood not long before, and had shaken the pillars of the church there] out of office. He spoke in a way which would seem to indicate that the number of said " atheists" was few, but that they must be kept in anbiection at all hazards. Nevertheless we would nform this worthy would-be jailor of man's conscience, that the number of "atheists," beg dishelievers of church dogmas wherever found, is rapidly on the increase, and that '

> "He who dams the stream with sand. Or fetters flame with flaxen band,

Has yet a harder task to bind By creeds the freeman's broad ning mind,"

and that the opponents of this Christless scheme (that is, the original element of Christ's love for his fellows is absent therefrom) are on the increase everywhere, and the "proposed" amendment will fall back upon its movers in irretriev-

A Waymark of Progress.

if they could.)

It is only a little over one hundred and seven- social or political polity. ty-nine, years since eight victims to the ignorance and priestly induced superstition of their timesthe terrible "Witchcraft" days-(who were denominated, in the language of a divine of that whose invitation the other reformatory elements day, "eight tirebrands of hell,") were together ex- have convened. On the 10th the Convention will ecuted upon the gallows in Eggex county. Their be merged into the more extended sphere, and so names were Samuel Wardwell, of Andover, Wil- continued on the 11th, the suffragists acting in mot Reed, of Marblehead, Margaret Scott, of Rowley, Mrs. Alice Parker, of Salem, Mary Par- political party. Although two calls are issued by (seventy years old), Mrs. Mary Easty and Mrs. the necessity of the meeting and the practicality -Martha Corey.

The last-named was the wife of Giles Corey, who, being also accused, and refusing to answer, convocation are fully stated in the columns of had been six days previously (Sept. 16th) put to Woodhull & Claffin's Weekly, from which we death by means of a heavy beam laid across his chest and loaded with stones. The ballad hath it:

"Glies Corey—he sade not a worde,)
No single worde spake he;
Glies Corey, sayth the magistrate,
We'll press it out of thee." They got them then a heavie Beam; They laid it on his breast; They loaded it with heavie stones, And hard upon him prest. 'More weight,' now said this wretched man; 'More weight,' again he cryed; And he did no confession make, But wickedly he, dyed. Dame Corey lived but six dayes more,"
But six dayes more lived she,
For she was hanged on Gallows Hill
J. Upon the Locust Tree."

No doubt the aforesaid ballad brought "goodlie comforte" to the hearts of the flerce zealots of those days, but if, the educated conscience of the idireteenth century were questioned as to who best deserved the epithet, "Firebrands of hell," the churchmen would rejoice in a new appella-The spirit of sectarian rigidity can still be traced in the heart of Orthodoxy, cropping out now and then, as in the God-in-the-Constitution movement, and in the case of those deacons who left the Park street Church, Boston, when Mr. Murray, the liberal-hearted, was, installed their pastor; but progress is the order of the hour. Away from the gloomy old milestones of creed are climbing to where the golden indices of well doing are set by the angels, and glitter far up the rugged heights of Truth. We venture to predict that, before the present century shall have been numbered with its predecessors, not a king, queen or emperor will retain, among civipeoples, the throne of political power; a grand blending of nations will begin to be estab lished, creeds will fall away from the soul, and the world be nearer to that glorious time foretold:

"When the war-drum throbs no longer, And the battle-flags are furled, n the parliament of peace-The federation of the world."

Poor Record for Theology.

There can be no greater proof of the fact that the theology of the churches - with which Judge Strong and his Convention, at Cincinnati strove to innoculate the United States Constitution-has no relation to the moral code taught and exemplified by him of Nazareth, who said: "My kingdom is not of this world; if my kingdom were of this-world then would my servants fight, than the rapid increase of corruption, strife and wrong doing which, for the last eighteen hundred years, has followed the blood-red banner which the Christian Church has unfurled. As the natural sequence of the idea of individual non-responsibility attending the doctrine of the vicarious atone ment, honesty in pecuniary transactions is practically secuted, social ties disregarded, and ministerial failings are so frequent as to cease to be a matter of interest to the masses. Profanity, also, against which the decalogue fulnifinates its thunder, has become so general all over the country that when at a recent trial in the Newburyport, Mass. Police Court, a witness grew trate at the search ing examination of the opposing lawyer, and to use the words of a correspondent," hurled a good round oath at the counsel," the Judge, while reprimanding him, said, in extenuation, that "he was using the ordinary dialect of the city," and then went on to remark that there was not a place in New England, if there was in the whole country, where profanity was so common, on all occasions, and with all classes, as in Newbury port: At which a daily cotemporary says, and with truth to our mind: "This is rather a poor record for a city with a church in almost every street; but perhaps if ministers would preach more morality and spend less time in feeble attacks on geology and the theories of Darwin, Huxley and Spencer, of which they know nothing, it might be an improvement."

Ayarice, also, is more powerful than religion in the hearts of men. The finer qualities of our nature, which were the basis of the example of him who wrote the adulterer's sin on sand, who wept at the tomb of Lazarus, and pitied the widow of Nain, are utterly ignored in this age of general scrambling for pelf. See the old churches, one after another, redolent of the memories of our country's earlier days, that are tumbling in ruins at the command of the modern emulators of Midas, who would transform even that Bible which they profess so much to revere into hard coin. Sometime since we passed by the former site of the | Holden, its Secretary, regarding its proceedings, old Brattle-street meeting-house-the latest vic tim to the land-grasping Moloch of capital-and. beheld quite a number of people carefully examining the debris for relics; and we felt more than ever that "Christ and him crucified " have ceased to rule (if they over did) the mind of the churchthat it was a crumbling ruin, too, and that those who spend their time in probing among its debris for relies of the Nazarene, will find their task as hopeless as that of the curiosity-seekers above

mentioned. Still-to change the figure-the stream of wrong doing and wrong abetting rolls on, but the careful student of spiritual things can catch the first eddies of an incoming tide from the supernal spheres, which shall cleanse the Augean stables of Churchianity, and bring knowledge for faith, peace for war, charity for avarice, purity for licentiousness, spirituality for calculating policy, and the worldwide reign of truth for the dominion of error among mankind.

"The Wave of Progress Upward"

In the title of an excellent article from the pen of Leon Hyneman, Esq., of Philadelphia, which may be found in this issue of the Banner of Light. Delegates to the People's May Convention in New York should read and ponder well the thoughts expressed in Mr. H.'s article; for, by so doing, they will not fall to come to a better understanding of the mighty questions to be discussed, inolving the future welfare of the nation.

The People's Convention in New Yorks

Those who, by reason of natural bias, cannot The City of New York, May 9th, 10th and 11th, perceive the rapid advance which the world is (three days instead of two, as heretofore anmaking toward liberalization of sentiment in all nounced by us,) will be the scene of operations departments of life, will do well to cast the glance which cannot fail of producing a marked influof retrospection along the brief history of this ence on the coming years. All shades of reformnew nation, and see how, from the fanatic and lers will there assemble, and endeavor to agree stern-browed Puritan, grimly smiling (a la sav- upon some common ground of action in the ensuage at the death cry of his victim, has been de- ing Presidential campaign which shall enable veloped, in but a comparatively brief space of them to make their power felt in the world of time, a nation, free from ecclesiastical chains, men, and to elevate before the popular gaze still though bigots would remove this crowning glory | more effectually the various amendatory measures which they are seeking to engraft upon the

> The sessions on the 9th of May will be devoted exclusively to the National Woman Suffrage Association, the pioneer of the Convention, and by concert with all others for the formation of a new of its work is but one.

> The arrangements for the carrying on of the learn that associations or bodies of people at a distance, desiring to be represented, but unable to send delegates, can be represented by parties resident in New York by forwarding to them the proper credentials; that all the principal railroads have assented to giving half-fare tickets to delegates; that the business of the convention will be transacted in its day sessions-the evenings being set apart for set'speeches, and an admission being charged to the same-these arrangements not applying to the 9 h; that speakers are requested to prepare their remarks in MS, which are not to exceed thirty minutes in delivery. Harmony and concert of action are announced to be the desideratum of the meetings—the delegates only being allowed to vote, though no person will be excluded from attending.

> With this programme the movement waits the coming of the hour to be launched within the limits of the Empire City. Whatever may be the immediate results flowing from it, many clear heads and earnest hearts are collisted in it, and its delegates will represent, in a high degree, the great principles which are now producing that instinctive unrest which pervades alike the body politic and the church organization. All the time-honored systems of the past-revered only for this age and the fact that our fathers followed them through life-are now being obliged to give reason for their existence; and why they should not, if antiquated and unfitted for the needs of the present hour, give way, just as in the material world the railroad car has supplanted the stage coach, the steamship the galley, the telegraph the swift footrunner or rapid rider, and the printing-press the monk's slowly lettered page. "Use" is the great demand of the nineteenth century. Upon it let every question, reformatory, wathetic, theoogic or political, stand or fall. We shall watch the doings of this Convention with great interest,

Read the Papers.

How often would heavy pecuniary losses or vexations delays and difficulties be spared to in dividuals did they make it a practice to examine the files of the various newspapers issued all over the country. No greater example of mistaken economy exists than that man who seeks to save pence, at the risk of losing pounds, by ignoring the purchase or support of these journalistic mentors. And the rule which applies to every-day pursuits is also equally binding in the world of

thought and mental expansion: We have in mind at the present time what we think will pass for a marked instance of this mistaken economy, which occurred last Sunday afternoon, at Music Hall, this city. Notice had been given from the platform of this hall, two Sabbaths previous (April 14th), that no meeting would occur on the 21st, on account of the Homeopathic Hospital Fair then taking place: but when the 28th drew nigh, it became apparent to the Committee that the hall could not be cleared for a meeting on that day. They therefore hastened to despatch notices to the daily press of Saturday. 27th, also to the Banner of Light, setting forth the fact that Prof. Wm. Denton would speak at the hall May 5th instead of April 28th, (as before announced,) and that there would be no session on the 28th. Notwithstanding these numerous intimations, we are informed, on credible authority, that, at the usual lecture hour, on the 28th, a large crowd of persons-among them many Spiritualists of Boston and vicinity-assembled at the door, and complaints in plenty were made that the parties were not notified that the meeting was adjourned for two weeks instead of one. Had those present on that occasion read the papers, they would not have been there on that day, and thus would have avoided a vexatious disappoint ment. While we do not desire to reduce the matter to a personal ground, yet we will still say to those not posted in regard to our meetings: Brothers, sisters, you have in this city a journal called the Banner of Light, which is for sale at all newsdealers', and is devoted wholly to the good of your cause. Read it, and it will keep you informed on spiritual affairs generally.

The Vermont Quarterly Convention.

Much to our regret we shall be obliged, owing to the press of matter upon our columns, and the lapse of time since the holding of this series of meetings, to condense the able report of E. B. within the limits of an editorial. The facts in the case are as follows: The Ver-

mont State Association of Spiritualists met in Quarterly Convention, in the hall of the Ingraham-Hotel, in Chester, at three o'clock P. M., Jan. 12th, agreeably to the call published in the Banner of Light. The President, D. P. Wilder, was in attendance, and officiated at all the meetings of the Convention, which continued till Sunday evening, Jan. 14th. The sessions were well attended, and were remarkable for quiet and the strict attention paid to the speakers. Regular addresses were delivered by Mrs. M. C. Rundlett, Mrs. Alzina Wiley, of Landgrove, Dr. E. B. Holden, Mrs. Fannie Davis Smith, and Mrs. S. A. Wilev: remarks in conference were made by Messrs, L. C. Stephens, — Dunbar, — Stoddard, Harvey Howes, H. Dickerman, John Landon, — Wood, Daniel D'Wait, Benjamin Davis, R. R. Wright, Drs. E. A. Smith, E. Ballolden, and - Davis, Rev. Benjamin Shaw, Dea. Putnam, Mrs. Rundlett, Mrs. H. M. Slocum, Mrs. Dr. Davis, Mrs. S. A. Wiley, of Rockingham, Mrs. Cheever, Mrs. Griswold and others.

A series of resolutions received the endorsement of the Convention. Good music was furnished by the choir. The Secretary assures us that harmony prevailed from the first speech of the President to the concluding sentence of Mrs. Fannie Davis Smith's closing address, and that much good to the cause resulted from the Con-

A Bad Temper.

"Few if any, will deny," says the Boston Sunfancy of bad-tempered persons. They imagine ances when they are not, and the misunderstood eyes every man and woman is vile at times, and should at once be consigned to prison. These illnatured individuals are the pests of society. You cannot talk with them five consecutive minutes without giving offence, and some sharp reply is all one gets, be be ever so guarded in the selection of his language. We know of no way to get along with ill-natured, jealous people, but to let them alone severely, when, serpent-like, they will turn upon and sting themselves."

There is much truth in the remarks of our cotemporary, and sorry we are that they apply to o many people as they do at the present time. Scarcely a secular or religious paper comes to our life, do not practice what they preach. For some fancied wrong, or misapprehension of the meaning of terms, they rush into print, and make their bad tempers transparent to the world. How can we expect that our beautiful philosophy will take root and flourish, when its advocates are continually wrangling among themselves? Is it not time, friends, to open the book of life anew in thodox brethren, and thereby weaken our cause in the estimation of all good, harmonious souls?

A Spiritualist Funeral.

Under this caption the San Francisco Chronicle. of April 19th describes the ceremonies upon the occasion of consigning to Mother Earth the mortal body of Henry Chase, a young man who passed on, aged about-nineteen years. The writer says his remains were buried "from his late residence, at Mason and Geary streets, with full religlous ceremonies, according to the burial ritual of the sect of Spiritualists. As these services are the first of the kind ever performed in this city their novelty attracted attention. Henry was the last surviving son of Mrs. Chase, a spiritualistic medium of this city, and well known among the sect. After a severe illness of several weeks, the young man expired of consumption, on Sunday afternoon, and his last request was that his mother should conduct the funeral according to their ritual, and his wishes were respected. The coffin was made to order by an undertaker in Market street. It was composed of common red wood fumber, covered with white velvet, and the inside trimmed with white silk. No ornaments were liscernible about the box. The body was dressed similarly, in white robes and white necktie. White flowers were strewn around the coffin. The room in which the body lay awaiting burial was beautiful. Around the walls were white roses, and on a table at the head of the coffin was a large vase containing a small rosebush. At the base of the vase was a half-blown rose, which had been plucked from the bush and had fallen o the ground. It was emblematic of the young life, so full of promise and beauty, nipped in the bud, and falling to decay at the root. The serdressed in white alpaca, without any trimmings or ornaments. The ceremonies deeply impressed the spectators, and were opened by Mrs. Beach singing the well-known poem written by Mrs. G. Clark, the medium, entitled 'He's Gone.' The mother then addressed the assemblage at some length, extolling the virtues of her son, and adding that it was his express desire, both before and after death, that he should be buried in that manner. Mrs. Beach then sang a poem entitled the Beautiful Hills.' The coffin was then placed in a hearse and borne to the cemetery. At the grave the services consisted of a prayer by Mrs. Beach Mrs. Chase says that since the death of her son she has had several interviews with him," etc.

A Remarkable Discovery in Medicine. Mrs. A. E. Cutter, medium, residing at 72 Essex

street, Boston, has made a discovery, by spirit assistance, which promises to revolutionize the knife and caustic system of treatment for cancers now so much in vogue. The remedy used by her consists of a plaster, (the ingredients of which were made known to her.) which is applied to the surface of the cancer, some internal remedies being also administered to the patient, to act as allies with the butward application in bringing the disease under subjection. Immediately upon the application of said plaster, the face of the tumor rapidly expands, and the disease seems re: lly aggravated; but the fact is, that the poisonous matter which is the source of the trouble is being brought rapidly to the surface, where it cally what was promised in its circulars as given dies; and thus the virus is surely withdrawn from to the public: the system-the cancer dying at the top all the while-till finally the entire mass of diseased matter falls out, leaving an ordinary wound with healthy granulations, which orifice rapidly be-

comes filled with healthy tissue. This system is not a matter of mere theoretic speculation, as it has already been successfully applied in the cases of Mr. Nathaniel Tower, of Commington, Mass., Mrs. Frances Bacon, Boston. Mass., and others. In the first case, a rose cancer, which was the size of a bean, under the new system attained its full development (weight, half a pound) and fell out entirely in three weeks and one day from the primary application. In ten days after, the patient was discharged, all difficulty having disappeared. In the second case a rose cancer weighing two pounds was extracted without pain from the breast of the patient (an aged lady) by Mrs. Cutter's process. Drs. H. B. the value of the remedy.

of humanity.

Beecher on Sunday Libraries.

In his recent address in New York on the day Herall, "that an ungovernable and ugly much-discussed question of opening public libratemper is the most offensive of all human infirmi- ries on Sunday, Mr. Beecher took, with 'all due ties. It is to be met with in all classes of society, prudence and discretion, the ground which is from the high to the low. It intrudes itself into more and more substantiated by the liberal and the ordinary walks of life, and raises its offensive advanced opinion of the time, that it was for the head wherever its unfortunate possessor happens good of the public, morally and physically, that to be. There is no such thing as satisfying its these institutions should be thrown open on Sundemands or in combating it. It does not listen to day equally with all other days of the week. He the voice of reason, or tolerate an opinion in oth- clearly indicated what are the true signs of the ers that does not square with its own conceit. It times. The matter has been put to vote in one of makes its possessor garrulous and denunciatory these institutions in New York, and an overtoward even his best friend. Jealousy and un- whelming majority came out in favor of so reabelief are its companions, and it attributes un sonable a rule. Boston ought to have led off in worthy motives to all who have anything to do this movement of liberalism, and so it would if it with or who come in contact with it. It delights had been left to itself; but a puritanic Legislature in saying severe things of others, and rolls gossip has cramped the question into its iron vise, and it as a sweet morsel under its tongue. It considers will take perhaps years to get out of it again. Soevery one an enemy who dares to have an opinion | ciety has to go through certain experiences beof his own, and does not fall down and worship fore it knows what alls its system, or what is the the ill natured calf. Nothing suits the taste or proper remedy. At the right moment the Reformation was launched, and not a century too. ker, of Topsfield, Mrs. Ann Pudeater, of Salem the female suffragists, the sentiment as regards strey are slighted by their friends and acquaint early. At the right time the Temperance Reform will make its appearance in full strength, and friend is soundly berated and traduced. In their march on conquering and to conquer. Every new movement in its proper season.

> All turns on the significance of the Sabbath, or Sunday. The question is not altered by showing that these two days have been practically interchanged. The enlightened portion of the world are led to believe that this Seventh Day is a day of rest from secular occupations, and it is sacred only to that particular end in their minds. They begin to comprehend the nonsense and the tyranny of one class trying to compel another, and the vastly larger class, to pass Sunday in an ascetic temper, wearing the hypocritical badge of long and sanctimonious faces, and fretted by the ret. straints of laws that are not equal because they office that does not contain evidence of bad tem- are not for all. The world has progressed very per. Spiritualists, too, are not devoid of this fail- far since the days of the Puritan fathers, and the ing. Many of them profess to believe in a har-trouble is that our bigoted Legislature and local monial philosophy, and yet, in their every-day administrators of the law have not yet found it out. The true way to make them open their eyes is to preach and write the truth at them boldly and all the time. Rain it down unceasingly on their crowns till a visible impression is made. Beecher's views on the subject are an army of reinforcements, and yet he only interprets the growing public sentiment. If the bigots are anxious to save their Sunday from utter desecration in this respect?-or shall we go on imitating our Or- the future, they will do well not to provoke by their stubbornness an irresistible reliction.

Prison Atrocities.

The Pall Mall (Eng.) Gazette recently commented on a report published in the New York; Times on the Sing Sing Prison, and in a manner not at all to the credit of our professions either of advanced civilization or humanity. The report of the Times on the condition and interior workings of the prison was a thorough one. The Gazette, nowever, takes up for comment only what is said of the "punishment room" of the prison. There are five modes of punishment in vogue: the 'dark cell," the "ball and chain," the "collar and crown," the "back handcuff," and the "thumb pulley." The latter was said by the keeper to be the worst form of punishment. Upon such an assurance, the reporter of the Times concluded to try it for himself. About a foot of stout whipcord was produced, with a slip-knot at either end; and, the reporter's thumbs being put in the loops, the attendant drew the knot taut below the first joint. The cord was then hung on a hook attuched to the end of a rope which dangled from a pulley in the ceiling, and the simple preparations were complete. The signal was given, and a strong-armed convict seized the rope, and holsted. the reporter up by the thumbs till his toes barely. touched the ground. After thus hanging five seconds the whole weight of his body dragging on his thumbs, he requested to be let down. His experience he described in this wise: "It seemed to me," said he, "that my thumbs and the tough sinews on the inside of the wrist were being drawn out. I felt that my arms must leave the shoulder sockets;" and he afterwards speaks of it as " this hellish torture.' Yet it is a favorite method of punishment at Sing Sing, and an average of four prisoners are thus "pulled" every week there. vices were conducted by the mother, who was Is it not time to banish these tortures of the old Inquisition from our prisons, before preaching at the practices of earlier times?

Spiritualist Conventions.

The friends of the spiritual movement are ex hibiting their earnestness by the various calls all over the country for that system of local organization which is the only proper forerunner of a successful national association, and by the activity of the old societies. By reference to announcements elsewhere con-

tained in this issue it will be found that the Secoud Quarterly Convention of the New Jersey State Association of Spiritualists and Friends of Progress will be held in Jersey City, on Wednesday, May 8th, commencing at 10 A. M., and holding three sessions in Union Hall corner of Grove and 4th streets.

The next Quarterly Meeting of the Van Buren County Circle of Spiritualists will be held in the Universalist Church at Hartford, Mich., on Saturday and Sunday, May 4th and 5th.

The Sixth Annual Convention of the Indiana State Association of Spiritualists will be held in Westerfield's Hall, in the city of Anderson, Madison County, Ind., commencing Friday, May 24th, 1872, at half-past ten A. M., and continue in session over Sunday, 26th.

A Free Spiritualist Reading-Room.

It will be seen by the notice given below that the Boston Spiritualist Union is carrying out practi-

The Boston Spiritualist Union, through their Board of Managers, have voted to establish a Free Reading-room for the use of its members and the public in which will be kept files of all the spiritualistic and reformatory newspapers and other periodicals; also the standard works upon Spiritualism and other progressive subjects. earnest cooperation of all persons feeling an interest in this movement is solicited. Donations of money, books, magazines, pamphlets or any periodicals, suitable for this purpose, will be gratefully received and duly acknowledged.

Gifts, &c., may be forwarded to any member of
the committee; or, any person by addressing the
Secretary, Mrs. Kittredge, 361 Tremont street, will be waited on by the committee, Dr. H. F. Gardner, Mr. M. T. Dole, Dr. William Woods, Mrs. John Woods, Mrs. Mary R. Hubbard, Mrs. C. M. Woods, Mrs. Lizzia F Kittrada. Woods, Mrs. Lizzie F. Kittredge.

THE BOSTON INVESTIGATOR.—This stanch old war-horse-liberal in many things, bigoted in none-has arrived at the forty-second year of its Storer and J. H. Dewey are acquainted with the lage, and is as hale and hearty as ever. It has lat'er case, and bear testimony unqualifiedly to done good service for Humanity; has lived to bear witness to the rinening of the fruit of its la-Other instances of her success can be given if bors in many quarters of the globe, and the blessnecessary, all signs seemingly pointing to the fact | ings of the disenthralled are showered down that the new system of treatment is not only infi- upon it to day without stint. The battle is not nitely more pleasant and free from suffering, but yet over, however, old war-horse; we need you more certain and speedy in its action than the IN HARNESS now more than ever, to aid-in old, for the eradication of these terrible scourges | trampling down the weeds of superatition that are yet impeding the growth of liberal thought.

The London Spiritual Magazines

We have received, and have for sale, copies of the SPIRITUAL MAGAZINE and HUMAN NA-TURE for April, both of which offer an interesting table of contents to the reflecting. Among other things, especially attractive to American eyes, is "The Question of Immortality amongst Scientists," in the Spiritual Magazine, (from the Banner of Light,) by Mary F. Davis, whose name is endeared to thousands on this side the Atlantic, and "Appreciation of A. J. Davis" in Human Nature, which latter we transfer to our columns, for the benefit of our readers. "Human Nature" also publishes Mrs. Victoria p. Woodhull's "Address to the American Association of Spiritualists." But to the "Appreciation":

30 COURT STREET, Room 14. Boston, Mass., U. S. A. S. To the Writer of the Article in the February No. of

"Human Nature," entitled "The Recent Works of Andrew Jackson Davis :"

Mx Friend—Thus do I address you, though I know of you only by your above entitled article. But your high estimation of Bro. Davis—a feeling which I share in common with you—prompts me to extend the fraternal hand across the ocean, and to greet you as a kindred soul. Said the beloved disciple: "Every spirit that confesseth that Jesus Christis come in the flesh is of God." So I, adopting similar reasoning, infer that every one who appreciates and admires Andrew Jackson Davis, must partake of his spirit; and, reverencing him as I do, I feel myself allied to those who love him. I sometimes startle and, perhaps, shock my Chris-tian friends by telling them that, of all human beings we have knowledge of I know of none, not even excepting the noble Nazarene, whom I place higher in my scale of intellectual and spiritual excellencies than Andrew Jackson Dayis.

Allow me briefly to express the pleasure that I felt on reading your article, and to assure you that I believe there are many on this side of the water who can sympathize and agree with you in your sentiments and admiration for him and the and a shining light.

ALFRED E. GILES. Feb. 29, 1872.

The most recent surprise caused by the spirits in London, has been the carrying of Miss Lottic Fowler, the well-known test-medium, from an omnibus in Oxford street to a scance sitting with locked doors, at the rooms of Messrs. Herne and Williams, 69 Lamb's Conduit street. The event has been discussed at great length in our contem-poraries.—Human Nature for April.

THE VIENNA INTERNATIONAL EXHIBITION OF 1873.—With reference to the International Exhibition which is to take place at Vienna next year, we beg to call the attention of Spiritualists to the fact that an estimable confrere and correspondent, Melchior de Schickh, is desirous of making his residence a rendezvous of Spiritualists during the period of the Exhibition.—Ibid.

Contents of this Number of the Banner.

First Page: "Identity of Spirits," by Thomas R. Hazard; "A Sermon from Shakspeare's text: Tongues in Trees, Books in the Running Brooks. Sermons in Stones, and Good in Everything;" a lecture by Prof. William Denton. Second: Same continued; Poem-"A Friendly Heart," by William Brunton; "Things as I See Them," by Lois Walsbrooker. "The True Creed Found at Last," by E. D. Babbitt, D. M.; "Phillips on Labor," by John Wetherbee. Third: Poem-"The Spirit of the Departed," by T. K. Hervey: "The Wave of Progress Upward," by Leon Hyneman; "Deacons' Soles;" Banner Correspondence; "The Davenport Brothers in Indiana," by I. M. Wasson; 'The Declaration of Independence;" "Our New Publications." Fourth and Fifth : Editorial Department, Movements of Speakers, Items, etc. Sixth: Spirit Messages; "Spiritualism in Germany and Russia;" "Theodore Tilton on Dr. Slade; About a Banner Spirit-Message," by W. Foster Jr.; "Convention Notices;" Obituaries. Seventh Advertisements. Eighth: "Editorial Correspondence," by Warren Chase; "Western Locals," by Cephas B. Lynn; "Wisconsin Peebles," by J. O.

Brooklyn Progressive Library.

of an Association formed for the investigation number injured by the lava. and promulgation of scientific, moral and religious truth, irrespective of the creeds and opinious of any existing sectarian denomination. The library will afford to the intelligent reading public of its vicinity mary valuable and attractive advantages, and deserves extensive patronage.

An excellent selection of superior books, well known to be of a highly advanced moral and reformatory character, are constantly kept on hand -either for sale, or to be rented out on the usual circulating library plan, by Mr. Witt, who also has the Bauner of Light and other liberal weekly papers, together with tracts and pamphlets of like ilk always on his counter. Success to the

Music Hall Spiritualist Free Meetings.

The course of lectures at this hall will be continued on Sunday afternoon, May 5th, by an address from William Deutou, on "The Kind of God proposed for our National Constitution." All those desirous of hearing a thorough and fearless radical expose of the sophistry and arrant bigotry of the movers in the matter of the Cincinnati 'godly" amendment, will do well to visit the hall | ceived, with a request from the invisible speaker that it be on that day, and listen to the pungent utterances

Miss Lizzie Doten. the well-known inspirational speaker and poet- secular paper, of daily issue, in your city. The

of the Professor.

afternoon, May 12th.

New Publications.

OUR YOUNG FOLKS for May is received. It presents a spirited cut, "A ride for life," as its frontispiece, and follows it the manner I was, except it was a method which up with a continued story, interesting sketches, talks about the reptilian world, touching poetry, geographical sketches, music, etc., etc., the same being eminently calculated for the amusement of the rising generation. Published and for sale by James R. Osgood & Co., 114 Tremont street, Boston, '

THE LADY'S FRIEND .- The May number of this magazine makes its appearance in a pretty tint of spring green, edged afflicted nation. This I believe to be a reasonable with clear white lace-cool and refreshing to the eye. Its solution concerning the method chosen to remove contents are as grateful to the mind. Published by Deacon & Peterson, 319 Walnut street, Philadelphia.

We have received a pamphlet entitled: "Essay and Plan FOR THE IMPROVEMENT OF THE CITY OF BOSTON," by Robert Morris Copeland, from the press of Lee & Shepard, Boston. The book contains, at the close, a fine colored plan indicat-

MERRY'S MUSEum for May, issued by Horace B. Fuller, 14 Bromfield street, Boston, presents to the juvenile reader, for whose benefit it is intended, a highly attractive table of contents, embracing illustrated articles, poetry, enigmas,

New Music.

G. D. Russell & Co., 126 Trement street, Boston, forward us the musical compositions, together with their celebrated magazine "Orpheus," for April; "English Songs brated magazine "Orphous," for April; "English Songs and Ballads; My Lost Darling, V. Gabriel. Estranged; words by Russell Gray, music by Virginia Gabriel. Esmeralda, words by Androw Halliday, Esq., music by W. O. Lovoy." "The Stirup Cup," inscribed to Miss Edith Bantly, transcribed for the plane by Lindsay Sloper; "I am a little Flower Girl;" words by K. D. Thomas, music by Mrs. George L. Brown. "I'm coming Love, to Thee," inscribed to Arthur T. Hills, words by Walter Irvin, music by B. Thoms.

ALL SORTS OF PARAGRAPHS.

We want more subscribers to the Banner of Light-" fifty thousand strong." Recruits, report yourselves as expeditiously as possible, for the battle waxeth stronger and stronger. Hu-MANITY, you know, is the stake; and as money is the "sinew of war," pass in the cheques. Spiritualists, you cannot afford to be stingy. The Bank of Heaven (happiness) won't discount your paper when you arrive on the other side, unless you put some of your funds out at interest here.

The New Church Independent has a engthy description of a scance, and what occurred at it, in its April number (which we shall publish next week), with a full confession of the writer of the spiritual origin of the intelligence, and no invidious comments. The only question the writer raises is the practical utility of such evidences; and of this we have no question un-

We have a vast amount of correspondence lying over, which we would gladly print had we the space. We do not wish our friends to think for a moment that we mean to reject their favors, for we do not. We should be well pleased to accommodate all. Were we to issue the Banner daily, even then we should be obliged to disappoint some of our correspondents.

RF Read in another column a GOOD article, entitled: "The True Creed Found at Last." It is from the pen of E. D. Babbitt, Esq., of Brooklyn,

IF We have received from its publishers, Longmans, Green, & Co., London, England, a pamphlet entitled: "PSYCHIC FORCE AND MOD-ERN SPIRITUALSIM; a reply to the Quarterly Review and other Critics. By William Crookes, F. R. S., &c.;" which we shall notice fully in a future

The Present Age is becoming facetious. It asserts that the platform of the Boston Spiritualists' Union is a "Hub" notion; and affects surprise that we should make mention of it favorably in connection with the formation of similar local societies. We have only to inform our too susceptible cotemporary that the Declaration of Principles put forth by the Boston Union is substantially the same as that of the American Association of Spiritualists. Please inform us where the "antagonism" comes in?

We call attention to the card of R. L. Belden, attorney-at-law. New Orleans. La. Should any of our friends East or West need the services of a good lawyer, located as above, they would do well to employ this gentleman, who is recommended by the attorney general and the auditor of Louisiana, Slocomb, Baldwin & Co., etc., etc.

Read the eloquent discourse on our first page by Prof. William Denton, so full of early springtime in its thought and inspiration, and aiming to prove the life of good in all.

"FENNO'S clothing 's just the thing;" So the dressed-up urchins sing.

Our thanks are due Mrs. Wentworth, of Boston Highlands, Mrs. Haines and Mrs. G., of Boston, and Mrs. Merrill, of Hampton, N. H., for donations of elegant bouquets for our Free Circle table, Thursday, April 18th, and Tuesday, 30th.

The reader's attention is called to Mr. Randolph's card, in another column, explaining his readiness to lecture, etc.

THE VOLCANO -As we go to press the accounts from the seat of the volcano, report that Vesuvius is still blazing, but less fiercely, and the flowing lava has slackened its speed and begun to cool. Two villages, San Sebastian and Massadisomma, have been nearly destroyed and the devastation has been great. The inhabitants of some half dozen towns threatened by the An institution of this kind, the necessity of flery flood have abandoned their "lares and pewhich is felt in all our large cities, has been es- nates" and fled to the neighboring country—the tablished at 179 South 4th street, Williamsburg, government in some cases being obliged to care N. Y., by Henry Witt, and we learn by recent in- for the homeless. Only twelve persons, however, formation is receiving the sanction and support it is now said, have been killed, and an equal

THE HOMEOPATHIC FAIR.—This highly successful enterprise, in aid of the Homeonathic Hospital, closed Saturday night, April 27th, at Music Hall, Boston, its pecuniary results in gross being estimated at above \$80,000. The hospital fair of 1672 will be remembered not only as a marked financial success, but as one of the pleasantest of the very many pleasant fairs which Boston has known and patronized. Where are the 'allopaths," who whilom were bound to wipe out the "Homeos," by law !

The Philadelphia Scientific Journal says that Messrs. Geo. P. Rowell & Co., of New York, are so well and extensively known all over this continent, that to name them and explain the nature of their business would be superfluous. No newspaper advertising agency has ever displayed more energy and skill in the transaction of this delicate and tact-requiring business."

Abraham Lincoln. [At a scance held at the Banner Free Circle Room, Mon-

day afternoon. April 29th, the following message was reprinted in advance:] • Some one claiming to be a friend has propound-

ed an inquiry to me, through a questionable ess, will occupy the platform at this hall, Sunday inquiry is this-I may not quote the article verbatim, but I shall give the idea; Why did God, or spirits, choose the method which was chosen to take you from earth to the spirit-land? It is not possible for me to determine why I was called in would arouse the heart of the nation to the necessities of the hour, bringing out all its sympathies in consequence of my tragic death; and having brought them out, a wise God, through ministering spirits, could use them for the good of the

me from this to a higher life. Had I died a natural death, would there have been the sympathy extended from all points of the compass, that there was in my behalf? would the nation have been aroused to the activity that "A Brong, or the Highest Church after the Apostolic Order." Under this title, Mrs. Sylvia E. Burr, Southford, Conn., issues a small volume, the aim of which, she says, is to "occupy the space between the old sectarian views and the new spiritual extremes." t was aroused to? No; I am satisfied that in my the nation's heart were stirred; these forces, joined with the electric forces of the head, and what was the result? I need not point backward in the history of this nation for you to learn that; probably it is engraven upon your hearts, and will ever remain there.

They who love God best, place the most confidence in him, and feel that he doeth all things well. My friend inclines me to believe of him that he is a religious man; I so judge from his article. Now, then, if he had that faith in God that he should have as a religious man, he would not come asking me or any one else why God chooses this way or that to perform his purposes; he would be satisfied to take them as they are. I am, as I was—Abraham Lincoln.

'Flashes of Light from the Spirit-Land, through the Mediumship of Mrs. J. H. Consut."

By reference to announcement in another col umn, it will be seen that William White & Co. ylelding to the repeatedly expressed desires of tion, now and then, if, as you mention, literary parties stand their patrons, for the publication of a work embodying in book form the most important We believe the parties you name were no exception to the QUESTIONS AND ANSWERS given at their lecturer you speak of is right when he calls to his all elec Free Circles and published in the Banner, have issued a volume bearing the above title, num

The matter of this book has, been carefully collated by Allen Putnam, whose reputation as a profound thinker and careful scholar is a guaranty that the work has been thoroughly

with important citations from the revealed

wisdom of translated minds.

Rend this book, replete with the teachings o the skies, and circulate it among those who are giving the subject of Spiritualism attention for the first time. The fact that the numerous and varied topics have been successfully treated, extemporaneously, by a woman whose early educational advantages, were limited, and whose health has ever been fruil, and that for a period of some afteen years she has contina period of some fifteen years one has contined and four 3 ct. stamps. Register all letters. A6. powerful argument in proof of the existence and action of invisible intelligences to the mind of even the veriest doubter of spirit commun ion and life after death.

Spiritualist Lycoums and Lectures. MERTINGS IN BOSTON.—Music Hall.—Free admission.—The Fitth Series of Lectures on the Spiritual Philosophy com-menced in this elegant and spacious hall last October, and will be continued every Sunday, at 24 Freeisely, (except April 28.) Prof. Win. Denton will lecture May 5, to be fol-lowed by Miss Lizzie Doten.

lowed by Miss Lizzie Doten.

Ettat Hall, corner Eliat and Tremont streets.—The Boston Spiritualists' Union hold their regular meetings every Thursday evening at 7½ o'clock. The public are dordinily invited to attend. Ir. H. F. Gardner, President, Mrs. L. F. Kittredge, Secretary—Thio Children's Progressive Lyceum meets at 10½ A. M. every Sunday.

John A. Andrew itall, cornered Chauncy and Essex streets.

—Test circle at 10½ A. M. Mrs. Mary Carlisle, medium. Lecture and answoring questions at 2% and 7½ P. M., by Mrs. S. A. Floyd.

Temple Hall, 18 Roylston street.—At 103 A. M., test circle, Mrs. Relie Bowditch, medium; 236 P. M., circle, open to all mediums; 73 P. M., conference.

Boston .- Eliot Hall .- The services at the Children's Progressive Lycoum, Sunday, A. M., April 28th, consisted o practice in the musical department. Bongs by the school, Charles W. Sullivan, Hattie C. Richardson, the De Wolfe sisters (colored) and others, filled out the time very harmo niously.

Calico Party -A pleasant and well attended re-unic occurred at this hall on the evening of Tuesday, April 30th, under the auspices of the Ladies' Aid Society. Music by Carter's Quadrille Band-the floor being gracefully managed by Mrs. M. D. Stearns, Mrs. P. A. Strong, Mrs. S. C. Williams, Mrs. L. M. Foster and Mrs. E. M. Mead, Com-

John A. Andrew Hall .- Anniversary exercises of a highly interesting character, marking the commencement of a new year, will take place at this hall Sunday evening, May 5th. An account of the meetings will be given by the medium, Mrs. S. A. Floyd, also by C. M. Huggins; and the Treasurer, Samuel Carter, will offer his annual report. This Society has been quietly working its way into the public appreciation, its meetings being well attended and pleasant in the

Temple Hall .- Nollio Gray, Secretary, reports that the Children's Lycoum at this hall—which meets every Sunday afternoon, at half past one-had an interesting session, on livened with recitations by Effic Peabody, Nottle Keepe, Freddie Cobb, and reading by Jennie Goward, on the afternoon of Sunday, April 28th. The school was presided over by its new Conductor, Dr. C. C. York,

CHELSEA - Banquet Hall .- At a moeting of the Spiritualist Association, Sunday evening, April 28th, officers were chosen for the ensuing year as follows: President, Dr. Ben-Jamin H. Crandon; Vice President, Edward Whiting; Secretary, John H. Crandon; Treasurer, J. S. Dodge; Committoo on Loctures, Dr. B. H. Crandon, Charles G. Butts: Committee on Hall, Warren Edmester, Lyvey Wells; Committee on Music, Harvey Rogers, J. H. Crandon ; Committee on Finance, J. R. Clark, Harvey Rogers; Executive Committee, Dr. B. H. Grandon, Warren Edmoster, Harvey Rogers, J. R. Clark, J. S. Dodge, J. H. Crandon.

At the close of the business meeting, a good audience-not withstanding the manifold liberal and Orthodox "attractions" at other places on the same evening-listened to an oloquent address from Prof. William Denton.

· NEWBURYPORT.-We are informed by M. A. Malony, under date of April 20th, that a surprise party was recently given to the medium, Mrs. Green, in this city, and that during the evening she was made the recipient of a fine stuffed chair as a gentle reminder of the friendly appreciation sustained for her labor for the spiritual cause. The presentation speech was made by R. Sherman? further remarks were offered by Mrs. Rogers and others. Binging, refreshments and social converse contributed to make a pleasant occasion.

Movements of Lecturers and Mediums

James Lathrope, writing from Uxbridge, Mass., April 23d, informs us that N. M. Plorce has recently visited that place on a lecturing tour-giving general satisfaction at all the villages between that locality and Worcester. He has also been very successful as a healer of the sick, and a me dium for the giving oftests, wherever he has appeared. Mr Pierce would like engagements for May. Address Putnam

A. S. Hayward, of Boston, magnetizer, is now on a visit to New York City, where he will remain several weeks. His etter address will be Station D. Post-office, that city. Miss Nollio L. Davis speaks in Salem, Mass., May 5th and 12th: Fall River, May 10th and 26th: Bingham, Me., and vicinity, June and July; Dover, N. H., during August.

D. W. Hull is speaking at Mechanicsville, Iowa. He would be glad to make arrangements while in Iowa to speak until Aug. 1st. In consequence of the closing of the course of Spiritualist

ectures in Salem, Mass., with the month of April, the en gagement of Mrs. A. P. Brown for the month of May was cancelled. Mrs. Brown would like to make engagements for that month. Address her immediately, at St. Johnsburg

A. E. Carpenter spoke at Manchester, N. H., Sunday afterioon and evening, April 21st, his remarks calling together of arge number of attentive hearers.

Clara A. Field, of Lowell, spoke in Fall River, Mass., at Pocasset Hall, Sundays, April 21st and 28th, afternoon and evening, % good acceptance Great credit is due the management—Dr. Wilbur, Benj. Wilbur and others—for the successful prosecution of this lecture course, which it is proposed to continue till July next. Mrs. Field speaks at Manchester, N. H., May 5th, and at North Scituato, Mass., May 12th.

J. M. Peobles speaks during May in Philadelphia. His address for the month will be Hammonton, Atlantic Co., N. J. During June, he lectures in East Saginaw, Mich. Nottle M. Pease is speaking the Sundays of this month and the first two of M sy in Clyde, Ohio. She will respond to calls for lectures in that vicinity on week-day evenings during the time mentioned. She is unengaged the last two Sundays of May, and also the Sundays of June. Address as above, at 364 Warren avenue, Chicago.

Mrs. M. J. Wentworth will speak at Palmyra, Me., May 5th; at Newport, Me., May 12th; Exeter, Me., May 19th. Sth; at Nowport, Mo., May 12th; Exciter, Mo., May 18th.

E. S. Whoolor having concluded his engagements at the
South, after speaking several times in the West, is on his
way East; will speak in Norwalk, Ohlo, the 5th of May,
and at other points during the week following. Will attend
the New Jorsey State Convention at Jorsey City, May 8th,
and the Equal Rights Convention in New York, May 9th
and 10th; after which he will accept engagements any
where east of Buffalo and north of Richmond for the summer.

William Fletcher will speak at Lunenburg, Mass., May 5th, afternoon and evening.

To Correspondents.

We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable, as a quaranty of good faith. We cannot under-take to return or preserve communications that are not used.

A SPIRITUALIST, London, Ont., Canada - Your communica tion is received, but it is rather too diffuse for publication. We should like a brief, concisely written article from your see ready to forward such.

A K , Linden, Texas .- The laws of Nature are immutable rule; that they passed away as other men have done. tricity. That is simply an agent. But when the table tip out intelligence, or raps are given upon it the same as the electric telegraph wire conveys thought, there certainly must be mind back of table "raps" the same as there is mind back hering some four hundred pages, and crowded of tolegraphic "raps." Read Prof. Hare's work upon the subject, if you wish to be fully posted.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lest, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line,
Minion, each intertion. Minton, each insertion.

BUSINESS OARDS.—Thirty cents per line,
Agute, each insertion.

Payment in all cases in advance.

page, 20 cents per line for each insertion. the Advertisements to be Renewed at Continued Rates must be left at our Office before 19 M. on Monday.

SPECIAL NOTICES.

DR. SLADE, Glairvoyant, is now located at 210 West 43d street, New York. A6,

CHARLES H. FOSTER, Test Medium, 16 East 12th street, New York.

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THE HAPPIEST, MAN. He, sure, is not the happlest man . Who for himself alone doth plan; But he who for the people toils
Is sure to win the choicest spoils; Is aure to win the choicest spoils;
Feeling how many he has blest,
He can lie down and sweetly rest;
And when the night has passed away,
With pleasure halt the new born day.
"I is thus George Feeno life enjoys,
Because he "Ctorlies" so many Boys
In Coat, Panis, Fest, Hat and Shoes comple
Corner of Beach and Washington street.
May 11.—1w

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Message Department.

Bacii Message in 1515 Department of the Bannst of Light we claim was spoken by the fight whose name it bears through the instrumentality of

Mrs. J. H. Conant, while in an abnormal consistion called the trance. These Messages indicate that spirits carry with them the characteristics of their earli-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to its even in doctrine put forth by spirits in these columns that does not compart with his or her reason. All express as much of truth as they perceive

The Banner of Light Free Circles. These Circles are held at No. 188 Washington Street, com No. 4, (up. states) on Monday, Turibay and Thursay Attentions, the Circle Room will be open for visitors two ofclock, services commence at precisely three o'clock, flor which time no one will be a imitted. Beats reserved of strangers. Denations solicited.

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Wednesdays or Thursdays, until after six o'clock r. m. She gives no private sittings.

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3D The questions answered a 'those deances are often propounded by individuals among the audience. Those result to the controlling intelligence by the chairman, are sint in by correspondents.

SEALED LETTERS - Visitors at our Free Circles have the privilege of placing scaled littless on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the seance the Chairman wiff return the letter to the writer.

It should be distinctly understood that the answers to.

wifi return the letter to the writer.

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the apartia directed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

William White, Chairman.

Invocation.

Come; Holy Spirit; Heavenly Dove, and fold your white wings above these human hearts that ire tossing upon the turbulent waves of a human life. Come, bearing the olive leaf of peace from the dry land of the hereafter. Come, and be a halm of Gilead unto these sorrowing souls, who are struggling through the darkness of a humanlife. Come, and speak peace to every doubting souls Come, and lead each one out of the darkness into light. Come, oh come, ye whose mission is to raise humanity to a spiritual standard of love and truth. Come, this hour, and minister unto our needs. And to your Father and ours, to your God and ours, be all praises spoken forever, and forevermore. Amen. Feb. 8.

Questions and Answers,

CONTROLLING SPIRIT -- If you have questions, Mr. Chairman, I am ready to hear thom.

Ques .- (From the audience,) Was there ever a time in the history of the planet Earth, when help you as anybody else." If they are ready, I human beings, either embodied or disembodied, am ready to help them. If they aint, there is did not exist?

Ass Oh yes; that is to say, when they did not exist on the planet Earth, or within the pecullar life-sphere of the planet Earth.

Q.-I designed to go further back than that. Was there ever a time when the essential human being did not exist?

A .- Yes, I believe there was a time in the history of Earth, and of all other planets, when apirits human did not exist upon them, even in

essence, even in a disembodied state. Q -Did they exist in any other-locality, if not

upon the earth." A .- Certainly, since the soul or intelligence never was created. There are heavens, or states of divine existence, distinctly separate from all things human, so far as we understand humanity. We speak of these states of life as being above us. Well, so they are, but perhaps not in locality, They may be at the extreme south; they may be at the extreme north, east or west: they may be below us as well as above us; but, divinely speaking, they are always above us.

Q.-In what locality were these spiritualized human beings when the earth itself was a fire-

A .- I do not know.

Q.—But you assert their existence?

A .- Yes, I assert their existence, because I believe that they have always been in existence; For to believe the contrary, is to believe that at some passage in their existence they might be annibilated. A thing which has been created is a subject for destruction. ... Fi-

Q.- Do you know of any order of beings higher than perfected human beings, meaning by the latter, angels or spirits?

A .- No, nor do I believe that any higher exist. Q.- Is it not possible there may be?

A .- Yes, it is possible, and, relatively speaking, it is very probable; but since human beings are capable of attaining the very highest spiritual altitude that we know of, it is very difficult, you see, for us to know at the same time of any higher beings, of any who exceed these who have: inhabited a human body, in wisdom, in truth, in loveliness, and in all things which go to make up a perfect soul. That class of beings known in the primer as angels, to whom the artist attaches wings, because his own intellect has not arrived at a sufficiently high altitude to know that the spirit can navigate or locomote the air without them, by the light of Spiritualism come down to our own dear departed. They are the angels. When one came to one of our ancient mediums, the medium would fain have worshiped him; but he said unto him, "Do not this

thing, for I am one of thy brethren." Q .- What would you understand by the word

"archangel?" A .- A mysticism, a myth, a mere-term used to convey the idea of a certain set of spirits, or group of angels higher than angels. You are to understand from that term about as much as we should understand from the wings the artist uses to represent an angel.

Q.—What are the third heavens referred to in the Scriptures?

A .- There are many heavens-just as many as there are souls to need them. Three, with the ancients, symbolized unity, truth and wisdom. And when those souls had attained all these spiritual or divine perfections, it was believed that they entered the third heaven. They only could dwell there who were unfolded in all these different directions.

Elihu Davis.

My name was Elihu Davis. I am from Barnstable, Mass. I was here in the body fifty-four years. I have been gone nine years, and J have learned more of life and its uses in these nine years than I learned in all the fifty four here; for here dertain prescribed ways of thinkling-are-adjudged as right, and they only, consequently the soul gets very much dwarfed, and Tearns about as much of the realities of life as a mud-turile learns about the Capitol at Washington. [Are you not rather severe?] No; the comparison is not at all severe; rather rough, I know, but not severe.

I have two sons and a daughter I should be glad to reach, if I could. I should be glad to enlighten them, so that when they come to the apiritworld they may not be as ignorant as I was. They would not be expecting to be either anddealy plunged into the bostomless pix, or forced away to the dizzy heights of a fabled heaven, acalogous to your methods of telegraphy.

when they are very well satisfied with their present surroundings. I suffered for a good while, not knowing what was going to become of mewhether I was in some half-way place between other mortal existence preparatory to entering upon something higher; and when I was enlightened as to the true state of the case, I could hardings below. If I gave up what I had learned law governing the matter? there, I did not know what would become of me. A .- Yes, there is. An extraordinary desire The spiritual instructor said to me, "Since everygan to see things in their true light. Now if my pointed, children have any desire to know about the hereafter, they have only to manifest that desire, and I shall respond in the very best possible way I Feb. 8. can. Good day, sir.

Joseph Cadmus.

medium. This place now is just as familiar to ley, Cal. me as if I had been here as many times in the body as I was out of the body. And I found the same to be the case with a great many places in the spirit-world. I had been there before; they ances; I know them out of the body, and they country, twenty-one years ago.

Now my folks do g't any of them believe as I did. They did n't oppose me, because they knew t would be of no use; but they did n't believe. I that I am going to push them into a belief in Spir- can. itualism. If they can't grow into it naturally, better stay out of it. They used to say to me, Why don't you tell us something to make us bethings in that direction. When you art soundly petual change. ready for Spiritualism, then I'll be as ready to they do n't call upon me. Feb. 8.

Mary Ellen Gray.

I left this life eighteen years ago this month. I died of consumption. I had only one link binding me here my little one a child of three years, visionary turn, and religiously unlike anybody It is to her I come to day. I prayed then that else I had ever seen; but I was unprepared for blessed angels of light might care for her; but for what I realized of him after death. It was this: purposes which I cannot understand, she has been that while I had been there several years and fed in dark, uncertain ways, and has drunk deep was still in an uncertain, miserable state, he had of the bitter dregs of human sorrow. I come, if been there but five days, and seemed to know possible, to-day, to inspire within her soul a spark all about everything—seemed to be perfectly selfof faith and hope and love. And concerning the possessed-to know just what he wanted, and just hereafter, I come to tell her that I live, and that I how to get it. So I asked him the whys and watch over her, and that my spirit is sometimes wherefores of his condition and mine. He said saddened in consequence of her life, and that I to me, "You came here with a mill-stone attachbelieve that the time has now come for her to ed to your neck. I did not. That is the difference. strikesout into a new highway of usefulness-to The mill-stone drags you down, while your own abandon the old and clasp hands with the new, intuitions and aspirations propel you upward. and the angels will lead her out of darkness into So you are like a wounded bird between the two; light. What though the waves have overwhelmed her here, and human prejudice and human ignorance should brand her again and again! She is God's child, and his angels are able to deliver itually before death." "I did n't have much faith her from all sin, and cleanse her from all evil. I in anything, anyway," said I. "Yes you did," he desire that she follow out the holy impressions I have succeeded in giving her. I desire her to be any expression of it or not. You did n't expect to faithful to them, and to fear no evil, but to go for- find what you did here, did you? It is a result of ward, trusting in God and in me, and she shall be spiritual ignorance. Now go to school, if you brought to a happy release. From Mary Ellen have to take the foot of the class; work your way Gray, to her daughter, Ellen, in this city. Feb. S.

Scance conducted by William E. Channing; letters answered by "Vashti."

Invocation.

Thou Great Spirit, in whom we trust, we come selfishness, praying for benevolence and charity; light. Oh thou Infinite Spirit of all Truth, of all Goodness, of all Power, of all Wisdom, bestow thou upon us what we need, and send us forward in the way of life, rejoicing in thee. Amen. Feb. 12.

Questions and Answers.

Ques,—If spirit is God, (as I have seen stated by the intelligence,) and man is an individual rtion thereof, why is not God tangible as well as individual man? -

ANS.—The individualized mind of man is not tangible. You never saw the mind, you only see the manifestations of the mind. You see just as much of God; and it is as absolutely impossible to define man, to analyze man, as it is to define God, to analyze God.

Q.-A. Hindoo astronomer makes the following statement: That during the present year a blaz-

of that power. You send your thoughts speeding along the electric wire. You start from one end of the battery. The thought goes on until it reaches another battery, and then the human mind analyzes it, arranges it into words. Now, the human will first sent those thoughts out over the electric wire. The electric current running along that wire was the vehicle of the human will along one of the great highways that human ingenuity has thoughts of the great highways that human ingenuity has the vehicle. So the sent the sent highways that human ingenuity has the mother; along the first sent highways that human ingenuity has the work of the great highways that human ingenuity has the workers of the sent highways that human ingenuity has the workers of the sent of the mother; along the sent highways that human ingenuity has the workers of the sent of the mother; along the sent highways that human ingenuity has the mother; and the mother is the sent highways that human ingenuity has the mother. So have a sent highways that human ingenuity has the mother is the sent highway has been along the sent highway has a sent highway h established between one point and another. Spirit travels in a precisely similar way. It is closely The

Q.-Could you suggest any measures that would minister to man's temporal welfare?

A .- We are constantly suggesting them, every moment of your lives, and you are as constantly heaven and hell, or whether I was living out an- living them out as best you can. Nature never moves in jumps, neither do you.

Q.-Why is it that a person who is intensely desirous of communicating with spirit-friends ly believe it, as it was so contrary to the teach- should be constantly bailed? Is there any known

sometimes acts as a positive force against the thing around you proves that you have not been spirit who may wish to communicate. If you instructed truthfully, it is best to give it up, even wish to receive communications in an unadulterif you stand nowhere, and upon nothing, for a sted form, you must be negative yourselves. If time. So I let gof expecting I should sink sure- you are negative, and the medium you select is ly then, but I very soon righted myself, and be-negative, you rarely ever are deceived or disap-Feb. 12.

Alice Crossgrove.

I was ten years old. I lived in Williamsburg, New York State: My father is in California. My mother is in Williamsburg; and she said, if I would only come here and send a message to my I am Joseph Cadmus. I lived in St. Paul, Min- father, she thinks he'd be glad to hear from me nesota. I have been gone a little less than a in this way. He has n't asked me to come but week. I said, when I was first taken sick, that if perhaps he 'd like to have me. I am going to say I died my folks should hear from me, from this what I have a mind to to him. I think he'd betplace. I had the small pox, was taken away tor not send for mother; she is better off where from my own home, and did not see any of my she is. He'd better not expect her to go out folks after I was first taken; but, true to my prom- there. He'd better stay till be gets everything ise, I am here, and although I never was here in settled up, and then come home himself. I do n't the body, yet I have been here a great many think it a very good place where he is. They times, spiritually, before my death, for I was a do n't live very straight. He's in Grass Val-

Antonio Nowell.

I want to find my son, James. My name was Antonio Nowell. I am a native of Lisbon, Portuwere not strange to me. I have met persons here | gal. I have many things of importance to comthat I never knew in the body, whose acquaint- municate to my son, if I could reach him. I 've ance I had made in my transitory visits to the made an attempt once before, but failed. I have other life, before death. We were old acquaint- been gone about twenty one years. I died in this Fob. 12.

Mary Elizabeth Harris.

I lived in Watertown, Mass. I have been gone eight years. I died of paralysis of the left side. told them if I died they d hear from me from this I was sixty-seven years old. I wish to commuplace. Now I don't want them to understand nicate with my sons, Richard and William, if I Feb. 12.

James Erwin.

When we lay down what we call our life, in death, we do but take it up again in the other life, Heve?" "Well," I said, "I do n't believe in forcing to go on weaving for ourselves a mantle of per-

There seems to be no such thing as rest, in the absolute, in Nature. And yet, when we are employed in what pleases us, we are at rest. On enplenty to do, here in this life; I shan't be idle if tering this spirit-world I found overything so different from what I had expected, that I was for a time in rather an uncertain state; but in the course of my wanderings I came across one whom I had known in earth-life, who had recently arrived in the spirit-world. I knew him to be of a you can neither sink nor swim." "Very well," said I, "what shall I do?" "Cut aloof from everything that you had any sort of faith in spirsays;" it is stamped upon you, whether you made along, and you'll soon be out of trouble.".

I took up with his advice, and to-day I am in a iappy, contented, progressive state. That gentleman was Dr. J. B. Ferguson, of Nashville, Tenu, and my name is James Erwin, also of Nashville.

My object in coming here is to reach my family, if I can-those that are left. I should dislike to thee this hour, with our weakness, praying for to see them coming here, one after another, in strength; we come to thee with our ignorance, darkness. I know they will all have to travel praying for wisdom; we come to thee with our through the same deep rut that I did, if they do, and it is n't a very pleasant place. I had rather we come to thee with our darkness, praying for they would come as Dr. Ferguson did, with his wings full-fledged, so he could fly well.

Now if they will give me the, privilege of communicating with them, and satisfying them that I can return, and that there is a reality in mod-ern Spiritualism, I shall be happier, and they, I know, will be the better for my coming. I prefer to meet them by the mediumship of Mr. Foster, of New York. Feb. 12.

Scance conducted by J. B. Ferguson; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Tuesday, Feb. 13.—Invocation: Questions and Answers; nson Burtingamer Nina Stevens, of Philadelphia, Pa., to her tother: James Mactowan, of Glasgow, Scotland, to his son; occas Prescott, of Concord, N. H.; Ann Caswell, of Keene

N.41;——
Thursday, Feb. 15.—Invocation; Questions and Answers;
Jane Perkins, of Portsmouth, N. II, to her daughter; Harry
Hazeltine-teg-ths mother; John Barnes, to his son James;
Emmin Taylor, of St. Lonis, to her brother; Gen, Robert

Resulting the present year a blazing meteor will pass by the earth, and in the short space of twenty-four minutes destroy vegetation, and kill millions of people. Can you give any information on this subject?

A.—This astronomer has approximated to the truth: "A blazing meteor," he says. Well, if he had spoken in the plural instead of in the singular, he would have come nearer the truth, as your own Western prairies will testify within the last few months.

Q.—Were those Minnesota fires caused by falling meteors?

A.—So the scientists in our life have determined.

Q.—Was-the/Chicago fire so caused?

A.—No.
Q.—Does the spirit who controls the Eddy boys over control Mrs. Conant?

A.—Yes, very often.

Q.—Can you tell by what power spirits move from one place to another?

A.—The will is the executive power.

A.—The will is the executive power.

Anone conditions and Answers and Cara Powers, of New York City, to her mother; James Madison Percy, of Menchis, the Health of Percentage of Chicago, to her mother; June Answers; John Moore, of Minacher, Parale, Prancis A. Kirby, to his mother; Patrick Murphy; Annie Clemen tina Edwards, of New York City, to her mother; Lied Read of Boston, to her children; Level Read of Boston, to her children; Level Read, Prob. 27.—Invocation; Questions and Answers; Therefore, the condition of the properties of Chicago, to her mother; L. Judd Pardee; Mary Mackensio, to her sister Elizabeth.

Monday, March 4.—Invocation; Questions and Answers; Parales Boston, to his prother; Starte Burns, of Portsmouth, N. II., to his daughter; Jane Eliott, of Eansan, N. II., to his daughter; Jane Eliott, of Eansan, N. II., to his daughter; Jane Eliott, of Eansan, N. II., to his daughter; Jane Eliott, of Eansan, N. II., to his daughter; Jane Eliott, of Eansan, N. II., to his daughter; Jane Eliott, of Eansan, N. II., to his daughter; Jane Eliott, of Eansan, Charles, Capations and Answers; The started by the processing and Answers; Parales and Eliott, of Eansan, Charles, Capations and Answers; Parales, Problem,

to his mother.

Mynday, April 29.—Invocation; Questions and Answers;
Thomas Goddard, of Boston; Annie Cameron, of New Bed
Ort., Mass., D. Capt. William Cameron; Abraham Lincoln;
Selice Adams, of Nashna, N. H.; Betsey Edson.

der date of Bonn April 2d has some interesting observations on the progress of Spiritualism in Germany and Russia. Though he is himself evidently no Spiritualist, he seems to appreciate fairly the importance of the spiritual movement in attaching to it so many of the most cultivated minds of Europe. From his long and interesting letter we quote the concluding passages as fol-

My friend, Herr Bebel, who I believe is a dis-

tant relative of the leader of the socialist-demo cratic party in Germany, is an enthusiastic admirer of the Seer of Orange, [Andrew Jackson Davis] and when the 'Harmonial Philosophy,' was published in German he bought many copies and sent them round to his friends. In English he has read the 'Univercelum,' and holds it to be, perhaps, the 'cost remarkable book over written. He has delivered many lectures to large audiences on Dayis's Philosophy, and has awakened a great deal of interest in it, bringing many persons to believe that not only is the philosopher the closer analyses of Ernest Hackel, while in psychology he is a greater man than Kant or Comte or Herder or Herbert Spencer. Herr Be-bel insists that the true way to prove a selentific as a point of departure, phenomena can be pre-dicted; Davis predicted the discovery of Darwin-ism, (I should say foreshadowed it) and ergo he is a great scientist and has a correct method. He a great scientist and has a correct mention. Its sees laws, and of course has not to search for them through tedious and devious paths. But aside from Davis and his adherents, Spirit

and last year there were published by Alexander Akrakof some selections from the writings of ence,' which is an exhaustive, and, as I hear, a very fair account of the recent investigations of Messrs. Varley and Crookes, with quotations from Hare, De Morgan and Wallace. In the 'phenomenal part of this Anglo-American library will be the report of the Dialectical Society of London on the late investigations,' Wallace's 'Scientific Aspect of the Supernatural,' Professor De Morgan's 'From Matter to Spirit,' and other works equally well known. Then in 'Philosophy' we already have the redoubtable Davis's 'Principles' of Nature,' 'The Reformer' and the.' Magic Staff,' mother of the wife of George Cobb, formerly which is an exhaustive and, as I hear, a of Nature, 'The Reformer' and the. Magic Staff,' and it is expected that 'The Physician' will appear during the summer.

pear during the summer.

A phenomenon which is interesting if not greatly to be wondered at is the hold which Spiritualism takes on the Russian mind. I say that this is not to be wondered at, because the compara-tively recent political and social changes which have taken place in Russia, have had their influence on the thought as well as on the acts of men: pearance at least, Spiritualism presents certain points common to old superstitions—there, for instance, is the prime belief in spirits, one not essentially different from belief in demons, and then there is the mode of communicating with them there is the mode of communicating with them the Russians, who always had a love for this cert the Russians, who always had a love for this sort of supernaturalism, readily take to Spiritualism as a kindred faith, and so it takes them on the traditional side, while to those of a more scientific turn of mind it appeals to the readiness of its ad= to have been scientifically demonstrated. There is great difficulty encountered in getting the comis great difficulty encountered in getting the committee of censure to allow works in favor of Spiritualism to be published, as is shown by the fact that Aksakof's Russian edition of Hare has been prohibited in some places, as has also his edition of Swedenborg, who, however, was a mystic pure and simple, and no Spiritualist. The works of Mr. Davis are all under censure, but are yet spread privately and illegally. To show what converts have been made it is only necessary to say that M. Tourkevitch, Professor of Philosophy in the Moscow University, is a great admirer of the Providence, R. I., April 22d, 1872. the 'Harmonial Philosophy,' and during the coming winter will deliver addresses to the students on Schopouhauer, Comte and Davis—that is, if the government does not estop him. There are Spiritualist circles all over the country, in which Mr. Theodore Parker, General Washington,
Peter the Great, Peter the Hermit, and other
worthles are heard from occasionally. I hear
also that in France much is doing in this way.
T. B. C."

Theodore Tilton on Dr. Slade.

Not long since the genial editor of the New York Golden Age lectured in Chicago, and while there he was "interviewed" by one of the city daily reporters, the matter conversed upon covering many of the interesting topics of the day. The portion referring especially to the philosophy of spirit return we herewith present to our readers: "Touching the startling question of Spfritual-

ism, Mr. T. testified as follows: Inquisitor—You are a Spiritualist, according to

ommon rumor.
Tilton—I believe in the existence of the human mind after the death of the body; and have had evidence which makes me think it probable that the disembodied spirit does sometimes come back and hold communication with its friends.

I.—What sort of evidence?

T.-Much-extending through several years. I.—Are you willing to tell your experience?
T.—Certainly; if anybody is interested in hearring it. The most startling is, perhaps, that at Dr. Slade's rooms in New York. All the phenomena occur in the light. I went there in the day-time and asked for a test. Dr. Slade bit off a small piece of slate-pencil, (a mere grain) laid it on, a slate, then slipped the slate half way under one of the upturned leaves of the table, I holding one corner of it, and he another. The slate was pressed up close against the leaf. Nobody else was in the room. I saw both his hands. Instantly there was a scratching on the slate, and in a moment I drew it out and it contained a letter signed by the name of a friend whom I lost some years before. I saw this tried several times, always producing a different letter. Once he held the slate on the head of a companion of mine, in a light room, at noonday, and I saw the pencil write, no mortal hand touching it. I also saw various objects move from one side of the room to the other—nobody being near them—going from the table to the mantel, for instance. The most amazing thing, however, occurred with an old accordion that had fallen to pieces. I stuck the pieces together, held firmly to one end of the instrument, when something drew out at the other end and played several familiar tunes on it without any assist-ance from me or anybody else. I not only heard think I did.—It was bright noonday. I said, if there were spirits present I should like to have them touch me; and a hand came from under the table and clasped mine. I both saw and felt it. At Moravia I distinctly saw faces that were said to be the faces of spirits, but I did not recognize any of them. I have seen enough of these phenomena to know that they are gonuine. I do not believe that the theory of delusion or that of imposition will begin to cover the facts. I am not certain that the phenomena are produced by spirits, but I think it quite likely, and I know that the prominent scientific men and theologians, of the day court to adopt two others. of the day ought to adopt some other than the pool-pool method of dealing with the most curious development of the century.

editor of the Bellefontaine (O.) Weekly Examiner, for April 19th, truly says:

Spiritualism in Germany and Russia. who want to know, you know, why spiritual manifestations, so called, are not made in the A correspondent of the New York World, unlight of day, will find themselves minus their only light of day, will find themselves minus their only argument by a perusal of the testimony of Theodore Tilton, published elsewhere in this copy of our paper. What the conceited scientists of the world have failed, after a prolonged and exhaustive effort, to explain away, will hardly be disposed of in a rural district by conceited ignorance, or prejudiced stupidity. Thank heaven! the dismal creeds of the grim and gloomy past are crumbling into the dust, and, in their stead, our yearning hearts are blest with the light of a philosophy as grateful as it is sublime—the philosophy of immortality, of the life here and the life hereafter. And thus, at last, mortals are permitted to gaze in glorious anticipation into 'the land ted to gaze in glorious auticipation into 'the land where lie those happier hills and meadows low,' And thus, too, and only, are we made

* Quite sure
To find the peerless friend that left us lonely."

About a Banner Spirit-Message. MESSES. EDITORS-June 5th, 1871, a message

was received from "Mary Wier," (whose name should have been spelled Wyer) purporting that persons to believe that not only lettle philosophics a great clairvoyant, but a great scientific authority, as he has not only anticipated the views of Darwin, (which by the way are taken as a starting point of discussion here, rather than as a thing to be discussed) but he has foretold even the classical part of Ernest Hacked, while in communication was cut out by some one in Fairhaven, and sent to Mrs. Eunice Smith, (formerly Andrews, who was for many years a resident of statement to be true is to show that, by taking it | Nantucket) asking her if she remembered such a person. She did not; and did not recall the old lady until some time after. Mrs. Hinkley, of Nantucket, being on a visit to Mrs. Smith, in Providence, was asked if she knew such a person. "Why, yes; and you must recollect her; ualism in and for itself is making great strides in Germany, and eyen in Russia. We have a 'German Library of Angle-American Spiritualism,' ollected the old lady who lived near you, and was called Mammy Wyer." Mrs. Smith then reconstituted in the lady who was remarkably sorrowed. and active, and the communication Mrs. S. de-Professor Hare under the title of 'Experimentale clares to be in keeping with the characteristics of Untersuchungen neber die Geister-Mauifestationen,' Liepsic: Wagner & Co., 1871. There is now publishing a work on 'Spiritualism and Scinose which is a propositive and selection of the old lady, especially the quoted remark about being "as brisk and chipper as ever." Mrs. Hinkley said the death was in June which prob-Hinkley said the death was in June, which prob-

mother of the wife of George Cobb, formerly Registrar of Deeds at Nantucket, and at the time of communicating had two grandsons in Boston, George and Frederick Cobb.

Mrs. Smith recently had a spiritual experience which is worth noting. She has two brothers in Brooklyn, New York, one of whom she knew to be sick. On the morning of the 13th inst., about There has been a great breaking away from the old systems, and no firm hold taken on either what is known as liberalism or the well-establish was sick. Horses B Andrews and some the way and some the well-establish was sick. what is known as liberalism or the well-established creeds of Christianity. The Russians are adrift and ready to clutch at any straw, and as, in apparent at least Substitution of the control of the con

In the evening, she received a dispatch informing her of the death of her brother that morning at three o'clock, the hour of her vision. Another fact is to be noted somewhat remarkable. A day therents to have its phenomena examined and thoroughly investigated. So these Russians who have set out on their travels in search of a religion find Spiritualism a very good stopping-place, which a great many of them believe to be the ond of their-journey. Mr. Home accomplished much during his sojourn in St. Petersburg, and his coreligionists are hard at work disseminating the new faith—if that may be so called which claims to have been scientifically demonstrated. There is great difficulty encountered in getting the comor two since, she received a letter from her niece hody, the more imminent sickness of the younger

Providence, R. I., April 22d, 1872.

CONVENTION NOTICES.

Office of Secretary of Indiana State Associa-

Office of Secretary of Indiana State Association of Spiritualists.

To the Spiritualists of Indiana, Greeting:

We hereby announce to the friends of Spiritualism in Indiana and elsewhere, that the Sixth Annual Convention of the "Indiana State Association of Spiritualists," will be held in Westerfield's Hall, in the city of Anderson, Madison County, Ind., commencing, Friday, May 24th, 1872, at 101 o'clock A. M., and continue in session over Sunday. Each heeal Liberal Society and Children's Progressive Lyceum in the State will be entitled to three delegates and one additional delegate for each ten members over twenty, and each county where no society exists will be entitled to three delegates All felonds of the cause are cordially invited to attend. Everything possible will be done to make the Convention both pleasant and profitable.

We are authorized to announce that the Hon. Robert Dale Owen and other good speakers will be in attendance and take part in the Convention.

Anderson is a thriving place, situated thirty-four miles northeast from Indianapolis, on the Beliefontaine railroad, and has an active seelety of Spiritualists and a Children's Progressive Lyceum in successful operation. Speakers at the Convention will be entertained free, and board precured for others at a low rate.

By order of the Board of Trustees.

convention will be entertained the state at a low rate.

By order of the Board of Trustees. J. R. Ruell,

Secretary of Indiana-State Association of Spiritualists.
Indianapolis, Ind., April, 1872.

New Jersey State Association.

New Jersey State Association.

The Second Quarterly Conven ion of the New Jersey State Association of Spiritualists and Friends of Progress will be held in Jersey City, on Wednesday, May 8th, commencing at 10 o clock A. M., and holding three assions. A cordial invitation is extended to all interested in the great reloims of the day, especially those designing to attend the People's Reform Convention, in New York, May 9th and 10th.

The Convention will be held in Union Hall, corner of Grove and 4th streets. Speakers to be in attendance: Miss Susie A. Willia, Horace Dresser, L. L. D., H. T. Child, M. D., Victoria, C. Woodhull, A. A. Wheelock, Grover C. Stewart, L. E. Coolley, and we expect Cephas B. Lynn. Order of exercises on programme.

Vincland, N. J., April 16th, 1872.

Van Buren (Mich.) County Circle. The next Quarterly Meeting of the Van Buren County Cir-ic of Spiritualists will be held in the Universalist Church, at artford, Mich., on Saturday and Sunday, May 4th and 5th. ephas B. Lynn, W. F. Jamicson, Frank McAlpine and Mrs. runk.Road Knowles are engaged as speakers. F. Jamieson, speakers, sare engaged as speakers.
R. BAKER, President. J. S. TUTTLE, Secratary.

Passed to Spirit-Life:

From Winsted, Conn., March 30th, after a very short illness, George Poud, aged 28 years.

Athough not an avowed Spiritualist, he was free from sectarian bigotry, and liberal in all his views. He had a native sweetness of disposition and simplicity of character that endeared him to a large circle of friends. He was a member of the Lorge of Free Masons in the village, and they extended to the lifeless remains the respect and attention required by their order to a departed brother. Green leaves and white buds, so arranged as to form compass and square complete, with other floral decorations, were laid upon the casket. Appropriate words were spoken through the instrumentality of the writer, which gave the sorrowing wife and other friends—that comfort and consolation which could only be given through spiritual teachings. The concluding services at the grave were performed by the order. Illness, George Pond, aged 28 years.

From Forestville, Conn., April 5th, Julia, wife of John Bird, aged 49 years.

Suddenly and without a moment's warning did her transition come. In the language of the invisibles, she gasped here and breathed there, even before the suspicion had dawned upon her mind that her hour had come, the effect being to both surprise and bewilder her, so quickly did the change take place; but her husband and children have great comfort in the knowledge they have of her continued existence and ability to maintain the same watchful care over them as ever before.

E. Annie Himman. Bird, aged 49 years.

From the residence of his son, H. E. Felch, Esq., Boxborough, Mass., April 12th, Dr. Walton Felch, at the advanced age of

pirits, but I think it quite likely, and I know hat the prominent scientific men and theologians of the day ought to adopt some other than the cook pool method of dealing with the most curisties development of the century."

Regarding these statements of Mr. Tilton, the dittor of the Bellefontaine (O.) Weekly Examiner, or April 19th, truly says:

"Those uninformed, but dogmatical persons"

Syears.

Ho was one of the carliest investigators and writers in favor modern spiritualism, and ever a ploneer in works of reform. His life was characterized by the atrictest temperance in all finings, and rare purity and integrity, with a khol and loving heart toward all humanity. The past few years his leisure moments have be no devoted to writing neetry, some of his compositions having appeared in the publications of the day. If has gone from the loved ours here to meet many dear friends who have passed on before. We shall miss his aged form, so dearly loved, but we feel that he was fully ripe for the harvest, and that his spirit will often visit the dear ones left in earth-life.

8. C. D.

Mediums in Boston.

DR. J. R. NEWTON. NO. 35 HARRISON AVENUE,

BOSTÓN ON THE 22d DAY OF JUNE,

AND COMMENCE HEALING AT THE "KENNARD HOUSE," CLEVELAND, OHIO,

June 30th, 1872.

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13w*-Apr. 6.

MRS. A. C. LATHAM,
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223 Weshington street. Boston. Mrs. Latham is eminentby successful in treating Humors, Rhoumatism, diseases of the
lungs, Ridneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. MRS. M. CARLISLE, Test, Business and Clair Voyant Physician. Hours from 9 A. M. to 9 P. M. No. 94 Camden st. Boston. Circles Thursday evenings at 8 o'clock. Apr. 6.—17w*

MRS. JULIA M. CARPENTER, Spiritual Clairvoyant, 1567 Washington street, Boston, Mass Positively no sittings given except for medical examinations Examination by lock of hair or otherwise, 62,00. Apr. 20. DR. F. HATCH, Magnetic Physician, 28 Lagrange street, Boston. The poor treated Wednesdays Apr. 27.-4w*

MRS. SARGENT, Healing Medium, 16 Dix Apr. 27.-3w* MRS. A. W. CUTTER, Magnetic and Electric Apr. 20.-70*

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 5 to 12 and 2 to 5. 516 Washington street, Boston. Apr. 13. MRS. L. W. LITCH, Trance, Test and Healing Medium, 163 Court street, Boston. Circle Tuesday and Sunday evenings at 71 o'clock. 4w*—May 4. SAMUEL GROVER, HEALING MEDIUM, NO 23 Dix Place (opposite Harvard street). Dr. G. will at tend funerals if requested. MRS. NEWELL, Trance, Clairvoyant, Healing and Business Medium. Examinations from fock of hair. 12 Trement street, Boston, Nass. 4w*-May 11.

MRS. F. O. DEXTER, Clairvoyant and Test Medium, 491 Tremont, corner of Dover street. Boston. Hours from 9 A. M. to 4 P. M. 13w*-Mar. 9. MRS. M. A. PORTER, Medical and Business

Clairvoyant, No. 8 Lagrange street, Boston.

Mar. 9.—13w

MRS. BLODGETT, Seeing Medium, 19 Please ant street, (near Washington,) Boston. 4w-May 11.

Miscellaneons.

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To all who are afflicted with RHEUMATISM, Sciatica, Paralysis and Kliney Troubles, I can advise them from actual knowledge to try the MAGNET'C SULPHIUR WATER's, of Alpean, Mich. They will surely be benefited, if not cured, and will there find good Hotels, and all the attendants of a unimer resort, without the danger of fever and ague. Send for Circular to W. J. ROE, Attendant Physician Mar. 9.

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Miscellaneons.

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UNDER the direction and advice of the Spiritual Intelli-gates most influential in inaugurating the movement known as "Modern Spiritualism," a NEW MONTHLY MAGA-ZINE of the highest possible literary tone and interest has been projected, to be entitled

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The principal features aimed at in this undertaking will be to establish a record of the deeply momentous events con-nected with Modern Spiritualism in the most unexceptionable literary shape, and to gather up and preserye such material as cannot be included in the columns of ordinary weekly jour-nals devoted to Spiritualism.

literary shape, and to gather up and preserve such material as cannot be included in the columns of ordinary weekly journals devoted to Spiritualism.

SECOND AND THIND YOUNES OF "MODERN AMERICAN SPIRITUALISM."—The projectors of this magazine call especial attention to their defign of securing from Mus. E-MAM HAR DINOSE-BRITTEN the factualve right to publish in successive numbers all the voluminous and deeply interesting material she has prepared for the compilation of two additional volumes of her great work. "Modern American Spiritualism." In this wonderful assemblage of facts, records of special phenomena and blographical sketches, Mrs. Hardingo-Britten is possessed of MSS, and other unpublished matter, as well as literature now out of print and unattainable to any but herself, which renders the treasures she has been collecting during many past years priceless, and more than equivalent to the worth of the yearly subscription.

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3th. Examples of varied and marryelous. Phenomenal

modern prototypes
4th. Examples of varied and marvelous Phenomenal
Facts, and the philosophy of their production.
5th. Foreign Spiritualism, Trans-Atlantic Correspondence,
&c.

FACES, and the philosophy of their production.

5th. Foreign Spiritualism, Trans-Atlantic Correspondence, &c.

6th. Communications from Spirits,

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A common, vulgar, wayside weed,
That few would ever pause to heed, Yet deep within its heart of gold. The sunbeams love to play. And from its petu's purely white Comes the unbroken ray. Which gives the colors all in one, Reducting all, relaining none."

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May 4.—4w

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Bunner of Light.

THE WEST.

Warren Chase, Corresponding Editor. Office at his Spiritual, Reform and Liberal Buckstore, 614 Applies or the Banner of Light, including back numbers and lound volumes, can always be had at this office.

THE FARCE OF MURDER TRIALS.

Trials for murder have ceased to be anything but farces, in which the lawyers play off their skillful pranks on the jury and the people. At least it is so in St. Louis and New York City. Joseph H. Fore has just been acquitted in St. Louis of one of the most deliberate and willful murders ever committed in the city, and one in which the act itself, and the planning and deliberate execution, were evidence enough that the man was sane and carried out his deliberate-designs with coolness and decision-as long contemplated - of murdering one of the best citizens of the city, white he was a worthless idler whose rich relations in a distant State paid him through the trial to save disgrace to the family. The first point to secure by his lawyers, was to get a jury on which there was no temperance man, and not one who had read the newspaper accounts of the horrible murder and formed an opinion from the testimony before the coroner, as all intelligent persons in the. city had done. This secured, they did not deny the murder, but proved that some of his relatives had been insane, and by the aid of his wife in the trial, who is presence and tears and apparent affection were used to secure the sympathy of the jury, the success was complete, and as soon asthe man was cleared he was taken to the firstclass hotel, and feasted and feted, and offered an ovation with music, which, however, was declined lest it might bring out several other murders within a few days, as there are many persons in the city that desire such public demonstrations, and could afford to pay the expense of the trial for the gratification of a revenge against some personal enemy. We have had severat similar cases of willful murder here, since our residence in the city, in which the culprit has been cleared, or had no commensurate punishment, and even been feted on his escape. Until the law is changed so that a jury is not required to order a second murder to atone for the first, we shall have such farces for trials and an increase of niurders; with no security in the law for the lives of citizens.

There is, however, another dark side of injustice in this matter. A poor negro who had no rich friend to pay the lawyers, but who killed a man in self-defence and only when it became necessary to save his own life, was duly tried, sentenced and hanged; and a poor Irish rag picker who in a drunken fit killed his wife, has no money to fee his lawyers, is under sentence to be hung only because no lawyers are employed to get up a defence and sympathy. They only lose one voter in these cases, and that will not pay for a trial. Human life is recklessly sacrificed for such assemblies with prayer to Almighty God to the gratification of the passions among the righand no penalty follows; while the poor arm not protected by the laws.

We clip the following very appropriate remarks from the St. Louis Republican of April 19th:

The excitement is over; the trial-is ended-exit Fore. But not the corroding influence of that cloody act, with all its attendant circumstances disclosures and disgusting details! Another flood of debasing and corrupting ideas has been poured upon the public mind; and now beardless boys upon the streets discuss the sickening story and glorify the pluck-or whatever you may call it-

of the murderer.
The leaven will work; the seed will surely germfinite and bear an hundred fold crop of deadly fruit anon. This insidious poison has entered all our homes. Whether the verillet, under the ovidence and that remarkable charge of the judge which sayed the jury the trouble of deciding, could have been other than acquittal or not, one thing is certain, and all candid and law-abiding citi-zens feel and confess, if they jonder well the moral effect of this murder and its consequences, that there is a paintul sense of the insecurity of human life which was not felt before. The annals of crime in our large cities, and St. Louis in particular, portend a future which may well fill the thoughtful mind with gloomy apprehension.

At the rate we have been going on for the last

decade, soon, very soon, we shall reach that time when anarchy will take the place of obedience to law; when justice will be sought in vain at the hands of those who are appointed to administer it; and human life that no security in those safeguards which the law with its penalties is intended to provide. Then communities will be forced to resort to those means for protection and riddance which are employed in rapidly growing settlements, in new countries, before governments can be organized or laws enacted.

But the murderer was acquitted, and the sympathizing crowd applauded the verdict."

OBITUARY.

We are pained to learn by the investigator. that a most highly esteemed friend, Mrs. J. P. Mendum, wife of the publisher of that paper, has been taken by consumption from the home of her husband and children. As a wife and mother New England had no better, and but few equals, her only failure being a lack of Christianity, which to us, to her family, to Nature and to God, was a mark of superior excellence. Her family, like our own, has been reared without the aid of sectarian teaching, and we have often heard our companion remark that the family of Mr. and Mrs. Mendum was the best model of domestic life she had ever visited, although she has traveled much and visited hundreds of Christian families, woth East and West. Brother Mendum has our most cordial and heartfelt sympathies in his sorrow.

PRETENCES.

The editor of the St. Louis Democrat inserted in his Sunday edition of April 14 h the speech of Robert Dale Owen delivered at Terre Haute, at the State Convention, and, to apologize to his readers, seasoned it with half a column of silly nonsense, which betrayed his ignorance of the subject and the purport and scope of the address. Of course, he thought he must apologize to his readers by a show of attack upon the man and his subject, even if he was ignorant; but the style of the comments showed plainly that he was not aware of his ignorance of the subject, for no person who had any knowledge of what Spiritualism is, could or would expose his ignorance, even though he did presume that most of his readers were prejudiced against it, and totally ignorant of its merits. Many readers of our popular daily papers require occasionally something showing the philosophical side of Spiritualism; and when that demand is gratified, a sop must be thrown to those whose prejudices are stronger than their reason, else they will curse the editor and stop the paper.

.It is not probable that the editor of the above paper is much opposed to or prejudiced against Spiritualism; but he evidently knows very little about it, and cares less, and would never trouble himself about it unless he thought he could make some political capital by it, and gain something for his party in politics. He is thoroughly versed

light on the Spiritual Philosophy, he might as Friends, come out into the light [Applause.] well give his pen to the office devil, and let him write it up—and he could scarcely make more blunders or betray more ignorance. He would not have felt very prond had he known how much he made himself the laughing-stock of those who understood the subject and read his blunders. We could not consistently copy the nonsense nor attempt a review of the statements. write it up-and he could scarcely make more blunders. We could not consistency copy the nonsense nor attempt a review of the statements, you will be led away into darkness. I am a as they were wholly and utterly unworthy the notice we have given them, except as an expose of the object for which they were undoubtedly made mean the birth from a blind faith into absolute the constants. -and probably they served that purpose. Had he given the speech without comment, it would have been manly and generous; or had his comments been consistent and candid as reference, and left each to judge for himself and herself, it world have been fair.

ROBERT HARPER, OF SOHO HILL, BIR-MINGHAM, ENG.

lent brother and co-laborer in the fields of reform and the interest of the working classes is soon to visit our country; and we trust he will visit our time. Spiritualism is a very comprehensive system; it takes in everything. It takes in the past, city of St. Louis, where he will find a hearty well time, and the spiritual inture of come and some warm friends. His name is well than was analyzed, and in a very eloquent and explicit manner did the spirit show that Saisting. known to us, and his devotion to the cause of human progress has already endeared him to many mankind. people in this country. We shall be happy to hear the views of this brother, both in public and private, on the interests and relationship of the journed. laborers of England and America, which we trust will ere long become so united as to form a common bond of peace, that shall forever bind the two nations together, and forever prevent wars

OFFICIAL GAMBLING.

While the city authorities of St. Louis are arresting and punishing gamblers almost every week, and our papers approve the official conduct, there are glowing advertisements and editorial there are glowing advertisements and editorial notices of a big lottery scheme in Omaha, Nebras-ka; which is made respectable by the endorsement of the Governor and several prominent busiporter must respectfully decline to make any ness men of the State, and having attached to it Temarks. ness men of the State, and having attached to it a charitable purpose which, like the tail of a kite, gives it beauty and apreads it out before the people. We cannot see the consistency of endorsing these schemes of popular gambling, and crushing out the little keno tables and poor tricksters that cannot get the endorsement of a governor nor the popular business men, and whose charitable purposes are in obscurity, but often as real as those that are so largely puffed.

CALIFORNIA AHEAD.

The legislature of California has passed a bill setting forth that "religion shall neither be taught nor practiced in the public schools." Let the churches and Sanday schools do their own work. We could never see the propriety of teaching religion in Congress and the Legislatures, by opening preside over their wrangling disputations. We are sure no God ever pays any attention to such prayers, and now, as religion is being turned out of the schools, we hope it will also be thrust out of capitols of States and the capitol of the nation.

STATISTICS OF THE WEST.

Those who want copies, of L. U. Reavis's great book for twenty-five cents must send for it before the 10th of June, or it cannot be had, as the edition is nearly out and the next will be private property, and cost at least \$1.50 Address Warren Chase & Co.; 614 North Fifth street, St. Louis, not William White & Co., Boston.,

WESTERN LOCALS, Etc.

REPORTED FOR THE BANNER OF LIGHT, ...

On Saturday and Sunday, April 27th and 28th Quarterly Meeting of the Central New York Association of Spiritualists was held in City Hall, Utica, N. Y. It appears that some time has elapsed since lecturers on Spiritualism have visited this city. Years ago, there was great excitement in the place over the "Rochester knockings;" but now, interest in Spiritualism is con fined to a select few, who read their Banner of Light quietly at home, and wait for something to turn up."-At-last something did happen, viz: the Convention, April 27th and 28th.

THE FIRST SESSION. Saturday forenoon, at ten o'clock, Dr. E. F Beals, of West Winfield, N. Y., President of the Convention, called the meeting to order. A.A. Wheelock, of New York City, proceeded to de clare that the day of shiftlessness among Spirit ualists was past and gone, never to return. Although there were but few present, they must go to work and do something. The speaker asserted that, in time, Spiritualists would build halls and churches for the spreading of the glorious light of the nineteenth century. He then called attention to the American Spiritualist, and sat down:

Of course, the next speaker was the everpresent Banner reporter, who, with gentle voice and graceful gesticulation, imparted to those assembled the valuable information that he had copies of the Banner of Light for gratuitous distribution; also, a package of the last issue, for sala. Whereupon, nineteen persons approached the package containing copies of the last issue (twenty in number), and partook thereof.

THE SECOND SESSION.

In the afternoon, the number present was larger han in the morning session. Lois Waisbrooker spoke earnestly of the demands of the hour. Something, said the speaker, with emphasis, must he done. Spiritualists must learn how to work together. Touching the labor question, Sister Waisbrooker grew eloquent. The social status of the country was also considered. "You cannot smooth over the terrible condition of affairs," ex-claimed Lois. "Why will not the minister and the physician speak upon vital questions—ques-tions concerning which the masses are in the tions concerning which the masses are in the most abject ignorance? Love is nailed to the cross to-day. There are Christs suffering all around us. Let us help them! Let us show them the high and holy way of freedom! When shall we have the new heaven? When love triumphs—not before." [Applause.]

The minutes of the last Convention were then read.

Next came the reading of the Constitution of

the Association.

The regular address was then delivered by A.

A. Wheelock. He said, substantially, There was a time, in the past, when Spiritualists did not be-lieve in organization. That day is no more. The disintegrating tendency of Spiritualism has ful-filled its mission. The spiritual idea has pene-trated the churches and has caused a terrible flut-tering among the saints. Why? Because the

in party politics and political tactics, and can quires attention. Organization must come to sattack ship and back and fill as easily as any political tack ship and back and fill as easily as any political state of the near stat

A NEW WORKER

Mrs. Kimball, of Sackett's Harbor, made a few

THE THIRD SESSION.

Singing.

A short conference, Mrs. Nettie Maynard, of New York City, then delivered the regular address. She spoke in an unconscious trance. The control was perfection itself; and in the choicest of language the spirit We are happy to learn by letter that this excel-int brother and co-laborer in the fields of reform time has clapsed since I controlled this medium

The address was listened to with the utmost attention, and gave the greatest satisfaction. Ad-

THE FOURTH SESSION.

First came discussion on resolutions, after which Mr. Wheelock delivered an able address on the following significant theme: Spiritualism the Master Builder, the All in All of existence; and Finally to Become the Universal Religion. This discourse was in Mr. Wheelock's characteristic velu, and of course a success. Our good brother is called by the radicals, "the darling;" by the conservatives, "the feroclous;" and by Osthodox Christians, "the absolutely awful."

THE FIFTH SESSION.

Continuance of discussion on resolutions. Next

THE LAST SESSION

Sunday night a Jarge, audinos assembled. Music from a select choir came first in order. Then Mrs. Nettle Mayjard, of New York City, delivered an excellent address. She was followed by Mr. Wheelock, after which the Convention adjourned, sine die.

RESOLUTIONS.

The following resolutions were passed during the Convention. The speeches in relation to their adoption were spicy and to the point, calling out, in some instances, rapturous applause from the audience:

from the audience:

Resolved, That the only proof, ancient and modern, of a continued conscious existence is evolved by the return and manifestation of the disembodied.

Resolved, That those who have accepted such proof, and the blessings it confort, should freely devote time, talent and means, to the dissemination of such knowledge, and withdraw all support from oppositive errors.

Resolved, That spirit and matter are conternal, one the actor, the other acted upon; the results of which are the developments of Nature, physical, mental and religious.

Hence the principles of Spiritualism underlie all reformatory movements; therefore,

Resolved, That we will justify our assumption of the title of Spiritualists by earnest, efficient effort in the causes of unsectarian clucation, temperance, the relations of labor and capital, the equal rights of all persons to the ballot, and any other living issue of the advancing times tending to the benefic of humanity.

Resolved, That intemperance in any direction is incompatible with spiritual development, and we will use our utmost endeavors to banish it from the land.

Resolved, That woman is outflied to the ballot, and all its accompanying rights and privileges.

Resolved, That the attempt to introduce any reference to any God, Jowish, Christian or otherwise, into the constitution of this republic, is an outrage upon claimed religious liborty. Hence the principles of Spiritualism underlie all reformatory

THE NEXT MEETING. The next meeting of the Central New York Association of Spiritualists will take place in Oris-kany Falls, Aug. 17th and 18th.

Mrs. E. A. Williams. has been doing a good work for Spiritualism through New York.

Bro-F. H. Oles, of Mexico, Oswego County, N. Y., spoken of in the minutes of the Convention, The Utica Convention—Two Days' Meeting in City Hall—Hetailts of the Convention—Spiritualism declared to be the Conting Religion—The People come to Hear—The Banner of Light, and the Masses—Notes.

Y, spoken of in the minutes of the Convention, is a promising young medium, ripe for the rostrum. We hope the friends will call him out.

Mrs. Nettle Maynard speaks with all her old-time eloquence. She should be kept at work continually. Kind and sympathetic, she blesses.

souls everywhere.

Mr. Wheelock is aiding in resurrecting the Children's Progressive Lyceum in New York City. The prospects are good. The other evening forty-four (44) children were reported, and things look like business. The Lyceum movement has a sterling friend in Mr. Wheelock.

Bro. Wilson, of Oswego, is an earnest worker. He should be employed all the time.

E. H. Wallace, of Urica, keeps a neat bookstore at 59 Washington street. The Banner of Light has a place on his counter. ouls everywhere.

has a place on his counter.
Luis Walsbrooker sold many of her books at

the Utica Convention. Her health is slowly improving.
W. B. Lord, of Utica, is a model man. He

reads the Banner of Light, and every year, when he "renews," he sends a draft for \$10, donating \$7 to the "Circle Room." Reader, go thou, draw a Render, go thou, draw a check for \$10, and do likewise. [The Banner of Light will be represented at

he Indiana State Convention, in Anderson, Madison County, May 24th, 25th and 26th.] CEPHAS.

Endorsement of Mrs. Woodhull by Friends in England.

To Mrs. Victoria C. Woodhull, New York City, U.

DEAR MADAM -The undersigned desire to express their approval of the splendid attitude you have taken in giving utterance to and standing up in defence of the truth in relation to the question of social freedom.

In this uncertain age of spiritual and cognate immoralities, in these last days of the great fight between right and might, we desire to congratulate you, dear madam, on your mission to mankind; and we sincerely and truly thank the Spirit of All Life for your descent among us, for your hirth, development and the great promise of usefulness which your labors have already given to those in sympathy with you.

Go on, and prosper, and know that there are other Spiritualists and reformers in England than the scribes and Pharisees, who in their magazines traduce your character, and scandal. ously falsify your speeches and their evident and true meaning.

We are, (on behalf of many more beside ourselves) dear madam, Yours most affectionately and faithfully,

HUGH MCLEOD, JANE BUTTERWICK, JAMES CARPENTER, Andrew Gardner, &c., &c., &c. 26 Westgate Road, Newcastle-on-Tyne, England, April 10, 1872.

Card from Moses Hull.

DEAR BANNER-Please say to your numerous readers that I have finally listened to the urgent requests of the friends of Spiritualism in Louisville, Ky., and have stationed myself there for a year at least. I shall speak for the society a good deal after August, but not all the time; will answer calls for week day evening lectures in the West and South. My address is 502 Portland WISCONSINS PEBBLES.

BY J. O. BARRETT.

ter and spiritual pioneers.

My ralise is convalencent, being ticketed for the ity of the New Jerusalem. We parted, dear reader, the last time, at Janesville: we meet now, at Monroe, this Sunday of March 24 h. On the way hither, called at Brodhead; and exchanged greetings with the Stewarts, Dr. Towne, Twining and others-men of charac-

A guest now of Bro. Z. H. Howe, a Universalist minister. Did not convert this good man, I trow. He will have to slide over on the Universalist plank; and may be go safe, is my prayer. His home is a home of purity and literature. Blessings on that home! Our angels record all kindnesses to the wandering and weary apostles. Attended church (Universalist) this forenoon, and heard the good pastor, Rev. Butler, discourse about the occasions for religious devotion, having the Transfiguration for his theme. It was fine, but the soul was left out. Brethren of the Abrahamic faith, what were the Transfiguration with out the angels that spoke to Jesus? Oh, ye fearful ones, when will you be saved by listening to what Moses, Elias, Jesus, John, Mary and the rest have now to say from their holy mounts?

In the afternoon the "Missionary" lectured, in the self same place, to an intelligent and very courteous congregation. These friends not only let me into their church, but gave me a collection This is as it should be: hear all sides; be candid, charitable, and cherish all the good. But very few Spiritualists in Monroe. It is soil to be plo wed. These triends heard the gospel about that Transfiguration, in the afternoon, and, despite the "Winchester Confession," they love to listen to the glad news of great joy from the angel minis-

Through mud, snow, slosh, flerce winds, dragged that hated old stage twenty miles. Oh, oh, spirits spirits, do find some Yankee medium, and get up an :crial ship! The birds fly; why not we? Balloons go up; so do kites; why not navigate the air, and save this snail traveling in gutters full of mnd and water?

Got there at last-in Warren, Ill.-tired, chilled patiently morose and piously mad against all the stages in Wisconsin Rested that night at the residence of our faithful brother, J. S. Morrell.

More anon of Warren, &c.

In a strange country. Never in these "mineral diggins" before. What a nice thing it is to be no-Heard of him before, Mr. Smith?"

"Yes, indeed; our minister is down on him. He's the Wisconsin Spiritualist missionary." "And we Spiritualists are glad he's come."

That's the way it is talked. Well, he up and doing; preach the gospel—"Wee is me if I do not preach the gospel." Drummed up the forces, made appointments, and brought up next at Mineral Point, and found a welcome home at our eral Point, and found a welcome home at our English Spiritualists' here—the Sands. Here met Samuel Clegg, of Dodgeville—a brother of fath. In his distress-in-the-pocket, he has struck a lead mine, down a shaft of a hundred feet, directed and encouraged by spirits, through mediums of his home, "When my father and mother forsake me, the Lord will take me up." Again and again are we reminded of the fact that our angels will ayer bless us when we feithfully paragraphs. will ever bless us when we faithfully persevere.

Mineral Point is quite a city. The principal editice is the Methodist Church, built of the old red sandstone, that taxed the people forty thousand. Go on, Christian friends! build them well and strong; for "the Spiritualists," say the angels, "are to possess them before the year of our Lord 1900!" That's the year I shall pass over

Jordan. What a looking country round!—all dug up full of deep holes, where the lead miners have sunk their shafts. Nice for the stock and pranc-ing horses, is n't it?... Why, the Mineral Pointers dig even in their fields and gardens! Great business, this lead mining, but not equal to the past. Poor fellows! How they toil!—and at what hazard of money, health and life! The miners are mostly English and Welsh. Walked a long distance to find a right shaft, and descended into it; but that day nobody was mining, it being Good Friday; and lots of folks were keeping it as a Christian day, by playing marbles, betting horses, lounging in the saloons, and getting drunk at night. Is there not something in the gaseous night. Is there not something to the gaseous properties of this locality that causes almost everybody to have a leaden look? It must be so, I think; and this may account for the scarcity of Spiritualists in this city. Lead gases make a dull

spiritual battery, I presume.
The miner's dress is unique—other color. Down down, down he digs through the lime-rock, through the glass-rock, and, if lucky—and that is chance-work generally with the anti-Spiritualistic—he strikes the ore, picks it out by the pick-axe; it is hauled up by a windlass and other ma-chinery, sold on the spot for about forty dollars a blousand pounds, carried to the furnace, where it is broken up through a rolling mill to small junks, then washed in a running stream that car ries off the adhering dirt, then put into a mon-strous cauldron, or furnace, and smelted. I look ed into one of these furnaces, and was reminded of Jonathan Edwards's "sub-marines" in the "other place." The lead drops out of an aperture, at first as red as blood—drops into a vessel, the seum rising to the surface, and is skimmed off and thrown back into that terribly hot place, and the pure metal put into molds; now it is pig-lead, ready for the market. There are mineral material4 generally adhering to the lead in the mine called "Black Jack" and "Dry Bene," once thrown away as useless, now gathered up with great care, for out of these are made knife-handles, &c.; and another portion converted into zinc, ob-

Sc.; and another portion converted into zinc, obtained from the vapors of.it.

On-the-wing again, over the lead country, and here's a humble log cottage, where lives our good brother, Napoleon Graham, and his worthy family of children. His is a fine farm, with lead under it. Asked Caleb, the Alabama negro, if he would come and hear a Spiritualist lecture, "No!" said he; "I am a Baptist; I don't want to hear but one thing." Caleb is a Christian.

Sunday, the 31st of March, Where now? In Washburn a little burg in a valley and on the

Washburn, a little burg in a valley and on the billside. Home at Dr. Hadder's, and an attractive one. On the table lay the Banner of Light Woodhull & Claffin's Weekly, and in the library several Spiritualist books—sure signs of intellect, soul and progress. Spiritualism has been a theme of Lyceum debate, here. The church and the churchites are disturbed. And now a lecture! "What shall we do?" is the grave question. The Doctor says, "a great place is Washburn," and it is. The ministers have been known in public, when in rapture of creedal passion, to hug the

Bible to their bosoms, while preaching, and Dutchman, in his devotional ecstacy of self-defense, said: "Thank Got, I'se brought up my childer on a kow's skin an' te Pible." I was to be here a year ago, but failed to fill the bill. Two hundred gathered—lots of ministers. When au nounced that the speaker had not arrived, there nounced that the speaker had not arrived, there was as great a, thanksgiving as were the Pope and his cardinals on the evening of St. Bartholomew's Day. A few Spiritualists—Mrs. S. C. Hadder as the true leader—stood the ground—occupied the hour, sung and spoke, and one of the ministers got angry, and demanded to know why he could not be visited by a spirit. Sister Hadder taught him the reason. Good was done. So much for have heartadness. It was difficult to was as great a, thanksgiving as were the Pope and his cardinals on the evening of St. Bartholomew's Day. A few Spiritualists—Mrs. S. C. Hadder as the true leader—stood the ground—occupied the hour, sung and spoke, and one of the ministers got angry, and demanded to know why he could not be visited by a spirit. Sister Hadder taught him the reason. Good was done. So much for brave heartedness. It was difficult to get the house again for this visit. Trustees were opposed. Everybody else could have it, but these Spiritualists! The vote was taken in a public meeting, the presiding minister putting vote to tell against us, and he and his savelilites were voted down by a big majority. But the trustees have authority. What should be done? Finding the pressure strong, they yielded on condition that Mr. Trueman be surety that "the Spiritualists did not injure the house" They thought we might break the windows, or tip over the stove, or break the table, or push with horns against the plastering!

Went in, talked, and it was a Bathal of the

went in, talked, and it was a Bethel of the Spirit. One sanctified Methodist would not pay the admission fee of ten cents, and a Spiritualist brother paid it for him that he might have the privilege of "taking notes." Speak there again on Wednesday evening. The way is open, by augel help, and even Washburn, of Wisconsin, will be saved from chains of ecclesiastic dark-

At Mifflin on the 1st of April-home with Bro.

Bickford, whose girls are writing mediums. Spoke here—house full—two evenings, the people coming—all kinds in one room. "Bless the Lord, oh my soul." Well, I am weary, weary not of the work, but in the work. Oh, for lungs of elastic

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